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BARODA.

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PREFACE.

THIS work does not include any detailed account of the districts belonging to His Highness the Gáikwár which lie in the Káthiáwár peninsula. For information regarding the Amreli Division the reader is referred to the Káthiáwar portion of the Bombay Gazetteer.

It has not been possible to collect statistics regarding the Baroda State which can approach in fullness and accuracy the accounts given of other portions of the Bombay Presidency. No real survey of the land has yet been effected; departments have come into existence within the last seven years; administration reports, periodical returns from district officers, systematized and published observations of any kind are of no earlier date. Some day the State records may be searched and their contents be given to the public.

The information afforded by this work has not been obtained by the collective efforts of any large number of officers. I am chiefly indebted to the assistance of Khán Bahádur Kázi Shábuddin, C.I.E., now Minister of the State; Khán Bahádur Pestonji Jahángir, C.I.E., and his brother Sorábji Jahángir; the brothers Bhátavadekar; Ráo Bahádur Vináyakráo Kirtane; the acting Súbha of Baroda, and some others. I am specially indebted to Mr. Lakshman Jagannáth Vaidya, the present Sar Súbha. The proofs have been corrected in the office of the Compiler of the Government Gazetteer.

Much that has been written concerns the administration of Rája Sir T. Mádhavráo, K.C.S.I., whose resignation was accepted on the 27th of March 1883. It may be objected that too great a stress has been laid upon the changes that have taken place in the seven years during which the Minister worked to reform abuses. If, however, his career should prove to mark the time when, after a crisis, Baroda entered on a perfectly new course, too much has not been written, And it is probable that a long course of steady progress now lies before the State, for the government of the country has fallen into good hands.

F. A. H. ELLIOT,
Tutor to H. H. Sayáji III. Gáikwár.

Baroda, 7th April 1883.

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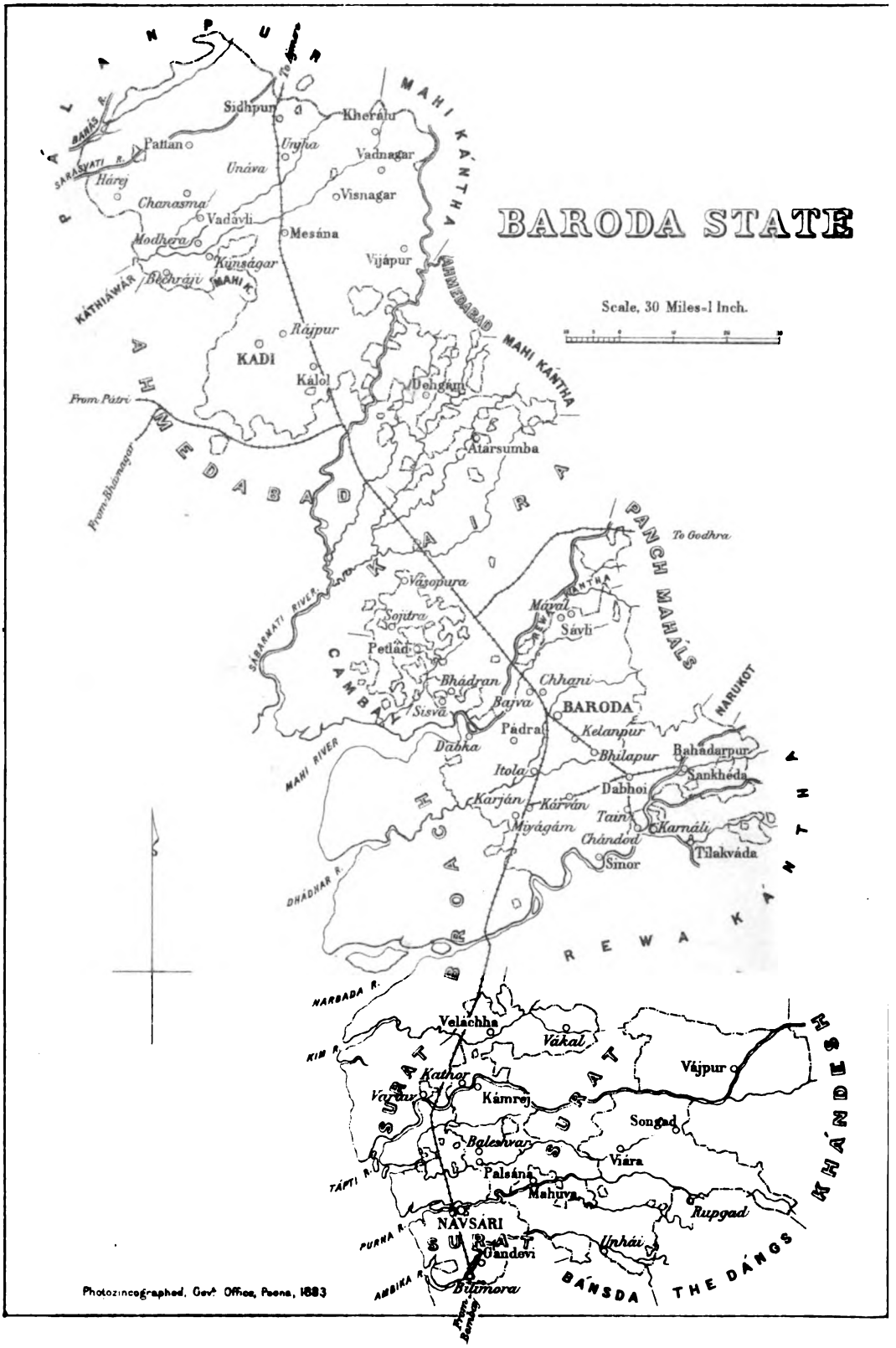
ERRATA.

P. 7, l. 26, for "Forts" read "Fort".
P. 8, l. 23, for "its" read "it".
P. 19, l. 4, for "slop" read "slope".
P. 20, l. 11, for "going close to" read "all round".
l. 24, after "Baroda" read "and others".
l. 28, for "32" read "42".
P. 25, note 3, l. 2, for "matter" read "latter".
P. 56, l. 33, "Rajputs themselves" omit "themselves".
P. 75, note 1, l. 2, for "heirs" read "heir".
P. 82, note 1, omit sentence beginning "As the divisions".
P. 83, l. 47, for "26, 73, 264" read "2, 65, 277".
P. 85, l. 28, for "end it is" read "end is".
P. 86, l. 13, for "71,797" read "78,797".
P. 93, l. 27, for "There" read "These".
l. 35, for "land" read "field".
P. 99, l. 11, for "as field" read "as a field".
P. 101, l. 17, for "1853" read "1858".
P. 104, l. 22, for "were" read "had".
P. 213, l. 2, for "will" read "worth".
l. 4, for "91,58,732" read "41,38,732".
P. 217, l. 21, for "Rámdin" read "Nurdin".
P. 258, l. 35, for "Jamnábái" read "Joitábái".
P. 262, l. 6, for "1820" read "1810".
P. 568, l. 2, for "and the" read "and to the".
l. 14, for "washed" read "worked".
P. 587, l. 32, for "is" read "are".
l. 44, for "Ran" read "Ráni".
P. 599, l. 1, "his grandson and" omit "and".

Note.—Owing to the distance I was from Bombay I was unable to correct the final proofs, and consequently errors have been allowed to stand of which the above are the chief.—F. A. H. E.

BARODA.



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BARODA.

CHAPTER I.

DESCRIPTION.

Chapter I. Description. Position.

THE greater number of the districts composing the Baroda state lie in Gujarát Proper. But there are some important districts in Káthiáwár of which a full description will be found in the Gazetteer of the Peninsula. In these pages, while more minute attention will be accorded to the districts or main divisions, *pránts*, in the mainland, only such reference will be made to the Káthiáwár territories as will serve to display the full extent of His Highness the Gáikwár's possessions.

The portion of the Baroda state in Gujarát extends from the Pálanpur state to a little below the Ambika river, and is between 21° and 24° north latitude and between 71° 25′ and 73° 75′ east longitude. In Káthiáwár, besides Okhámandal, the main block of the Gáikwár's territories lies between 20° 45′ and 21° 42′ north latitude, and between 70° 45′ and 71° 22′ east longitude. Okhámandal is situated between 22° and 22° 28′ north latitude, and between 68° 58′ and 69° 14′ east longitude.

Area.

According to the 1872 census the area of the state is placed at 4400 square miles, and the population is reckoned at 2,004,442 souls or 454·70 to the square mile. The census of 1881 returns the area as 8570 square miles, the total population as 2,180,311, and the average density as 254·44 to the square mile. The Baroda cantonment is also reckoned to contain 4694 persons.

In the Administration Report for 1877-78 the land revenue, in a year of scarcity, is stated to be £753,652 (Rs. 84,78,584).[1] The total receipts of the state were £1,067,752 (Rs. 1,20,12,211) and the total disbursements £1,085,698 (Rs. 1,22,14,105). But, as the year 1879-80 was a fruitful one, the land revenue amounted to £897,903 (Rs. 1,01,01,413), the total receipts of the state came to £1,243,684 (Rs. 1,39,91,445), and the total disbursements to £1,052,704 (Rs. 1,18,42,921).[2]

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[1] The rupee mentioned in this book is generally the Baroda rupee, which varies in value from thirteen to sixteen per cent below the British standard. For purposes of calculation, a Baroda rupee is taken to be equal to ⅞ths of a British rupee, at the average exchange rate of twelve and a half per cent, or 11¼ Baroda rupees equal ten British rupees or one pound sterling. See chapter on Capital.

[2] See Administration Report for 1877-78, page 137; and Report for 1879-80, pages 153 and 144. It will be noticed that in a year of scarcity the native administration mercifully allowed nearly ten lacs of taxes due on land to stand out. The expenditure of the state in the first year somewhat exceeded its receipts. The reason is that this state has in reserve a large sum of money, and it is now thought advisable to bring the expenditure up to the receipts rather than to increase a reserve fund of which the future wise disposal would be a matter of great difficulty. Rája Sir T. Mádhavráv's system of finance will be described further on in this work.

Chapter I.
Description.

Boundaries.

It is impossible, except in a general way, to give the boundaries of the state. There are good historical reasons for the strange manner in which the Gáikwár's territories lie scattered over Káthiáwár and Gujarát, and they may be briefly noticed here. The Marátha invaders of Gujarát entered the country for plunder and not for conquest. After a time the more open and defenceless portions of the plain country remained in their hands. Instead of paying irregular the people came to pay regular tribute, and the former masters having disappeared, the new lords of the revenue were forced to take their place. The process was a gradual one, and in many cases, when the final crisis came which fixed of a sudden the transitory stage, there were found to be some tracts wholly conquered and others in process of being swallowed up after the inhabitants had been starved into sullen indifference as to their fate by continually increasing money demands. Up to 1751 A.D. Dámáji thus spread his boundaries, and then he was forced to part with half his dominions to the Peshwa. The division of territory was effected with great regard to the money value of the different townships and villages, with no regard to any political consideration. In this century the British not only replaced the Peshwa, but twice obtained Gáikwár lands for the subsidy of troops. The possessions of the Gáikwár were at this time somewhat more plainly marked off than before, as certain exchanges of territories were effected, but for good reasons much of the old interlacement of dominions remained. When once the British had stepped in, the boundaries of the Baroda state tended to become fixed. The consequences of the Marátha system of gradual encroachment were no longer produced. The Maráthás, long before they expelled the Moghals from Gujarát, had undermined their power, but the prey had to be shared with Musalmán lords, petty Hindu chiefs and rich landholders, or *garásiás*, as well as with the British who hankered after the sea-board. In the end no doubt the Maráthás would have obtained the lion's share, and each prince and princeling would have disappeared, but, as has been remarked, the appearance of the British arrested the process of deglutition.

Divisions.

The Gáikwár's possessions in Gujarát are generally considered as divided into three great blocks, and as such we shall describe the three main divisions, *prántsi*, of Navsári in the south, of Baroda in the middle, and of Kadi Pattan in the north. Of necessity, however, detached possessions often consisting of only one village, surrounded by foreign territory, cannot be taken into account.

THE SOUTHERN OR NAVSÁRI DIVISION.

The NAVSÁRI DIVISION, according to a rough survey undertaken in the reign of His Highness Khanderáv, has an area of 1940 square miles and lies both to the north and south of the Tápti.[1] Its extreme southern boundary is somewhat beyond the little river Ambika, and touches the Balsár sub-division of the Surat district, the Bánsda state and the Dángs; to the north it does not extend so high as the Narbada river.

[1] This statement is not quite accurate. During His Highness Khanderáv's time a rough survey was made of the *Rásti Maháls* only. No survey was undertaken in the *Ráni Maháls*.

The *Rásti Maháls*, or populated and peaceful sub-divisions, may be considered apart from the *Ráni Maháls* or forest sub-divisions :

Area and Population, 1881.

SUB-DIVISIONS.	Area in square miles.	Total population of both sexes.	Density per square mile.
Navsári (*Rásti maháls*) ...	776	209,680	270·20
Songad } *Ráni maháls* ...	804	29,922	37·21
Viára }	360	47,947	133·18
Total ...	1940	287,549	...

The land revenue demand for 1879-80 was Rs. 19,60,662.

Boundaries.

An entire re-distribution of the sub-divisions has been made throughout the state within the last three years. In describing the boundaries of the main division, *pránt*, a distinction will therefore have sometimes to be drawn between the new and the old sub-divisions which are better known at present.

To the north of the Tápti there is at present one entire sub-division called Veláchha or Belása, which of old consisted of several sub-divisions. Two of these Galha and Vasrávi fell to the Gáikwár's share when the well known *aththávisi* or twenty-eight districts of Surat were partitioned between him and the Peshwa. Galha is bounded on the south by the Tápti a little higher up its course than the town of Surat. On the north it runs along the limits of Vasrávi, on the west it is bounded by the Surat district, and on the east by that portion of the district known as Mándvi. This last district confines Vasrávi on the east, as the Broach district does on the west and north, but its north-east corner touches the Rájpipla state.

Mándvi, as is said, bounds these two petty sub-divisions on the east; it also forms the western boundary of a group of five more sub-divisions which were, for the most part, wrested from the Rájpipla state. Four of these are hemmed in between the Tápti and the southern range of Rájpipla hills, but one, the Nánchal sub-division, is above the hills on the high tableland, and is surrounded by Rájpipla territory which is, indeed, the eastern boundary of the whole district north of the Tápti. These now form a part of the great Songad sub-division. Besides Galha and Vasrávi, there is on the northern bank of the Tápti a very small sub-division called Variáv, which is a little north of the town of Surat and is surrounded on every side by the district of Surat. It now forms a portion of Veláchha.

The greater portion of the main division of Navsári lies to the south of the Tápti, and is divided into two sets of districts by the Surat district. One set, which may be briefly described as being on or near the sea, comprises the old divisions of Maroli, Teládi, Navsári, Gandevi, Baleshvar, Timba, and Kámrej. Of these Maroli is actually on the sea-coast, and the others are for the most part connected with the sea by rivers and creeks. Kámrej and Timba are on the south bank of the Tápti. Baleshvar is on the north bank of the Mindhola river, both as regards the great block of the division and a smaller portion nearer the sea. A bit of the Teládi division is also to the north of this river, though its main portion is on the south bank, as

Chapter I.
Description.

NAVSÁRI.
Boundaries.

is Maroli. The Purna river forms the southern boundary of these two sub-divisions, on the south bank of which is the town of Navsári. Easy access is had from the Gandevi division to the sea by the Ambika river and creek. It will thus be seen that these sub-divisions are bounded on the east and west by the Surat district except in the case of Maroli, and that the British hold the sea-board, and indeed they levy customs on all goods entering the rivers and creeks.

Navsári, the chief town of the main division, is so surrounded by British territory that it is hard to go three miles out of it in any direction without stepping across the boundary of the state.

The set of inland divisions south of the Tápti is bounded on the west by the Surat district, and on the east by Khándesh. The south-east portion of this block of territory loses itself in the Dángs, nor has any final settlement been made about the Dáng villages. They are under the management of the Collector of Khándesh, but pay a lump sum to the Gáikwár. The southern boundary runs along a portion of the Surat district and the Bánsda state. At no point do the inland districts touch the sea districts of the Gáikwár, though Moha (Mahuva) comes near to joining hands with Navsári. Mention should finally be made of the fort of Sáler which, with a village or two, belongs to the Gáikwár, but is situated in Násik to the south-east of the rest of His Highness' territories:

Sub-Divisions.

Administrative Sub-divisions.[1]

	Names of Sub-Divisions as they stood in 1875.	Number of villages in each Sub-Division. State.	Alienated.	Total.	Revenue.		New Sub-Divisions.	Number of villages in each, state and alienated.	Revenue.
					Rs.				Rs.
1	Maroli	24	...	24	1,07,941	1	Navsári	66	3,65,293
	Teládi	34	3	37	2,02,234	2	Gandevi	29	1,67,691
	Navsári... ...	5	...	5	55,118	3	Palsána	79	2,49,376
2	Gandevi ...	27	2	29	1,67,691	4	Kámrej	73	2,24,986
3	Balsár	70	9	79	2,49,316	5	Veláchha, petty sub-division Vákal	129	3,27,958
4	Timba ... / Kámrej...	69	4	73	2,24,986				
5	Vasrávi	102	2	104	2,08,991	6	Moha	77	1,35,526
	Variáv	1	...	1	29,814	7	Viára, petty sub-division Antápur	157	1,72,207
	Kathor	24	...	24	89,183				
6	Moha	49	2	51	83,950				
	Válvada ...	15	...	15	24,845	8	Songad, petty sub-division Vájpur[2]	517	1,14,618
7	Viára	54	3	57	87,956				
	Antápur ...	96	4	100	84,251				
8	Kos Anával ...	11	...	11	26,731				
	Songad	400	37	437	86,809				
	Forts	80	...	80	27,810				
	Total ...	1061	66	1127	17,57,626		Total ...	1127	17,57,655

[1] The new sub-divisions with their revenues in 1878-79 are given afresh in the note, as certain changes have been made since the first re-distribution:

Sub-Divisions.	Villages. State.	Alienated.	Total.	Revenue.	Sub-Divisions.	Villages. State.	Alienated.	Total.	Revenue.
				Rs.					Rs.
Navsári ...	62	4	66	3,65,333	Mohá ...	75	2	77	1,82,494
Gandevi ...	28	2	30	2,87,978	Viára ...	149	7	156	2,21,532
Palsána ...	72	8	80	3,39,432	Songad ...	468	37	505	1,07,435
Kámrej ...	74	4	78	3,61,968					
Veláchha ...	135	2	137	1,93,211	Total ...	1063	66	1129	20,59,373

[2] The old *mahál*s which comprise the present sub-division of Songad, with its petty division Vájpur, are: Mhasrot, Khudka, Umarda Kotar, Sádadvála, Sáler, Panchmoli, Yeshvantpura Borgám, Pargat, Vájpur, and Nánchal. Yeshvantpura Borgám contains twelve *inám* villages, all of which are under attachment.

As in the description of the boundaries of this main division, we shall give the aspect of the sub-divisions north of the Tápti first, then that of the sea-side sub-divisions south of that river, and then that of the inland sub-divisions separated from the latter by a portion of the Surat district.

Aspect.

It is well known that for a certain distance on the south bank of the Narbada run the properly so-called Rájpipla hills. Similarly by the north bank of the Tápti runs a line of hills which eventually joins the Sátpuda range. Its spurs tend southwards, as those of the Rájpipla hills tend northwards. But, after an interval of high tableland to the south of the Rájpipla hills, there is a third range going south and north, the spurs of which descend into the plain of Gujarát in a westerly direction. This slight range is but eight hundred feet high and of a gently undulating character. Galha which is on the bank of the Tápti is in the black alluvial soil and appears richly cultivated; Vasrávi which is to the north of it has also a fertile and cultivated look in its western half, but to the east as it approaches the last mentioned hills, detached clumps of forest appear and undulating ground. Of the five remaining (old) sub-divisions four round Vájpur are hemmed in by the Tápti and the range of hills described as being close to its north bank. By the river side is exceedingly fertile land capable of high cultivation, low as it is and shut in. But, as each sub-division runs up the spurs of the hills, it presents to view nothing but hills gradually succeeding one another in an undulating line and covered with thick forest, which mocks all cultivation and is scarcely penetrated by the wood-cutters' path. Above this range and to the east and above the low hills described as running north and south is the Nánchal sub-division in the very highest corner of the Rájpipla tableland, from which rivers flow north and south and west. Seen from the plain the southern range of hills looks not unimposing, but to any one standing on the high level of Nánchal it is but an undulating series of low tops thickly wooded but not distinguished by those abrupt ridges which mark the Rájpipla range in the north.

South of the Tápti the sea-side sub-divisions answer well to the description given of the coast line and central belt of fertile country in the Surat Statistical Account at page 3; nor need any further mention of them be made here.

The aspect of the inland sub-divisions is for the most part that of poorer and more undulating land interspersed with forest tracts. In our description of Vájpur we have told of the chief forest-bearing spot in the main division, but Vájpur is not the sole forest country. The whole of Songad, Viára, Moha, as well as the petty division of Vákal in the Veláchha sub-division are called the *Ráni Maháls* or forest districts. In short, all the country to the north and north-east of Navsári is thickly wooded, and these woods run for some distance down into the more level country of Gujarát along the banks of the Purna and Ambika rivers. The most decidedly hilly portion of the country is in the Sádadvála and Umarda Kotar petty divisions of Songad, which are intersected by regular ranges of high ground, ranges which form the eastern

Chapter I.
Description.
NAVSÁRI.
Aspect.

boundary of the old Antápur petty division, now included in the Viára sub-division. The inland sub-divisions to the south-east of Navsári, that is, a part of Moha or Mahuva, and the country adjoining the Bánsda state are more level, and, though neither so rich nor so well cultivated as the sea-side sub-divisions, they are fairly valuable and well tended. Here and there clumps of forest appear, which become larger and bolder as an approach is made to the Dáng country where the wood is very thick.

Mr. Janárdhan S. Gádgil, Judge of the *Varisht* Court, gives the following general description of the Navsári division. The petty sub-divisions, *maháls*, of Gandevi and Navsári are the garden land of the division, rich in fruits and vegetables and sugarcane. Proceed northward and in the petty divisions of Palsána and Kámrej, you behold a scene of flourishing agriculture, where there is less fruit but more corn and cotton. Push on to Veláchha and descend to Moha. There is but little garden produce and a declining agriculture, but the great trees begin to show themselves proudly, the palmyra palm, the teak, and the trees which are valuable for timber or for fuel. Reach Viára, Songad, Vákal and Vájpur, and you find yourself amongst wide tracts of forest trees, amongst hills and dales of which the chief inhabitants are the wild beasts and birds of the wood. The diversity presented by man in these districts is not less remarkable. In Navsári the intelligent Pársi community builds houses and lays out gardens in a style borrowed from Bombay, reclaims land from the sea, and turns the course of rivers to irrigate the fields. In Gandevi, Palsána and Kámrej, are the Desáis and Inámdárs, who with humbler aim strive to improve their lands by digging wells and their incomes by giving the water thereof to the cultivator at enhanced rates. At Kathor is the sturdy and enterprising Bohora, who makes good carpets and has dealings with the island of Mauritius. In the *Ráni Maháls* is a population not untouched by the influences of civilised life, but certainly addicted to the habits, occupations, ideas and aspirations of savages.

It has already been stated that Vasrávi, or rather its petty division Mandel, is situated in the beginning of the undulating country and is dotted about with small detached hills. Eastward and southward of the Vari river, a tolerably continuous range runs from west due east, till it meets the high land of the Nánchal sub-division, from whence the spurs run away south. The ground slopes till it meets the Ajana river. The hill from whence the Ajana and Dudan rivers take their rise is the loftiest of them all. From this point the range goes in a south-westerly direction, the spurs on the one side sloping away to the Ajana river, and on the other prolonging themselves to the Tápti in a southerly direction. These hills average an altitude of 1200 feet and their ascent is very gradual. From the point above mentioned the hills run for a few miles east and are terminated by the Dudan river. The whole of these hills southward of the Kirjan river are perfectly different in character to those in the north of Rájpipla. They do not possess the same bold outline, and are nearly devoid of peaks, their profile running simply in an undulating line. Their summits are mostly

flat and covered with thick jungle. From the Nánchal sub-division the land slopes away gradually due north to the Kirjan.[1]

Of the high country in the Songad sub-division south of the Tápti mention has been made. Special notice should, however, be taken of two famous hill-forts, that of Songad in the country just mentioned, and that of Sáler which is situated outside of the great block of His Highness' dominions and to the south-east of it. They were once places of great strength, and, indeed, Songad may be considered to be the cradle of the Gáikwár line of princes, as will be subsequently seen in the chapter on History. Now, however, they are both dismantled, their massive gates are fast decaying and a few old dismounted guns lie rusting on their battlements. The only objects worthy of notice in these forts are the water-tanks which were most probably built during the time of Musalmán supremacy, and are on the whole in a very good state of repair. Songad was evidently built to protect the timber and other traffic from Málwa and the Dángs on its way to the ports in the gulf of Cambay, and Sáler to overawe the turbulent Bhils residing on the range of hills of which it forms a part, and in the Dángs below, which it directly overlooks. These hill-forts are well worth a visit on account of the extensive view to be obtained from the top of them, and, in the case of Sáler, because it is a very good specimen of natural scarping of which every advantage has been taken.[2]

In 1845 Mr. Ogilvy wrote an account of the Baroda state, which gives some further interesting details of these and some other forts, and which may here be inserted. 'The Hill Forts of Songad situated by the town of that name in latitude 21° 0′ north, longitude 73° 37′ east, is said to be 1¼ miles in ascent and ¾ths of a mile in circumference. The walls are about nine feet high and built of solid masonry. It has only one gate to the south but entered to the east, and five bastions with a gun mounted on each. There are altogether ten or twelve guns and a garrison of 150 militia, *sibandi*. This fort is about seven miles to the south of the Tápti and more than forty to the east of Surat. In addition to the fort of Sáler there is that of Salhota, which is built on the same precipitous hill fourteen miles to the south of the British fort of Mulher. They are ascended by paths several miles in length. In the fort of Sáler there is a tank supplied by a spring.' Between Songad and Sáler in the Dángs is the fort of Sádadvála or Rupgad, situated on a high hill and capable of being rendered a place of strength; but it is out of repair.

As the hill forts south of the Tápti have been mentioned, it may be as well to mention the little forts in the districts between the southern Rájpipla range and the Tápti's north bank. They were visited in 1855 by Lieutenant Pollexfen. 'Near the deserted village of Panchmavli is a small fort in ruins; further on is the small hill fort

[1] Rájpipla and adjoining districts by Lieut. J. Pollexfen. Bom. Gov. Sel. XXIII. 305. See account of the forest districts of Navsári in Chapter II.

[2] From a Baroda Gazetteer in MS. commenced by the Resident at Baroda, September 1870. It is most improbable that the Songad fort was built to protect timber. It is a castle near a pass where the road leads from the plain below the hills to the central tableland.

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of Pargat overlooking the village of Fategad, but itself commanded by hills in the neighbourhood. It too is dismantled. The fort of Vájpur is a solidly built one, about eighty yards square and is garrisoned by a few Gáikwár's soldiers.' When visited it was used as a prison for the custody of desperate offenders.

Rivers.

Between the Tápti and the Narbada rivers the following smaller rivers flow through a greater or less portion of the Gáikwár's district. It has been mentioned that the Nánchal sub-division is part of the highest tableland south of the Rájpipla hills. In the hills situated in that district the Kirjan river takes its rise, and flowing generally in a northern direction, joins the Narbada at Rund. But while in the Nánchal sub-division, it is but a small stream in a rocky bed.

Kim.

The Kim is only second to the Kirjan in point of magnitude. Its sources are in the hills near Sundkri and Motia in the tableland of Rájpipla, north of the range of hills described as running from north to south. It is joined on its southern bank by several large tributaries, such as the Tokri *nála*, and a large *nála* near Mángrol not distinguished by any name, which drain nearly the whole of the Mandel petty division. Its course is excessively winding and the volume of water in it but small, except on the occasion of freshes coming down from the hills. At Kimámli it enters the British territory and leaves Vasrávi. Thence its flows in a westerly direction, till it finally falls into the gulf of Cambay.

Vari.

The southern branch of the Vari river, which passes through British districts and, after flowing in a south-westerly direction, joins the Tápti, takes its rise in the Nánchal sub-division.

Ajana.

The sources of the Ajana river are the lofty hills in the southern portion of the Nánchal sub-division. Its course is very winding through the hills, its bed is rocky and uneven, and its banks precipitous; in fact, it appears as if it had cleaved its way through the hills. Numerous *nálás* join it on either side. It emerges from the hills close to the village of Bangali Tilli in the Panchmavli sub-division, and joins the Tápti at the village of Mugatráv.

Perhaps the Dudan river may be added, to the east of the Vájpur sub-division. It rises in the eastern side of the third or southern range of the hills of Rájpipla, and joins the Tápti at Umarda.[1]

Galha and Tadkeshvar contain a good many masonry, *pakka*, wells, though hardly in proportion to the number of villages. As the hills are approached, however, they are very scarce owing to the poverty of the inhabitants. But the want of them is but little felt, as the villages are for the most part situated on the banks of rivers and

[1] No further description than is given in the Surat Gazetteer is necessary of the rivers south of the Tápti. The Mindhola or Midagri river, the Purna which has certain unimportant tributary streams, and the Ambika with its two tributaries the Káveri and the Kharera, are mentioned at length in pages 25, 26, and 27 of the work to which reference has been made. In the same work at page 28 and page 29 certain creeks are noticed; at page 29 the absence of lakes is mentioned; and at pages 29 to 36, a full description of the geology of this part of Gujarát is given. As the British territories are completely mixed up with those of His Highness the Gáikwár, no further mention need be made of these physical features of the country.

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nálás, in the beds of which, when dry, *kacha* wells are dug. Of the districts between the north bank of the Tápti and the Rájpipla southern range the same cannot be said. Wells are often wanting altogether there, though the rivers pursue their course through thick forest, and the water is thoroughly impregnated with vegetable matter. The water looks clear and limpid, but, if allowed to stand a little, a thick oily scum floats on the surface. The natives of the country can alone drink this water with impunity, but even they prefer digging a hole, and allowing the water to filter into it, to drinking from the running stream. South of the Tápti it may be said that in the districts near the sea there are a fair number of solidly built wells. The water is brackish but not unwholesome. In the line of country between Viára and Navsári the water is not unfrequently collected in wells. It is not so brackish as nearer the coast, but the water of the rivers is less wholesome, as it contains a considerable amount of vegetable decomposition. East of Moha or Mahuva comes the Bhil country where there are but few Kanbi villages, so that wells are not to be found except in the very largest villages. In the hilly country, which is but sparsely inhabited, water is frequently hard to procure during the hot season.

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Wells.

Of the climate on the coast a full description is given in the Surat Gazetteer. Of the hilly and forest districts between the Tápti and the southern range in the Rájpipla country only a short extract from Mr. Pollexfen's report need be made. 'They are most unwholesome, and to strangers, except during a few months in the cold season, deadly. The causes suggest themselves. There are almost endless forests, teeming with the rankest vegetation, both forest and underwood; miasmata from the decomposed leaves, &c., must always, more or less, be floating in the air; then the hills completely enclose portions of the country, preventing free ventilation and concentrating the noxious exhalations from the woods, &c. The climate itself is pleasant enough, being cold and bracing during the winter months, and in the hot season the nights are generally cool.' Of the middle belt of the country south of the Tápti, that between Viára and Navsári, it may be said that, though not so salubrious as the sea-side districts, it is not bad. Considerable malaria, however, prevails. The crowding of trees about the upper portions of the Purna and Ambika river-courses makes that portion of the district insalubrious. East of Songad the uninterrupted forest country is terribly noxious to strangers, who cannot for the greater part of the year venture to enter it. The Dáng country is notoriously unhealthy.

Climate.

How great a contrast of climates does this division, then, exhibit! Compare the account given of the feverish and unwholesome country round Vájpur to the mild and equable tract near Navsári, for instance, to which not only are the Gáikwárs accustomed to resort during the hot weather, but also numbers of Pársis from Bombay and other parts. Day and night during the months of May and June a strong steady breeze comes up the creek, and that which is the trying time of the year in most parts of India is passed in positive enjoyment.

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Climate.

The rainfall at Navsári for six years has been ascertained :

Navsári Town Rainfall, 1871-79.

YEAR.	Inches.	Cents.	YEAR.	Inches.	Cents.
1871 ...	45	...	1875	45	66
1872 ...	55	42	1876	45	45
1873 ...	49	...			
1874 ...	53	27	Average ...	49	30

In the year 1877, the rainfall of the division was registered at no less than 80 inches and 90 cents ; in 1878 it was still heavier, 108 inches and 88 cents ; in 1879 it was registered at only 39 inches and 33 cents, while 1880 was a normal year and the rainfall was 47 inches and 98 cents. The mean annual temperature of Navsári is about 80°, the highest recorded being 98°, and the lowest 60°.[1]

THE CENTRAL OR BARODA DIVISION.

The CENTRAL DIVISION has a total area of 1911 square miles. The total population of the division is 756,807 and the density per square mile is 396·02. The Baroda Cantonment, one square mile, contains 4694 persons. In the year 1879-80 the total realisable revenue was Rs. 37,67,159, and of this sum Rs. 34,63,014 were recovered ; Rs. 4,04,357 were for miscellaneous revenue.

Boundaries.

The main portion of the division is fairly compact and lies between the Mahi and the Narbada rivers, so that it will be necessary to consider separately only the Petlád sub-division. The Mahi flows in a south-western direction, and, therefore, may be said to be the northern and north-eastern boundary of the division. Near the ford of Tithor the south bank of the Mahi ceases to belong to the Gáikwár, and from that point to Koral and Oze on the Narbada there lies between the Baroda division and the gulf of Cambay the main portion of the Broach British division which is here about forty miles in length, and from thirty to forty miles in breadth. The Broach district, therefore, forms the western and south-western boundary of the division.

Some twenty or thirty miles of the southern boundary are clearly defined by the course of the Narbada. But, at last, to the south-east of the division we come to the place where the Or river joins the Narbada, after flowing for some distance from north to south. As a block of country, the Baroda division on its south side terminates near the junction of the two rivers mentioned. Karnáli, it it true, is to the east of the Or and therefore is higher up on the bank of the Narbada than the place of junction. The Tilakváda petty division, including Amroli, is still further east of the Or river and is also on the bank of the Narbada. But, for practical

[1] The State Chemical Analyser has tested the water found in the forts of Vájpur and Songad, the results being as follows : Vájpur, qualitative analysis, lime, free ammonia, sulphates and chlorides ; quantitative analysis, mechanical impurities per gallon 1·70 grs. ; chemical impurities per gallon, solid residue containing organic matter 5·75, and soluble minerals 11·27, that is 17·62 grs., total impurities 18·72 grs. per gallon. Songad, qualitative analysis, lime, free ammonia, sulphates and chlorides ; quantitative analysis, mechanical impurities per gallon 1·39 grs. ; chemical impurities per gallon, solid residue containing organic matter 4·95, and soluble minerals 10·70, that is 15·65 grs., total impurities 17·04 grs. per gallon.

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purposes, we must take the junction of the two rivers as the south-east corner of the division, and the Or as the lower portion of the eastern boundary. For beyond the Or a boundary cannot be easily traced; there are Gáikwár villages, but they are much mixed up with Vajeria and certain Thákoráts and with the Sankheda Mehvás country. Proceeding northwards the eastern boundary is formed by Chhota Udepur, the Panch Maháls and a detached portion of the Rewa Kántha country, called the Pándu Mehvás land, which adjoins the Mahi river north of Sávli. Beyond this Pándu Mehvás, it must be added, lies a detached portion of the Jarod sub-division.

The Petlád sub-division, which is north of the Mahi and which yet belongs to the central division, is bounded on the east and north by the Kaira district, round a detached portion of which it also runs in horse-shoe fashion. On the south it is bounded by the Mahi river, and on the west it touches Cambay and another portion of the Kaira district.

Sub-Divisions.

Within the last three years there has been a re-distribution of the sub-divisions of the main division, and as the old sub-divisions are as yet better known than the new ones, two comparative lists are here given.[1]

Administrative Sub-divisions.

	Old Sub-Divisions.	Number of villages in each Sub-Division.			Revenue.		New Sub-Divisions.	Number of villages, state and alienated.	Revenue.
		State.	Alienated.	Total.					
					Rs.				Rs.
1	Baroda	173	84	257	12,70,089	1	Baroda	123	5,81,260
2	Dumála ...	58	26	84	1,85,616	2	Choranda ...	88	7,54,190
3	Khángi	72	4	74	3,78,127	3	Jarod	112	2,33,178
4	Petlád	99½	7	106½	9,20,232	4	Petlád (petty division Shisva)	107½	9,58,310
5	Sávli	44	4	48	97,052	5	Pádra	60	4,57,415
6	Pádra	6	1	7	72,318	6	Dabhoi	74	3,98,711
7	Dabhoi	69	12	81	4,75,136	7	Sinor	51	3,95,372
8	Sinor	35	4	39	2,78,533	8	Sankheda ...	401	2,91,455
9	Sankheda ...	209	...	209	1,78,956		Petty division Tilakváda.	38	35,371
10	Bahádarpur ...	34	...	34	49,002		Chándod ...	2	7125
11	Vásna	15	...	15	19,890				
12	Tilakváda ...	38	...	38	43,607				
13	Chándod[2] ...	...	1	1	5,577				
14	Koral	18	3	21	96,294				
	Total ...	873½	143	1016½	40,70,491		Total ...	1016½	40,70,491

[1] Since the re-distribution several alterations have been made and some fresh information has been gained. An amended list is therefore inserted:

Sub-Divisions.	Villages.		Total.	Revenue.	Sub-Divisions.	Villages.		Total.	Revenue.
	State.	Alienated.				State.	Alienated.		
				Rs.					Rs.
Baroda ...	110	31	141	7,66,323	Sinor ...	49	5	54	5,64,948
Choranda ...	87	13	100	10,30,821	Sankheda ...	258	...	258	2,56,814
Jarod ...	111	25	136	2,63,182	Tilakváda ...	38	...	38	35,371
Petlád ...	106½	5	111½	10,28,042	Chándod ...	2	...	2	7125
Pádra ...	64	20	84	7,73,892					
Dabhoi ...	76	13	89	6,78,995	Total ...	901½	112	1013½	54,05,518

[2] Chándod is still distinguished by the possession of a separate mámlatdár. The truth is that great care has to be taken to keep free of all disputes with the Thákor of Mándvi.

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Chapter I.
Description.
BARODA.
Aspect.

No portion of His Highness the Gáikwár's territories presents such great diversity of aspect as the central division. The reason is evident: in the southern half of the great Gujarát plain there is for the most part a surface soil of black loam, a vast alluvial deposit; in the northern half of the same plain the surface soil is of red loam; while on the borders between the two are patches in which there is a good admixture of sandy soil. With each kind of soil there comes a variety of crops, of trees, of watercourses, of aspect in short.

In order more easily to understand how the case stands, let us take as a centre the city of Baroda itself. We have already stated that to the west of this division is the Broach district; this district has for the most part a black surface soil, and soil of the same nature extends from the coast to a considerable distance eastwards, with a northern limit almost traced by the Dhádhar river. The town of Jambusar in the Broach district, however, is situated at a corner of the other species of surface soil, that is the red soil, and the southern edge of this is generally about four miles distant from the Dhádhar river up to the place where the Vishvámitri falls into it. As will shortly be more fully stated, where there is the red surface soil there are no river courses, so that we may trace the black soil east of Baroda along the line of the Vishvámitri river for a certain distance. The city of Baroda itself is on the Vishvámitri, and therefore all the country south of it is black soil for a distance of forty miles right down to the Narbada, and all the country to the north of it is red soil.[1] To draw a broad distinction between the aspect of the black soil country and red soil country must therefore here be attempted, for this distinction is one of the most startling features of Gujarát. The black soil is very fertile, but it is remarkable for the desert-like appearance it gives to the country where it predominates. Scarcely a tree and but few bushes are to be seen for miles, except a small cluster round each of the villages, which lie scattered about and often, from the effect of the mirage, look like islands in a sea. When the surface soil becomes red the appearance of the country is entirely changed, although still apparently level. It is cultivated from one end to the other. There are high hedges between the fields, and the view is shut in on every side by lofty trees such as abound in the neighbourhood of the capital. The villages which are very numerous are consequently invisible until they are reached. The most remarkable thing is the almost entire absence of water-courses. Throughout the greater part of the red soil the roads are the only water channels, and these often become entirely blocked up by the growth of hedges on each side.[2] It must not, however, be supposed that the appearance of the black soil plain is diversified by the sight of winding rivers. The river courses do indeed wind about strangely, but they have for the most part cut deep some thirty or thirty-five feet into the surface, and are not discernible till the very edge is approached. The real black soil land is good for cotton, but there is a low-lying soil of the same nature interspersed, which is prized for rice fields, and the aspect of these rice lands is

[1] Light sandy loam termed *gorát*.
[2] Report of the Provincial Committee of the Baroda and Tankária Railway Company.

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Chapter I. Description. BARODA. *Aspect.*

at certain periods of the year very beautiful, a thing that can never be said of the cotton country. Another distinct feature in the aspect of the Baroda main division is seen in the broad belt of grass country to the north-east and south-east of the capital.

We have stated that for forty miles due south of Baroda there is but one desert-like plain of black soil, with villages dotted about here and there. But the character of the country to the south-east of the city changes not a little. Passing beyond the low country which surrounds the city and which is liable to be flooded in the rains, a country generally covered with rice-fields, and proceeding towards Dabhoi, the traveller crosses a black soil country, it is true, but one much interspersed with sandy tracts, naked enough to the eye. Between Dabhoi and Sankheda on the Or river the soil becomes more decidedly sandy, and *mahuda,* mango and other trees are more frequent. To the east and north-east of Sankheda there is undulating ground, a reddish sandy loam soil and fine trees such as the *vad,* the tamarind, and the *pipal.*

Hills.

There is here and there in this division a perceptible rise and fall in the surface of the land, and, as the hills are approached, there are slight isolated hillocks. But the great plain of Gujarát is so unbroken that from the summit of Pávágad, the solitary mountain which overlooks Baroda from a distance of seven and twenty miles, they say that the minaret of the Jáma mosque of Ahmedabad can be discerned some sixty miles away.

Rivers. Or.

The Or or Orsing river has already been mentioned as forming in a manner the south-east boundary of the main block of the division. It takes its rise near the village of Páva of the Zabua state in Málwa, and, after running a course of about 100 miles, it discharges itself into the Narbada river between Karnáli and Chándod, towns which are somewhat lower than Tilakváda on the right bank of the great river.

The road from Dabhoi to Chhota Udepur, a town which is itself partially surrounded by the Or, crosses that river more than once. Some nine miles south-east of Dabhoi, the Or flows between the two towns of Bahádarpur and Sankheda, the former being on the right and the latter on the left bank. Here the river is nearly half a mile across, and the bed is composed of deep sand. In November but a little water flows on the eastern side of the river, but during the rainy months the passage is often dangerous if not impossible, owing to the heavy floods which then occur, and at the best of times the sand makes the crossing a tedious process. The descent into the river from Bahádarpur is easy, but the ascent on the Sankheda side is difficult, the ground being much cut up with ravines.

Major Fulljames reports that from some hills near Karáli four distinct ranges of hills are visible, having a general direction east and west. The most northern range appears to come from the Ratan petty division, and extends to Jámbughoda; the next range comes from Chhota Udepur and extends to Váori; the third comes from Karáli, and the fourth from Fhengemáta. The river Or flows down the valley of the first range, the river Unchh down the second, the Hiran down the third, and the Narbada down the fourth and

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last division. This description gives a fair idea of the position of the Unchh and the Hiran, which flow into the Or on its left bank. The Unchh joins it a little below the town of Sankheda. The Hiran enters the Gáikwár's territory near Vásna which is on its right bank. Here the left bank is abrupt and high, and the bed of the river very wide and sandy. The two tributaries of the Or seem to have the same characteristics as the river they feed. The Hiran, which takes its rise in the Udepur state and joins the Narbada near Tilakváda, has a course of about fifty miles.

Narbada.

Besides the small river which passes through Aggar, about eleven miles north of Tilakváda on to the Narbada, there is a *nála* near Tilakváda which just requires mention. The bank of the Narbada, where this town stands, is abrupt and from sixty to a hundred feet high, and it is formed of alluvial soil resting on a bed of rounded pebbles. This abrupt bank extends a long way to the eastward and gradually turns to the south, forming a large bend or basin from one to three miles in breadth, through which flows a small stream. Probably, therefore, at one time the bed of the Narbada was more north than it now is and lay in this basin. No account of the great river need be given here. Suffice it to say that at Tilakváda the bed of the Narbada is about a half a mile in breadth, and that even in the cold weather the stream is here 120 feet across, with great depth of water. At Tilakváda the basin of the Narbada is 250 feet above the level of the sea. There is navigation from Tilakváda to Broach from August or September to December, and boats of small tonnage perform the trip in five days.

Vishvámitri.

The main block of the main division is traversed by the Dhádhar river and its tributaries. Of these the most important is the Vishvámitri, which takes its rise from the hill of Pávágad which is some twenty-seven miles distant to the north-east of the city of Baroda. A few miles higher than the spot on which Baroda stands, and not far from the village of Vishveshvar, the Vishvámitri is joined by another stream called the Surva, which also takes its rise from Pávágad a little to the south of the Vishvámitri. The latter river then continues its course in a southerly direction till it joins the Dhádhar at Pingalváda, some fifteen miles south of Baroda. Before the termination of its course, its waters are, a little south of the capital, increased by the Jámbuva river, a stream well known to those who have ridden out from Baroda past the palace of Makarpura to the Gáikwár's hunting grounds beyond, for through the midst of these it flows. The Jámbuva has a length of about twenty-five miles only, as it takes its rise near the village of Devália in the Jarod sub-division, and terminates near Khálipur in the Baroda sub-division. But, though its course is so short and its banks average a depth of thirty-five feet, it is liable to sudden floods, and two stone bridges of some strength have been thrown across it. One is at Kelanpur on the Baroda and Dabhoi road, the other was built by the mighty hunter, Khanderáv Mahárâj, to enable him in all seasons to get from the Makarpura palace to his deer-preserves.

Like the Jámbuva the Vishvámitri river describes a most tortuous course; like the Jámbuva it has cut deep below the surface of the

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soil, so that just south of the capital its banks are thirty-five feet high; like the Jámbuva, during the summer months, it is but a trickling stream, and during the monsoons it frequently overflows its banks and spreads wide over the level country on either side. The height above mean sea level at Vishveshvar is but 130 feet, and at the Baroda bridge 111·33 feet.

A little north of the cantonment rifle range, which is on the left bank of the river, while the cantonment itself is on the right, Khanderáv Maháráj built a strong bridge on what is known as the Dumád road. But naturally the greatest interest is attached to the river where it nears the capital, for means have here been taken to store its waters during the dry months and to cross or turn them during the rains. The camp of Baroda is situated on the western bank, the city on the eastern. The land about the eastern portion of the camp is low and liable, during the monsoon, to partial inundation, more particularly so portions of the market. The whole way from the camp to the city is also low, and to keep open the communication between the two places, it has been necessary to throw up an embankment or causeway of earth to serve as a road, in some places six and eight feet above the land on either side.[1]

To the left of this road there have lately been laid out along the bank of the river some fine public gardens with summer-house, band-stands, cages for wild animals, tasteful flower beds and pleasant roads, the whole being protected by strong embankments.[2] As these gardens, which are termed the People's Park, are on the camp side of the Vishvámitri, the Minister, Sir T. Mádhavráv, has connected them with the opposite shore by an iron bridge. Besides the large bridge which crosses the main stream, there are on the camp side two bridges over a side *nála* of which mention may here be made. One leading into the People's Park is beautifully designed and composed of one arch and two circular openings. It was executed in the year 1826 by Lieut.-Colonel Waddington, of the Bombay Engineers, and the expenses of erection were defrayed by His Highness Sayájiráv. This bridge is faced with a handsome yellow sandstone, which was quarried and brought at great expense from some hills about thirty miles to the south-east of the capital; the interior masonry is brick. The balustrade of this bridge is particularly handsome: the shape of the arch is eliptical. The depth of material between the surface of the road and the crown of the arch was looked upon by the natives as not sufficient to bear the heavy weight of elephants, &c., crossing. His Highness was, therefore, induced some years later to erect another stone and brick bridge, a few yards further up the *nála* on the design and principle of the large old native bridge, which crosses the river itself about three hundred yards nearer the city, and of which mention will shortly be

[1] Geological and Statistical Notes by Major G. Fulljames. Bom. Gov. Sel. XXIII. 95. This road is now metalled. In Mr. Sutherland's time, about 1840, it was so ill kept that the Resident often found it difficult, if not impossible, to get from his house to the palace in the city.

[2] In 1877-78 the expenditure on these gardens amounted to Rs. 1,54,765.

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made. Of Col. Waddington's bridge and of the raised road just mentioned Mr. Rousselet tells stories which are scarcely verifiable. The idea of the natives about the bridge is stated to be, that if the Gáikwár crosses it riding on an elephant, his reign will pass from him to the British. Along either side of the road is a fine row of banyan trees the tops of which have been lopped off. Mr. Rousselet would have his readers believe that one day the Gáikwár was riding down the avenue with his retinue, when a bird mewted on him from a branch over-head. The indignant prince ordered all the trees to be cut down, but, being subsequently moved by the humble prayers of his minister and people, he was satisfied to order that the top branches should be cut away. Another writer[1] tells a more probable tale. 'On either side of the road are tall trees, which uniting at the top form a covered way to the margin of the camp. These trees formerly gave shelter to the Bhils and Kolis, who, hidden by their foliage, used to attack and plunder the Ahmedabad travellers as they entered the city at dusk. Therefore the boughs were lopped.'

After crossing the great bridge, on his way to the city, a visitor to Baroda would naturally turn to the right to look at the tombs or temples of the Gáikwárs which are on the bank of the river down to which broad flights of stairs descend. Not all the Gáikwárs have been burned here. Piláji, the founder of the house, was treacherously murdered at Dákor, and no attempt is said to have been made to bring his body to Baroda, for such were the confusion and hurry that the last rites were performed at Sávli, a village still honoured on that account. Dámáji died at Pattan and there his canopy, *chhatri*, still is, but by his desire his image is also placed at Sávli, and worship, *puja*, is there rendered to the joint names of Piláji and Dámáji.

The first Sayájiráv and the first Fatesing were burned at Kámnáth, a village to which reference will be made, and there their canopies, *chhatris*, are raised; but the funerals of the other chief members of the family were performed near the great stone bridge and there their temples are raised. Nearest the river is a small canopy, *chhatri*, to that faithful servant of the state, Bábáji Áppáji, and close by it is a room where is kept the image of Bhágubái, the first wife of the ex-Mahárâj Malhárráv. Close by this and near the road may be observed the solid stone plinth of a temple on which no edifice has ever been reared. This unfinished work tells of the quarrel between Sayájiráv and the mother of the regent Fatesing, so that to the prince who died in his youth no suitable memorial has been accorded. Close to it and on the very edge of the river bank once stood a temple over the remains of Ánandráv, but it was carried away in the great flood of 1878. Behind Fatesing's plinth and close to the road is the temple to Mahádev, built by Ganpatráv over the spot where the second Sayájiráv was burned and his ashes interred. There is no image or special temple to the greatest of the Gáikwár Rájás in person, but in worshipping Mahádev the people think of him. It is a building of stone, highly finished and remarkably graceful; nor

[1] Chesson and Woodhall's Miscellany, III. 76.

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is there a more striking edifice in Baroda. Within the courtyard which surrounds the temple are two rooms. That to the right holds the rudely executed portrait of Khanderáv, that to the left the bed, the garments and the phial of Ganges water which commemorate Khanderáv's mother, Chimnábái. The spot on which Khanderáv himself was burned still awaits its particular temple. Next to Sayájiráv's monument is another still larger temple to Mahádev with its fronting cover for the sacred bull. And behind it is the *chhatri* of the person Govindráv Mahárój, in whose honour the whole was raised by his son Sayájiráv. It is round this edifice that rice is distributed in charity to the Bráhmans, and to the dressed-up image of the deceased prince the grateful offer flowers or sometimes do reverence in prayers. There is no doubt that some sort of worship is rendered to the departed great ones who are commemorated either by a picture as of Khanderáv, by a dressed-up image as of Govindráv, by a stone face as of Fatesing, or by a mere bed or phial of sacred water as in the case of the princesses. Close to Govindráv's temple is a smaller canopy, *chhatri*, dedicated to the memory of the Ráni Gahiyábái, and on the city side is a temple built to record the spot where Chimnábái was burned; but at present it contains a stone face of Anandráv and a phial recording the memory of the regent Fatesing.

One of the most striking features of the city of Baroda is the great stone-bridge which crosses the main stream of the Vishvámitri. It is probably of great antiquity and its erection is ascribed to the Vanjárás, who some three centuries ago lived in the western suburb of the town. Mr. Forbes, the well known author of the Oriental Memoirs, a travelled man and a keen observer, made towards the end of the last century the following extraordinary remark on the bridge: 'I mention it because it is the only bridge I ever saw in India.' It consists of two ranges of solid and rather narrow arches one over the other. It is thus described by a writer: 'This stone bridge is made to rise to the height of the banks on each side by being built two stories high. The real bridge is a viaduct built over a succession of arches which rise from the bed of the *nála*.' Seen from the stone steps which on either side lead to the water's edge, the bridge flanked by temples and trees presents a very handsome appearance.

The Vishvámitri has been described as a river which runs dry in the summer months and is liable to overflow its banks during the rains. Means had been taken both to store its waters and to get rid of them. A few yards below the bridge there was a solid timber dam with gates, which retained a fine store of water during a large portion of the year. It was carried away bodily by the pressure of the water at the end of the year 1881. To prevent the water of the river from overflowing and entering parts of the city, certain dams, *bands*, have been provided with regulators at a cost of Rs. 14,200. At the same time to drain off the water during heavy rainfalls, a long open cutting has been made, and other works executed at a cost of about Rs. 16,400.[1]

[1] Administration Report of Baroda State for 1876-77, p. 68.

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A full account has been given by Rája Sir T. Mádhavráv in his Administration Report for 1877-78[1] of the extraordinary flood which began on the 22nd of July 1877, when the river rose to an unprecedented height. 'At 9 P.M. on the 27th of July the height of the water was twenty-eight feet four inches, or 3½ feet below the roadway of the bridge crossing the Vishvámitri on the road leading to the camp; at 5 A.M. on the 28th the water rose to thirty-two feet, or three inches above the roadway; and at 2-20 P.M. on the 29th the flood reached its highest point, namely 39¾ feet, or about a foot above the parapet wall. The water then rapidly subsided, and it fell below the roadway of the bridge on the 31st. Thus for four days the communication between the city on the one side, and the camp and the railway station on the other, was entirely stopped. Some lives were lost and many houses were destroyed.'

A very pious Bráhman, who long ago dwelt in Chámpáner (Champávati) situated in the Shankar forest, resolved one day to cut off his head and offer it to his god Shiv, here known as Kapileshvar. But the god, to prevent the blood falling on him, sank deep into the earth and so created a great void. Into this yawning gulf once fell the sacred cow, *Kámdhenu*, of the sage Vishvámitri, and then, to rise to the surface again, sought the advice of the god, who told her to let the milk flow from her udders till she floated to the surface. To prevent a similar accident from recurring the sage ordered the Himádri mountain to throw itself into the gulf. It did so, but its square summit remained above the plain. Kapileshvar moved to its summit, now known as Panchmukhi, and the Ratnákar, who accompanied Himádri when he jumped into the hole, now makes the Ratanmál range. The same sage Vishvámitri, at the desire of the people of the Shankar forest, cursed and destroyed the demon Pávak (Pávangad), and blessed the whole of the river. Rám and Lakshman visited him on their return from their expedition against Rávan, and on that occasion Vyás and other sages came to see Vishvámitri at Vyáseshvar. Meanwhile Rám, when Lakshman and Máruti had failed, layed the demon Hiraniáksha at the spot now known as Harni, but his teeth were left at the village called Dánteshvar. Kámnáth, to the north of Harni, is another place famous for the blessing of sons here given by Shiv to his devotees.[2] The bones of dead bodies thrown into the Vishvámitri near this spot are blessedly dissolved into the water.

Dhádhar.

The Vishvámitri is an affluent of the Dhádhar river, which is also joined on its other or south bank near the village of Pingalváda by the Rangái river, whose course can be traced back as far as Dhameli in the Dabhoi sub-division, some twenty-six miles. Higher up its course the Dhádhar is joined by two streams called the Dev and the Surva. The Dhádhar takes its rise in the hills south of Pávágad near Sevrájpur, about thirty-five miles north-east of the village of

[1] Administration Report for 1877-78, p. 97-98. The Minister, Rája Sir T. Mádhavráv, contemplates throwing another large bridge over the Vishvámitri a little below the *band*. It will be lifted above the level of the highest flood yet known.
[2] Mythological information taken from the *Skanda Purán*.

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Bhilápur, where it is crossed by a stone bridge on the road from Baroda to Dabhoi. At Bhilápur the banks are steep, especially on the north side, and about fifty feet high; the southern bank has more of a slop, and seams of gravel high up the bank are observable, which would afford good material for road making. The Dhádhar, which is here crossed by a stone bridge, is 200 feet wide, with about two feet of water in the dry weather, but after it has been joined by the Rangái and the Vishvámitri, its size is considerably increased. It flows in a westerly direction into the gulf of Cambay, and forms the creek on which the Tankária port or *bandar* is situated. Though this port is in the Broach district, Captain French, Acting Resident at Baroda in 1848-50, proposed to connect it by a small railway with the Gáikwár's capital, in order that the latter might thus have access to sea-traffic. The scheme was almost carried into execution.

Mahi.

No mention need be made here of the great river which flows a few miles north and west of the city of Baroda. In 1856 Colonel Davidson put to the test the navigability of the Mahi, and its possible utility as a passage to the sea for traffic from Baroda, by causing a small steamer to ascend the river as far as Dabka, a village eighteen miles distant from the capital. Three petty affluents pass through the division. The Mini which issues from the tank near Sámaliya in the Jarod sub-division has a course of about twenty-five miles. The Jarod and the Mesri rise near Pávágad and fall into the Mahi at Sinor, after traversing about thirty-five miles of country.

Tanks.

There are several large tanks or petty lakes in the division, of which the most extensive is that of Mával in the Jarod sub-division. During and after the rains it covers an area of 575 acres, but in the hot weather it is restricted to 88 acres. There is generally an average depth of 20 feet of water. Human ingenuity has taken advantage of the natural configuration of the land, and one whole side of the Mával tank is bounded by a bank of built stone and chunam, into which a gate has been let in order to allow the required quantity of water to issue from it for irrigational purposes. Some twenty years ago the tank ran quite dry, and when the villagers had dug into its bed to a depth of thirty feet, they came on the remains of a boat and so discovered how much deeper the tank had once been than it now is. There are also large tanks at the villages of Sámaliya and Sávli. It is because the northern bank of the former tank has not been well constructed that the waters escape and form the river Mini, of which mention has been made. The beautiful Sávli tank is well known to the sportsman, picturesque trees are reflected in its waters, and at one of its extremities the quiet, graceful temples stand, which commemorate the names of Dámáji and his father Piláji.

The Karván tank is partly walled in with brick-work. Its origin is said to be on this wise. A Bráhman and his wife lived in the Bhrigukshatra near Broach, and had but one son of eight years old. The lad was drowned in the Narbada by accident, and as his parents were searching for him, the god Shiv took pity on their grief and assumed the shape of the boy. The well-known form led the now delighted pair to the vicinity of Káyárahun, the

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present Karván. The wandering had lasted through the night, but at this spot at daybreak the god assumed his real shape, and then, to comfort the Bráhman and his wife he consented to abide with them there. From that moment the tank became holy.

The Dumád tank, four miles from Baroda, has bungalows and summer-houses on it belonging to the Gáikwár. His Highness Khanderáv was often royally entertained there by his minister Bháu Sindia.

In the Sinor sub-division there are large tanks at Ánandi and at Tain. The latter is of an octagonal shape, and has stone steps going close to it, a most remarkable piece of masonry in a country where stone has to be got from a distance. In the Petlád sub-division there are large tanks at Vaso and Sojitra. There is also a large tank between Jalsan and Finav. One at Kánisa is still more remarkable. It is regularly built in gradually enlargening rectangles. The water is said to change in colour during three days in the year, from *Chaitra Shuddh* the 14th to *Vadya* the 1st. At this time it is held that the water is that of the Ganges. On the *Pushya Nakshatra* day of every month fairs are held at this spot, and the water of the tank is said to cure people of white leprosy.

Wells.

The great wells, *vávs,* with passages and stone steps and something of architectural adornment found in northern Gujarát are not altogether wanting in this division. There is the celebrated Navalakhi (nine lacs worth) well at Baroda, at Shevási in the Baroda sub-division, at Valan and Atáli in the Choranda sub-division, at Mandála in the Dabhoi sub-division, and at Sojitra in the Petlád sub-division. Ordinary wells are expensive and rare.

Rainfall.

The average rainfall of the division is 32 inches. In the year 1877, when there was a great deficiency of rain, only 16¾ inches were registered. In 1878, when there was an abnormally large rainfall, 65 inches were registered. In the following year 43½ inches.

THE NORTHERN OR KADI DIVISION.

The northernmost division of His Highness the Gáikwár's possessions in Gujarát Proper is termed the Kadi or Kadi-Pattan division.[1] It has a supposed area of about 3158 square miles, its extreme length from north to south being about 120 miles, and breadth from east to west about eighty miles. The population of the division is reckoned at about 988,487 souls, or an average density of 313·01 persons per square mile. The total Government demand on the division in 1879-80 was Rs. 32,38,129, and the realisations Rs. 30,15,770. The miscellaneous revenue amounted to Rs. 3,85,944.

Boundaries.

The main block of the division lies to the west of the Sábarmati river. To the east of that river there is only one sub-division, that of Dehgám, the most southerly of the nine which go to make up the Kadi division. The Dehgám sub-division is so scattered, its

[1] The compiler of this Gazetteer has never been able to visit the Kadi division, nor has he found an accurate description of the country in any book. The greater part of the information here given has been afforded to him by Khán Bahádur Kázi Shab-ud-din, C.I.E.

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villages are so interspersed with those of the Ahmedabad district and of the Mahi Kántha territory, that its boundaries cannot be exactly defined. On the east is the Parántij sub-division of the Ahmedabad British district; on the south the Daskroi sub-division of the same district, and Gadásur belonging to the Mahi Kántha; on the west there are Pethápur of the Mahi Kántha and a portion of the Daskroi sub-division; on the north another portion of the same sub-division and the Parántij sub-division already referred to. The petty division of Atarsumba belonging to Dehgám has to the east and south the Kapadvanj sub-division of the Kaira district.

The main block of the district is, as has been stated, bounded on the east by the Sábarmati river, on the left bank of which are the Parántij sub-division of the Ahmedabad district and territories belonging to petty chiefs under the Mahi Kántha Agency. Where the Sábarmati river fails to be the eastern boundary of the district, that is, near the north-east corner, it is bounded by territories belonging to Mahi Kántha chiefs and on the north by the Pálanpur state. There are, however, many Gáikwár villages inside the main boundaries of Pálanpur. Proceeding westwards along the northern boundary, the district touches Disa which is under Pálanpur. The north-west face of the limits of the district touches Rádhanpur territory. The western boundaries proceeding southwards touch portions of Mahi Kántha territory, the lands of the chief of Katosan, and the Viramgám sub-division of the Ahmedabad district, inside which are Gáikwár villages here and there. The southern face of the district touches the Viramgám and Daskroi sub-divisions of the Ahmedabad district.

Sub-Divisions.

For administrative purposes the whole division is made up of three portions, Dehgám, Pattan, and Visnagar. These are composed of ten sub-divisions, Dehgám together with Atarsumba, Kálol, and Kadi compose Dehgám; Pattan with Hárij, Vadávli, and Sidhpur compose Pattan; Visnagar, Kherálu with Vadanagar, Mesána, and Vijápur compose the Visnagar sub-division.

As the old sub-divisions have been lately re-distributed, the following table of information is given:

Administrative Sub-divisions.

Old Sub-Divisions.	Number of Villages.			Revenue.	New Sub-Divisions.[1]	Total number of villages.	Revenue.
	State.	Alienated.	Total.				
				Rs.			Rs.
Dehgám	121	5	126	3,19,753	Dehgám (petty sub-division Atarsumba).	172	4,04,200
Atarsumba	44	29	73	67,183			
Kadi	294	10	304	1,53,595	Kadi	119	3,64,900
Pattan	481	57	538	14,02,096	Kálol	88	2,72,500
Vadanagar	25	...	25	1,18,275	Pattan (petty sub-division Hárij).	275	5,00,917
Visnagar	33	2	35	3,64,769			
Kherálu	76	1	77	1,85,191	Vadávli...	130	3,44,200
Vijápur	69	5	74	2,45,985	Sidhpur	99	4,00,400
					Visnagar	65	4,75,300
					Kherálu (petty sub-division Vadanagar).	110	2,89,700
					Mesána	85	2,69,300
					Vijápur	109	3,65,400
Total ...	1143	109	1252	28,56,847	Total ...	1252	36,86,817

[1] As, however, since this rough re-distribution a more accurate statement has been

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Taken as a whole the division presents a somewhat uniform aspect. It may be said to consist of one uninterrupted plain sloping gently from north-east to south-west. To the east of the Sábarmati the country is well wooded, and to the south and east it is hilly and picturesque. Though there are no forest tracts in any part of the division, the *ráyan,* Mimusops indica, *mahuda,* Bassia latifolia, and mango tree, Mangifera indica, are found in abundance, particularly in the Dehgám, Kálol, and Vijápur sub-divisions, and the last mentioned sub-division presents a pleasant variety of scenery. Except the *mahuda, ráyan* and *limda* trees, there are nowhere any timber trees worth noticing. But in the western portion of the division the country becomes more monotonous. The aspect is that of a black-soil plain; near the villages are clumps of *limda,* tamarind and *bával* trees, but elsewhere the face of the fertile but dull land is devoid of all adornment. The natives have rightly termed the Pattanváda *rukh* or dreary.

Hills.

There are no hills in the division itself, but far and wide to the east and north are seen the ranges of hills in the Mahi Kántha territories and the Pálanpur state.

Rivers.

The chief rivers of the division are the Sábarmati, Vátrak, Meshva, Khári, Rupen, Sarasvati and Banás. The Sábarmati, first termed Sábar, rises in the south-western spurs of the Árávali hills, flows south through the Mahi Kántha, and at the north-west corner of the Ahmedabad district is joined by the Háthmati. From this point it is named the Sábarmati and separates Parántij from the Baroda state of which it here forms the eastern boundary. It then flows between the sub-divisions of Dehgám and Vijápur. It then enters the Daskroi boundaries, divides Dholka from Kaira, and, after a course of 200 miles, empties itself into the gulf of Cambay. The Khári rises ten miles to the north-east of Ahmednagar in the Idar state and two miles beyond the northern boundary of the British district of Parántij; it then flows in a south-west direction after having been joined by a small stream called the Khárva. It traverses the Dehgám sub-division, and thence enters Daskroi. Its entire course before it falls into the Sábarmati, a little above the

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drawn up of the sub-divisions and their revenues, the following table is appended :

SUB-DIVISIONS.	Number of Villages.			Revenue for 1878-79.
	State.	Alienated.	Total.	
				Rs.
Dehgám and Atarsumba ...	130	60	190	3,96,574
Kadi	114	6	120	4,83,158
Kálol	81	7	88	2,98,040
Pattan and Hárij	246	48	294	6,45,560
Vadávli	114	13	127	3,76,075
Sidhpur	84	11	95	4,08,065
Visnagar	57	4	61	6,06,586
Kheralu and Vadanagar ...	104	1	105	3,30,811
Mesána	77	3	80	2,64,137
Vijápur	94	8	102	3,26,954
Total ...	1101	161	1262	41,35,960

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spot where the great river is joined by the Vátrak, is of about 105 miles. At one point it threatens to break its earthen dam and join the Meshva. The Meshva and Vátrak rivers are also tributary to the Sábarmati and join that river opposite Vautha. They rise to the south of Dungarpur and run courses of about 126 and 151 miles. These streams are of no great volume, but they, with the Khári, serve to irrigate the Atarsumba and Dehgám sub-divisions. The Rupen, which takes its rise in the mountains near Tunga in the Mahi Kántha, flows through the Kherálu, Visnagar, and Mesána sub-divisions. The Sarasvati takes its rise in the hills situated in the north-east corner of the Mahi Kántha territory, flows ever westwards towards the Ran, and its course traverses the Sidhpur and Pattan sub-divisions. The Banás rises in the same quarter and flows along the north-west frontier of the Pattan sub-division.

Tanks.

There are no lakes in the division. But artificial tanks exist of more than ordinary dimensions. In Vadanagar the Sarmishta tank, commonly called Samen or Sumelia, with its stone embankments and broad flights of stone steps, and the tanks in Visnagar and near Pattan are over fifty acres in extent. The tank or reservoir alluded to as existing near Pattan is not the famous Sahasraling of which mention is made among Places of Interest, for that has disappeared, but the Kán Sarovar with its handsome facing and broad stairs of cut stone. While allusion is thus being made to the stupendous works of the old kings of Gujarát, the handsomely carved stone wells, *vávs*, with steps descending to the water should not be forgotten. Such are to be found in Pattan, Visnagar, Vadanagar, Sidhpur, and other places, but they are not much used now. The ordinary ponds of the country scarcely hold water throughout the year, though they are generally serviceable from July to March, are employed to supply cattle with water and are useful for washing purposes.

Water.

Where villages are constructed on the bank of some river river-water is used. Throughout the country brick wells are found to exist in fair abundance, but in the Kadi sub-division the water at the surface is brackish and recourse is not had to irrigation. Except in those portions of the sub-divisions which border on the Pálanpur territory, well water is obtainable at a depth of from thirty to sixty feet below the surface. In Hárij it is not to be reached without going much deeper, and the wells there are often 100 feet in depth.

Climate.

Throughout the division it may be said that the climate is hot but healthy. There is, however, a considerable difference in the intensity of the heat experienced, that of the northern being far more oppressive than that of the southern sub-divisions. The heat of Pattan, for instance, partakes more of the nature of that felt in Márwár than of that of Ahmedabad.

The normal rainfall of the division is 32 inches. The year 1877 was one of great scarcity and only 21¾ inches were registered at Kadi; in 1878 there were 32 inches registered, and in the following year 22½ inches, this division in that year not sharing with other portions of Gujarát in the benefits of a plentiful harvest.

AMRELI DIVISION.

In order that the full extent of the Baroda state may come at once under the eye, the following brief notice is given of His Highness

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the Gáikwár's dominions in Káthiáwár. We may omit for the present all consideration of Okhámandal. The area of the Amreli sub-division is roughly estimated at 1560 square miles. The total population of the division is 147,468 according to the 1881 census, and the average density per square mile is 94·53. It is composed of five sub-divisions, which stretch in an irregular manner across Káthiáwár from the neighbourhood of the Bhál to the Arabian sea. From east to west these sub-divisions are Shiyánagar, Dámnagar, Amreli, Dhári, and Kodinár. The outlying village of Bhimkata in the Navánagar territory is a dependency of Amreli.[1]

There are four district blocks of country varying in size, which belong to the Gáikwár in Káthiáwár. Of these the largest is composed of the sub-divisions of Amreli and Dhári which are separated by the Gir, a rather narrow, mountainous, wild, and insalubrious tract, from the Nágher or low country round Kodinár, the sub-division belonging to His Highness which runs along the coast of the Arabian sea and touches the southern most point of the peninsula of Káthiáwár.

Boundaries.

In A.D. 1813 the Gáikwár, already in possession of one-half, obtained from the Nawáb of Junágad the other half of the sub-division of Kodinár. This cession of territory was obtained by legitimate diplomacy, but the Nawáb afterwards did all he could to regain his lost lands. In 1857, however, the Supreme Power decided that long possession had given the Gáikwár the right to retain them. In 1813 and later the Gáikwár added considerably to his inland territories, and in time it became his ambition to obtain the Gir country, not because it had any value in itself, but in order that there might be a connection between the sea-coast and his inland territories. But the Nawáb of Junágad was quite as anxious to prevent this taking place, for if Kodinár and Dhári were to touch, his western possessions would be cut off from Uniah and Bábriávád. For years, therefore, the two states disputed over the Gir. And as late as the 1st of August 1870, Colonel Lester, Special Commissioner, gave the following award on the boundaries in dispute :

1. The southern boundary of the Dantarvád and Dhári *parganás*. From the final pillar or the westward side of Colonel Lang's boundary between Kantála and Dudhvanna, the line will be carried in a northerly direction over the Mángrol and Visadhar hills, by the east and north side of Chappra Nais, passing midway between Ambárájthali and Bhánev ; thence over the Timbarva hill to a point midway between Hadálu and Juljevári ; thence to Maturmálo hill, Chatkia hill, and Haltepán hill westward to Lassa ; thence to Kurrukia hill and Khava Dhár, passing through Gundára Gali onward to the Shetrunji river, to a spot between Boradi and Nakimadi.

2. The northern boundary of the Kodinár sub-division. From Manko Kado in a north-westerly direction to a point about a mile north of Rájátimba and Surdhara, thence westwards to Mulvádar, and from thence to the Súrmat river, to a point opposite to where the Munsaka *nála* enters it. The district lying between the two boundaries above described is Junágad territory. The main road through the Gir is to be widened to double its present width. Traffic of every kind, and passengers to be

[1] See Amreli Statistical Account. Shiyánagar is not now reckoned a separate sub-division.

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allowed to pass between the Dhári and Kodinár sub-divisions free of all tolls and taxes. Junágad is not to establish any villages, or erect any buildings, within a mile of either side of this road for ten years, and not after that time, except by permission of the paramount Government.

This decision will probably put an end to one of the most obstinate boundary disputes on record, and it exemplifies both the difficulty of fixing the boundaries of His Highness' state and the circumstances which give rise to the difficulty.

For the rest of Kodinár : on the east it touches Uniáh. From the sea to a 'hill between Alidhar and Vailákot,' that now known as Káli Dhár, the boundary was fixed by the Diwán Vithalráv and Jamádár Umar Mokhássim in A.D. 1814. From Káli Dhár to Manko Kado it was carried out by Captain LeGrand Jacob in 1842. But Vithalráv's boundary was lost sight of and Colonel Rigby then settled to whom certain villages in dispute belonged. Colonel Lester finally re-established Captain LeGrand Jacob's eastern boundary and also fixed the Súrmat river as the continuation of the western limit from the point his award terminated.[1]

To return to the northern petty sub-divisions : Amreli and Dhári adjoin one another to the north of Kodinár, Dámnagar lies somewhat apart to the north-east of them, and Shiyánagar is still more to the north-east. These districts, if they lay in a block, would be bounded on the north and west by Jetpur and Junágad, and on the east and south by Gohelvád. Although connected they are not compact, for they are broken by the possessions of nineteen independent Káthi Garásiás. Moreover, in ninety-six out of the one hundred and seventy villages which make up these three sub-divisions, shares are held by Mul Garásiás.[2]

When the old sub-divisions were re-distributed a short time ago, the following changes were made :[3]

OLD SUB-DIVISIONS.	Number of Villages.			Revenue.	NEW SUB-DIVISIONS.	Number of villages.	Revenue.
	State.	Alienated.	Total.				
				Rs.			Rs
Amreli	65	5	70	4,96,110	Amreli (petty sub-division Bhimkata.)	70	4,96,110
Kodinár	59	12	71	1,87,730	Kodinár	71	1,87,730
Dhári	70	9	79	2,51,146	Dhári	79	2,51,146
Dámnagar	26	...	26	1,94,839	Dámnagar	38	2,10,834
Shiyánagar	11	1	12	15,995	Okhámandal (petty sub-division Bet).	53	1,05,143
Okhámandal	49	4	53	1,05,143			
Total ...	280	31	311	12,50,963	Total ...	311	12,50,963

[1] Report on the Gir Boundary Settlement by Colonel Lester, 1870.

[2] For further information concerning the aspect, rivers, &c., of the Amreli Mahále, see Káthiáwár Statistical Account.

[3] A revised list of villages together with the revenue for 1878-79 is appended, as great reductions have been made in the matter :

SUB-DIVISIONS.	State.	Alienated.	Total.	Revenue for 1878-79.	SUB-DIVISIONS.	State.	Alienated.	Total.	Revenue for 1878-79.
				Rs.					Rs.
Amreli ...	51	19	70	2,21,941	Okhámandal .	49	4	53	91,067
Kodinár ...	62	12	74	1,40,791					
Dhári ...	72	10	82	98,256	Total ...	263	54	317	6,84,756
Dámnagar ...	29	9	38	1,32,701					

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Chapter I.
Description.
OKHÁMANDAL.

As the district of Okhámandal lies entirely apart from the other possessions of His Highness the Gáikwár in Káthiáwár, it has hitherto been mentioned only because for administrative purposes it forms part of the Amreli division.

Okhámandal is situated between 22° and 22° 28′ north latitude, and 68° 58′ and 69° 14′ east longitude. Its area is about 250 square miles.

Okhámandal, therefore, forms the north-west corner of the province of Káthiáwár. It is bounded on the north by the gulf of Cutch, on the west by the Arabian sea, and on the east and south by the Ran which separates it from Navánagar. The Ran is a strip of salt-marsh formed by an inlet of the sea from the gulf of Cutch, about sixteen miles in length to from five to half a mile in breadth. The Ran is dry at neap tides, but is covered with water to a depth, in some places, of sixteen inches during the spring tides.[1]

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[1] For further information concerning the aspect, rivers, &c., of Okhámandal, see Káthiáwár Statistical Account.

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CHAPTER II.

PRODUCTION.

The most important, if not the only, quarries in the state are situated in the Songad hills, a low range running in a north-east and south-west direction on the east or left bank of the Hiran river. Songad is a few miles distant from and lies to the east of Bahádarpur, from which town it is separated by two rivers, the Hiran close to it and the Orsing on the western bank of which is Bahádarpur. Bahádarpur itself is connected by a narrow gauge railway with Dabhoi, from which place two lines of the same gauge (2 ft. 6 in.) depart to Miyágám and Baroda. It is probable that the two rivers above-mentioned will shortly be bridged and a line laid between Bahádarpur and Songad, when the stone of these quarries will be conveyed by rail from Songad to Baroda.

Songad stone is now being largely employed in the construction of the Lakshmi Vilás Palace and other public buildings at the capital. But the quarries have long been drawn upon for local purposes and for the making of mill stones. The product of the quarries is a crystalline sandstone, hard and durable, but not difficult to work and capable of being wrought into fine mouldings and carvings. It is easily quarried, is of good colour and is capable of being split along the lines of stratification, which are extremely fine and occur at distances varying from six inches to two feet.[1] It is also asserted that the stone is quarried to the length sometimes of fourteen feet, that the cost of quarrying sixteen cubic feet is Rs. 3, and of dressing the same Rs. 24. In the autumn sixty and in the summer 200 quarrymen find employment at Songad, and the produce of their labour is conveyed to Baroda, Broach, the Rewa Kántha, Chándod, Sinor and other places. The supposed yearly value of the stones quarried is Rs. 4000 and as the state levies a tax of 12 *annas* on every stone-bearing cart, Rs. 1583 were made on 1622 carts in the year 1879-80.

There are few other quarries in the Baroda division or indeed in the state. Unimportant quarries of a whitish but not very hard stone are to be found near the Surva river between Paladi and Asod in the Jarod sub-division, and on the Hiran, near Sankheda, there is a considerable amount of pakka stone quarried. Few stones are to be met with anywhere; in some sub-divisions as in Jarod, stone is found at no great depth below the alluvial deposit formed generally of carbonate of lime or of sand with an equal quantity of clay and magnesia. But it is neither hard nor fitted for building purposes, and it scarcely pays to collect it for

[1] Report of the Executive Engineer at Broach, 27th February 1877.

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Chapter II.
Production.
Minerals.

road metal. From the banks of rivers partially excavated by the stream *kankar* is drawn, or lime stone and lime gravel used in the preparation of mortar. The gathering and carriage of sand from the beds of all the great rivers afford employment to the same poor class of donkey-drivers who collect *kankar* for the use of the towns-people. Finally, in the Narbada, especially in the neighbourhood of Sinor and Koral, certain red pebbles are found which are much and generally worshipped. They are popularly termed the Narbada Ganpati, and are most prized if small and of a deep red, for the colour often shades off to a yellow or brown tinge.

There are no quarries worked in the Navsári district, though stone fit for building purposes is found about Songad and Viára, but the quarrying and carriage appear to be expensive. Petty use is made of the nodular limestones, called *kankar*, found in the beds of rivers and employed in metalling roads; for the making of lime the *chunáno pathar*, or carbonate of lime, found in certain lands is collected, and the *chhono pathar* found in other lands is employed with mortar for a cement.

Navsári Forests.
Position.

The Navsári[1] division contains the largest and only important forest district in the territory of His Highness the Gáikwár. It is situated in the sub-division of Songad and its petty division of Vájpur, in the sub-divisions of Viára and Moha, and in the petty division of Vákal in Veláchha; and it is partly in consequence of this that these are termed the *Ráni Maháls* in contradistinction to the *Rásti Maháls*. This forest district lies to the east and north-east of the Navsári main division. Vákal is separated from the other above mentioned sub-divisions by British territory, being bounded on the north by Rájpipla, on the east by the Vádi state and the Mándvi sub-division of Surat, on the south by the same sub-division, and on the west by the Veláchha sub-division of which it forms a petty division. The other sub-divisions are contiguous to one another, having Rájpipla on the north, Khándesh on the east, Bánsda and the Dángs on the south, and the Surat district on the west. As the forest districts have not been surveyed, it is impossible to give their exact area; but on a rough estimate they may be taken to cover somewhat over 600 square miles consisting of hills, of high level tracts, and of plains. In short they occupy about one-third of the area of the Navsári division, which is estimated at 1940 square miles.

Description.

Of all these Navsári sub-divisions Moha alone has no hills. Its forests are situated in the plain, and the principal ones lie on the south bank of the Ambika river in the old Anával Mahál, the others being on the northern bank of the same river or on the banks of the Purna river. The area in this sub-division actually covered by forest does not exceed ten square miles, but it might be considerably increased by converting grazing and other waste lands into forest reserves, which, from the propinquity of the railway and of large towns, would bring considerable revenue to the state. In the other districts mentioned the forests occupy the tops and slopes of hills, as well as the undulating land below.

[1] The information given concerning forests has been derived from Mr. Náráyan A. Ukidve, Conservator of Forests.

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Chapter II.
Production.
Navsári Forests.
Description.

These hills are projections of the Sátpuda range, two of the main spurs of which run from east to west, the one to the south of the Narbada river along the Rájpipla boundary and therefore named after that country, the other to the north of the Tápti river thus forming the boundary between the old Nánchal Mahál to the north and Pánchmoli, Yeshvantpura Borgám and Pargat to the south. From the above it will be perceived that between these two main spurs or ranges is situated the tableland of Nánchal. A line of hills runs from the Rájpipla range to the Tápti river, where of course it ceases. This line forms the western boundary of the Vájpur petty division and the Mándvi sub-division of the Surat district. Again another range of undulating hills, originating in the Rájpipla hills, runs along the eastern and southern boundaries of the Vákal petty division and so gradually dies away. The spurs of this range descend into Vákal and into the Mándvi country. As for the second main group of hills, it may be added that on the eastern and southern boundaries of Songad and Viára there are hills in which are situated the celebrated forts of Songad and Rupgad, of which mention has been made in the first chapter and of which the latter is sometimes termed the fort of Sádadvála, because it is in the Sádadvála Mahál. The spurs of these lofty hills descend into the bed of the Tápti river and bound the channels which are formed by the Purna, the Ambika, and other streams. The highest eminence in the country to the south of the Tápti is that of Songad, on which the fort of that name is situated, the next highest being the one at Sádadvan in Viára, about nine miles east of Songad.

Water Supply.

The chief river which flows through the forest track is the Tápti. It passes through the Vájpur forests in a south-westerly direction to the point where it is met by its tributary, the Nesu river, which comes from the west and forms the boundary between Khándesh and Vájpur. The Tápti after this changes the direction of its course to the west, and so reaches Kánja, separating Vájpur from the Songad sub-division. The Tápti has always enhanced the value of the Vájpur forests, and, were it not for that river, it would even now be a question if their preservation and the occupation of land would be desirable; for the soil here, especially by the river bank, is very fertile and capable of high cultivation. The timber cut in the Vájpur forests is for the most part floated down the Tápti to Kádod and Surat. The presence of some rocks, of which the removal by blasting would prove a remunerative enterprise, obstructs the passage of the timber, especially when the water is low. Three other tributaries of the Tápti, besides the Nesu, do not run dry at any time of the year, namely, the Ajana, the Dudan, and the Motinadi. The sources of the first two streams are in the hills north of the Tápti, which river they join at Magatar and Umarda, respectively, the former village being in the Mándvi sub-division, the latter in Ságbára. The third tributary, the Motinadi, runs from the foot of a hill in Cháfávádi called Shodvan near Songad, and meets the Tápti at Mhasrot. In addition to the great river and its tributaries above mentioned, there are to the south of the Tápti the Mindhola, the Purna, the Ambika and their little tributaries, all

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Navásri Foresta.

holding a westward course. Besides these rivers, there are some smaller tributary streams and *nálás*, but most of them get dry during the hot season.

In the tableland of Nánchal as well as in that of Sádadvála called Karjat, the scarcity of water begins to be felt as early as February or March in ordinary seasons. The natural consequence is that there is to be found in these districts a large number of depopulated villages. Nowhere in the forest have the people yet been provided with wells of good drinking water, and it is now under consideration whether such cannot be constructed.

Cultivation.

Permanent cultivation is carried on in the forest districts and also temporary or occasional cultivation. The latter practice, which obtains in the midst of the forest tracts, is termed *khandad*, as in the Deccan it is called *dalhi*, in Kánara and the Central Provinces *kumri*. The system of occasional cultivation is highly detrimental to forests, as it consists in the selection of one patch of ground at one time and of another shortly after to the abandonment of that first selected. Moreover, to make it fit for cultivation, the patch of soil is cleared of trees and is then made use of for two or three years. The first year *sáva*, Panicum miliare, or *diveli*, Ricinus communis, is raised, the second year rice, and the third year *kodra*, Paspalum scrobiculatum. The soil is then allowed to lie fallow till it is once more clad with small trees and brushwood, when it is again laid under contribution. Large gaps in the forest districts have thus been made, and another evil may be ascribed to the practice of occasional cultivation: where the land has been cleared, a crop of high grass springs up which is specially conducive to jungle fires, an annual phenomenon in the forest tracts.

The cereals raised in the forest districts are rice Oryza sativa, *tuver* Cajanus indicus, *sáva* Panicum miliare, *banti* Panicum spicatum, *kodra* Paspalum scrobiculatum, *nágli* Eleusine coracana, *vál* Dolichos lablab, Gram *chana* Cicer arietinum, *vatána* Pisum sativum, *adad* Phaseolus mungo, *vari* Panicum miliaceum, and *mag* Phaseolus radiatus. Besides these are found the sugarcane, Saccharum officinarum, in Moha and Viára; cotton, Gossypium herbaceum, in Moha and Vákal; and *diveli*, Ricinus communis, throughout the different tracts.

Land Tax.

In some forest districts the yield of the crops in each field is estimated by the village accountant or *taláti*. His estimates are examined by the inspecting clerk or *pherni kárkun*, and a small percentage is subsequently scrutinised by the sub-divisional revenue manager, *vahivatdár*, or his head clerk. The price of the yield thus estimated and settled is calculated at rates which the chief revenue officer of the division annually fixes. Three-eighths of the produce so valued in money are then recovered from the cultivator. In other forest districts the rent of the land cultivated is computed roughly according to the number of ploughs employed. The first system is termed *kaltar*, the second *holbandi*.

Inhabitants.

The following tribes inhabit the forest districts: Dhondiás in Moha; Chodhrás in Moha, Vákal, Viára, Sádadvála and Umarda Kotar; Gámits in Antápur, Sádadvála and Umarda Kotar;

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Konkanás in Sádadvála and Antápur; and Várlis in Antápur. Bhils are found chiefly in Vájpur, while a few live in Vákal and Viára.

Chapter II. Production.

Navsári Forests.

Inhabitants.

To treat of these tribes generally. They are migratory, they are poor and indolent, of dissipated and improvident habits, given to drunkenness. They for the most part believe in witchcraft, *jádu*, and place an implicit faith in their sorcerers or *bhagats*. If a man dies his relatives change their huts, sometimes migrating to other villages to avoid further ill-fortune. Many live on the cultivation of the soil, while others who cannot afford to become independent cultivators for want of cattle, engage themselves to serve those who can afford to employ them in wood-cutting or in *mahuda* gathering. The collection of other indigenous forest products also affords them some occupation. Even the turbulent Bhils have now become peaceful subjects, who earn their living by either tilling the soil or following some rough profession, nor are they hostile to forest conservancy, though it interferes with their long cherished privileges and habits.

An instance of the carelessness and apathy of these tribes is afforded by their remissness in breeding cattle. Extensive forests afford free grazing-ground, yet nowhere are people so loth to breed cattle as in the forest tracts, and there are many who do not possess even a pair of bullocks to plough the land or a cow to give her milk to the young ones of the family.

Though these tribes are peaceful and harmless, yet they form a wandering and wood-cutting population, who cause an amount of damage to the woods out of all proportion to the benefit derived from such a mode of living. It is proposed to take such measures as will conserve the forests, and render the forest tribes more comfortable by training them to become stationary.

Condition.

In Moha the forests are, as has been stated, on the banks of the Purna and Ambika rivers. The tree property in the Ambika reserves is the larger and more valuable of the two, yet it does not at present contain timber fit for felling. The forests in Viára which chiefly lie on the banks of the rivers above mentioned are more extensive and valuable than those in Moha, but they are at present used for meeting free grants rather than for producing revenue. The hill forests in Sádadvála and Umarda Kotar to the south-east of Songad are nearly equal in extent to those in Viára. The whole of the Vájpur petty sub-division is one continuous and most important forest district, its importance being due to the Tápti river down which, as has been already mentioned, wood is floated to Kádod and Surat. In the Vákal district scrubby forests are scattered over the hills which form its southern, eastern and northern boundaries. In most of the forests of Vákal the teak is now the leading tree. In its natural state it does not grow alone but is generally associated with bamboos and trees of other kinds and often forms a small proportion only of the forest. In the above forests the teak once had for its companions the *kher* Acacia catechu, *ain* Terminalia tomentosa, *támrug* Diospyros melanoxylon, *beheda* Terminalia bellerica, and others; but the axe of the wood-cutter has caused their almost entire extinction. Various kinds of timber, including bamboo and firewood trees, are found in the above

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forests. The chief timber trees are the teak Tectona grandis, *sisam* Dalbergia sissoo, *kher* Acacia catechu, *tanach* Dalbergia oojeinensis, *haladván* Adina cordifolia, *bia* Pterocarpus marsupium, *kalam* Stephegyne parvifolia, *káti* Acacia modesta, *támrug* Diospyros melanoxylon, *sádada* Terminalia arjuna, *nána* or *bondora* Lagerstrœmia lanceolata, *kelai* Dillenia pentagyna, and *shivan* Gmelina arborea.

Absence of Conservancy.

Formerly persons requiring wood or other forest produce had free access to the forests. They removed whatever they liked, paying for the same at outposts, *nákás*, according to the sanctioned rates. No check was exercised as to the number, description, character, and age of the trees which were permitted to be cut. It was also customary to allow the cut material to remain in the forest for a year or longer that its weight might be lessened, and the timber thus permitted to lie uncared for on the ground was frequently destroyed by rain, by white ants, by forest fires and by numerous other destructive agencies. In this way many magnificent forests were wasted. The forests have also suffered much from the system of temporary cultivation. Teak has been prodigally cut, so much so that in extensive forests no good serviceable teak can now be found. Less valuable timber has also been recklessly removed from such parts as were already cleared of teak and from all spots easy of access. On all sides may be seen timber trees mutilated, crooked, or dead, some with their young shoots hacked, others consisting of stumps cut high above the ground. The low hills round Songad, though now bare, formerly were an unbroken block of mixed forests, containing teak and its usual associates. There are now remains of this forest to be seen everywhere which serve but to display the destruction which has been caused by the spread of cultivation.

Remedial Measures.

With the object of stopping the further destruction of forests a forest department was organised in April 1878. A trained native forest officer was obtained from the Bombay Presidency, and on a report made by him after inspecting the state forests a suitable staff was placed under him. Such measures as appeared to be suitable to the conservancy of forests were commenced in the Navsári division. The tracts handed over to the department were those in Songad, Viára and the Vákal petty divisions of the Veláchha sub-division, and they were divided into five ranges each of which was placed under a keeper, *dároga*. Songad contains three ranges and Viára and Vákal one each, as the following table shows:

Forest Ranges, 1878.

Range.	Villages.	Square miles.	Remarks.
Vájpur	121	250	The principal forest tracts included in these two ranges are those in Vájpur on the banks of the Tápti river.
Nánchal	158	250	
Sádadvála ...	144	175	The forests to the south-east of Songad, called Sádadvála, are included in this range.
Viára	159	325	The forest tracts known as Antápur, lying on the banks of the Ambika and Purna, are incorporated in this range.
Vákal	49	150	This range consists chiefly of scrubby teak forests on the hills.

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Navsári Forests.

Deducting the area under cultivation, that under trees may be safely estimated at a little more than 600 square miles. Outside the forest districts described above, there are six villages in the Dángs, Horpáda, Thorpáda, Khokar Vihir, Vághamba, Sáler, and Solhota, of which the first two supply timber to the Násik division.

Establishment.

The cost of the permanent forest establishment, somewhat increased since the Moha forests have been handed over to its care, amounts to Rs. 2063 a month. It consists of a conservator on Rs. 397, six clerks and eleven peons whose united salary is Rs. 295, five rangers, *dárogás*, getting Rs. 280, six foresters, *náib dárogás*, thirty-six round guards, *sajedárs*, and sixty-six guards, *rakhváldárs*. Each of the five ranges mentioned has its ranger *dároga* and forester *náib dároga*, for the tracts are so unhealthy that provision has to be made for maintaining the work steadily in case of sickness. Again, the forests are but sparsely inhabited, and where the brush is thick and the grass high the wild beasts are held in fear, nor do the villagers dare to travel alone through woods where the grass has been burnt. To each round guard, *sajedár*, in high forests there is therefore attached a guard, *rakhváldár*, to accompany him on his rounds, and, as the post requires no tincture of letters in the holder, the services of the natives of the forests are generally secured.

Demarcation.

For the preservation of forests a demarcation of limits is necessary, either of the wood or of the land which may be cultivated. The demarcation of the latter takes place in the principal forest districts where the wood outstrips the field, and, to ascertain the requirements of the village, the number of its cultivators and of the ploughs in use, the quantity of land annually tilled and the period of rotation in the crops must be discovered. The demarcation of the woods takes place in the more sparsely covered sub-divisions where the forests are confined to hills and unculturable tracts. The work of demarcation has been pursued slowly and tentatively. In two years the forests of only twenty-one villages in Vákal have been marked off. The hill tops and such portions of the valley or plain as are covered with jungle containing valuable timber trees have been reserved. As a rule, permanently cultivated land or such as could be so cultivated has not been included within forest limits. As regards other cultivated lands, it was arranged with the holders that they should make use of them for two or three years more, and in the last season sow tree seed along with the ordinary grain.

The state resources in the forests of Navsári promise to be of great magnitude. But to realise their promise more is required than natural reproduction from self-sown seedlings. A losing fight will be kept up with forest fires, unless government steps in and makes all villagers responsible for fires occurring in the vicinity of their homesteads. The separation of forest land from cultivated land must be rapidly and rigidly made that the next steps may be taken to improve the woods by throwing seed broadcast to aid natural reproduction, and by other similar operations.

Revenue.

As the department is only in its infancy, the accounts of but two years can be given. In 1879-80 the forest receipts amounted to Rs. 42,560 against Rs. 14,710 in 1878-79, and the charges to

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Production.
Navsári Forests.

Rs. 26,440 against Rs. 16,920 in 1878-79. The receipts were realised for the most part from dead timber, bamboos and firewood, and it must be taken into consideration that the practice of making free grants to people is much freer in this state than in the neighbouring British districts. In 1878-79 they amounted to Rs. 28,071, and in 1879-80 to Rs. 47,558.

Minor Products.

Labour is scarce, yet a sum of from 3 to 4 *annas* will purchase a day's work. Bamboos are sold on the spot, that is, they are cut at the rate of Re. 1 the hundred. It is most difficult to obtain regular labour out of the forest people, though they do not refuse an occasional job. By local custom the forest inhabitants have been allowed the free use of most of the minor forest products, and whatever small revenue is raised on them goes to the revenue department. The most important article is the flower of the *mahuda*, Bassia latifolia, from which a spirit is distilled. The succulent, flowers fall by night, and are gathered the following day and then dried in the sun. The villagers dispose of the collected flowers to the local liquor-distillers or to other dealers, who make the round of the villages with a stock of grain, salt, cloths and other articles, and dispose of them in exchange for the flowers. As these astute pedlars contrive to cheat the forest people in every possible way, it is probable that the forest department may be charged to undertake the *mahuda* trade.

Timber Trade.

It has always been held as a general principle that all trees on government land belong to the state, but it is only of late that the cultivators have been informed that timber and fruit trees are reserved. The state forests in Navsári supply the wants of the people in the western plains and to some extent those of the people of Khándesh and Násik. The timber trade is chiefly in the hands of Pársis and Musalmáns. The largest timber marts to which timber from the state forests is taken are Surat, Kadod and Balsár in the Surat district, and Bilimora in the Navsári division. The state forests are nearer the plain country to the west than are the Dángs, yet the prices realised fall considerably short of those obtained in the Dángs, and this will continue to be the case until the forests are again well stocked with fine timber. The state forests, unlike the Dángs, contain only inferior timber, and trees are far apart, while the Dángs are well stocked with fine timber.

Wild Animals.

The Tiger, *vágh*, Felis tigris, the Stag, *sábar*, Rusa aristotelis, the Hog, *dukkar*, Sus indicus, the Spotted Deer, *chital*, Axis maculatus, the Barking Deer, *bhekar*, Cervulus aureus, the Indian Black Bear, *rinchh* or *ashval*, Ursus labiatus, the Common Hare, *sasala*, Lepus ruficaudatus, the Jackal, *siál*, Canis aureus, the Wolf, *lándga*, Canis pallipes, the Ape, *vánar*, Presbytis entellus, the Peacock, *mor*, Pavo cristatus, and the Owl, *ghuvad*, Strix javanica, are found throughout the Navsári forests.

Forest Trees.

The Teak, *ság*, Tectona grandis, often attains to considerable height and size in the state forests of Navsári, having clear stems of from sixty to seventy feet to the first branch with a girth of from eight to ten feet. Such trees were formerly not uncommon, though they have now become more rare. The teak of the

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state forests, like that in the Dángs and the Konkan, is slow growing compared with Malabár or Burmah teak, and weighs more, the cubic foot averaging fifty-five pounds against forty-five pounds for the Malabár teak and forty-three for the Burmah teak. As the carpenter's best tools are soon blunted in working slow grown teak, the softer and quicker growing kinds are preferred. The uses of the teak are too well known to require mention here. Blackwood, *sisam*, Dalbergia sissoo, which has the fine qualities of strength and elasticity, is used for many purposes by the house-builder, cabinet maker and wheelwright. Cattle are often fed on its twigs and leaves. It attains a large size. A cubic foot of seasoned heartwood weighs between forty-five and fifty pounds.

The *tanach*, Dalbergia oojeinensis, is a middle-sized tree with close-grained heartwood, which is strong, tough and durable, and takes a beautiful polish. It is used for house building, field tools, carts and furniture. An astringent red gum exudes from cuts in the bark. The bark when pounded is used to intoxicate fish. Its twigs are often lopped off for cattle fodder. A cubic foot weighs from fifty-seven to sixty pounds. The *kher*, Acacia catechu, is a moderate-sized tree producing excellent timber; the heartwood is even more durable than teak, is not attacked by white ants, seasons well, and takes a fine polish. It is used in house building for posts, beams and wall plates, also for rice pestles, sugarcane and oilseed crushers, cotton rollers, and ploughs. A cubic foot of seasoned wood weighs about seventy pounds. The *kher* yields very good charcoal. The Káthodiás who draw the *káth*, or catechu, test whether the tree will pay to cut by making a small notch in its heartwood. Trees between twenty-five to thirty years old are best suited for the manufacture, and are said to yield more or less *káth* according to the number of thin white lines in the heartwood. The men, after removing all the sapwood and a little of the heartwood, cut it into thin chips about a square inch in size. These chips are boiled in small earthen pots with water. When sufficiently charged with *káth* the water is poured into two pots and allowed to go on boiling. The infusion in the two pots is poured into a wooden trough, one yard long and eighteen inches broad, and a woman strains it through a piece of blanket about a foot square. Sitting on the ground she dips the blanket into the infusion, stirs it about, and holding it as high as she can, wrings it into the trough. This process goes on for about two hours, after which the trough is covered with a lid of split bamboos and the sediment is allowed to subside. The water is then poured off and the *káth* cut into small cakes and left to dry. On account of the destruction it causes to trees *káth* manufacture has been stopped in the Navsári forests. The *haladván*, Adina cordifolia, is a large tree that yields valuable timber fairly durable, and not attacked by white ants or other insects. It seasons well, works easily, takes a fine polish, and is much used in making furniture and field tools. Canoes are made out of its scraped-out trunk. A cubic foot of seasoned wood weighs on an average forty-two pounds. The *bia*, Pterocarpus marsupium, grows to a considerable size. The wood is durable, seasons well, and takes a fine polish. The heartwood is full of gum-resin and stains yellow when damp.

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In house-building it is used for doors, window-frames and beams, and it is highly valued for carts, cotton gins, and field tools. The weight of a cubic foot of seasoned wood averages between fifty-one and fifty-six pounds. A red gum-resin, *kino*, flows copiously from wounds in the bark.

The *ain*, Terminalia tomentosa, is a large tree attaining a height of eighty to a hundred feet and a girth of from eight to ten feet. It coppices fairly and stands long-continued pollarding. Its wood, though it does not season readily and is apt to warp and crack, is largely used in house building and yields good charcoal. Its bark is useful in tanning, the tasar silk-worm feeds on the leaves, and lac is sometimes found on its branches. The average weight of a cubic foot of seasoned *ain* is sixty pounds. The *shivan*, Gmelina arborea, grows to a large size, has wood which is whitish or pale yellow, strong and close-grained but not heavy, weighing about thirty or forty pounds the cubic foot. It does not crack, warp or shrink in seasoning, is easily worked, takes paint and varnish readily, and is highly esteemed for planking, furniture, carriages, boat-decks, and ornamental work. The *káti*, Acacia modesta, is a thorny moderate-sized tree, twenty-five to thirty feet high, with much coarse-grained sapwood and heartwood nearly black, close-grained, compact and heavy. A cubic foot of seasoned wood weighs from fifty-three to fifty-six pounds. It is strong and durable, and is used for building. The *kalam*, Stephygene parvifolia, is a large tree, the wood of which is durable if not exposed to wet. It works easily, polishes well, and is used for building, furniture and field tools. The weight of a cubic foot of seasoned *kalam* varies from thirty-five to forty-seven pounds.

The *támrug*, Diospyros melanoxylon, is a middle-sized tree, growing about fifty feet high with a girth of six feet. The wood is used for building and is fairly durable. Blocks of ebony are found in the centre of old trees from twelve to eighteen inches in diameter, and on an average weighing from seventy-five to eighty pounds the cubic foot. The fruit is eatable. The *nána* or *bondora*, Lagerstrœmia lanceolata, is a large light-wooded tree, weighing from thirty-six to forty-six pounds the cubic foot. It is used for building, but is apt to be eaten by insects. The *beheda*, Terminalia bellerica, is a common and large growing forest tree. The wood is soft and sappy, and is easily destroyed by insects. Its fruit is one of the myrobalans of commerce. The *dháman*, Grewia tiliæfolia, is not rare. Its tough and elastic wood is used for carriage shafts. The *dhávda*, Conocarpus latifolia, one of the commonest trees, has tough wood much valued for cart axles, and it makes good fuel. The *mahuda*, Bassia latifolia, is a large tree. Its wood seasons well, is strong, tough and durable, but it is not cut down for timber. Its most important product is its powerfully scented flower from which, after having been boiled and allowed to decay, a spirit is distilled. Its seed yields a white oil good for burning and skin diseases. This tree is by no means confined to the forests, but is found all over the Baroda and Kadi divisions. Its wide and round leaves are used as plates, *patrálás* or *patrávals*. The *chároli*, Buchanania latifolia, is an

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uncommon tree, yields wood that seasons well, is easily worked, and if kept dry is fairly durable. It is also used by the joiner, but it is rarely cut as its fruit is of much value. The forest tribes gather the seed and take out the kernel which they exchange for grain, salt and cloth. This kernel is an important article of trade, being largely used in native sweetmeats. Oil is also extracted from it. The *báva*, Cassia fistula, is an ornamental tree covered in the hot months with bunches of beautiful yellow flowers. It has long pods, the seeds in which are surrounded by a pulp which is used as an aperient both by native medical practitioners and European doctors. The *ápta*, Bauhinia racemosa, is a common tree which does not grow to a very large size, nor is its wood used for building. It is worshipped by the Hindus on the *Dasera* feast in October, and its leaves are collected and distributed among friends, acquaintances and relations. The leaves are also used for cigarettes. The *ávla*, Phyllanthus emblica, has a wood which, though not used for building, is employed in the construction of wells as it is durable under water; the bark is used for tanning. Chips of the wood and small branches thrown into impure or muddy water clear it. The fruit is used as a medicine, and is pickled and eaten. The *bil*, Ægle marmelos, is a middle-sized tree sometimes large and ornamental. It is said to produce a fine and hard wood, but it is never cut as it is held sacred to Shiv. The pulp in its fruit has astringent properties. The *vad*, Ficus indica, is a wild forest tree, but it is held sacred and by the higher classes of Hindus is rarely cut or turned to any use save for shelter, shade, and the manufacture of the long umbrella poles used in ceremonies. It grows readily from cuttings even in light soil. The *vad* like other figs grows also from seed. Hundreds of palmyra palms are encircled by *vads* grown from seeds left by birds in the stems of the palm leaves, from which descend the *vad* roots destined to enclose and at last strangle the parent palm. Its wood is of no value except as fuel, but the leaves are much used as plates, *patrávals* or *patrálás*, and are given to elephants as fodder. The *pipal*, Ficus religiosa, is common in the forests, but is of no use except for the lac that is produced on it. It is believed to be inhabited by the sacred triad, Brahma, Vishnu, and Shiv; it is used at the thread investiture and at the laying of the foundation of a building; vows are made to it and it is worshipped; male offspring is entreated for under its shade, pious women moving round its trunk one hundred and eight times. So sacred is it that none will destroy it even when it grows in the crevices of walls and buildings, pulling down the strongest masonry. Of its wood the spoons are made with which to pour clarified butter on the sacred fire. Its stem gives out a resinous gum which is used as sealing wax, and is also employed by artificers to fill up the cavities of hollow ornaments. The *al*, Morinda citrifolia, grows into a tree if allowed, but its wood is of no value. It is grown for the madder dye which its roots and bark yield. The *arjun sádada*, Terminalia arjuna, is a large tree generally found on the banks of rivers and streams. Its wood is used for carts and field tools. The *ámli*, Tamerindus indica, is a large slow growing tree whose heartwood is extremely hard and difficult to work. It makes the best crushers for extracting oil and

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sugarcane juice, and is useful in several other ways. Tamarind trees near village sites are supposed to breed fever. The Mango, *ámba,* Mangifera indica, is chiefly valued for its fruit and is seldom cut. The wood is used for door and window frames. Canoes and boats are also made of it. The *ámba* is not so much a forest tree as a tree of the cultivated plain. It is found all over the Baroda and Kadi divisions in the fields, in the village, and on the boundaries of fields and villages. The fruit of it is an important article of food and is sold in large quantities, but such is the consumption within the state that little is exported. The mangoes of the Sinor sub-division are much prized. Sometimes the fruit is as large as a cocoanut and weighs a pound and a half. The young leaves of the tree are held to have been one of the five arrows of the god Cupid, *Madan,* and are offered in worship in the name of Shiv, especially during the month of *Mágh* (February). The *umbar,* Ficus glomerata, a common tree, bears bunches of flowerless figs on its stem and boughs. Its wood is of no use. It is a common belief that near every *umbar* there runs a hidden stream. It is also worshipped. The Palmyra Palm, *tád,* Borassus flabelliformis, thrives best in forests near the coast. It is a paying tree as its juice makes the favourite drink, *tádi.* The Wild Date Palm, *khajuri,* Phœnix sylvestris, grows both wild and under cultivation. The wood is of little use, but mats, baskets and brooms are made of its leaves. Its chief product is the sugary juice which is drawn from it in the cold season. The *sondar* or *samdi,* Prosopis spicigera, is a moderate sized thorny tree easily raised from seed. Its wood is not used for building, but is a good fuel for steamers and locomotives, its heating power being nearly equal to that of the *bával.* The tree is worshipped by Hindus at the *Dasera* (October) festival.

The *koshimb,* Schleichera trijuga, is a large tree whose wood seasons well, takes polish, and is very durable. Oil, rice and sugarcane crushers, pestles, mortars, rollers, screws, and the teeth of harrows are made of it. It is used in building and cart-making, and also for ploughs. The Bamboo, *vás,* Bambusa vulgaris, is of five kinds, the *kulak* or *kati vás,* the *chiva* or *chimadia vás,* the *bundia* or *vásdi, bankati,* and *pákhri.* The first grows only in a few villages bordering on the Dángs, the rest throughout the forests except in Vákal. The young shoots, as they burst from the ground, are eaten as vegetables and are also pickled. They seed in hot and dry seasons, and the seed is eaten in years of scarcity. Bamboo fibre produces paper. The *kati vás* is used in house building for posts, rafters and flooring. They are also used for bridges, aqueducts, water pipes, *ravai* or churning staffs, masts, and spars of small vessels. *Chimadia vás* grow thirty to fifty feet high and six to seven inches in girth, and are much used for household furniture, baskets, mats, boxes, and hand fans. They serve for the making of walls and temporary sheds, and in temporary houses for rafters. The *vásdi* grows fifteen feet high and four inches in girth. Walls, scaffoldings and walking sticks are made of it. The *bankati* grows about twelve feet high and three inches in girth, and is used in walls and to make whip-handles. Like the *pákhri,* another inferior sort of bamboo, it forms good material for hedges.

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Silk Worm.

The tasar silk-worm is found in the forests feeding on the leaves of the *sádada, bordi, karamda, pimpri, páir, nándruk, dhávda, chilhar,* and *bával.* About the end of May or the beginning of June a moth issues from the cocoons, and lays eggs on the leaves somewhat like small flat millet grains. After a few days a small dark worm comes out which feeds upon the leaves, and growing very quickly becomes first yellow with black rings and spots, and afterwards green with beautiful, small blue, gold and reddish spots, and it sometimes has three or four spots like silver on its sides. It continues to grow till it is as big as a man's finger, and then pulling two or three leaves together it makes its cocoon or house for itself, which is all of strong separate threads. There are two crops of these cocoons in the year. The moths come out first in May, June and July, then the caterpillars live for fifty days and make their cocoons; from these the moths come out in August, September and October, and the caterpillar's young ones make cocoons again in October, November and December, and then as the cold weather and after that the hot weather come on, the insects inside remain asleep till the rains come again, when the leaves are fresh and afford good food for their young ones.[1]

Gum.

Gum or resin is gathered from the *gugal* Balsam odendrom, *mukal salai* Boswellia thurifera, *dikámali* Gardenia lucida, *bibla* or *bia* Pterocarpus marsupium, *tanach* or *tevas* Dalbergia oojeinensis, *palas* or *khákar* Butea frondosa, *ámba* Mangifera indica, *kher* Acacia catechu, *káti* Acacia modesta, *bával* Acacia arabica, *kothi* Feronia elephantum, *koshimb,* Schleichera trijuga, *ain* Terminalia tomentosa, *rohan* Soymida febrifuga, *kákad* Garuga pinnata, *samar* or *sovar* Desmodium tiliæfolium, *kada* Sterculia urens, *ámla* or *ávla* Phyllanthus emblica, and *limbda* Melia azadirachta. It generally flows from wounds and cracks in the bark, and in some cases a few incisions are required.

Lac.

Lac is gathered on the *ain* Terminalia tomentosa, *palas* or *khákar* Butea frondosa, *vad* Ficus indica, *pipal* Ficus religiosa, *bordi* Zizyphus jujuba, *chillar* Cæsalpinia sepiaria, *ámba* Mangifera indica, *koshimb* Schleichera trijuga. *Khersál* is a natural *káth,* or catechu, sometimes found in the centre of *kher* trees, Acacia catechu.

Some of the chief trees in the unreserved portion of the Navsári division are the *tanach* Dalbergia oojeinensis, the *kher* Acacia catechu, the *haladván,* the *mahuda,* the *sádada,* the *khákhar,* the *bával* Acacia arabica, the date tree Phœnix sylvestris, the *pipal* Ficus religiosa, the *limbda* Melia azadirachta, the *samdi* Prosopis spicigera, the *karanj* Pongamia glabra, the tamarind, the *páras,* the *pipadi,* the betelnut tree, and the almond tree.

Fruits.

The chief fruits of the division are the mango *keri,* the plantain *kela,* the pomegranate *dádam,* the pummelo *papanas,* the guava *jamrukh* or *peru,* the pineapple *ananás,* the sweet lime *mitha limbu,* the bitter lime *kháta limbu,* the *rámfal* Anona reticulata, the *sitáphal* or custard-apple Anona squamosa, the cocoanut *náliar, papáv, ráyan,* jujuba *bor, jámbu* Syzyginum jambolanum, the

[1] Captain G. Coussmaker.

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grape, the fig Ficus carica, and the melon *tarbuch*. Some of the chief flowers are the rose *guláb* Rosa centifolia, the *mogro*, the double or *bat mogro* Jasminum sambac, the tube-rose *gulchhadi* Pohanthes tubarosa, the *champa* Michelia champaca, the *jui*, the *bakul*, the gold mohur, the camomile flower, the *shevti*, the *sakeli*, the *jasvant*, the *nimoli*, the *agathio*, and the *káver*. The cabbages, turnip, carrot, beet, brinjal, *suran*, sweet-potato, cauliflower, gourd, pumpkin, tomato, ocry, *turia*, *kantola*, *kárela*, radish, *guvárfali*, and cucumber are raised in the state gardens and other gardens of Navsári.

BARODA DIVISION.
Forests.

The area under forests in the BARODA DIVISION is very small, probably not more than fifty square miles. Almost the whole of Amroli and Tilakváda is a forest containing much teak. The north, east and south of Sankheda were formerly forest, of which traces remain in teak and other coppice. There are also some patches of forest in the Jarod sub-division on the Hálol side. The forests in the Baroda division are neither so valuable nor so extensive as those in the Navsári division. Except in Tilakváda, Sankheda and a part of the Jarod sub-division, there are not, it is believed, forest tracts in any of the sub-divisions of the Baroda division deserving notice.

Trees.

There are however many fine trees. The chief fruit-bearing trees are the *ámba* Mangifera indica, the *ráyan* Mimusops indica, the *mahuda* Bassia latifolia, the custard-apple *sitáphal*, the wood-apple *kothi* Feronia elephantum, the *bordi* Zizyphus jujuba, the *gundi* Cordia rothii, the jackfruit tree *phanas*, the *ubmar* Ficus glomerata, the *jámbda* Syzyginum jambolanum, the *gudgundo* or *bhokar* Cordia myxa, the tamarind *ámli*, and the guava *jamrukhi* Psidium pomiferum. Other common trees are the *limbda* Melia azadirachta, the *pipal* Ficus religiosa, the *bával* Acacia arabica, the *samdi* Prosopis spicigera, the *ashok* Saraca indica, the *kanji* Rhamnus virgatus, the sandal tree *chandan* Santalum album, the palmyra palm or *tád* Borassus flabelliformis, the *kadamb* Anthocephalus kadamba, the *párijátak* Nyctanthes arbortristis, and the *agathio* Agati grandiflora.

The fruit of the *ráyan* is very largely consumed. It is small and tapering, and when ripe is of a yellow colour containing a gummy substance. The poor eat it in the hot weather mixed with whey, and find in it an astringent which is too powerful for those unused to it. The seed of the berry is black and is crushed for its white oil, which is often used to adulterate butter. The wood is too knotty to be used as timber, but it is so hard and heavy that it will not float.

Perhaps the most remarkable tree in the cultivated plain is the tamarind; so beautiful and shady is it, so commonly found overshadowing the village or hamlet. Common as it is the natives all join in considering that its influence is most unwholesome, especially during the rainy months. The tamarind fruit is eaten raw as well as cooked, and when preserved is the most common condiment in use. Its wood is used as charcoal, and, owing to its great hardness, it is employed in the making of sugarcane crushers. It is also used in manufacturing mortar. In beauty there are three great rival trees, the tamarind, the *vad* or banian, and the *ámba*

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or mango tree; and to these the country owes its chief adornment. The *ámla*, like the *ámli*, is a tree with a very hard wood used for fuel. It has a small round fruit, bitter in taste, used as pickle and for medicinal purposes. The natives like to eat their food under its shade especially in *Kártik* (November). The *samdi* bears a long thin fruit eaten as a vegetable. The leaves are offered to *Ganpati*, and the twigs are used for sacrificial purposes. The wood resists the action of water and is used to make the framework of wells. The *varkhada* is a small tree growing in hedgerows. Its fruit is held to be an antidote to gout. The *bával*, Acacia arabica, a short thorny tree, makes a good hedge, affords food to goats and camels and turns into a good charcoal. Its bark when boiled yields a useful yellow dye, and has medicinal properties. Its gum produces lac. The *gundi*, Cordia rothii, has a small fruit which is eaten by the poor and is pickled, as is the gum which exudes from it. The *umbar*, like the *pipal* and *samdi*, is much worshipped by Hindu women, and it is held to overshade hidden springs of water. It is held sacred to the three-headed god Dattátrya who is said to be always present near its roots, and of its small twigs votive offerings, *samidhas*, are made. The *ashok* is a fine large tree giving a grateful shade. Its beautiful flowers grow in small round clusters and are used in adorning the marriage booth, *mandap*. Rávan, it is said, placed in its wood the faithful spouse of Rám. The *erand*, Ricinus communis, produces an antidote to scorpion bites; and the *karanj*, Pongamia glabra, is useful for fuel and manure.

AMRELI DIVISION.

There were formerly forests in the AMRELI DIVISION but there are now none worth speaking of.

KADI DIVISION.

There are no forests in the northern division, though some revenue is derived by the state from the trees. In 1879-80, Rs. 18,098 were collected from this source, chiefly in the subdivisions of Mesána, Dehgám, Visnagar, Vijápur, Pattan, and Sidhpur. As the light soil here usurps the place taken further south by the black and mixed soils, the trees become very fine, till the line where the light soil degenerates into sand. The mango, *ámbo*, Mangifera indica, flourishes both in light and black soil, and grows to a height of about seventy-five feet. It takes from three to five years to bear its fruit. Its flowers are supposed to improve the tone and pitch of the voice. The tamarind, *ámli*, Tamarindus indica, grows spontaneously and often reaches a height of seventy-five feet. The *limbdo*, Melia azadirachta, reaches a height of fifty feet. The atmosphere in its neighbourhood is held to be salubrious. Its timber is used when the costlier teak cannot be employed. If a patient in process of being cured from the effects of a snake-bite can taste the bitterness of its leaves, it is held that he will recover. The *bili*, Ægle marmelos, is the *Shri-vraksh* of Mahádev. The bastard teak, *khákharo*, Butea frondosa, grows to a height of about fifteen feet and seldom lives more than ten years. Its flowers, *kesuda*, give a fine yellow dye when boiled in water. The sandalwood, *chandan*, Santalum album, grows in the Vijápur sub-division to a height of from thirty to sixty feet. The seed is set during the south-west monsoon. Its

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fragrant wood is used by Bráhmans and others for the forehead mark. In orchards only are found the lime-tree, *limbodi*, Citrus bergamia, and the plantain, *kel*, Musa sapientis. Of the *ákda*, Calotropes gigantea, the flowers are used in the worship of Mahádev and Hanumán; the leaves are used medicinally, the bark in tanning and the wood as fuel. The *mahuda*, Bassia latifolia, a large and handsome tree growing best in sandy soil, yields good building timber. The leaves are made into leaf-plates used in feasting Bráhmans. Its flower petals falling during the night are gathered and used as food, and in making liquor as well as a substitute for molasses. The fruit, called *dol*, yields an oil which is used in the place of *ghi* by the poorer classes and is employed to adulterate butter. The *bor*, Zizyphus jujuba, grows spontaneously. The *ráyan*, Mimusops indica, thrives best in sandy soil. It grows to about 120 feet but very slowly, taking, it is said, about 100 years to bear fruit. The wood which is very hard is much used for building purposes and for field tools. The fruit is small and sweet to the taste, and is eaten mixed with whey. The dried stoneless fruit is also eaten by the Hindus on fast days, when cooked food is forbidden. The stone, when crushed, yields a white oil which is used for burning by the poorer classes in lieu of the more costly oils, and it is sometimes employed to adulterate butter. The *vad gunda*, Cordia myxa, is a tree about forty feet high, yields fuel and a fruit which is used as a tonic. The *jámbudo*, Syzigium jambolanum, is a slow-grower bearing its small purple acid fruit when fifteen or twenty years old. The wood is used for building. The *adusa*, Ailanthus excelsa, grows from thirty to sixty feet high. The wood is used in making drums and sword sheaths. The leaves and bark are used as medicine. The *saragva*, Moringa pterigosperma, grows to about sixty feet high and is of two kinds, one of which yields an edible and the other an inedible fruit. The *khijado* or *shumi*, Prosopis pallida, growing to a height of from thirty to sixty feet, yields wood that is used as fuel. It is held sacred by the Hindus and is worshipped by them at the *Dasera* (October) festival. The *kálo saras*, Albizzia lebbek, grows from thirty to sixty feet high and yields wood useful as fuel. The *borsali*, Mimusops elengi, growing to a height of about fifty feet, is a handsome tree with sweet smelling flowers and edible fruit, gives good shade and has timber fit for building. The *kerdo* is a thorny plant, yields an edible fruit and charcoal which is much used by gold and iron smiths. The *kanji*, from thirty to sixty feet high, has fruit that yields a medicinal oil and timber used for building and as fuel. The *rohodo* grows from thirty to sixty feet high and yields good building timber. The *nagoda*, Vitex negundo, is a small tree, the leaves of which are much used as medicine by native physicians. The *aval* is a small annual plant whose stems and branches serve as tooth brushes, and whose bark is useful in tanning. The woodapple, *kothi*, Feronia elephantum, a tall quick-growing tree, yields an edible apple after six or seven years. The wood is of no use. The *áshopálo*, Polyalthea longifolia, is a garden tree whose leaves strung into wreaths adorn Hindu doors on festive occasions. The

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wood is not used. The *makaroda* generally grows in waste land. Its wood is used as fuel and its bitter fruit as medicine. The *umbar*, Ficus glomerata, yields an edible fig and is held sacred by the Hindus. The *vagoda* yields wood useful as fuel. The *varkhada* is of two kinds: one bears sweet fruit eaten by men, the other bitter fruit eaten by cattle. The wood of both kinds is used as fuel. The *vad*, Ficus indica, the *pipal*, Ficus religiosa, which often grow to a height of a hundred feet, and the *bával*, Acacia arabica, are also common.

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Domestic Animals. *Central Division.*

The Domestic Animals are elephants, oxen, cows, buffaloes, horses, sheep, goats, asses, and, especially in the northern districts where the soil is sandy, camels. These last are for the most part not indigenous but are imported from Káthiáwár and Márwár. The elephants also are not indigenous. There are about eighty in the Baroda division and nearly all belong to the state. They are not used except for show in the great public processions and arena sports. If the cost of an elephant is only about Rs. 4000, its food and attendants necessitate an expenditure of over Rs. 3000 a year. Elephants are fed on wheat-cakes, grass, and the leaves of the tamarind and other acid trees. For this reason most of them are ordinarily kept in villages near the grass country, such as Sankheda and Dumád.

The horses and ponies of the country belonging to the well-to-do landowners are not well bred, and may be bought for Rs. 40. Horses are generally used for riding, seldom for driving and never for ploughing, but frequently they are employed as pack-horses. Horses of mixed breed are common, and there is some importation from Káthiáwár and even from Arabia for the State Cavalry and the Gáikwár stables.

Of oxen there is the large kind used in ploughing and for driving, and the small hardy kind of quick steppers used only for driving.[1] Both kinds are reared in the country, but the small breed has the more particular renown. The ordinary food of oxen is hay and millet-stalks, but when hard worked they are allowed a daily feed of bruised sesamum or gram. All agricultural work is performed by oxen, never by buffaloes or horses. A pair of indigenous oxen will fetch price in the market varying from Rs. 40 to Rs. 250. A pair of driving bullocks from Petlád will fetch over Rs. 500. A well-to-do cultivator generally keeps two cows and two she-buffaloes. Large herds of these animals are kept by professional herdsmen or Rabáris, who sell their produce in the shape of clarified butter or *ghi*. The male offspring of the buffalo is generally kept from its mother's milk and allowed to die of starvation. The milch kine reared in this district are, as a rule, lean, stunted and poorly fed. A cow costs from Rs. 10 to Rs. 40 and gives from 2 to 8 *shers* of milk; a she-buffalo costs from Rs. 15 to Rs. 60 and gives from 5 to 12 *shers*. The ordinary feed of the cow is made up of millet stalks and other corn refuse, while the buffalo is often fed with the husks of gram raw or boiled. Dry and liquid manures are employed in agricultural operations. The manure of cattle

[1] Further information is given on cattle in the Agriculture chapter.

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Chapter II.
Production.

Domestic Animals.

Central Division.

is also dried in cakes and used as fuel, and it is also made use of to cleanse the floors and walls of dwellings. The flesh of the animal is consumed by Dheds, while the hide is converted into country shoes.

Asses are very largely employed, especially in the neighbourhood of Baroda, by potters and rice-husk sellers to carry burdens. These most useful animals can be purchased for Rs. 20, if of the best quality, and require no food but what they can themselves pick up on the roadside or fallow field. Goats and sheep are kept in large flocks by the Rabáris, who make of the wool a coarse cloth which is sometimes exported to Bombay. Their flesh is eaten by most classes, and their hides are either converted into the best kind of shoe-leather or exported to Bombay. Of all the domestic animals in the state the most useless and vicious is the dog. The city of Baroda suffers much from its plethora of dogs, the result of the mistaken piety of the Gujaráti Vániás.

Southern Division.

The chief domestic animals of the Navsári district are oxen, cows, buffaloes, horses, sheep, goats, and asses. The oxen are of two kinds, the indigenous or *talabda*, and the large powerful oxen, or *hedia*, imported by travelling herdsmen from the northern district of Kadi and from other parts of northern Gujarát. A beast of the former class costs from Rs. 25 to Rs. 50, of the latter from Rs. 50 to Rs. 90. The former lives about fifteen years, the latter not more than twelve. The cows and buffaloes are produced in the district itself; the former cost from Rs. 10 to Rs. 30, the latter from Rs. 30 to Rs. 50. Except poor Kolis and Dublás, most cultivators have their own oxen and buffaloes. It is the custom of most village communities to keep a bull and a buffalo in the village at the common expense for breeding purposes. Sheep are for the most part purchased from the travelling herdsmen of northern Gujarát and cost from Rs. 4 to Rs. 7 each. Hens are reared by Pársis and Musalmáns for sale and consumption, and by the lower orders of Hindus, Rajputs, Kolis, Bhils, Chodhrás, Máchhis, Párdhis, Dhobis, Dublás and Dheds for sale.

The number of milch cattle in the Kadi division is larger than in any other part of Gujarát, and the breed is held to be very superior. He-buffaloes are not used as draught cattle, and for the most part are allowed to die of want of milk soon after birth. The horses of the district are very poor beasts; the *Pága* horses and those employed by the mounted police and a few more are of a better stamp and are imported from Káthiáwár. Camels were in very general use till quite lately and they are still numerous, but the opening of the Rajputána railway must tend in time to reduce their numbers. Domestic fowls are kept by Musalmáns, and when they can afford them by Vághris, Bhils and Kolis.

Wild Animals.

The Tiger, *vágh*, Felis tigris; the Panther, *dipdo*, Felis pardus; the Bear, *rinchh*, Ursus labiatus; the Boar, *dukkar*, Sus indicus; the Wolf, *varu* or *lándya*, Canis pallipes; and the Hyæna, *taras*, Hyæna striata, are of the bigger sort. The Jackal, *siál*, Canis aureus; the Fox, *lokdi*, Vulpes bengalensis; and the Hare, *sasla*, Lepus ruficaudatus, are commonly met with throughout the country. In or near the Mahi

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and other rivers is the otter, *pánini biládi*, Lutra vulgaris. In the great trees the monkeys and flying foxes, Pteropus medius, swarm in great numbers. The monkeys everywhere vex the cultivator, robbing him of his *tur*, gram and pulses, but in some villages, such as Karnáli and others in Sankheda and Tilakváda, this holy thief is worshipped and enjoys great immunity.

His Highness Khanderáv, who was very fond of sport, carefully cherished two boar preserves, one near the Jámbva river some six miles from the capital, another at Dabka on the banks of the Mahi, eighteen miles from Baroda. The latter place still affords recreation to the sportsman; the former is no longer of any account. It is, however, still the custom of the Mahárája to go out with great pomp once a year to Itola. Twenty elephants, preceded by a cloud of riders and flanked by two long lines of beaters, move majestically across the level cotton fields. A doe antelope or a timid hare occasionally tests the skill of the horsemen; but the bag gives but a small return for the exertions of several hundred people, as it does not exceed a half a dozen birds struck by hawks and three or four hares which have been speared or knocked on the head with sticks. Fire-arms are reckoned too dangerous to be employed during this holiday outing. In the open country between Makarpura and Itola, from six to eight miles distant from Baroda, there are villages in or near which pig are to be found, which may be considered to be neither wild nor tame. The truth is that at one time the city was infested by great herds of pig who were its sole scavengers, and His Highness Khanderáv, when he rid the place of them, did not condemn the animals to death but to this exile. At Makarpura there are the still fine remains of a once magnificent preserve of Indian Antelope, Antilope bezoartica, which it is the custom of the Gáikwárs to hunt with the *chitáh*, Felis jubata. The latter animal is not indigenous to the country, but is obtained from the Nizám's country in the Deccan. Three years ago the Makarpura plain was much vexed by the presence of some wolves, who acquired a taste for human flesh during the famine times when strangers strove to reach Baroda from distant parts. They carried off several children, some of whom were fairly advanced in age.

The *sábar*, Rusa aristotelis, is still found and so are the Blue Bull, *nilgai*, Portax pictus, and the Spotted Deer, *chital*, Axis maculatus. The Indian Gazelle, *chinkára*, Gazella bennetii, and the Four-horned Deer, *bekari*, Tetraceros quadricornis, are also found. The most common deer is the antelope or *kaliár*, Antilope bezoartica.

Game Birds.

The spurwinged goose or *nukta*, the common grey goose, the barred-headed and the blackbacked goose come in the cold weather, as do the wild duck, the gadwall, the shoveller, pintail, pinkheaded duck, widgeon, common cotton and garganey teal, the tufted duck or golden eye, the redcrested and redheaded pochard, the mallard and the whistling teal, and ruddy shieldrake or Bráhmani duck. The spotted-billed or grey duck is found all the year round.

The pea-fowl is found in every village, and in some places it is wild. The large sand grouse is a rarer bird by far than the common sand grouse. The red spur-fowl and the grey jungle-

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Chapter II. Production. Game Birds.

fowl are seen in the Navsári forests. The grey and painted partridge are to be met with everywhere. The grey quail is a migratory bird, very plentiful in the neighbourhood of Baroda from November till February, the rain or blackbreasted quail remains all the year round and is very common, the jungle bush quail is also found, and much rarer the rock bush quail. The Indian bustard and the lesser florican, full, jack and painted snipe are all common, as are the Indian courier plover and the migratory golden and grey plovers. The Kentish and the Indian ringed plover, the bastard florican, and the red wattled and yellow wattled lapwing are also frequent.

The most striking bird in Gujarát is the *saras* or Grus antigone, but the common crane and pretty demoiselle crane also migrate into the country in the cold weather. Hawking has for a long time been a favourite amusement with the princes and nobles of Baroda. And for their amusement the Gáikwárs have for many years bred pigeons and kept fighting cocks, fighting partridges, fighting quail and fighting nightingales.

Fish.

Fish are not generally eaten in Gujarát, for they have a particular sanctity. Nevertheless the Máchhi, the Koli, the Musalmán and the Dhánka will catch fish, and the Musalmán, the Vághri, the Koli, the Bhil, the Dhánka the Gola, the Hajám, the Rabári, the Dhed and the Chamár will eat them. They are found in great abundance in the Mahi, in the Narbada, and in other rivers and large reservoirs such as the tank of Mával and Fáni. To kill or catch the fish not only are baited hooks, arrows and spears used by daylight and torch-light, but two sorts of nets, one nine feet long the other smaller and of a circular shape. In small ponds too they are caught in baskets of which the two mouths are open; these baskets are passed rapidly through the water and the fish entering by the larger mouth is caught at the other end. The professional fishermen on the Unchh are termed Bhois, on the Narbada they are called Máchhis. The chief edible fish in an inland river like the one first mentioned are four: the *bilji*, a dark coloured fish about two feet long and weighing a couple of *shers*; the *kudani*, a flat broad fish white in colour, about 1½ feet long and weighing a couple of *shers*; the *dhebra* and the *gudada* which are much smaller. In the Narbada between Chándod and Sinor are six kinds of fish: the *shingáli*, a dark fish often three feet long and weighing ten *shers*; the *padhau*, which is as big and heavy though in shape flatter; the *bashir* which is also a very large fish; the *palva*, the *dodo* and the *gagro*, of which the *dodo* alone equals the *shingáli* in size.

Inland in the Navsári division fishing is carried on in the Purna, Mindhola and Ambika rivers, especially during the rainy and cold seasons. The chief fish are the *boi* or mullet, *rámas*, *jinglo* or prawn, *gari*, *kut*, *dhangri*, *chaski*, *tarmoria*, *godra*, *palavdi*, *moria*, *bhálu*, *bhanji*, *levta*, *bing* or *mudar*, *kadvari*, *jipti*, and *bumbla*. The nets used are termed *chhogio*, *ophar*, *punday* and *golva*, the first three being hand nets and the last a stake net, chiefly used by the fisherman of Vánsi, Borsi, and other villages on the sea coast. The *chhogio* is a conical net thrown by one man with a single rope and

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is employed to catch small fish only. The *punday* is often seventeen feet long and nineteen broad. As many of these nets are joined together as will span the river, which is then dragged for as great a distance as appears necessary. The *ophar* is thirty feet long by nine feet broad, and is let down the stream after having had its ends fastened to wooden pegs buried in the river bed; it is chiefly employed to catch the tiny *bhanji*.

The making of a net is an occupation which will take the fisherman and his family a twelvemonth. The fishermen are Máchhis, Kolis and Dublás, but the Máchhis are of two classes, the Dhimar who actually catch the fish and the Kada Máchhis who undertake the sale of them in the market. Dublás and Kolis merely fish for their own consumption. The state derives no income from fisheries, but it lays a small tax of two annas a trip on every boat that goes out to sea for the purpose of fishing.

The river fish in the northern or Kadi district need not be mentioned; in the tanks are found the *pádi*, the *nágra*, the *marel*, the *kar*, the *bám*, the *singie*, the *dhebar*, the *supta*, and the *chál*.

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CHAPTER III.

POPULATION.

Chapter III.
Population.
Census Details, 1872. 1881.

THE 1872 census gives a population of 2,004,442 souls or 454 to the square mile.[1] Of the total population 1,782,262 or 88·91 per cent were Hindus, 46,544 or 2·32 per cent Jains or Shrávaks, 167,865 or 8·37 per cent Musalmáns, 7,413 or 0·37 per cent Pársis, 313 Christians, and forty-five returned as Others. The 1881 census shows a slight increase, the total population numbering 2,185,005 souls or an increase of 9·00 per cent. Of the total number 1,954,390 were Hindus or an increase of 9·60 per cent over the 1872 figures, 46,718 Jains or an increase of 0·37 per cent, 174,980 Musalmáns or an increase of 4·23 per cent, 8118 Pársis or an increase of 9·51 per cent, 771 Christians or an increase of 146·32 per cent, and twenty-eight returned as Others. Of the 2,185,005 persons 1,139,512 or 52·15 per cent were males and 1,045,493 or 47·85 per cent females:

Baroda Census, 1872 and 1881.

DISTRICTS.	Hindus.	Aboriginal Tribes.	Shrávaks.	Musalmáns.	Pársis.	Christians.	Total.	Houses.
1872.								
Navsári ...	210,596	In 1872 the aboriginal tribes were included in the number of Hindus.	1931	21,665	7063	...	241,255	51,309
Baroda ...	668,545		10,700	70,959	344	305	750,853	190,120
Kadi ...	762,488		31,910	57,298	...	2	851,648	259,464
Amreli ...	140,728		2003	17,943	6	6	160,686	46,663
Total of 1872...	1,782,307	.....	46,544	167,865	7413	313	2,004,442	547,556
1881.								
Navsári ...	164,102	91,317	1667	28,009	7441	13	287,549	64,541
Baroda ...	668,678	10,120	10,451	70,949	613	690	761,501	223,520
Kadi ...	892,978	85	32,126	68,205	49	44	988,487	361,593
Amreli ...	127,138	.....	2474	17,817	15	24	147,468	55,956
Total of 1881...	1,852,896	101,522	46,718	174,980	8,118	771	2,185,005	705,616
Increase per cent ...	3·96	.....	0·37	4·23	9·51	146·32	9·00	*29·0

* The 'house' of the last census does not bear the same meaning as the 'house' of the first census. The figures therefore do not bear comparison.

The following tabular statement gives, for the year 1881, details of the population of each sub-division according to religion, age, and sex:

[1] The area of the Baroda State is an unknown quantity. It is probable that the computation of the recent census is more accurate than that of the first census, but the exact figure is not known for certain. See above page 1.

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Chapter III.
Population.
Census Details.
1881.

Baroda Population, Divisional Details, 1881.

Divisions.	Up to twelve. Males.	Up to twelve. Females.	Twelve to thirty. Males.	Twelve to thirty. Females.	Above thirty. Males.	Above thirty. Females.	Total. Males.	Total. Females.	Grand Total. Persons.
HINDUS.									
Amreli	19,931	18,818	24,777	21,708	21,768	20,125	66,476	60,651	127,127
Kadi	161,721	150,823	149,973	134,177	150,273	146,091	461,967	431,091	893,058
Baroda	106,973	97,715	122,169	101,362	133,157	117,418	362,299	316,495	678,794
Navsári	47,306	45,356	39,308	37,171	44,306	42,064	130,820	124,591	255,411
Total ...	335,931	312,712	336,227	294,418	349,404	325,698	1,021,562	932,828	1,954,390
JAINS.									
Amreli	388	446	460	352	432	396	1280	1194	2474
Kadi	4639	4581	5115	4605	6285	6901	16,039	16,087	32,126
Baroda	1344	1246	1896	1578	2263	2124	5503	4948	10,451
Navsári	216	177	362	197	403	312	981	686	1667
Total ...	6587	6450	7833	6732	9383	9733	23,803	22,915	46,718
MUSALMA'NS.									
Amreli	2768	2667	3213	2909	3278	2982	9259	8558	17,817
Kadi	10,475	9822	10,151	9701	11,256	11,800	31,882	31,323	63,205
Baroda	10,360	9674	12,215	10,718	14,729	13,253	37,304	33,645	70,949
Navsári	3561	3484	3668	3612	4186	4498	11,415	11,594	23,009
Total ...	27,164	25,647	29,247	26,940	33,449	32,533	89,860	85,120	174,980
CHRISTIANS.									
Amreli	1	2	7	3	8	3	16	8	24
Kadi	4	4	14	4	15	3	33	11	44
Baroda	61	56	281	52	198	42	540	150	690
Navsári	4	1	...	3	5	...	9	4	13
Total ...	70	63	302	62	226	48	598	173	771
PA'RSIS.									
Amreli	1	1	4	2	5	2	10	5	15
Kadi	4	5	14	6	12	8	30	19	49
Baroda	105	71	125	80	154	78	384	229	613
Navsári	1090	1068	935	1196	1222	1930	3247	4194	7441
Total ...	1200	1145	1078	1284	1393	2018	3671	4447	8118
OTHERS.									
Amreli	...	...	6	2	1	2	7	4	11
Kadi	...	1	2	1	1	...	3	2	5
Baroda	...	...	...	1	3	...	3	1	4
Navsári	1	1	1	1	3	1	5	3	8
Total ...	1	2	9	5	8	3	18	10	28
TOTAL.									
Amreli	23,089	21,934	28,467	24,976	25,492	23,510	77,048	70,420	147,468
Kadi	176,843	165,236	165,269	148,494	167,842	164,803	509,954	478,533	988,487
Baroda	118,843	108,762	136,686	113,791	150,504	132,915	406,033	355,468	761,501
Navsári	52,178	50,087	44,274	42,180	50,025	48,305	146,477	141,072	287,549
Total ...	370,953	346,019	374,696	329,441	393,863	370,033	1,139,512	1,045,493	2,185,005

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Chapter III.
Population.
Census Details.
1881.

From the above statement it appears that the percentage of males on the total population was 52·15 and of females 47·85. Hindu males numbered 1,021,562 or 52·27 per cent, and Hindu females numbered 932,828 or 47·73 per cent of the total Hindu population. Jain males numbered 23,803 or 50·95 per cent, and Jain females 22,915 or 49·05 per cent of the total Jain population. Musalmán males numbered 89,860 or 51·35 per cent, and Musalmán females 85,120 or 48·64 per cent of the total Musalmán population. Christian males numbered 598 or 77·56 per cent, and Christian females numbered 173 or 22·43 per cent of the total Christian population. Pársi males numbered 3671 or 45·22 per cent, and Pársi females numbered 4447 or 54·78 per cent of the total Pársi population. Other males numbered 18, or 64·28 per cent, and Other females numbered 10 or 35·71 per cent of the total Other population.

Health.

The total number of infirm persons was returned at 9740 (males 4897, females 4843) or 0·44 per cent of the total population. Of these 932 (males 578, females 354) or 0·04 per cent were of unsound mind, 1714 (males 1064, females 650) or 0·08 per cent deaf-mute; 6501 (males 2830, females 3671) or 0·29 per cent blind and 593 (males 425, females 168) or 0·02 per cent lepers.

Age.

The following tabular statement gives the number of the members of each religious class of the inhabitants according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions but show the difference of sex:

Population by Age, 1881.

Age.	Hindus.				Jains.			
	Males.	Percentage on total male Hindu Population.	Females.	Percentage on total female Hindu Population.	Males.	Percentage on total male Jain Population.	Females.	Percentage on total female Jain Population.
Up to 1 year	25,928	2·54	25,730	2·75	664	2·79	640	2·79
Between 1 and 6	138,415	13·55	136,891	14·67	2496	10·48	2552	11·13
„ 6 „ 12	171,588	16·79	150,091	16·09	3429	14·40	3268	14·26
„ 12 „ 20	151,342	14·81	123,873	13·28	3340	14·03	2581	11·26
„ 20 „ 30	184,885	18·10	170,545	18·28	4493	18·87	4141	18·07
„ 30 „ 40	152,707	14·95	134,845	14·45	3727	15·66	3651	15·93
„ 40 „ 50	94,429	9·24	87,092	9·33	2550	10·71	2561	11·17
„ 50 „ 60	65,908	6·45	61,647	6·61	2041	8·57	2102	9·17
Above 60	36,360	3·56	42,114	4·51	1063	4·46	1419	6·19
Total ...	1,021,562		932,828		23,803		22,915	

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Chapter III.
Population.
Age.

Population by Age, 1881—continued.

Age.	Musalma'ns.				Christians.				Pa'rsis.			
	Males.	Percentage on total male Musalmán Population.	Females.	Percentage on total female Musalmán Population.	Males.	Percentage on total male Christian Population.	Females.	Percentage on total female Christian Population.	Males.	Percentage on total male Pársi Population.	Females.	Percentage on total female Pársi Population.
Up to 1 year ...	2192	2·44	2124	2·49	5	0·83	6	3·47	91	2·48	128	2·87
Between 1 and 6 ...	10,634	11·83	10,638	12·49	32	5·35	32	18·49	483	13·15	429	9·64
" 6 " 12 ...	14,338	15·95	12,885	15·13	33	5·52	25	14·45	626	17·05	588	13·22
" 12 " 20 ...	12,767	14·20	10,776	12·66	33	5·52	23	13·29	534	14·54	558	12·55
" 20 " 30 ...	16,480	18·34	16,164	18·99	269	44·98	39	22·54	544	14·82	726	16·32
" 30 " 40 ...	14,411	16·03	12,984	15·25	144	24·08	25	14·45	499	13·59	697	15·67
" 40 " 50 ...	9041	10·06	8638	10·14	55	9·19	11	6·36	338	9·20	475	10·68
" 50 " 60 ...	6235	6·94	6463	7·59	21	3·51	9	5·20	315	8·58	448	10·07
Above 60	3762	4·18	4448	5·22	6	1·00	3	1·73	241	6·56	398	8·95
Total ...	89,860		85,120		598		173		3671		4447	

Age.	Others.				Total.			
	Males.	Percentage on total male Others.	Females.	Percentage on total female Others.	Males.	Percentage on total Male Population.	Females.	Percentage on total Female Population
Up to 1 year	...	...	...	...	28,890	2·53	28,628	2·73
Between 1 and 6	1	5·55	...	...	152,061	13·34	150,542	14·40
" 6 " 12	...	...	2	20·00	190,014	16·67	166,859	15·96
" 12 " 20	2	11·11	3	30·00	168,018	14·74	137,814	13·18
" 20 " 30	7	38·88	2	20·00	206,678	18·13	191,617	18·32
" 30 " 40	3	16·16	2	20·00	171,491	15·05	152,204	14·55
" 40 " 50	1	5·55	1	10·00	106,414	9·34	98,778	9·44
" 50 " 60	3	16·66	...	...	74,523	6·54	70,669	6·76
Above 60	1	5·55	...	...	41,433	3·63	48,382	4·63
Total ...	18		10		1,139,512		1,045,498	

The Bráhmans of the Baroda state may be classed as indigenous and foreign. The recent census gives us the following information concerning them:[1]

Bráhmans.

Bráhmans, 1881.

	Gujarát Bráhmans.	Southern Bráhmans	Degraded Bráhmans	Northern Bráhmans	Márvádi Bráhmans	Total, including Kshatris, Káyasths and Prabhus.
Raváli Division—						
Males	8406	668	119	196	16	9604
Females	7223	561	101	30	1	8065
Total ...	15,629	1229	220	226	17	17,669
Baroda Division—						
Males	15,698	1012	656	418	5	18,099
Females	14,200	588	568	99	3	15,748
Total ...	29,898	1600	1224	517	8	33,847

[1] For particulars regarding caste see Appendix.

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Chapter III.
Population.
Bráhmans.

Bráhmans, 1881—continued.

	Gujarát Bráhmans.	Southern Bráhmans	Degraded Bráhmans	Northern Bráhmans	Márvádi Bráhmans.	Total, including Kshatris, Káyasths and Prabhus.
Baroda City—						
Males	2705	5783	188	916	13	10,376
Females	1961	4960	176	308	10	8089
Total ...	4666	10,743	364	1224	23	18,465
Baroda Cantonment—						
Males	84	2	3	16	...	106
Females	21	2	...	7	...	31
Total	105	4	3	23	...	137
Kadi Division—						
Males	25,646	648	2401	294	249	29,628
Females	25,310	461	2342	156	168	28,766
Total ...	50,956	1109	4743	450	417	58,394
Amreli Division—						
Males	4217	396	1923	490	2	7308
Females	3841	281	1810	157	1	6293
Total ...	8058	667	3733	647	3	13,601
The State—						
Males	56,756	8499	5290	2330	285	75,121
Females	52,556	6853	4997	757	183	66,992
Total ...	109,312	15,352	10,287	3087	468	142,113

It will be seen from a consideration of the above statement that considerably more than two-thirds of the Bráhmans in the state are Gujarát Bráhmans, and that the smaller proportion of females to males among the foreign Bráhmans points to the probability of the fact that many of these foreigners are not established in the country. More special attention will, therefore, be paid to the Gujarát Bráhmans, but a few lines may be devoted to the others. There are in all 15,352 southern Bráhmans in the state, and out of these 10,743, of whom more than one-half are Deshasths, are to be found in the city of Baroda. Of a total of 6853 female southern Bráhmans, 4960 reside in the city of Baroda. It may, therefore, be taken for granted that the larger proportion of established southern Bráhmans are at the capital, and that this is the consequence of the Marátha dominion in Gujarát, the Marátha Bráhmans having followed their fellow-countrymen into the strange land. The last column of the statement comprises Brahma-Kshatris (1214), Káyasth Prabhus (2163), Káyasths (190) and Vidurs (40). About one-half of the Káyasth Prabhus are to be found in the city of Baroda, where the family of Rávji Áppáji, a Káyasth Prabhu, once held high power.

There are held to be 84 castes of Gujarát Bráhmans in the land, but no remark need be made of such castes as are not distinguished by number or social importance; and as the Kadi division possesses a large proportion of Gujarát Bráhmans and a great variety of castes, the study made of the castes will be from the Kadi point of view. It may further be premised that these castes do not point to any radical difference in religion. Bráhmans may be followers of Shiv or of Vishnu, and in Gujarát the worshippers of the former aspect of the deity far outnumber the Vaishnavs. But the worship has nothing to do with the caste, for in the same caste

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there may be found followers of Vishnu and followers of Shiv.[1] Castes differ from each other in matters of social usage. They are separated from each other by some historical event, each caste having seceded from a parent body under peculiar circumstances and for certain purposes which have subsequently influenced its whole career. Each caste holds aloof from others with greater or less exclusiveness, and in one point there is a barrier between each and every caste: intermarriage is forbidden. In matters of food and drink the Nágar and Sáchora Bráhmans are the most exclusive, and do not admit any other caste to their meals. The Shrimáli, Audich, Disávál, Gomtivál, Modh, Shrigod, Jhálora, Bhatmeváda, Váyada and Dhinoja Bráhmans eat together, but hold themselves aloof from all other castes whom they consider as inferior to themselves.

Excepting a few Nágars the bulk of Gujarát Bráhmans are either cultivators or religious mendicants. The latter will, however, only accept alms from Bráhmans or Hindus of the higher castes, and any one detected in accepting a gift from a Shudra or low-caste person or, at any rate, from a member of one of the depressed classes, loses his social status. As a rule the remarriage of widows is forbidden, but when such is the custom in any caste, special mention will be made of the fact.

Nágars.

In this state the chief sub-divisions of the Nágar Bráhmans are the Visnagara, Vadnagara and Sáthodra Nágars. There are few Chitroda, and still fewer Prashnora and Bárad Nágars. A glance at the tabular statement on castes will show that there are 6665 Visnagara Nágars, of whom 6511 are in the northern division; 2226 Vadnagara Nágars, of whom 888 are in the Kadi or northern and 1148 in the central division; 693 Sáthodra Nágars, of whom 557 are in the central division; and only 236 Chitroda, 114 Prashnora and 4 Bárad Nágars throughout the state. The Nágars rank themselves above all other Bráhmans, and they are undoubtedly a shrewd and intelligent people. They have an engaging address and their women are comely. Their chief claim to notice lies in their skill in advancing themselves into power at the different native courts of Gujarát and Káthiáwár. It cannot be said that the Baroda state has ever been seriously affected by their intrigues, though at one time they gave the Residents at Baroda, and more especially Mr. Sutherland and Colonel Outram, a great deal of trouble; but in other states they managed at one time or another to secure an immense ascendancy by their daring and skill. The educated men of the caste generally enter state service, the poorer are cultivators. The original seat of the Nágar caste is Vadnagar, and the Vadnagara Bráhmans rank themselves above other Nágars. The Visnagarás once belonged to Vadnagar, but they accepted alms in the shape of lands from Visal Dev, the kingly founder of Visnagar, and then took the name they still bear. The

[1] The followers of Shiv are known by the horizontal mark on the forehead, the followers of Vishnu by the perpendicular mark. The former wear a necklace made of the *rudra* berry, the latter one made of the *tulsi*. Both have the sacred thread passing over the left shoulder down to the waist. All wear the same round turban, which is generally red, a white or green turban denoting that the wearer is in mourning, though most old Bráhmans discard the showy colour. The *angarkha*, coat, *dupatta*, shoulder-cloth, and *dhoti*, waistcloth, complete the dress.

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Chapter III. Population.

Bráhmans.

Nágars.

Sáthodrás take their names from Sáthod, a village near Dabhoi, and became a separate caste in a manner and owing to circumstances similar to those which induced the Visnagarás to secede. The Visnagarás and Sáthodrás may accept food from Vadnagara Nágars, but are not permitted to be donors of food. Visnagarás and Sáthodrás may not eat together, or accept water from each other. The Bárads were once Nágars, it is said, but they married into strange castes. Widow marriage is permitted among them. Their women dress scantily and have a poor name for chastity.

Audichs.

The Audich Bráhmans are more numerous than any other caste of Bráhmans. There are 5915 Tolakiya Audich Bráhmans in the state, mostly in the central division; there are 41,859 Sahasra Audich Bráhmans, of whom 29,492 are in the northern division and over 7000 in the central division, 2024 in the southern and 2726 in the Amreli division. The Audich Bráhmans are so called because Mul Ráj invited them to Sidhpur in the Kadi division in the year A.D. 942, and they immigrated thither from the north to do honour to the celebrated Mahádev temple called the Rúdra Mál. The Sahasras are so called because tradition says that the immigrants numbered one thousand and obtained as many villages from the great king Mul Ráj. The Tolakiya Audich Bráhmans are so called because a band of the newcomers refused the gifts of Mul Ráj, and so separated from the rest.

Rájgors.

Unevál.

Among the degraded Bráhmans mentioned in the tabular statement are the Rájgors, of whom there are 998 in the state, almost all in the Amreli division. These Audichs once held the honorable position of priests to kings, but they lost their status among Bráhmans when they took to smoking, and permitted the remarriage of widows. The Unevál Bráhmans may be classed among the Audich, their name being taken from Una, near Sihor, in Gohelvád. There are 1534 Uneváls in the state, of whom 569 are in the Amreli division in Káthiáwár and 830 in the central division.

Tapodhans.

The Tapodhans may also be considered a sub-caste of the Audich Bráhmans, though they are classed among degraded Bráhmans. Unlike others of the caste, they have a custom of accepting food and other articles offered to Mahádev. They also permit the remarriage of widows. There are 5187 Tapodhans in the state, of whom 4049 belong to the northern division. Finally the Káratiás, numbering 2247 souls, and found chiefly in Amreli, are classed among degraded Bráhmans because they accept alms from low-caste people, tailors, cobblers, and artizans, and attend the funeral ceremonies which take place on the eleventh and twelfth days. It is said that originally they were not Bráhmans at all but Targálás, a class of bards, and it is only lately that they have asserted themselves to be Bráhmans. But no other Bráhman will consort with a Káratia. They follow every kind of trade and are ready to take state service.

Sáchorás.

Shrimális.

There are 284 Sáchora Bráhmans in the state, almost all to be found in the northern division. They are an exclusive caste and come from Sáchor in Márwár. There are 1771 Shrimáli Bráhmans whose origin is from Shrimál in Márwár, soon afterwards called Pushpmál and Fulmál and in more recent times Bhinmál, each

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name being given to the place on the commencement of a new *yug* or epoch. Of the Shrimális 1275 are in the northern division and 357 in the central division. There are also 120 Disával Bráhmans in the northern and central divisions, whose place of origin is Deesa. There are 133 Gomtiváls, almost all in the northern division, who must have immigrated into Gujarát in search of alms. It is not known that any monarch invited them to come. The Modh Bráhmans come from the town of Modhera, once an important place, in the Vadávli sub-division. Of the six sub-castes there are to be found in the state the Chaturvedi who are proficient in the four Veds, the Trivedi who know three, the Jethi who are wrestlers and still possess an *inám* village, and the Dhinoja Bráhmans who inhabit Dhinoj in the Vadávli sub-division of the northern division. The Dhinojás were till far into this century professional thieves and murderers who received the protection of the Gáikwár on condition of paying him a tax and of respecting the subjects of the state. Their depredations spread far and wide. There are 11,588 Modh Bráhmans in the state, of whom 5473 are in the northern division, 2399 in the southern, and 3106 in the central division. There are 2425 Shrigod Bráhmans in the state, of whom 957 are in the central division and 660 in the city of Baroda, 365 in the Amreli, and 423 in the northern divisions. They are said to have come originally from Kurukshetra, now known as the state of Nábha in the Punjáb. The Bráhmans from Meywár are numbered 6719, of whom 4531 are in the northern division and 1900 in the central division. They are mostly Bhatmevádás.

Chapter III. Population. Bráhmans. *Gomtiváls.* *Modhs.* *Shrigods.* *Mevádás.*

It remains but to record the castes which are numerous in the other divisions. The Jámbu Bráhmans, who come from Jambusar in the Broach British division, number 4012, and are all or almost all to be found in the central division or at the capital. Of 920 Válmik or Válam Bráhmans 831 are in the central division. Of 1440 Nándora Bráhmans 1427 are in the central division. Of 1245 Chovisa Bráhmans 1241 are in the central division. Of 3895 Khedával Bráhmans 3456 are in the central division, 292 in the Amreli, and 73 in the southern and northern divisions, respectively. There are also 500 Bráhmans of Borsad in the central division.

Jámbus. *Válmiks.* *Nándorás.* *Chovisás.* *Khedáváls.*

In the southern division the Anávala Bráhmans are far the most numerous, nor are they to be found in any other part of the state. Of 10,335 Anávala Bráhmans 10,247 are in the Navsári division, and in that division there are but 15,629 Bráhmans of all castes. Some account of them is given in the chapter on Places of Interest.

Anávalás.

Mention has not yet been made of some castes which are to be found chiefly in Káthiáwár. Of 99 Girnárás 92 are in Amreli; of 1831 Guglis all but one are in Amreli; of 423 Kandolia Bráhmans 354 are in Amreli, and, strangely enough, 65 in the southern division. There are also 107 Sorathia Bráhmans in the Amreli division.

Girnárás. *Guglis.* *Kandolás.* *Sorathiás.*

The Váyadás (41), of whom there are a very few in the northern division, start from Váyad, once a great city in the Pattan sub-division. The Jhálora Bráhmans (183) come from Jhálor in Rádhanpur, whence they were driven out by the Musalmáns. The town was once known as Balkhipur. The Pushkarna Bráhmans are so called

Váyadás. *Jhálorás.* *Pushkarnás.*

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Chapter III. Population.

Bráhmans.

from a temple to Brahma near a tank named Pushkar, three miles from Ajmir. Of 357 Bhárgav Bráhmans, 330 are found in the southern division.

The Pándes were originally Shrimáli Bráhmans, and emigrated from Mahálakshmi's temple in Shrimál, Márwár. This happened in the time of Kumár Pál who caused them to adopt the Jain religion, of which he was a zealous follower. Since then they have been held to be Jains rather than Bráhmans.

Feudal Class.

The census returns give 104,747 persons of this class, of whom 45,844 are in the northern division, 12,294 in the Amreli division, 22,903 in the central division, 15,692 at the capital, and 7249 in the southern division. They are mostly Rajputs, of whom there are 79,853 in the state, inclusive of 44,387 in the northern division, and 23,319 in the central division. There are Maráthás who class themselves as Rajputs and number 19,413, of whom 13,025 are at the capital, the seat of the conqueror of the country. In the same way, of 2116 Kshatri Hindustánis 1066 are in the central division. It is easy, therefore, to see who are the old feudal classes and who belong to the body brought in by the Marátha invader or supported by him. To the former belong the Káthis as well as most of the Rajputs. There are 3325 Káthis in the state, all in the Amreli division.

The Bráhmans assert that the Kshatri or ancient warrior class no longer exists, and that the castes which at present go by that name are really descendants of the domestic slaves of Rajput princes whose dynasties have become extinct. The tradition is that the great Bráhman king Parashrám so completely annihilated the Kshatris, that no trace of them was left. But the king Rám, who came after Parashrám, was a Rajput (Kshatri), and, in later times, Mul Ráj and his successors were all Rajput princes. It may, therefore, be concluded, not that the Kshatri caste has become extinct, but that it was temporarily depressed by Parashrám. The Rajputs themselves at any rate pride themselves on ranking below Bráhmans only. The ambition of parents of moderate means is to see their daughters well settled in life, married to Thákors and landed proprietors who are to be met with on this side of Gujarát. For this purpose, the physical training of a Rajput girl begins when quite young. To make her attractive in appearance, according to the Rajputs' notions of beauty, her limbs are not allowed to attain their natural development, and the feet and waist are artificially shortened. Owing, however, to the heavy expenses inseparable from the marriage of a Rajput maiden, not a few remain unmarried and die old maids. The expenses chiefly consist in presents to bards and singers, and fall on both sides. For the bridegroom, however, the custom is to evade them by sending his sword to the bride's house, instead of being present in person during the marriage ceremony. There is no such means of escape for the bride's parents, and for this reason many a girl remains unwed.

The Rajputs are followers of Shiv. In appearance they are manly and rather prepossessing. They all wear beards, but to distinguish themselves from Musalmáns in this respect, they separate the beard below the chin. They are courteous and polite in their

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Feudal Class.

ways, and are respectful to women. This latter fact, or *zenána* exclusiveness, perhaps accounts for a custom which is only observed among Rajputs, viz., that of the males drawing and bringing home the water required for household purposes. In their houses they are neat and cleanly, and take a delight in arranging their copper pots so as to make as bright a show as possible. Their dress consists of a piece of white cloth from six to eight yards in length, loosely wound round the head and surmounted by another piece of coloured cloth, of the coat, *angarkha*, and trowsers. They wear anklets, and always carry arms, if it is only a rusty unserviceable sword. They are very kind to their horses, and take pride in them. Many landed proprietors own studs and possess fine specimens of country-bred horses. They are exceedingly sensitive in matters relating to female honour; and a man however distantly related to a woman who has dishonoured herself, considers it incumbent on him to destroy her and her seducer. Widow marriage is strictly prohibited among the higher families, but there is no such prohibition for the bulk of the caste. The following are the chief Rajput clans: Chávda, Solanki, Vághela, Songad, Makvána, Ráthod, Parmár, Gohel, Jhála, Chohán, Tuar, Harashi, Sodria, Bháthi, Dáima, Padhiár, Hadiál, Devda, Dodia, Bihola, Rána, Thokia, Jádeja, Dágh, Lakam, Mori, Humad, Pesran, Hátha, Vaish, Vámla, Udávat, Ranráthod, Tántol, Pálonia, Rával, Vezania, Chandávrat, and Revod. Intermarriage is permitted among all the clans, nor is there any prohibition as regards accepting food and water from one another. The marriage expenses among the Rajputs are so very heavy that some of the clans, as the Dodia for instance, take their wives from the Bhils, Kolis, and other similar classes.

TRADERS.
Vániás.

After the Kshatris come the Vániás or Vaishyas, as the class to which they belong is called. Vániás of more than thirty sub-divisions are found in the state, and it has been said that many Bráhman castes have their corresponding Vánia castes. By occupation the Vániás are petty shopkeepers, traders, moneylenders and bankers; the first mentioned class being found in every village, large or small. They have no rivals in the northern division, but in the southern division they are being elbowed out by the Márvádis. The Vániás are never cultivators, but form the complement of the agricultural population in a village community. It often happens, however, that in the course of their transactions as moneylenders, they become owners of land, in which case they make it over for cultivation to some of the village Kanbis for a share of the produce. Their dress does not differ from that of the Bráhmans, whom they also somewhat resemble in their marriage customs and social intercourse. The remarriage of widows is prohibited, as also intermarriage among the different sub-castes. The Vániás are either Meshri or Jain; the chief sub-divisions among them are Nágar, Modh, Disávál, Khadáyata, Jhálora, Shrimáli, Lád, Kapol, Meváda, Porvád, and Sorathiya.

Nágars.

There are 4686 Nágar Vániás in the state, of whom 4110 are in the northern district, 58 in the southern, 242 in the central division, and 269 at the capital. Nágar Vániás are either Dasa Nágars or

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Chapter III.
Population.

Vániás.

Váyadas.

Visa Nágars, and belong to the Vaishnav or Shrávak sect. Their occupation is generally that of traders or clerks in state and merchants' offices. Remarriage of widows and intermarriage with other castes are prohibited. Like the Bráhmans of the same name, they are shrewd and intelligent. There are 956 Váyadas in the state, of whom 445 belong to the northern division, 52 to the central division, and no less than 458 to the capital. The Váyada Vániás come from Váyad, a town in Pattan. A curious marriage custom obtains among these people. It is said that before the ceremony can take place, the bridegroom must betake himself to a point in the public streets where four roads meet, and bathe there. Another usage, peculiar to the Váyada Vániás, is that after a boy and girl have been betrothed, no subsequent misconduct on the part of the former can annul the connection. There are 3697 Modh Vániás in the state, of whom 1170 out of a total number of 4078 Vániás in the division belong to Amreli, 463 to the northern division, 208 to the southern, 1192 to the central division and 648 to the capital. The Modh Vániás are from Modhera, a town in the Vadávli sub-division. To show the minute way in which castes are sub-divided in Gujarát, it may be mentioned that the Modh Vániás have separated themselves into six different communities, each of which keeps itself aloof from the rest. The Disáváls are inhabitants of Deesa. Of 9556 no less than 6543 belong to the northern division, while 2510 belong to the central division and 474 are at the capital. The Khadáyatas number 3421, of whom 725 belong to the northern division, 196 to the southern, and 2345 to the central division, while 125 are at the capital. Their occupation is that of petty traders, dealing in cloth, grocery, &c. A bride is obtained only on the payment of money to the bride's parents according to the means of the bridegroom, and the position in life of the former. The name Kampáni is said to have thus originated: years ago there were no correct scales in the province fit for the weighing of costly exciseable articles. Some enterprising parties who set up accurate scales then obtained the exclusive right of weighing taxable goods. The monopoly continued till very lately, and was done away with only on the introduction of the revised customs arrangements. The original monopolists and their descendants came to be known as Kampánis, from *kampán* meaning a pair of scales. Jhálorás are Vániás from Jhálor, under Rádhanpur. They number 2649, of whom 869 are in the northern division, 1596 in the central division and the remaining 184 at the capital. Kandoi Vániás are those who prepare and sell sweetmeats. Of 4422 Shrimális, 411 are in the Amreli, 1286 in the northern, 150 in the southern, 1280 in the central division, and 1276 at the capital. Of 1462 Porváds, 693 are in the northern, 23 in the southern, 395 in the central division and 349 at the capital. The Kapol (2072) and Sorathia (398) are found in the Amreli division. These two sub-divisions of Vániás are well known in Bombay for their intelligence, enterprise and commercial activity. The Meshri (662), the Gujar (46) and the Umad (24) are chiefly found in the northern division. The Nádora (23), the Agarvál (55) and the Nima (71) are confined to the central division. The Harsora (18) are found in the northern division. The Báj numbering 133

Modhs.

Disáváls.

Khadáyatas.

Kampánis.

Jháloras.

Kandois.

Shrimális.

Porváds.

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persons belong to the southern and central divisions. Of 13 Narsingpura, 8 are in the northern and 5 in the central division.

Vániás.

The remaining Vániás are classed under different names. Of 640 Mevádás, 141 are in the southern and 470 in the central division. Of 459 Pánchás, 296 are in the northern division. The chief Vániás of the southern division are Láds. There are but 2887 Vániás in the whole division, but 1773 are Láds. There are 10,306 in the state, of whom 108 are in Amreli, 214 in the northern, 5181 in the central division, and 3023 at the capital. It is also noteworthy that the Vániás at the capital are mostly Láds or Shrimális, for, out of a total of 7087, there are 3023 Láds and 1276 Shrimális, the rest being Váyadás, Modhs and Disáváls.

Bhátiás. *Lavánás.*

Of 1513 Bhátiás, 516 belong to Amreli and 609 to the northern division. Of 8832 Lavánás, 6153 belong to Amreli, 752 to the northern and 1609 to the central division.

To sum up, of 57,027 persons of both sexes belonging to the commercial class, 10,747 belong to Amreli, 17,726 to the northern, 3058 to the southern, 17,291 to the central division, and 8084 to the capital.

Husbandmen.

The agricultural and pastoral classes of both sexes are returned at 482,928 persons, of whom 35,736 belong to Amreli, 269,722 to the northern, 19,423 to the southern and 158,047 to the central division. Among the Kanbis who number 391,984 persons or 81·16 per cent of the agricultural and pastoral classes, there are three sub-castes, namely, Leva, Kadva and Ánjna. Of both sexes there are 185,364 Leva Kanbis in the state chiefly in the central division. In the Amreli division there are 22,264, in the northern 25,138, in the southern 8142, and in the central division 126,388, while 3425 are at the capital. The Kadva Kanbis number nearly as many, but they are mostly in the northern division. There are in the state 175,264 of both sexes. Of these Amreli has 1140, the southern division 4054, the central division 7053, the city no less than 2104, while the northern division contains 160,903. There are only 30,402 Ánjna Kanbis, nearly all of whom are in the northern division which contains 29,155. The southern division has 918 and the central division 301. Besides these three classes there are the Uda Kanbis, 954 strong, mostly in the southern division. There are in the state 291 Kanbis from the Deccan, and 188 Hindustáni and 179 Márvádi Kanbis. As regards religious faith, they are either Shaivs or Vaishnavs. The Kadva and Leva Kanbis accept food and water from each other, though intermarriage is not permitted. The Ánjna Kanbis, however, are considered an inferior caste by the other two. The dress of the Kanbis consists of a piece of white cloth wrapped round the head by way of a turban; of a waistcoat as distinguished from the coat, *angarkha*, which reaches down to the knee, and the *dhoti*, waistcloth.

Kanbis.

Leva and Sálvi.

The Leva Kanbis spend extravagant sums at their funeral ceremonies, but their marriage expenses are comparatively moderate. The Sálvis numbered by the census at 1026, of whom 884 are in the northern and 112 in the central division, are weavers of silk-cloth. It is said that there were originally no weavers of this class in Pattan, and that Mul Ráj invited a few from the south-east of

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Chapter III.
Population.
Husbandmen.
Kanbis.

India to settle in his kingdom. The newcomers, being strangers to Gujarát, could not intermarry with other castes, and were debarred from every other kind of intercourse. Mul Ráj interfered on their behalf, and forced the Leva Kanbis to associate with them in all matters, and to reckon them as of their own caste. From that time the Sálvis and the Leva Kanbis have virtually belonged to one and the same class. In their own country the Sálvis were Vaishya, or belonged to the trading caste, like the Vániás on this side of the country. In the census they are classed among artizans.

Kadva.

The Kadva Kanbis are frank and simple in their ways, and remarkably fond of their cattle. They are heavy in gait and appearance, and strong and sinewy, but timid by nature. Unlike Kanbis of other castes, they are said to be filthy in their habits. Their women are frank and very hospitable. Among the Kadva Kanbis marriages take place once every ten or twelve years only. The date is fixed thus. Unjha, in Sidhpur, is the seat of *Párvati*, or the goddess Uma. Every tenth or twelfth year, the headman of the village makes out a number of slips of paper on some of which the writing is in favour of marriage being permitted that year, and in others the reverse. These papers are then thrown in a heap before the goddess, and children are selected to pick up a few. Thrice is this done, and papers are then opened, then if the larger number contains the affirmative inscription, as somehow or other always happens to be the case, the goddess is supposed to have granted permission for the celebration of marriages in that particular year. The joyful news is communicated to all places where there may happen to be a community belonging to the caste. A date is fixed on which day alone all marriages can take place, and as soon as it has been published, parents busy themselves arranging matches. The father of the bride gives a rupee to the bridegroom, and the betrothal is complete. But there is a curious antecedent condition which must be fulfilled by the bridegroom's parents. It is that the latter should give their own daughter, or failing that a near relative, in marriage to the bride's brother, or other male relative. If the bridegroom's parents are unable to satisfy this obligation from any cause, it is arranged either that they should pay a sum of money to the bride's parents, or agree to give in marriage the first daughter that may be born to their son. As all marriages take place on one and the same day only, the expenses must necessarily be small, and the custom very probably originated from this consideration. It is usual among Hindus for the bridegroom to parade the streets on horse-back; but a village can hardly afford the number of horses adequate to the requirements of the marriage day. The bridegrooms, therefore, are all packed in a cart, in which way they parade the street with the village band playing in advance. The concern and difficulties of a mother who has many marriageable daughters are endless. Sometimes she cannot find husbands for all her daughters, and as she cannot bear the idea of their remaining single for another ten or twelve years, she has recourse to one of several expedients. The most common one is for her to bribe a man, whether married or single, to go through the marriage ceremony with the daughter for whom she has failed to find a husband. The day after, the man

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Chapter III. Population.

Husbandmen. *Kanbis.*

renounces his claim to the girl, who is then considered a widow. As a widow can remarry at any time, the parents find a husband for her at their leisure. When a man cannot be found, the practice is to substitute a bunch of flowers, and the marriage ceremony proceeds. The next day, by which time the flowers have begun to fade, they are thrown into a well, and the bride of yesterday is supposed to have become a widow. On the common marriage-day the Bráhmans are necessarily very busy, and it is said that one man gets through as many as a hundred ceremonies. The marriage expenses are usually light, but they are very heavy on the occasion of the birth of the first child, when the wife's parents have to feast their friends and relatives, and to send back their daughter to her husband's house with suitable presents, which always consist of articles of daily household use.[1]

Ánjna.

The Ánjna Kanbis resemble the Rajputs in appearance, and like them consume animal food and drink spirits. They are braver and manlier than the Kadva Kanbis, though, as a caste, they are regarded as inferior both to the Leva and Kadva Kanbis who are strict vegetarians.

Mális.

There are in the state 4619 Mális, of whom 2467 are in the northern, 1846 in the central and 237 in the southern division. These gardeners are either Shaiv or Vaishnav. They are sometimes cultivators and cart-drivers. In their dress and appearance they resemble the Leva Kanbis.

Sathvárás.

There are in the state 5633 Sathvárás of both sexes, all of whom are in the northern division, except 241 to be found in Amreli. The Sathvárás resemble Kanbis in dress, religious belief and occupation. Some of them are bricklayers.

Káchhiás.

There are 9854 Káchhiás of both sexes in the state, 6660 of whom are in the central division and 1562 at the capital. There are besides 1297 in the southern and 296 in the northern division. They are Shaivs by religion. Their occupation is to sell green vegetables; but a few are cultivators and some are dyers.

Herdsmen. *Rabáris and Bharváds.*

There are in the state 54,505 Rabáris of both sexes, most of whom dwell in the northern division. The census returns 44,318 in the northern, 3162 in the Amreli, 6533 in the central and 453 in the southern division. There are also 7401 Bharváds in the state, 2808 of whom are found in the Amreli, 1141 in the northern, 2498 in the southern and 954 in the central division. The Rabáris and Bharváds are owners of flocks of sheep, milch-cows, camels, &c. They are nomads and wander from village to village in search of pasturage. They are dull and unintelligent people, their dress is rough and slovenly, their hair uncombed. Like the Kolis they are not particular as to their religious belief. Their food is chiefly the milk they draw from their sheep and cattle. They are never so happy as during their migrations, when the whole household takes shelter under what is a mere basket; when they stay for any length of time in their own villages they become a nuisance to the cultivators, into whose fields they let their cattle stray to the destruction of the crops. These people are sometimes, though but rarely, cultivators. The corresponding class in the Amreli division, the great camel breeders, are the Áhirs,

Áhirs.

[1] See notice of Unjha in Places of Interest.

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of whom there are 4658 in the state, almost all in Amreli. There are also 56 Hindustáni Áhirs in the state.

Herdsmen.

There are in the state Dhangars and Gavlis from the Deccan. Of the latter there are only 60, of the former 979 of whom 308 are in the Amreli and 491 in the Navsári division. There are in the state 760 Vanjárás, 358 of whom are in the southern division. The Sagáriás belong entirely to the Amreli division. There are 1124 in the state. There are also 632 Khamárs all in the northern division.

Fishermen.

Fishing and navigating people (14,835) belong to three classes. There are 1456 Khárvás of whom 404 are found in the Amreli division and 894 at the capital. There are 4070 Bhois, of whom 2337 are in the central, 444 in the northern division, and 1070 at the capital. There are 9309 Máchhis, of whom 3747 are in the southern and 5164 in the central division, while 383 are at the capital. Mention has been made of these castes in the chapter on Production. It may be added that the Bhois are also palanquin-bearers. Their women have a curious habit of searching in the mud of the streets for the filings of the goldsmith's or silversmith's work.

Artizans.

The census returns 160,217 Hindus of both sexes as belonging to the artizan class. The northern division possesses no less than 88,996, the central division 28,786, the capital 11,203, the southern division 14,483, and the Amreli division 16,749. The largest castes of artizans are the Kumbhárs or potters, the Suthárs or carpenters, the Luhárs or blacksmiths, the Darjis or tailors, the Ghánchis or oil-pressers, the Mochis or shoemakers, the Sonis or gold and silversmiths, the Khatris or weavers, the Bhávsárs (Chhipás) or calico-printers, the Kansárás or coppersmiths, the Saláts or stone-cutters and masons and the Kadiyás or bricklayers. The following brief statement is therefore appended, showing the strength of each caste in each division, both sexes being computed:

Artizans, 1881.

Caste.	Amreli.	Northern.	Southern.	Central.	Capital.	Total.
Sonis	1433	4411	985	3050	1751	11,630
Kansárás	209	1490	395	243	482	2819
Luhárs	1341	14,928	794	4088	829	21,980
Kadiyás	205	817	12	124	110	1268
Kumbhárs ...	6058	25,685	3573	7022	1175	43,513
Suthárs	2131	13,526	1875	5293	1079	23,904
Khatris	1594	395	1035	299	547	3870
Sálvis	...	884	30	112	...	1026
Bhávsárs (Chhipa)	5	5534	840	1313	219	7911
Darjis	1777	8163	1698	2249	874	14,761
Ghánchis	32	7090	1466	1062	1775	11,425
Mochis	1803	3407	1220	1857	721	9008
Saláts	9	677	23	366	220	1295

There are 600 Deccan Sonis at the capital and in the southern division, 84 Márvádi and 18 Hindustáni Sonis. There are 392 Chunárás in the central division and at the capital. There are 1521 Kaláls, of whom 845 are in the northern and 613 at the capital. There are 814 Dabgars, of whom 543 are in the northern and 247 in the central division. They deal in leather, make leather scales, the great bags for drawing water from wells, &c.

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Artizans.

The castes of artizans do not intermarry. As a rule the members of one caste will not accept food or water from those of another. The remarriage of widows prevails among all these castes except Sonis. A few particulars are added on some of these castes. The Sonis are divided into several sub-castes, such as the Shrimáli, Tágad, Gháti, Mástán, Parajia, Meth and Bhátia. They resemble the Vániás in dress and appearance, and by occupation are gold and silversmiths. The Kansárás are mostly Vaishnav in religion and by occupation they are coppersmiths. The sub-castes are termed Gujaráti, Máru and Deccan. The Luhárs are ironsmiths. They worship Rám. There are Gujar and Márvádi Luhárs. In their dress they resemble the Bráhmans and Vániás. They are said to have been originally Rajputs. Brides can only be obtained by purchasing them from their parents. The Kumbhárs, potters, are worshippers of Devi. They eat with Rajputs, Luhárs and Hajáms. Their sub-castes are Gujar, Váthár and Mavasla. The Darjis were originally Rajputs. The Khatris, who wear the sacred thread, are weavers of silk as well as cotton. Their marriage expenses are notoriously heavy. The Kharádis (76) are turners. The Mochis are Vaishnav, as are the Ghánchis. The Galiárás (176), who are also Vaishnav, are dyers of cloth.

Domestic Servants.

The census returns under this head only 32,671 persons of whom 29,071 are Gujaráti Hajáms. The Hajáms are thus dispersed: 15,545 belong to the northern division, 9180 to the central division and 916 to the capital; the rest are elsewhere. The Dhobhis number 2872. It should be borne in mind that the Hajáms are important village servants, who are not only barbers but torch-bearers and often cultivators. It is only now and then that they can be said to enter menial service. Khavás (215) belong to Amreli.

Minor Professions.

Bháts.

There are in the state 21,280 Bháts of both sexes, of whom 11,606 are males and 9674 females. There are 306 in the Amreli, 13,755 in the northern, 6921 in the central and 298 in the southern division. The Bháts, or professional bards and singers, are Vaishnavs and find employment at the courts of native princes or in the families of private gentlemen. Many go from place to place and earn a living by reciting the pedigrees and family achievements of those from whom they ask alms. They wear on their persons a variety of ornaments, such as the earring, anklets, necklace, &c., and by way of arms, they carry a kind of sword. Many are cultivators and some have enough money to lend at interest. There are not a few who stand security for a consideration. They are a warm-blooded and passionate people as many acts of theirs in past times testify. They had, some years ago, a ready way of extorting money or the fulfilment of a pledge made to them. If a man refused to keep a promise made to them, they brought a girl or an old woman of their own family to the house of the defaulter, and threatened to kill or actually did kill her. Not a century ago the faith placed in the word of a Bhát was perhaps the only means of obtaining the requisite feeling of security necessary to conduct business of any kind. All men, from the prince to the peasant, trusted the Bhát or Cháran, that he would keep his word or die. Soon after the advent of the British the use of this intermediary collapsed and the bad points in

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Minor Professions.

Bháts.

his character came into relief; but his good work in past times should not be overlooked. By violent threats to kill some member of their family, the Bháts, for a long time and up to quite recent days, were able to extort money or the accomplishment of any promise made them, but the late Mahárája Khanderáv enacted a special provision of law to meet these cases of extortion and so put an end to them. The Bháts are held to surpass Vániás and Shrávaks in all crooked ways of augmenting the interest on loans made by them, and it is said to be hard for a man to escape their clutch once it has seized him. But the truth is that no one desirous of effecting a loan has recourse to a Bhát, unless his credit is so utterly bad that no respectable moneylender will assist him. Their marriage expenses are very heavy, and, strangely enough, it is the bride's parents who have to purchase the bridegroom, an expensive commodity if the connection sought is good. Many poor families, whose means were as inadequate as their pride was great, used therefore to practise female infanticide. The Bhát women are as bold, voluble and ready in retort as the men. When a Bhát woman passes a male caste-fellow on the road, it is the latter who raises a piece of cloth to his face till the woman is out of sight. The remarriage of widows, except among the higher families, is not prohibited.

Chárans.

The castes who resemble the Bháts are the Chárans, the Bhaváyás or Targálás, the Dháris (38), the Mirs (78) and the Jágaris (67). There are 2580 Chárans in the state, of whom 1410 are males and 1170 females. There are 734 in the Amreli, 1211 in the northern and 632 in the central division. The Chárans are followers of *mátás.* Marriage between them and the Bháts is prohibited, nor may the one caste accept food or water from the other. Among the Chárans the remarriage of widows is permitted. The Chárans in this state are said to have originally come from Márwár. There are 6228 Bhaváyás in the state, of whom 5850 are in the northern division and 318 in the central division. They are either Shaivs or Vaishnavs, and are an inferior caste to both the Bháts and Chárans. They live by amusing the public with comic recitals. If deprived of their fees when they appear at the festive meeting of a householder who is celebrating the birth of a son, they use obscene language and gestures, and so endeavour to extort money. Bhaváyás, unlike the Bháts and Chárans, wear the sacred thread. The remarriage of widows is permitted. The Nats (78) are almost all in the northern division. They believe in no particular god. Their profession is to amuse the public by a show of gymnastic feats and simple exhibitions of cunning or strength. The Turis and Garodás are an inferior sect of Targálás, and practise the profession of the Targálás among the lowest classes, such as Dheds and Bhangiás. They are also fortune-tellers. They wear the sacred thread.

Bhaváyás.

Nats.

Labouring and Wandering Class.

There are numbered in the state 69,192 of both sexes belonging to this class, 1908 in Amreli, 43,635 in the northern, 1692 in the southern and 16,428 in the central division. There are 5529 at the capital. The chief castes are thus placed:

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Labouring and Wandering Class.

Labouring Classes, 1881.

NAME.	Amreli.	Northern Division.	Southern Division.	Central Division.	Capital.	Total.
Golás ...	9	317	1240	1913	1744	5223
Rávaliyás ...	585	20,431	82	4136	660	25,894
Vághris ...	759	19,147	39	7802	2038	29,785
Bávchás ...	403	425	9	97	874	1808
Odds ...	110	545	58	976	43	1732
Bajániyás ...	11	1654	32	1182	17	2896
Vádis ...	4	466	...	227	9	706

The Golás, Vaishnavs by religion, are mostly grain-sellers, but some keep and hire out donkeys, while others manufacture and sell fire-works. The Rávaliyás are supposed from their dress to have originally belonged to the Gosái class. They worship the goddess Bráhmani who has a temple dedicated to her in Káda, in the Visnagar sub-division. Some keep and hire out donkeys, some are weavers, while a number live on alms. The Vághris are noticed under the aboriginal tribes. The Odds are mostly day-labourers. They form a peculiar class, because they are half Hindus and half Musalmáns. Their marriage customs and most of their other customs are Hindu, but their funeral ceremonies appear to have been borrowed from the Musalmáns, as they bury their dead and raise tombs over them. Their speech, too, is a strange and incoherent jargon made up of Gujaráti, Hindustáni and Maráthi. The Vádis and Bajániyás follow no particular god. Some are basket-makers by profession, while others are itinerant showmen and snake-charmers.

Mendicant Class.

Under this class the census returns 20,551 persons of both sexes, 3663 of whom are found in Amreli, 9367 in the northern, 1055 in the southern, 4973 in the central division and 1493 at the capital. The Gosái Atit number 10,014, of whom half are in the northern division; the Sádhus 5631, of whom nearly 2000 are in the Amreli and northern division respectively. The Vairágis number 2270, of whom one-half are in the central division and the Jogis 1822, almost all in the northern division. As might be expected there are 12,609 males to 7942 females of the mendicant class. Originally both Gosáis and Sádhus belonged to one or other of the four great castes, but, once pledged to their vows, they renounce all particular form of religion and wander about as religious mendicants. There is one great difference; the Gosáis eat animal food and drink spirits, the Sádhus do not. Therefore a Sádhu will give food to, but will not take food from a Gosái. Many Gosáis and Sádhus marry and settle down, and are known as family-men in contradistinction from the *Nágás* or naked mendicants who have taken the vow of celibacy. The *Nágás* may be known by their naked bodies smeared with ashes and covered only with a yellow-coloured rag round the loins. The family-men, who daily increase in numbers, very frequently have property of their own and do a little money-lending business.

Depressed Class.

There are in the state 191,461 persons of both sexes belonging to this class, of whom 10,516 belong to Amreli, 91,984 to the northern, 17,969 to the southern and 65,665 to the central division. There are 5327 at the capital. More than half are Dheds. The

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Depressed Class.

Sindhvás and Turis are confined to the northern division. The chief depressed classes are thus divided:

Depressed Classes, 1881.

Name.	Amreli.	Northern Division.	Southern Division.	Central Division.	Capital.	Total.
Garodás ...	87	5314	254	2016	48	7719
Dheds	7636	46,647	15,472	38,340	1945	110,040
Khálpás... ...	706	18,906	1016	9580	78	30,286
Bhangiyás ...	1426	11,822	814	14,987	1882	30,881
Sindhvás ...	...	6455	...	246	17	6718
Mhárs	104	118	93	75	1040	1440
Turis	23	1408	...	195	...	1626
Chámbhárs ...	6	1203	299	119	195	1627

Such are the depressed and unclean classes among Hindus. Even among the Dheds, however, there is a higher and a lower caste. Those who are weavers by occupation would not accept food or water from those whose occupation it is to flay carcasses and to prepare leather for various purposes. These last, again, would scorn to hold any intercourse with Bhangiyás, the pariahs of society.

Aboriginal Class.

The census returns show separately the aboriginal classes and the aboriginal tribes; it may, therefore, be of some use to bring both statements together, as the distinction is a nominal one. There are in the whole state and of both sexes:

Name.	Amreli.	Northern Division.	Southern Division.	Central Division.	Capital.	Total.
Aboriginal class...	17,575	229,484	75,500	219,627	4373	546,559
Do. tribes.	...	85	91,317	10,116	4	101,522

The tribes therefore belong entirely to the southern division, except the figure given under the central division, which represents so many Bhils. To the southern division special notice will therefore be given:

Name.	Amreli.	Northern Division.	Southern Division.	Central Division.	Capital.	Total.
Bhils	168	2188	941	21,466	150	24,913
Kolis	13,680	224,899	21,445	165,532	3877	429,688

Southern Division.

Bhils ...	Class ...	941	Dubla ..	Class ...	20,183	Talávia ...	Class ...	10,715
	Tribe ...	21,572		Tribe ...	520		Tribe ...	73
Dhánka ...	Class ...	1	Dhundia ...	Class ...	12,570	Konkana ...	Class ...	414
	Tribe ...	33		Tribe ...	915		Tribe ...	3386
Náyaka ...	Class ...	4998	Kolva ...	Class ...	179	Kotvál ...	Class ...	...
	Tribe ...	516		Tribe ...	19		Tribe ...	888
Chodhra ...	Class ...	3304	Gámit ...	Class ...	510	Mochi ...	Class ...	...
	Tribe ...	26,690		Tribe ...	30,631		Tribe ...	450
Valvi ...	Class ...	26	Káthodi ...	Class ...	126	Others ...	Class ...	...
	Tribe ...	786		Tribe ...	74		Tribe ...	4761

Among the aboriginal classes in the central division there are 20,246 Dhánkás, 1623 Náyakás and 10,677 Taláviás.[1] The

[1] For further account of the Aboriginal Classes see Chapter II. on Production and Chapter V. on Capital.

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Aboriginal Class.

Bhils, Kolis, and, according to some classifiers, the Vághris, have no place in any of the four great divisions of Hindu society. They have no defined religious belief, but worship all the deities of the Hindu Pantheon indiscriminately. They are strong, daring and intractable, and the first two races are thieves by instinct. Idle and lawless, they like to live by brigandage instead of following any settled occupation. In this state a large proportion of the population belongs to the Bhil and Koli classes, and, till a couple of years ago, there was no security of life or of property for the peaceable inhabitants. As some inducement to these people to renounce their lawless habits and to take to agriculture, and because much cannot be expected of them, the government assessment on lands held by them is always lighter than in the case of the Kanbi. Yet they till their lands so indifferently that they find it hard to pay the light tax fixed on their lands. In the first place, the Koli has neither seed nor cattle nor plough, and for the use of each of these requisites he is generally indebted to the village Vánia or Kanbi, to whom he makes some return, by sharing with him the produce of his field if he deals with the Vánia, or if with the Kanbi by assisting him in his work. The outturn is very meagre, perhaps not half as much as the hardy and industrious Kanbi reaps. Even this the Koli is not careful to husband, and a couple of months after the monsoon crop he must either hire himself out as a day-labourer, or live on wild berries and fruit, which he too often does till the setting in of the next monsoon. Yet, in spite of their thieving propensities, their recklessness and their idle habits, there are some good points about these people. When trusted, they are faithful and honest. When they have sworn to defend an employer, they do so with their lives, as many instances, which have occurred in the case of Kolis escorting travellers and others for a consideration, prove. The Vághris are perhaps more respectable. Their occupation consists in selling fruit, fuel, pottery, &c., as well as in trapping game. There are, however, some among them who are well-to-do and trade in cattle. They buy herds of bullocks in one place and sell them at a distance for a profit. Their credit is fair, and Vánia moneylenders are ready to make them advances. But they are often anxious to appear poorer than they are.

Jains.

There are in the state 46,718 persons of both sexes following the Jain religion; of these only 2025 are not Vániás and half of those who are not Vániás are Bhávsárs. The Jains muster strongest in the northern division, as might be expected, but there are some in the central division and at the capital:

Vánids, 1881.

Name.	Amreli.	Northern Division.	Southern Division.	Central Division.	Capital.	Total.
Shrimáli ...	2402	18,983	368	5605	1434	28,792
Porvád	32	8557	591	708	154	10,042
Osvál	...	2679	174	478	157	3488
Umád	...	642	85	63	1	791
Mevráda... ...	...	10	...	658	39	707

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Of the castes omitted there are 119 Nágars, 24 Bárads, 19 Khadáyatás, 43 Meshris, 246, Narsingpuris, 13 Pánchás, 2 Agarváls, 3 Modhs, 2 Láds, 4 Mális, 147 Bhojaks in the northern division, 90 Disáváls in the northern and central divisions, 4 Khedáváls, 7 Kapol Vániás in Amreli, 273 Kanbis in the central and northern divisions, 90 Gorjis, 1045 Bhávsárs are found over the whole state, and 767 are unspecified.

Musalmáns.

The census returns the Musalmáns in the whole state at 174,980 persons of both sexes. Of these 17,817 are found in the Amreli, 63,205 in the northern, 23,009 in the southern, 51,800 in the central division and 19,149 at the capital. Special note should be taken of three great divisions among them. There are the Musalmáns of foreign origin, there are the converts from Hinduism, and there is a great class of cultivators who form a most useful portion of the community. Those of foreign origin of whom half are Shaikhs may thus be briefly set down:

Foreign Origin.

Musalmáns of Foreign Origin, 1881.

Name.	Amreli.	Northern Division.	Southern Division.	Central Division.	Capital.	Total.
Sayads	834	3292	544	2891	1343	8954
Shaikhs... ...	3011	11,845	7195	5950	8000	36,001
Pathánsi... ...	1103	4976	1294	3892	2970	14,235
Sindhis	899	716	37	1281	500	3433

Besides these, of 1319 Beluchis 1105 are found in the northern division; of 2057 Sidis almost all are found in the same division; of 2147 Koráishis more than three-fourths are in the same division.

Converts.

The Musalmáns who have been converted from Hinduism are 13,929 in number, 4349 Memans and 1435 Khojás, out of 5462 and 1491 respectively, being in the Amreli division. There are 1004 Boráh Aliás, of whom 710 are at the capital; 1188 Boráh Sullemáni, of whom 919 are in the northern division, and 3928 Boráh Dáudi, of whom 2659 are in the northern division and 1145 at the capital. Most of the 760 Boráh Jáffari are at the capital, and there are also 52 Boráh Nágoshi. The Musalmáns of the agricultural class number 49,056 throughout the state, and they are thus divided:

Agricultural.

Agricultural Musalmáns, 1881.

Name.	Amreli.	Northern Division.	Southern Division.	Central Division.	Capital.	Total.
Maleks	154	2649	642	6431	700	10,576
Molesaláms ...	472	4229	306	9346	406	14,759
Bohorás ...	1155	3137	9693	9064	...	23,049

There are 328 out of 367 Shekhdás at the capital, and a few others of other denominations. But the chief interest is centered on the Molesaláms of the central and the Bohorás of the central and southern divisions. These agricultural Bohorás are not to be confounded with the mercantile Boráhs mentioned in a preceding paragraph.

The artizan class numbers 27,932 and is chiefly composed of:

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Musalmáns.

Musalmán Artizans, 1881.

Name.	Amreli.	Northern Division.	Southern Division.	Central Division.	Capital.	Total.
Momnás ...	33	8933	...	2331	...	11,297
Ghánchi ...	925	1118	623	1064	45	3775
Pinjarás ...	386	3533	399	779	359	5456
Táis	134	351	879	764	222	2350

There are also the Chhippás (871), Khatris (940) and Kumbhárs (837) scattered throughout the state. The Momnás and Táis are weavers, the Pinjárás clean cotton, and the Ghánchis are oil-pressers.

Domestic.

There are 4565 in domestic employ of whom 3629 are Shipáis, 2800 being in the northern and 774 in the central division. Hajáms number 636. Dhobis number 165, and Pakhális or Bhistis (135) are found in the central division. Those of minor professions number 2446, the Mir being 1074 mostly in the northern division and the Ghandhrap 958 mostly in the same division. Of the labouring and wandering class there are only 491, of whom 276, mostly in the northern division, are Nágoris. The mendicant class numbers 5957, of whom 1885 are Abdáli, mostly found in the northern division.

Minor Professions.

Labouring Class.

There is, thus, a considerable Musalmán population in the state. They follow various professions, are cultivators, take service under the state as peons, menial servants, &c., or follow certain callings and are traders, weavers, dyers, washermen, cooks and water-carriers. There are of course no castes among the followers of Islám; all are on the same level from a religious and social point of view. Nevertheless they may be divided into two groups. The first includes the descendants of those Musalmáns who settled in the country as conquerors, or who have since entered it from the North-West Provinces. Such are the Sayads, the Moghals, the Patháns and the Shaikhs. Though all believers are equal, those who belong to one of these four divisions are esteemed as original members of the faith. And one class, that of the Sayads, is the object of special veneration, Sayads being reputed the descendants of Ali and the Prophet's daughter Fátima. A Sayad will not readily part with his daughter to one who is not a Sayad. The Moghals and Patháns take their names from localities, and all other Musalmáns, whose conversion does not originate from the spread of Islám among the inhabitants of Gujarát, bear the honorary title of Shaikh, 'old or revered person.' They are mostly Sunni, though Shiás are found, especially about Baroda. The remarriage of widows is discouraged, except among Patháns. These original Musalmáns flourished of old as soldiers and conquerors, but with the changes brought about by times of peace they have greatly sunk in the social scale. They have never learnt to turn their hands to work or their minds to learning, nor, to their credit be it said, have they degenerated into robbers or marauders; they are often office messengers, menial servants, not unfrequently cultivators of a peaceful kind.

The second group comprises the Hindu inhabitants of Gujarát who at various times have been converted to the faith by the invaders. It is often impossible to tell now to what caste or class of Hindus these converts belonged, nor can the time of their conversion be ascertained; but the retention of certain Hindu social habits

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Musalmáns.

and religious customs, and even of the original dress and speech points to the possible status they once occupied. Among the Musalmáns of Gujarát, besides, a twofold process has been going on: the original believers have adopted some few or many Hindu ways, the converts have turned into the new path more or less completely, in some instances becoming advanced believers, in others merely adopting a few rites such as circumcision and burial, and retaining even the worship of Hindu gods. It is owing to this twofold process that the following quotation gives an accurate description of the position held at this time by the Musalmáns, though it does not quite rightly state the causes of the position so held. 'By long association with the natives of Gujarát they have lost many of their own distinctive traits and have acquired the speech, habits, and often the dress of their Hindu neighbours. They still possess the strong sense of religion which is common to all Musalmán communities, but are not intolerant or bigoted. Though as a people they are, with the exception of the Bohorás, in poor circumstances, still they are extravagant, pleasure-loving, and fond of show. They are separated, according to the nature of their avocations, into so many divisions which might be almost termed castes, and the exclusiveness of these divisions, as regards intermarriage at least, is as decided as that of Hindu castes, while the feasts that are given on the occasion of deaths rival in their foolish waste the caste-dinners of the Hindus.'[1]

Bohorás.

Passing by the original Musalmáns we reach the numerically largest and the most important group of converts. Before making special mention of the Boráhs of the northern division, something may be said of the Bohorás throughout the State, that the distinction between the two classes bearing a somewhat similar name may be clear. Most indeed almost all Bohorás who till the soil are Sunni, while, on the other hand, almost all Boráhs who deal in merchandise are Shia. In the northern division the latter are found in great numbers while the agriculturist Bohorás are comparatively few. The Sunni Bohora who tills the soil inhabits chiefly the western part of the Navsári division and the southern part of the central division. He is accounted the best agriculturist in Gujarát, is hardworking, frugal and intelligent. He retains most of his old Hindu habits, dress and speech; he is exclusive and, so to say, denominational. At the same time, unlike other Hindu converts, he has dropped all original caste divisions and forms but one community. The question regarding the original status of this evidently converted Hindu has never been satisfactorily answered. The name Boráh or Bohora derived from *vohorvu*, the Gujaráti word for to trade, applies well to the Boráh tradesman. But it is strange that it should have been adopted by the agriculturist. It is said that he was once a Koli or a Rajput, but it is not likely that men of these races would have adopted such a name, and it is more probable that they were Kanbis, as their dress, speech, language and great agricultural skill tend to prove. He ascribes the conversion of his class to the efforts of the great Muhammad Begada. Shia Boráhs, most of whom are Dáudi Boráhs, are tradesmen, and are found

[1] Khán Bahádur Kázi Sháb-ud-din, C.I.E.

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Musalmáns.

Bohorás.

in almost every part of the northern division, but it is only in Kadi and Sidhpur that they have settled in large numbers. They are almost invariably traders and merchants and are in very good circumstances, but some Shia Boráh agriculturists are to be found in the Pattan sub-division. Like the Hindus, among whom each caste has its own separate street, the Boráhs have a quarter of their own, where they have built spacious and costly houses. They keep them neat and cleanly, and their dress, though simple, is always clean. Their streets, however, are filthy and squalid. They are exceedingly quiet and law-abiding, and are implicitly guided in all matters by the Mulháji of Surat, who gets from them a percentage on their trade and other profits. The proceeds are not entirely for the private use of the Mulháji, but are devoted in part towards the support of the poor and indigent of the community. Under the Mulháji there are local chiefs at Kadi and Sidhpur, who regulate the affairs of the community over whom they are immediately placed. All disputes among themselves, not necessarily confined to religious differences, are heard and decided by the local chiefs, and all parties concerned must abide by the decision, subject to an appeal to the Mulháji. Any recourse to the law courts or to officers of government on any matter in dispute between different members of the community is most rigidly prohibited, and the penalty incurred by the refractory or the disobedient is heavy. He is not put out of caste but is sent to coventry by priest and wife, friend and relation. In most of their habits they resemble the Hindus. In Kadi, the resemblance extends even to points of dress, such as the turban and the waistcoat, *angarkha,* which is thoroughly Hindu in style and material. The Sunni trading Boráhs are extremely rare and their only head-quarter is at Pattan. They have a quarter to themselves, and never mix or hold any intercourse with the Shia Boráhs or any other caste. They are very exclusive in this respect, so much so that, even when they desire amusement or recreation, it is among themselves that they seek it, and at appointed places within their own quarter or streets. They have their own chiefs by whom they are guided in all matters, like the Shia Boráhs. Their marriage customs are quite peculiar. It is obligatory on every man to make a pilgrimage to Mecca and to stay there for a few years and learn Arabic and the Kurán, before he can marry. Thus, every person, whatever his position in life be, considers it his duty to go to Mecca at a certain age to study and trade there, and then to return to Pattan with what money he has been able to scrape together. Those who have no means of their own go with others as servants or dependants. They return to Pattan after some years, and thereafter do no work or business, but live on the money they have already made; or, if necessary, go again to acquire more. The Sunni Boráhs are the richest community in Pattan.

Fakirs.

The Fakirs are mendicants; they are often keepers of the tombs of saints or others supposed to have worked miracles in their times, and live on the alms of those who frequent the tombs and make offerings there.

Memans.

The Memans belong to two sects, the one following what is called the old faith, and the other the new faith. The former are followers

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Chapter III. Population.

Musalmáns.

Memans.

of His Highness Ága Khán in Bombay or rather of his son, for Ága Khán is dead, who levies on his flock a percentage of their earnings. They are mostly cultivators though many are artizans. The Memans who follow the new Faith are those who seceded from the bulk of their people and founded a new community under Sayad Hussunali of Pálanpur. They are stricter in religious observances, and do not accept food from Hindus, like other Memans. Both these sects, however, dress like Hindus, and, indeed, are said to have been Kadva Kanbis originally, converted to Muhammadanism during the ascendancy of the Moghal rule in Gujarát.[1]

Molesaláms.

The Molesaláms (perhaps from *Mawalladat* recently made and *Islám* faith), or recent converts, are in reality Hindu Rajputs who have been taught a few of the rudiments and practices of the Faith. In their dress, their appearance and their customs they are Hindu Rajputs; they observe Hindu festivals; some even still worship Hindu gods; all bear Rajput names, support the customary bard or minstrel, and are divided into Rajput castes and clans. The marriage ceremony is performed by a Bráhman as well as by a Káji. On the other hand, relatives by blood marry, and the true Musalmán practices of circumcision and burial, accompanied by certain rites, have been adopted. The Molesaláms are scattered over the central and northern divisions. They are generally proud, ignorant, indolent opium-eating landowners. Those possessed of a considerable amount of landed property term themselves Garásiás.

Pársis.

There are in the state 8118 Pársis, of whom the great majority are in the southern division, where they make up the most flourishing portion of the town population of Navsári, Gandevi and Bilimora, whilst many others fill an important place in the rural community.

Christians.

There were 771 Christians, of whom 600 are in the central division at the capital. Most of these are comprised in the British force at the cantonment or are Portuguese bandsmen in the service of His Highness the Gáikwár.

Occupation.

According to the 1881 census, 1,004,128 persons (males 728,602, females 275,526) or about fifty per cent of the whole population were returned as following occupations. These may be divided into the following seven classes:

I.—Of persons employed in the state or Government service there were 8221.

II.—Of professional persons, 3289 were temple servants, 870 ministers of religion and priests, 17,740 devotees and beggars, 4 corpse-bearers, and 606 Pársi sacred-thread weavers, generally Pársi women of Navsári; 871 schoolmasters; 2289 police officers and peons; 2127 military officers and soldiers, and 247 pleaders and *mukhtiyárs*; 553 physicians, vaccinators and native doctors, and 81 midwives and nurses; 17 sculptors, 413 singers, 2398 actors, dancers and players, 32 jugglers, and 231 athletes; and 38 engineers and surveyors.

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[1] The original Memans (Momin-Musalmáns) had a spiritual leader Imámsháh at Pirána near Ahmedabad. The sect is said to have been founded by a conspiracy, so to speak, between Sayads and a class of sham Hindu ascetics.

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Occupation.

III.—Of persons in service or performing personal offices there were 3821 village servants, 1421 stable servants, and 34,909 menial and other servants. Of personal servants there were 9268 barbers, 2044 washermen, 1660 water-carriers, and 165 palanquin-bearers. There were besides 1100 cooks and keepers of inns.

IV.—Of persons engaged in agriculture there were 311,995 cultivators, 1219 gardeners and sellers of flowers, and 259,334 farm and field labourers; of persons engaged with animals there were 26,360 cattle graziers, 118 horse-dealers, farriers and breakers, 28 elephant sporters or *sáthmárs*, 742 cattle breeders and sellers, 58 sportsmen and those engaged in *shikárkhána*, and 279 manure-sellers; 1017 were cart-drivers and owners of carts, 615 keepers of animals for hire, and 265 carriers having pack bullocks.

V.—Of persons engaged in commerce and trade 5134 were bankers and moneylenders, and 9007 brokers, agents and clerks; 5110 general shopkeepers, 151 contractors, 302 itinerant retailers and pedlars, and 259 cotton merchants.

VI.—Of persons employed in mechanical arts, manufactures and engineering operations there were 5486 oil pressers and sellers, 32 salt makers, 14,715 potters, 11,909 cotton spinners, 3731 cotton carders, 26,003 cotton and silk weavers, 668 silk weavers and spinners, 268 silk-braid makers and mercers, 222 *mashru* weavers, 535 turban weavers, 155 wool spinners and dealers, 2942 calico printers, 107 calenderers, 256 tape-makers, 296 twist sellers, 3111 cotton goods sellers, 254 loom brush makers, 804 warp makers, 37 darners, 250 embroiderers, 1656 dyers, 8337 tailors, 41 turban-folders, 109 saddle and harness-makers, 3861 leather workers and leather dyers, 7991 carpenters, 1656 bricklayers, 90 painters, colourers and photographers, 455 workers in quarry, 2775 masons, 239 lime burners, 374 grindstone sellers and polishers, 2159 basket makers and bamboo workers, 35 mat makers, 390 rope makers, 4769 blacksmiths, 214 sword makers and polishers, 83 hardware dealers, 1195 copper and brass smiths and dealers, 4333 gold and silver smiths, 85 silver and gold wire drawers, 59 catgut sellers, 382 bead makers, 208 jewellers and assayers, 4 electroplaters, 27 wood-carvers and seal engravers, 29 watch makers, 283 bangle makers, 24 book sellers, printers and lithographers, 102 paper makers, 45 ink makers, 4 toy makers, 36 firework makers, 56 lac makers, 25 soap and comb makers, 217 leaf-plate makers, 49 stationery sellers, 15,120 grain dealers, 6002 millers, 149 stick sellers, grinders and huskers of corn, 440 grain parchers, 131 bakers, 185 fruit sellers, 7372 vegetable sellers, 1620 grocers, 66 *gol* sellers, 601 confectioners, 1400 milk, butter and *ghi* sellers, 595 butchers, 10 fowl sellers, 1219 fishermen and fishmongers, 1707 distillers and dealers in spirits, 107 *mahuda*-flower dealers, 1840 provisioners and *bázár* suppliers, 28 *huka* makers, 1015 sellers of tobacco, snuff and betel leaves, 101 sellers of opium, *bháng* and *gánja*, 145 perfume makers and sellers, 611 wood and timber dealers, 515 charcoal and cowdung-cake sellers, 2353 firewood dealers, 1987 grass dealers, 275 leather dealers, and 4081 tanners and curriers. There were besides 934 ship or boat owners and seamen, 334 tile turners, 79,790 labourers, and 4158 scavengers.

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VII.—Of miscellaneous persons there were 1793 living on immovable property, 710 living on annuities, and 6 living on funded property; 262 were pensioners, 31,035 beggars, 262 prostitutes, and 1925 Others.

Villages.

According to the 1881 census returns there were in the Baroda territory 3012 towns and villages, of which 854 had less than 200 inhabitants; 940 from 200 to 500; 697 from 500 to 1000; 340 from 1000 to 2000; 106 from 2000 to 3000; forty-four from 3000 to 5000; eighteen from 5000 to 10,000 and thirteen which had more than 10,000 inhabitants. The number of villages and towns is greatest (1084) in Kadi and least (291) in Amreli, as the details show:

Baroda Villages, 1881.

	Navsári.	Baroda.	Kadi.	Amreli.	Total.
Under 200 inhabitants	374	181	190	109	854
From 200 to 500	271	266	312	91	940
,, 500 to 1000	109	219	299	70	697
,, 1000 to 2000	27	118	182	13	340
,, 2000 to 3000	5	31	66	4	106
,, 3000 to 5000	5	18	20	1	44
,, 5000 to 10,000	1	7	8	2	18
,, 10,000 to 15,000	1	3	3	1	8
,, 15,000 to 20,000	...	...	3	...	3
,, 20,000 to 50,000	...	...	1	...	1
Above 50,000	...	1	...	...	1
Total ...	793	844	1084	291	3012

Village Community.

The Navsári Division presents one peculiar feature in the village community. The *patels* are not *matádárs* or signers of contracts and engagements with the state. They are purely servants appointed by the state, and most of them belong to the Anávala Bráhman caste, but some are Kanbis, Rajputs, Musalmáns or Pársis. In all other parts of the state, putting on one side the village accountant, who is a state servant, there are, in the village, the priest or *gamot*, a Bráhman who performs all the religious ceremonies, and who is either supported by a grant of land called *pasáita* or by a fixed annual allotment of grain and special gifts of money when ceremonies are performed, the Bhát or bard, the potter, the barber, the washerman, the carpenter, the tailor, the tanner, the Dhed and the scavenger.

Patel.

As an example of a small village community in the central division, that of Mádalpur in the neighbourhood of the city of Baroda has been selected. Its revenue is about Rs. 5000 minus Rs. 1000 for expenditure. Its area is about 800 hundred acres and the inhabitants go out to cultivate the lands of neighbouring villages. From 20 to 25 families hold land of from 10 to 15 acres. There is a revenue *patel* and a police *patel*. This is not always the case, for in small villages there is but one *patel*; and now that the powers of the police *patel* have been curtailed, this will perhaps be more frequently the case. *Patels* are either paid directly by the state, generally one per cent on the gross rental of the village, or more rarely are allowed land free of taxation. In the not very important village of Mádalpur the pay of each *patel* is 50 rupees a year with a turban allowance of Rs. 25 a year. But as the ancestors of these men

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colonised the villages some 700 years ago, each has about 15 acres of land free of assessment. If the *patel* gives a marriage he entertains the whole village which is composed of Kanbis and Dhárála Kolis. The *patel* plays the chief part in any public ceremony. He also lends money. If public works have to be carried out the state frequently gives money assistance, but the labour is done by the people under the superintendence of the *patel*. It has been stated that, except in the Navsári division, where in all probability the Musalmáns early upset the *bhágdári* system, introduced a *rayatvári* system of their own and destroyed all *matás*, the Gujarát village commonly possesses a body of men termed *matádárs*. The *matádárs*, or makers and signers of contracts with the state on behalf of the body of villagers, are hereditary officers. The *matádárs* are generally in number from eight to ten men, and from these the *patels* are chosen, one to do the revenue work and termed *ughrátdár*, the other to do the police work and termed the *mukhi patel*. These important village officials are selected by the state, and, if possible, such men are chosen as are of a certain age, have received a little education and show signs of general intelligence. As a rule the *matádárs* as a body receive a lump sum of one per cent on the realised revenue of the village, and the *patels* are not rewarded for their public services by any extra remuneration. Up to 1868 the *patel* had a right to his bit of land, but in that year His Highness Khanderáv deprived him of this and substituted cash payment, much to the discontent of this class of public officers.

Other Village Officials.

The *patel* is an hereditary and therefore a fairly independent officer; the *taláti* or village accountant is appointed by the state and looks to it for promotion. The *patel* is attached to one village and in some ways represents the interests of the inhabitants which are identical with his own; the village accountant is shifted from place to place and is more apt to enforce the interests of the state. In old days when the demands of the state on the village varied from year to year and were somewhat undefined with regard to the individual, the *patel* played the more important part; now that all demands are fixed, and the tendency is to keep all kinds of registers, as well as accounts with each individual cultivator, the accountant's work is greater and more regarded than used to be the case. The *patel's* revenue or police work will be described in the chapters on Revenue and Judicial Administration; that of the accountant is to keep registers and revenue accounts, and except as a clerk he has little to do with police work. The village accountant of an ordinary sized village will get at least Rs. 120 a year.

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[1] The *Náib subha* appoints the successor to the *matádár* post if he is an heir in direct line; but if there be more than one such heirs and these do not agree, the *Subha* appoints. The same powers are given to the *Náib subha* in the case of the proper heirs being brothers. If the *matádár* leaves no brother or lineal descendant the *Subha* may select a successor from collateral issue. In all cases an appeal may be made to the Huzúr. The dismissal of a *matádár* can be ordered by the *Subha* alone. In case a place falls vacant among village servants the patronage is in the hands of the *Subha*. These rules sufficiently prove the importance attached to the posts of village servants. See Chapter on Administration of Land.

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Other Village Officials.

Under the revenue or *mulki patel* are two or more *haváldárs*, whose business it is to collect the revenue, the accounts of which the village accountant keeps, to carry the accountant's books and do other menial work. They get about Rs. 60 a year, but hold no land free of taxation. In old days the *haváldárs* watched the *khali* or threshing ground before the state share of the produce had been separated from the rest, as had to be done under the *bhágvatái* system. They still do a little watchman's work in the fields. The police or other constabulary duties are carried out by from five to six *vartaniás* in a village of ordinary size. Very frequently they receive no pay, but hold some five acres of free land. The *vartaniás, rakhás* or *rávaniyás* are the village watchmen and guards. It is their duty to protect a marriage party or escort treasure going from one village to another, to sleep in the *cháuri*, and above all at night to go the rounds of the village. For this purpose, armed with bows and arrows or with swords, they will divide themselves into two bands, one to watch the village boundaries *sim*, one to guard the buildings of the village itself *basti*. These officials have never been known to rob treasure entrusted to them, and in their encounters with robbers and trespassers they have not unfrequently risked and lost their lives. Finally, the ordinary village possesses some five or six Bhangis who often hold about ten acres of land. They are messengers and letter-carriers, and it is their business to conduct strangers on to the neighbouring village.

Besides these, there are in Mádalpur two carpenters, each of whom holds an acre and a quarter of land. The villagers also reward them at a fixed rate for their services, 1½ *mans* (60 pounds) of grain per plough, per annum, or 1¾ *mans* (70 pounds) per plough and cart per annum. There are two blacksmiths, each of whom holds two acres of land, who are paid in grain by the people at the same rate as the carpenters. There are two barbers, each of whom holds 2½ acres of land.[1] They do not, however, get regular contributions in grain from the villagers, but when a marriage occurs, the barbers get from 10 to 15 rupees, for it is their business to clean the utensils, bear the marriage torches, &c. The potter holds four acres of land free of assessment, and attains a fixed remuneration of grain from the villager. In Mádalpur there are two Bráhman families, the village priests; on a marriage they are paid from 4 to 15 rupees, a fee called the *dápa* of the priest, *gor*.

There are three Vániás' shops, one of whom is a moneylender, and gets from 6 to 18 per cent interest on his money, but even he is not influential. There is no school; but there are public buildings: a temple to Mahádev, a *mandir* to Vishnu, a *cháuri* for village assemblies and for the use of the revenue *patel*. There is the village tank.

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[1] In the Navsári district the *hajám* or barber is paid ⅓ of a *man*, and the washerman 5 *sers* of grain for his services.

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CHAPTER IV.

AGRICULTURE.

I.—NAVSÁRI DIVISION.

Chapter IV. Agriculture. NAVSÁRI DIVISION. Soil.

THE *gorát* or light-coloured and the black soil are the two principal classes into which the soils of the division may be divided. In the absence of any statistical data it is impossible to say how much land is composed of each of these kinds. A third intermediate class is termed *besar*. The *gorát* is sown with all kinds of *jiráit* or dry and *bágáyat* or garden crops, and is the most highly prized, while again, the alluvial deposit known as *bhátha* is the variety of this class which is considered to be the most productive for all descriptions of crops. The crops raised in the black soil are rice, cotton, *juvár*, wheat, *tuver*, *bájri* and *adad*. Of these rice and cotton flourish best, the remaining crops being somewhat deficient in their outturn and of inferior quality.

Area.

The total area of the division is about 1940 square miles. It includes the lands of twenty-two alienated villages which occupy about 36 square miles. Deducting the latter from the former, nearly 1904 square miles represent the total area of the state villages. Of these, about 1288 square miles are not surveyed. Of the remaining 616 square miles or 384,942 acres or about 669,465 *bighás*, 273,866 acres or 71·14 per cent represent occupied land; 31,993 acres or 8·3 per cent culturable waste; 51,050 acres or 13·26 per cent unculturable waste; and 28,033 acres or 7·28 per cent the area covered by river-beds, village sites, reservoirs and roads. Subtracting 53,608 acres on account of alienated lands in state villages from 305,858 acres, the total of the occupied and culturable waste, the balance of 252,250 acres represents the actual area of state culturable land, of which 220,257 acres or 87·31 per cent were in the year 1879-80 under cultivation. Of the entire area of culturable land in the *rásti mahále*, 14,297 acres represent the rice lands, 3964 the wet-crop or irrigated lands, and 97,946 the dry-crop lands.

Stock.

According to the returns of the village accountants for the year 1879-80, the stock in the possession of the cultivators amounted during that year to 23,293 ploughs, 65,625 bullocks, 61,117 cows, 31,880 buffaloes, 729 horses, 22,083 sheep and goats, and 121 asses.

Crops.

The area of land in this division under cultivation, except in the sub-divisions of Songad and Viára which have not yet been surveyed amounts to 220,257 acres. Of these 75,935 acres were in the year 1879-80 fallow or under grass. Of 144,322 acres under actual

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Chapter IV. Agriculture. NAVSÁRI DIVISION. Crops.

cultivation, grain crops occupied 84,827 acres or 58·77 per cent, of which 53,899 acres were under Indian millet, *juvár*, Sorghum vulgare; 18,132 under Rice, *bhát*, Oryza sativa; 2221 under Wheat, *ghau*, Triticum æstivum; 2272 under Millet, *bájri*, Penicillaria spicata; and 8301 under miscellaneous grains of *kodra* Paspalum scrobiculatum, *nágli* Eleusine coracana, and *bávto* Panicum frumentaceum. Pulses occupied 12,960 acres or 8·9 per cent, of which 4467 acres were under *tuver* Cajanus indicus, and 8492 under other pulses, such as *vál* Dolichos lablab; Peas, *vatána*, Pisum sativum; Gram, *chana*, Cicer arietinum; *mag* Phaseolus radiatus; *guvár* Cyamopsis psoralioides; *math* Phaseolus aconitifolius; and *adad* Phaseolus mungo. Oil-seeds occupied 6332 acres or 4·38 per cent, of which 6059 acres were under Castor-oil, *diveli* or *erandi*, Ricinus communis; and 475 under *tal* Sesamum indicum. Fibres occupied 37,545 acres or 26·01 per cent, of which 37,264 acres were under Cotton, *kapás*, Gossypium herbaceum, and 280 under Hemp, *san*, Crotalaria juncea. Miscellaneous crops occupied 2484 acres or 1·72 per cent, of which 272 acres were under Tobacco, *tambáku*, Nicotiana tabacum; 1300 under Sugarcane, *sherdi*, Saccharum officinarum; 151 under Plantain, *kel*, Musa sapientis; 31 under Groundnut, *bhoising*, Arachis hypogea; and 728 under miscellaneous vegetables and fruits.

The sub-divisions of Palsána and Veláchha produce the largest quantity of *juvár*; Veláchha the largest quantity of wheat and cotton; Mahuva of rice; and Gandevi of sugarcane.

Irrigation.

For irrigational purposes wells are generally employed. The *rámia kos* is used. It consists of a large leather bag containing sixteen gallons of water which is drawn by a pair of bullocks who are allowed a steep descent to pass along while the water is being pulled up. Two men assist in the work; one sitting on the rope which pulls up the bag urges the cattle down the slope, the other when the bag has been raised to the mouth of the well empties it into a trough or reservoir. In some cases the contrivance admits of the bag emptying itself into the trough and of its redescending on the return of the bullocks up the incline, without extraneous assistance. The Persian wheel with its numerous jars so attached that in a revolution they fill with water and empty themselves into a trough, is also sometimes used. Irrigation is required for *bágáyat* lands only.

Implements.

The implements in use are of the ancient and simple order employed all over Gujarát, viz., the spade *kodáli*, the hoe *kharpi*, the lesser plough *hol*, the larger plough *nágar*, and the sickle *dátardu*. The small plough *hol* is utterly unsuited to heavy ploughing and is only intended to scratch up the surface of the soil. A *bigha* of land can be ploughed in a single day of ten hours with the *hol*. The cost of the implement is about Rs. 5. The *nágar* resembles the plough in construction, but is heavier. It is only used in the cultivation of sugarcane.

Processes.

All crops are mainly divided into the rain or *kharif* crops and the dry or *rabi* crops. The former are sown in June or July and reaped in October or November; the latter are sown in October or

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November and reaped in March or April. Both *bágáyat* and *jiráit* crops are sown in the *kharif* as well as the *rabi* season. Seed is sometimes sown through a drill or hollow bamboo pierced with holes and fixed behind the plough, in which case the *kharpi* is subsequently passed over the surface to soften the intervening spaces left by the furrows. Sometimes it is thrown broadcast by the hand. Some descriptions of crops are grown together, such as *juvár* and pulses, or ginger and turmeric; others such as rice and sugarcane are sown by themselves. Some crops are cut down with the sickle, some are plucked by the hand, while others are dug up. Thus rice, *vál* and wheat are cut down close to their roots; *bájri* is cut just below the ear; the *kand* or sweet potato, Convolvulus batata, *suran* or elephant foot, Amorphophalus campanulatus, ginger and turmeric are dug up; cotton pods are plucked by the hand.

Rice is the only grain which is threshed, the grain being separated from the stalks by beating the latter on a wooden plank or bench. The grain still in the husk, *dángar*, is then placed on a broad flat basket and allowed gently to fall to the ground, while a man keeps fanning it, as it falls, with a cloth tied at both ends to two wooden posts. The rice is then either stacked loose or kept in bamboo receptacles in the cultivator's house. The stalks which have been beaten on the bench or plank are again scattered in a circle round a wooden post, and cattle are made to tread on them in order to separate from them any grain that may not have been beaten out by the hand. The last process is at once adopted in the case of *juvár*, *bájri* and wheat, both bullocks and carts being employed alternately. The grain thus separated is winnowed in the same way as rice.

Manure.

A method of manuring the soil not mentioned in the description of agriculture in the Baroda division is to pen up goats in the field during the night. Rice and *bágáyat* lands are those chiefly manured, a very small area under *jiráit* cultivation being so treated.

Rotation.

The system of rotation of crops has long been practised. For instance, the same land will not be planted with *juvár* or with cotton twice, but these crops will be used alternatively. Sugarcane is alternated with *tuver* and *juvár*. No rotation is observed in the case of rice and wheat.

Crops.

Indian Millet.

Indian millet, *juvár*, holds the first place as a staple article of consumption; of 144,322 acres, the total area under actual cultivation in 1879-80, 53,899 acres or 37·34 per cent were under *juvár*. The two chief varieties are locally called *rátadio* which has a red grain, and *sundhia*, Sorghum ceranum, which has a white grain. Land which has been planted with *juvár* is allowed to lie fallow till the succeeding year, when it is sown with cotton.

Cotton.

Cotton holds the second place among the products of the division. Of 144,322 acres, the total area, 37,264 acres or 25·8 per cent were under cotton in 1879-80. A field is sown with cotton once every third year. To separate the seeds from each other before sowing they are rubbed over a hard surface with yellow earth mixed with water. Previous to the sowing the field is twice ploughed,

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Crops.
Cotton.

once on the first rainfall and again a fortnight later. The seasons for sowing and for the picking of cotton are mentioned under the Baroda division. Before all the cotton is secured the field is generally picked four times at intervals of a fortnight. The average proportion in weight of seed to cleaned cotton is two-thirds of the former to one-third of the latter. The cotton is separated from the seeds chiefly by the hand, but in Vesma and Mahuva ginning machinery is in use. The cotton of the division is of one kind and of medium quality, its average market-price being about Rs. 70 the *khándi.* The bulk of it is exported to Bombay, and purchases are made both by resident merchants on their own account and by local agents on behalf of their principals in Bombay. Though the average price during the last few years of a *man* of cotton has been about Rs. 3, it is said that 50 or 60 years ago it did not exceed Re. 1. Cotton is commonly adulterated by exposing it to the night dew just before it is weighed out to the purchaser. By this means a *khándi* containing 17½ *mans* of dry cotton is passed off as containing 20 *mans.*

Rice.

Rice holds the second place among the grain crops of the division. Of 144,322 acres under cultivation in 1879-80, 18,132 acres or 12·56 per cent were devoted to rice. It is second only to *juvár* as an article of local consumption. Rice is grown in marshy ground too moist for any other grain. It is usually sown in July and reaped in October. The seed is sown broadcast in a portion only of the field and is afterwards transplanted by hand from this nursery to the rest of the field when it has grown to a height of five or six inches. Many varieties of rice are grown in the division, such as *sukhvel, bangáliu, rámsál, sutarsál, kada, mánjarvel, eláichi, dángi, sáliu,* and *bhusarvel.* The two first mentioned kinds are reckoned the best, the last mentioned the coarsest. The best rice lands are situated in the Songad and Viára sub-divisions.

Wheat.

Wheat or *ghau* holds the third place among the grain crops of the division. Of 144,322 acres, the total area of the division under cultivation in 1879-80, 2221 acres or 1·8 per cent were under wheat. Two varieties are known in these parts, viz., the red *kátha* and *pota* and the white grain *hánsia.* It is generally sown late in September or early in October. It ripens in March, when it is plucked up by the roots, carted to the village threshing floor and trodden out by cattle. The plant grows to the height of two or three feet, and yields one crop in the year.

Sugarcane.

Only two varieties of sugarcane are known in the district, the white and the purple-coloured. The land requires to be repeatedly and deeply ploughed and manured before planting takes place. As the cultivation of the cane requires considerable moisture, it is not planted until after the latter part of October or the beginning of November, when the land is completely saturated with rain-water. It is planted either whole through the *nágar* or by the hand in pieces which are placed in a horizontal position and in rows at a distance from one another of from a half to three-quarters of a foot. It takes full twelve months to grow. During this time

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Sugarcane.

it requires to be frequently and copiously watered. It is generally cut down after the rains, that is, in November or December. Each joint sends forth a full-grown cane. It grows to a height of from eight to ten feet. There are two varieties of the white sort of sugarcane, *vasáigari* or *malbári*, and *vánsi*; the latter is thinner than the former. The Gandevi sub-division yields the largest crop of sugarcane, an area of 846 *bighás* being covered by it. After the cane is harvested, the land is allowed to lie fallow for about six months, at the end of which period it is cultivated with *tuver* and *juvár*. These take six months before they are ready for the harvest. The land is then again allowed to lie fallow for a period of six months, when it is either planted with the same crops or with ginger. The ginger is dug out by October or November. The land is then again placed under sugarcane. It will thus be seen that the cane is planted every fourth year. As the cane ripens, it is dug out and removed to the *kolu* or crushing machine that the juice may be extracted for conversion into molasses. A pit of about four or five feet in depth is dug in a part of the very field in which the crop stands. This is fitted with a wooden crusher, which is worked by two pairs of bullocks. As the juice is extracted, it falls into a large earthen jar placed in the pit. When the jar is filled up, the juice is emptied out of it into a large iron circular vessel or *kada* placed over a fire close by, where it is boiled down until it assumes the consistency of molasses. It is believed that about twelve *mans* of juice yield about two *mans* of molasses. As soon as the juice is converted into molasses, it is poured into two or three large earthen vessels and stirred for a couple of hours. It is then poured into earthen vessels of a smaller size and kept in a separate shed in the field. Molasses form a chief article of produce and are largely exported to various parts of Gujarát, the selling price being about two rupees a *man* or 40 pounds. At the suggestion of P. S. Melvill, Esq., C.S.I., Resident at Baroda, an attempt, which scarcely promises to be successful, has been made to introduce the manufacture of good sugar by the process followed in the North-West Provinces.

Cultivators.

The Anávala Bráhmans also called Bháthelás, the Kanbis, the Káchhiás, the Kolis, the Mális, the Rajputs, the Bohorás, the Pársis and the Dublás constitute the agricultual population. The Anávala Bráhmans are considered superior to all other classes of cultivators in point of general intelligence, skill in tilling and social condition. The Kanbis rank next. The Bohorás take the third place, and the Kolis and Dublás in the *rásti maháls* come last, the Chodhrás, Konkanás and Várlis in the *ráni maháls* being the lowest in every respect. The Pársis do not till their lands themselves except in the village of Tavri, but get them tilled by hired labour. They and the Anávalás might be placed on a par in respect to social condition and intelligence. Most Pársis keep liquor and toddy shops besides possessing lands.

The condition of the cultivator of the lower class in this division has improved within the last six years, though it leaves much to desire. He is, as were his forefathers, content with his lot. His mode of living is as primitive and simple as his mode of agriculture. Tiled houses are seldom seen and masonry walls are

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Cultivators.

still more rare. Ordinarily his lowly hut is composed of mud-walls and a thatched and flimsy roof. In many of these wretched hovels, there is but one compartment, where the male and female members of the family are huddled up together, the cattle being lodged within a couple of yards from the beds. The only article of furniture the hut contains is a wooden cot, which is dear at Rs. 2. This hut costs from Rs. 4 to Rs. 5. A piece of rag for the head-dress, an *angarkha* or coat, a *bandi* or waistcoat, a *dhotar* or a cloth to cover the lower part of his body for himself, and a coarse *sádi* and a petticoat for his wife are all the articles of apparel that go to make up a cultivator's wardrobe. Two scanty meals of the coarsest rice and *dál* with an occasional addition of vegetables suffice to keep him in life, and generally the only cooking and eating vessels he possesses are of the coarsest earthenware, the luxury of brass and copper vessels being only within the reach of the well-to-do class. The cultivators are all more or less in the clutches of the Márvádi moneylenders, and their unsatisfactory condition may, to no inconsiderable extent, be attributed to the heavy rates of interest with which they are charged. The rate of interest varies from twelve to eighteen per cent per annum, according to the circumstances of each individual case and the credit and necessities of the borrower.

The cultivator does not rank high intellectually. He believes in ghosts and evil spirits, whose wrath he would appease by suitable offerings. He daubs any common stone with ochre and invests it with the dignity of a deity. He is a believer in the progressive impoverishment of the soil and the consequent deterioration and diminution of the crops, a downward tendency he ascribes to the degenerating influence of the *kal yug*, or iron age. Such is the peasant of the lowest class, but with slight variations the picture represents the higher classes as well, though these have a somewhat larger share of intelligence, and are better housed, better fed, and better clothed.

II.—BARODA DIVISION.

Soil.

The soils of the division are chiefly of three kinds: *káli* or black soil, *gorát* or light sandy loam, and *besar* or mixed soil holding an intermediate position between the first two. For agricultural purposes, the division may be said to be divided into four parts: *Káhnam, Chauriási, Vankal* and *Charotar*.[1]

In the *Káhnam* district are included the sub-division of Choranda and Sinor, half of those of Pádra and Baroda and the sub-divisions of Sankheda and Tilakváda with three-fourths of Dabhoi, all of which

[1] *Káhnam*, Sanskrit *krishnam* or black; Hindi *káhna*; Gujaráti *káhnam*, black soil. *Chauriási*, Maráthi for 84, a district once containing 84 villages. *Charotar*, Sanskrit comparative of *chárु* good, a district considered better than others. As the divisions of land such as *Káhnam*, &c., as shown above are rough and their limits are given in the sub-divisional maps. The villages of Sankheda and of the Amroli *tappa* of Tilakváda belong to *Káhnam*, but they are said by the people to belong to the division of land called Pál, because of their proximity to the Udepur territory. The climate of these villages is not healthy. Similarly the villages of Jarod lying near Pávágad are called Pál.

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consist, as a rule, of a very superior kind of black soil. In the *Chauriási* are the sub-divisions of Jarod, half of that of Baroda and the remaining portion of the Dabhoi sub-division; this division consists mostly of *gorát* soil and of inferior black soil. *Vankal* is, properly speaking, the country north of Pádra and Baroda, and is separated from the Mahi by the Mahi Kántha country. The last division, namely *Charetar*, includes Petlád and Sishva, and consists of the best kind of *gorát* soil, such as is especially fitted for tobacco. The *besar* soil is found in all the sub-divisions in greater or less proportion. As a rule, the black soil in the *Káhnam* division is far superior to the soil of similar kind found in other districts, and produces cotton and rice in abundance. It occupies nearly three-fourths of the entire culturable area, requires no manure, and cannot, and need not, be irrigated, for which reason garden cultivation does not exist. Though chiefly suited for rice and cotton crops, it is not wholly unfit for other crops except for *bájri*, or millet, which requires the *gorát* soil for its tillage. The upper layer of this soil goes to about five feet below the surface, and underneath it a subsoil of the *gorát* kind is invariably found extending as far as the water-bearing strata. In addition to the three chief kinds of soil there are others of less importance and found only in a limited portion of the district. Sometimes the beds of rivers are found mixed with lime-stones, which are popularly called *malkankaria*; these are unproductive lands. Elsewhere, and especially in some parts of Jarod, the earth is found wholly mixed with sand of a whitish colour; only grass is produced in such lands, and that of a very coarse and inferior kind.

The proportion in which the soils are distributed over the district cannot be exactly stated. The prevailing soil is black, and seldom requires manuring or irrigation. When these means are employed, *gorát* soil is very fertile and yields often twice as much as it will do when unaided. The two soils include several varieties, and their qualities also differ in different parts of the district. The black soil of Jarod, for instance, is very inferior to that of *Káhnam*, and is mixed with a kind of sand which makes it unfit for cotton produce, though rice crops thrive in it fairly well. Sometimes, also, this soil is found mixed with clay, which is often the case in low lands and the beds of tanks. This is a very fertile variety of soil and highly prized. In some places the black soil is mixed with alkaline substances, *khár*, and the water of the wells is brackish.

The maximum number of *mans* which a *bigha* is capable of turning out may be estimated at: black soil, rice 35 *mans*, *kodra* 28, *nágli* or *banti* 32, cotton 10, wheat 10, *juvár* 12; *gorát* soil, tobacco 25, *bájri* 20.

Area.

The total area of state land consists of 950,011 acres, of which 264,913 acres or 27·88 per cent are alienated and annually pay a quit-rent of about Rs. 26,73,264 to the state; 97,087 acres or 10·21 per cent are unarable waste, of which 20,655 are occupied by homesteads, grazing farms, cemeteries, &c. The area of arable state-land is 585,361 acres or 60·37 per cent of the whole state land. Out of this 406,923 acres or 69·51 per cent are occupied, and

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Area.

178,438 or 30·49 per cent. are unoccupied. Most of the arable waste land consists of large and rich tracts in the sub-divisions of Jarod and Sankheda, and very few attempts have been made, as yet, to bring this land under cultivation. In many places there is a great deficiency of water, and outsiders seldom venture to come and reside in places where population is meagre, and water-supply is hard to obtain. Nor is this strange, for each well without steps calls for an outlay of more than Rs. 500, and a well with steps may cost over Rs. 5000. Besides, all the uncultivated tracts are not equally rich: some of them are too poor to repay the cost of tillage, others are situated at a distance from any market. In addition to these tracts, there are 106 alienated, *inámi*, villages, which pay about Rs. 30,050, as a quit-rent to the state. According to the latest information, of the arable land, 5622 acres were under garden cultivation, 419,940 acres were under dry-crop, and the rest under rice and cotton crop cultivation. In 1880, about 70½ acres of virgin soil were brought under garden cultivation, and 1409 acres under dry crop.

Irrigation.

The chief irrigated crops are rice, tobacco, wheat, sugarcane and garden produce. In 1880 there were 175 wells with steps, 6986 wells without steps, 247 large tanks, and 1947 small tanks. Irrigation is chiefly carried on from wells. After the close of the cold season very few tanks hold any large supply of water. Out of the 247 large tanks, there are not more than three with the water of which irrigation is carried on to a considerable extent. The district is not wanting in rivers, but most of these either contain no water in the summer or contain a supply of it which it is impossible to conduct through canals to water-crops, as their beds now lie at a great depth below the surface of the soft alluvial soil deep into which they have cut their tortuous course. Moreover, these rivers annually overflow their banks and make great ravages upon the banks, which gradually crumble away, and so widen the river-bed. This difficulty has prevented many of the cultivators from digging wells on river banks. As to the tanks, the most generally used for irrigation are the Mával in the Jarod sub-division and the Tain in Sinor. The Mával tank covers an area of about 500 acres and receives its name from the village near which it is situated. Its water is sweet and healthy, and it is used for irrigating crops as well as for ordinary purposes, such as drinking, bathing, &c. About 600 acres of wheat and rice crops are annually irrigated from its water. The Tain tank is also sometimes used for watering crops. Besides these, there are other tanks, such as those of Desar, Rával, Sávli, Manjusar and Paldi, but their water is scarcely used for irrigational purposes. Most of them require to be placed in repair and contain a less supply of water than formerly. The water-bearing strata are generally very deep, varying from 30 to 180 feet, and it is therefore found very expensive to make wells; at the same time in some parts of the division it has been discovered that the current of water-springs is so strong that as many as eight water-bags can be continually employed to draw up water without any perceptible diminution in the supply. But there are other reasons why the cost of building a well is so very heavy in this division. In the first place the earth

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crumbles: the black soil is invariably found with a subsoil of *gorát*, the earth of which is not cohesive and constantly falls to the bottom of the well, so that it is very quickly choked up. The sides of the well, therefore, as a matter of necessity, require to be strengthened either with stones or bricks. But the former material is scarce in this district, and the Songad quarry is the only one which supplies the wants of the agriculturist. These and other reasons have prevented the inhabitants from digging more wells. Except where tanks containing a good supply of water are provided, large populous villages are very meagrely supplied. Sometimes a village is found provided with a single well only, and that, too, situated at a distance, so that the village women are compelled to walk a great distance to fetch water home. This being the case with water required for household purposes, it is very easy to see why irrigation is scanty in many parts of this division. Besides the *rámia kos*, there are other means of drawing up water from wells. The fixed pulley, which is used simply to change the direction of the rope, the Persian wheel and the *dhekudis* are too well known to need any description. The *sundhia kos* is also used in some parts of *Charotar*. The *supde* and the *charaidu* deserve mention. The first is an oblong-shaped vessel with a rope on each side of it fixed to hooks, and requiring two men to work it. The *charaidu* is a vessel with a length greater than its breadth. One of its ends is purposely made broader than the other, and the whole is fixed in a wooden frame with a sort of screw to it at its middle point. It is so contrived that when the broader end of it is pressed down the narrower end rises, and subsequently the water which has been taken in by dipping its broader end, it is thrown out from the narrower end. These two contrivances are used when the water is not very deep, and are, consequently, of no use for drawing well water. In tanks, where these means are mostly applied, the water is generally diverted into a small pond over which a sort of wooden frame is raised to fix the *charaidu* on. The *supde* and *charaidu* are not found in all the sub-divisions, but in particular parts of *Charotar* they are known and used successfully. The means most commonly in use are the *rámia kos* and the fixed pulley. The first is used in irrigating crops and the second to draw up water for ordinary purposes. In this division there are no Artesian wells.

The Plough.

The area which one pair of bullocks can till with respect to different soils and crops does not vary much in different districts. In black soil a pair of bullocks can plough about twelve acres of rice and cotton crops, &c., five of wheat and four of *ringni* or brinjal seeds. In light *gorát* soil the same pair can till ten acres of *bájri* and four of brinjal, and in mixed or *besar* soil it can till eight acres of the same crops. The soils of different sub-divisions being different, ploughs of different sizes and descriptions are used in each. The whole of the Petlád sub-division consists of *gorát* soil, the earth of which is somewhat friable. Hence the plough commonly used there is of a size similar to that employed in Nadiád, Borsad and the other sub-divisions of the Kaira district. The *chavda*, or lower part of the plough in which the share is fixed, is made broader and larger,

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while the share itself is pointed at the end and is a little longer than is the case with most ploughs. As the soil of *Káhnam* is black and the earth there is tougher than that of *Charotar*, the size and shape of the plough differ. The lower part of it is longer and less broad than that of *Charotar;* the share is shorter and blunter. In black soil the plough turns up about four inches and in *gorát* from five to seven inches of land. The plough in Gujarát requires only two bullocks to draw it, and no animals other than bullocks are employed.

Holdings.

The following tabular statement shows the number of holdings in each sub-division and the average number of acres contained in each holding;

Holdings.

	Petlád.	Baroda.	Sankheda.	Dabhoi.	Pádra.	Choranda.	Jarod.	Sinor.	Tilakváda.
Number of holdings in each	16,159	14,580	9977	5748	11,000	5586	11,300	3653	794
Average acreage in a holding	14·5	5·5	7	10·5	5·7	18·2	14·9	10	5·8

The total number of holdings is 71,797. The largest contains about 150 acres and the least contains about a quarter of an acre. The average land contained in each holding is about ten acres. This statement, if compared with a similar one of a British division such as Kaira, would show that the number of holdings here is smaller, and the average number of acres contained in each holding is much larger. At the same time it must be borne in mind that the land in this division is not very accurately measured, and in some sub-divisions such as Jarod, Sankheda and Tilakváda, no survey has taken place. It is, therefore, very difficult for the present to give exact figures or to arrive at accurate conclusions regarding the size of holdings.

Stock.

According to the *Subha's* report of 1880, the agricultural stock in state villages was as follows:

Stock, 1880.

Oxen and Cows.	Horses and Mares.	Sheep and Goats.	Buffaloes.	Donkeys.	Ploughs.	Carts.
156,243	3041	64,202	125,762	7556	46,465	29,775

Crops.

The details of agricultural processes are generally the same in all the districts of Gujarát. The principal crops produced in this district are *dángar,* Oryza sativa; *bájri,* Penicillaria spicata; *juvár,* Sorghun vulgare; wheat, *ghau,* Triticum æstivum; *math,* Phaseolus aconitifolius; gram, *chana,* Cicer arietinum; *adad,* Phaseolus mungo; *tuver,* Cajanus indicus; *vál,* Dolichos lablab; *chola,* Dolichos catjang; *tal,* Sesamum indicum; castor-oil seed, *diveli,* Ricinus communis; cotton, *kapás,* Gossypium herbaceum; sugarcane, *sherdi,* Saccharum officinarum; *kasumbo,* Carthamus tinctorius; tobacco,

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tambáku, Nicotiana tabacum. These are the principal kinds of crops. There are many other minor crops and vegetable products that are raised in different parts of the district, but they are simply intended for local consumption and need no mention.

Cotton.

It is a general rule in this division that when cotton is to be grown in black soil, the field requires to be kept fallow for one year, so that every year in cotton-producing sub-divisions, *Káhnam*, half the culturable area lies fallow and the other half is cultivated. The *roji* or indigenous cotton, which is generally found in *gorát* or light soil, yields its produce for three successive years, the bush being yearly pruned. Cotton is the staple produce of the Baroda division. It is chiefly grown in black soil which is the best suited for its cultivation. It is produced in all the sub-divisions, but most largely in Pádra, Choranda, Dabhoi, Sinor and Baroda. It is generally sown with rice, and when the latter crop has been taken up, it grows very rapidly. It is sown in the beginning of July at the rate of five *sers* of seed per *bigha*. It flowers in the month of October and is gathered in the month of February or March; but if the rains have been light the flower comes earlier and the picking goes on from December to the first day of February. When full grown, its height varies from three to four feet. Two kinds of cotton are chiefly raised, namely, *goghári* and *káhnam*. It takes fully 210 days to ripen, and when it is cultivated with great care and regularity, it yields from eight to ten *mans* per *bigha*. It requires no manure in the case of black soil, while in *gorát* soil it requires four cartloads, each consisting of 32 *mans* per acre to give a full return. It is generally grown every second year, and in a few cases, when it is cultivated year after year, the yield is not very abundant. It rarely requires to be watered, and sometimes untimely rain is destructive to its growth. According to the latest statement the area under cotton cultivation is said to be 140,627 acres, and the quantity of cotton produced in 1880 was 5240 tons. Though the area over which cotton is cultivated has not increased during the year, the yield has by 535 tons. The reason of this is that the year 1879 was one of excessive rain, and the cotton crops suffered very much on that account.

Rice.

In this division, as elsewhere, there are two ways of sowing rice. One is by sowing the seed broadcast and when the seedlings have grown to the height of half a foot, by taking them out and setting them in rows in half-flooded fields. The other is by sowing the seeds through the tubed instrument termed the sower, and by allowing the rice to grow and ripen without transplantation. The latter mode is the prevalent one in this district. This crop is generally grown together with cotton. In black soil it is sown in the month of June, and it takes nearly three months to ripen. The local kinds of rice are more than eight. The principal of them are: (1) *kamod*, (2) *sutarsál*, (3) *sukhvel*, (4) *eláichi*, (5) *dhundani*, (6) *vankála*, (7) *bhusarvel*. The number of days which these different kinds take to ripen varies from 75 to 100. The *dhundani* and the *vankála* are sown broadcast and transplanted; while all the rest are sown by means of the tubed instrument. The *kamod*, the *eláichi* and the *sukhvel* are the best kinds of rice, and generally fetch a very high price in the market. If cultivated with care, each *bigha* of the best land produces

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about 35 *mans* of *sutarsál*, 20 of *kamod*, 25 of *eláichi*, and 24 of *vankála*. The seed required to be sown in each *bigha* is about 8 *sers*. Rice is the staple produce of some sub-divisions. As the soil of many villages in Jarod is black of the inferior kind, no grain except rice can be grown with any advantage in that sub-division, but the soil of *Káhnam* is black and rice is always grown there together with cotton. This grain is the chief food of the higher orders such as the Bráhmans, Pátidárs and others. Though it is cultivated to a great extent, the yield of it is not sufficient to meet the local demand. The Ahmedabad *kamod* is of a very good kind, and it is largely imported into Baroda for consumption. A portion of the quantity of rice produced in this division is sent out for sale, but if the imports and exports are compared, the quantity of the former will generally exceed that of the latter. The refuse of rice is called *parál* and is used as fodder for cattle, and the husk of the rice is good fodder for donkeys.

Bájri.

Bájri, millet, is consumed by all classes. It is generally grown in *gorát* and *besar* soils, which are the best suited for its cultivation. There are here two kinds of it, the *deshi* or country kind, and the *mádhodri*, the first being sown in the *gorát* and the second in the *besar* soils. It is always sown with some kind of pulse, such as *mag*, *adad*, *math*. In the months of June and July comes the sowing season and the harvest time begins in the month of October. The pulses with which it is sown take a longer time to ripen and remain in the fields for about a month and a half after the *bájri* crop has been reaped. It takes from 60 to 75 days to ripen and yields a produce of from 10 to 20 *mans* per *bigha*. The *mádhodri bájri* takes less time to ripen than the *deshi*. For *deshi*, the field requires to be five times furrowed, while for the *mádhodri* a double furrowing suffices. Each *bigha* requires six cartloads of manure and the seed required for the same area is five *sers*. The sub-divisions of Pádra, Sinor and Sankheda are celebrated for their *bájri*. Though a field may be sown with pulse the latter does not fare the worse for the presence of the *bájri*. The pulse crop thrives very well after the *bájri* crop is reaped though, till it is removed, it may not have received sufficient heat. The refuse of *bájri* stalks is used as fodder for cattle, and in this respect is less esteemed than *juvár* only. This grain is not largely exported. The produce is barely sufficient to meet the local demand, but, if there be any excess, it is conveyed to Bombay by rail.

Juvár.

There are many kinds of *juvár*, or Indian millet, grown in the division: (1) common *juvár*, (2) *dodmogria*, (3) *vani*, (4) *ratádiu* (5) *sundiya*, (6) *maragadiu*. The last two are produced in *gorát* and the first four in black soil. Those produced in black soil are sown in the month of October and reaped at the end of January or in the beginning of February. They take full 120 days to ripen. Each *bigha* produces from 10 to 20 *mans* and four cartloads of manure are required when the field is *gorát*. The grain is the food of the commoner people. It is generally ground and turned into bread, but the grains themselves are often just parched or roasted and so eaten. This is frequently done by husbandmen when they are required to sit day and night in their fields to guard them from the trespass

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Millet.

of cattle or the ravages of birds. The *juvár* of this district is of an excellent though not of the best kind. It has a sweet taste and a white colour. Like *bájri* it is sown with other kinds of pulses, such as *mag, adad, math.* But its large and tall stalks, shutting out the light and heat, prevent in many cases the growth of these crops. Some trifling attempts have lately been made to introduce the cultivation of foreign *juvár* into the sub-division of Petlád and elsewhere, and the results have shown that with care an improved plant might be obtained.

Wheat.

Wheat, *ghau,* is almost exclusively consumed by the rich; for the poor it is holiday food. But even the rich eat it but sparingly, as it is held to be unsuitable to the climate. It is raised here simply for local consumption and the demand for it not being very great, only a small portion of the arable land is devoted to its cultivation. The local kinds are chiefly five: (1) *vájia,* (2) *kátha-hánsia,* (3) *pota,* (4) *kátha,* and (5) *javia.* All these kinds, except the last, are produced in black soil, and all of them take full 150 days to ripen. It is sown in the months of October and November and is reaped in the month of March. Each *bigha* yields about 12 *mans* of *vájia,* 6 of *kátha-hánsia,* 10 of *pota,* 16 of *kátha,* and 30 of *javia* wheat. As in the Ahmedabad and Kaira British districts, when a good harvest of wheat is raised, the field is left fallow during the succeeding season. The soil of this division being very friable it requires only two or three ploughings to make it suitable for wheat cultivation. Except the last kind, which requires a *man* and a quarter of seed, all varieties of wheat require only half a *man* of seed per *bigha.* The wheat of the division is of an inferior kind.

Tobacco.

Though tobacco is not very extensively raised, what there is is of an excellent quality and is equal to that of Kaira; Petlád, and more especially the village of Meheláv, produces the best tobacco in the division. In fact this crop is the staple produce of the sub-division, and the whole soil there, being mostly *gorát* or *besar,* is well suited to its cultivation. It is differently prepared for smoking, for chewing or to be taken as snuff. The *gadáku* process is for smoking tobacco. The local names are *korát, kálio* and *jardo.* To raise a crop a plot of ground is chosen in the beginning of June for the sowing of the seed. This plot is dressed with wood-ashes or sheep manure, and the seed is sown broadcast. The plant takes about two months to grow to the height of 4½ inches. After the sowing of the seed the whole field is covered over with dry stalks of rice, so that the seed may not be washed away by a heavy fall of rain. The stalks also serve as a protection against the rays of the sun and the ravages of birds. This covering is retained for about a fortnight when it is taken off and the young seedling is freely exposed to the heat of the sun. In a month the seedlings grow to the required height of 4½ inches, and in the meanwhile, other fields are being prepared into which the seedlings may be transplanted from their nurseries. The process of preparing the fields has, indeed, begun with the sowing of the crop: at the first shower of rain the fields selected for tobacco cultivation are ploughed cross-wise and left without any further process to soak in water; at the end of a week or so they are again ploughed, but

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Tobacco.

the line of ploughing is in a fresh direction, and the process is repeated about eight or ten times during a course of nearly two months. When the cultivator sees that the field is sufficiently upturned, he smoothes its surface and clears it of weeds with his harrow or *karabdi*. Then he divides the whole area into small, regular-shaped fields wherein to plant the seedlings. All being ready, these last are then carefully taken out of the nursery and carried to the fields in baskets, with a great deal of earth about their roots. If the earth prepared for them is sufficiently wet they are put in rows, each row being from 9 to 12 inches distant from the one next it; but if the field be perfectly dry, water is poured into the small hole prepared for each separate seedling. A week later the field is weeded afresh. When the crop has grown to the height of a foot and a half, it begins to flower and then the flower stems are carefully picked off. During its growth, a tobacco field has to be watered two or three times according to the nature of the soil. A well cultivated tobacco field requires from 180 to 210 days to ripen, and it yields from 15 to 20 *mans* of tobacco per *bigha*. The cutting of the crop begins when the leaves turn yellow and begin to drop. If *gadáku* tobacco is to be prepared the plants are cut off at the root, but if *jarda* is to be made only the leaves are clipped. These are then separated into hands and spread out on the field to dry. They are kept there for about twelve days when they are again sorted according to their quality. If at the end of twelve days it appears that they are not sufficiently moist, a little water is sprinkled over each in the morning. They are then packed up in bales and sent for sale. A month before the ripening of the crop the tobacco fields in Petlád require to be watered at least four times during that period at intervals of a week. A tobacco field suffers from various causes, such as excess of rain, insects and too great an amount of heat, and its proper supervision calls for the greatest care and patience.[1]

Of the minor kinds of pulses and grains, of oil-seeds and of spices, no detailed mention need be made.

Hemp.

Hemp is produced to a considerable extent, and its fibres are made into ropes by the Dheds and Rávaliás. Its seed is used as food for cattle and the stalks as fuel by the poor. Its leaves when tender are a favourite article of consumption.

Sugarcane.

Sugarcane is produced more or less in all the sub-divisions. It requires the *gorát* or *besar* soils, and is held so to impoverish the soil that the field in which it is cultivated is left fallow for at least two years before a second crop is raised. Here, as elsewhere, there are two kinds of it, the red and the white. Baroda sugarcane is not of the very best kind and lacks great sweetness, but that produced in Makáni in the Sankheda sub-division is of a superior quality. The juice is turned into molasses, and the stalks, when dry, are used as fuel and when juicy, as fodder for cattle.

[1] It is believed that Petlád and some other places in the state could produce tobacco equal, if not superior, to any grown in India. The fault at present lies in the curing and dressing of the leaf, and Ráv Bahádur Vináyakráv Janárdhan Kirtane, Náib Diwán, is doing his best to introduce a more scientific process.

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Maize, *makái*, Zea mays, is cultivated in many places and forms for some days the food of many people. The castor-oil plant, *diveli*, is cultivated in all the sub-divisions. It is mostly sown with *vál* in sandy beds. The oil extracted from its seed is universally employed for lighting. Its refuse is used as manure for sugarcane and its stalks when dry are used as fuel.

Pulses.

Other kinds of grain consist chiefly of pulses, such as *tuver*, Cajanus indicus; *chana*, Cicer arietinum; *mag*, Phaseolus radiatus; *adad*, Phaseolus mungo, and others. All these are sown with some other kind of grain, and their harvest season begins after the companion crop has been gathered. Pulses are largely produced in this division and fetch a low price in the market.

Virgin Soil.

In the beginning of autumn the ground selected for cultivation is cleared of all weeds and shrubs. When the first shower of rain waters it, it is ploughed and allowed to soak in as much rain-water as falls during the course of the monsoon. At the end of the rainy season it is again ploughed twice cross-wise. During the whole of the summer it is allowed to remain in this condition. When the second monsoon breaks, it is again ploughed thrice, each time in a different direction, and again for the whole of the rainy season it is allowed to soak. The ground is then held to be ready for cultivation, and the subsequent processes depend upon the particular crops to be raised. Such is the method observed with regard to black soil, which is more sticky than *gorát* and requires less preparation. With regard to *gorát* soil, the land being less adhesive, more moisture and larger exposure to the sun are thought necessary. That water may accumulate on the field, an earthen mound is raised all round its boundaries.

Manures.

Manure is prepared in one of six different ways. It is made of cattle-dung mixed with urine and allowed to accumulate in a pit during four months of the autumn. A month before the beginning of the rainy season the manure is taken out and spread over the field where it remains for a few days to be thoroughly mixed with the soil below. The field is then ploughed and clod-crushed. The second manure in importance is that of sheep and goats. Flocks of sheep or goats are made to halt in the field for a night or two, and during this interval their droppings are carefully collected and spread equally over the whole surface of the soil, which is then ploughed and clod-crushed. The third kind of manure is that of the ashes of fuel. The fourth is that of decayed leaves gathered from under hedges and trees. They are mixed with black muddy earth, and the whole is then spread over the field. The fifth kind of manure is tank mud and river-bed mud. The sixth kind of manure is that of castor-oil refuse, which is most commonly used in sandy land. Of late attempts have been made to prepare and use bone-dust manure. The results are not yet fully known; but in the few cases in which it has been used it has been found to promise well.

Wages.

Wages are paid either in kind or in money. A day-labourer earns from 1½ to 3 *annas* a day and he who is paid in kind receives some fixed portion of the corn he clears from the husk. Wages in kind are generally settled when the harvesting time begins, and both the

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employer and the employed find it convenient to fix a bargain for a certain proportion of the corn the labourer binds himself to prepare. There is no fixed rate of wages for the day-labourer; his salary generally depends upon the demand and supply of the labour-market.

Cultivators.

In this division there are cultivators of different castes, among whom Pátidárs, Kanbis, Bohorás and Shaikh Musalmáns are considered to be the best, while the Kolis, Rájputs, Musalmáns and Bhils are held to be less efficient. The Pátidárs belong to two well-known classes of Kanbis, namely, Leva and Kadva. The difference between a Kanbi and Pátidár consists only in the latter being either a tenant-in-chief termed *bhágdár* and *narvádár*, or in his being the head-man of the village, while the Kanbi is a sub-tenant. In many villages the *bhágdári* system is now extinct, but the original distinction prevails as yet among the people, though the government has placed all on the same footing by means of the *rayatvári* system. The superior classes of cultivators are generally well-to-do people. They are hardworking and frugal except in their marriage ceremonies and in their celebration of funeral rites. Of late, however, Pátidárs have begun to think that it may be more profitable to enter into some trade or profession rather than to cultivate the soil or live the life of an indolent landlord. The inferior kinds of cultivators mentioned above are lazy and improvident. There are many whose laziness is so great that they are fed by their *sáhukárs* or moneylenders all the year, and after paying the state dues make over to them all their produce. These men do not even preserve seed and manure, and borrow the former as the season advances. They have hardly a full pair of bullocks, and even when they have a pair, it is seldom kept in good condition. The result is natural; the outturn of their fields is trifling and their condition is miserable in comparison with that of good cultivators. Some improvement has taken place since the reform in the administration, the suppression of the farming or *ijára* system, and the introduction of easy communications. There is generally much alienated land in every village, and in some there is more of it than of state land: alienated land was obtained by *girásiás* and other such people in lieu of black-mail; to Bráhmans and others lands were given by *patels* in olden times; lands were also mortgaged and sold by them before the improved system of village accounts was known. It is, therefore, natural that there should be many landholders whose position in life and whose habits do not allow them personally to till their land. The best cultivators are men of average understanding, and spontaneous improvement in their industry is not to be expected of them. Though they are fairly well off for food and lodging, they do not possess any large capital with which to import foreign machinery or implements of husbandry. Besides they cling with great tenacity to traditional custom.

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Soil.

The soil is mostly, that is about 90 per cent of the total area, of the light sandy kind. Black soil is met with, but only in patches, and chiefly towards the south and west of Kadi, the west of Kálol,

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the south and east of Pattan, and throughout Dehgám. Though light and sandy, the soil, with tillage, manure and irrigation, is capable of making large returns for a little labour.

Arable Area.

Exclusive of the unsurveyed villages, on which state assessments are levied in a lump sum on the village, the division according to the report of 1879-80 contained 1,660,502 acres; of these 121,903 acres or 7·34 per cent were reckoned as unculturable. This area may be thus divided: 17,908 acres or 14·69 per cent were village sites, 28,078 acres or 23·03 per cent were roads, 27,349 acres or 22·43 per cent were tanks, and 48,568 acres or 39·84 per cent were under miscellaneous heads. Of the remaining 1,538,599 acres, the total culturable area, 448,130 acres or 29·12 per cent were *bárkhali* or alienated. Of acres 1,090,469 or 70·88 per cent the total *khálsa* or unalienated culturable area, 109,981 acres or 10·08 per cent were under occupancy and 679,938 acres or 62·36 per cent were held for cultivation. Of 679,938 acres, 21,917 acres or 3·22 per cent were garden land; 11,678 or 1·73 per cent were rice land; and 646,343 acres or 95·05 per cent were dry-crop land. The remaining 300,550 acres or 27·56 per cent were left fallow.

Irrigation.

Irrigation which is naturally extensive in this division, as the soil retains little or no moisture, is generally carried on by means of wells. The method usually employed for lifting water out of the wells is the *rámia kos*, but in some localities, as Kálol for instance, a modified form of the Persian wheel worked by a single person is employed. There are in the division 8162 *pakka* wells without steps, 57 wells with steps, and 3338 *kandel* or *chaveta* wells. The above figures do not include *katcha* wells called *khadres*. There are really small tanks of about nine feet in diameter and from ten to twenty feet in depth. Such tanks are found in abundance all over the division; they cost 8 or 10 Rs. to make and are of use for a single year only. It would be more accurate to say that they are used during four months only, viz., the *rabi* season. They are, if possible, dug in land which stands on a higher level than the field to be irrigated by them.

A Plough of Land.

The size of a plough of land, or the area an average pair of bullocks can plough, varies from eight acres in Dehgám to seventeen acres in Vadávli. The light soil is easy to plough but requires frequent tilling. The number of ploughings is also more or less according to the kind of crop sown. In the case of wheat or poppy a land has to be turned up ten or twelve times, in that of the rapeseed, or *sarsav*, fifteen times. The average extent worked by one plough for these and similar crops is three acres. In rice land it is five acres, as the ground is marshy and inundated with water when ploughed. In the case of *bájri*, pulses, &c., the average is fifteen acres.

Holdings.

In 1879-80, the total number of holdings, or *khátás*, including alienated lands, was 148,572 over an area of 834,251 acres, thus giving an average of $5\frac{5}{8}$ acres for each holding. In Kadi the maximum area of a *kháta* was $22\frac{19}{20}$ acres; in Kálol $87\frac{1}{5}$ acres; in Dehgám $71\frac{3}{4}$ acres, in Atarsumba $14\frac{1}{20}$ acres, in Vijápur $17\frac{1}{5}$ acres, in Visnagar $20\frac{13}{20}$ acres, in Kherálu $57\frac{2}{5}$ acres, in Vadnagar $43\frac{1}{20}$

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Stock.

acres, in Mesána 172¼ acres, in Vadávli 28$\frac{7}{10}$, in Pattan 22$\frac{19}{20}$ acres, and in Hárij 229$\frac{13}{20}$ acres.

The following is a list of agricultural stock in possession of the cultivators in state villages, including alienated lands, for the year 1879-80:

Kadi Agricultural Stock, 1879-80.

Description of Stock.	Sub-Divisions.										
	Kadi.	Kálol.	Dehgám and Atarsumba.	Viljápur.	Vismagar.	Kherálu and Vadnagar.	Mesána.	Sidhpur.	Pattan and Harij.	Vadávli.	Total.
Oxen	19,392	15,318	2425	17,978	12,775	K. 11,425 V. 8013	14,107	19,159	P. 23,471 H. 8717	29,200	181,980
Cows	6732	9099	10,960	5375	4427	K. 10,725 V. 2130	5866	8529	P. 14,734 H. 6984	10,000	95,561
She-buffaloes .	21,712	13,967	13,481	53,551	18,463	K. 11,729 V. 7702	15,746	17,084	P. 16,939 H. 4264	25,000	219,638
He-buffaloes...	1856	275	3064	1406	462	V. 479	107	105	P. 1412 H. 553	200	9919
Horses ...	691	225	306	286	69	V. 131	100	416	P. 862 H. 309	550	3945
Mares ...	...	200	539	342	228	V. 116	210	781	P. ... H. ...	...	2416
Camels ...	...	1100	...	...	...	...	233	..	H. 71	200	1604
Asses ...	1720	200	945	1863	...	V. 572	828	1509	P. 1517 H. 533	1000	10,687
Sheep & Goats.	3958	7040	8161	6345	...	V. 3287	S. 1733 G. 4798	7674	P. 14,083 H. 3293	3025	63,397
Total ...	56,061	47,424	39,881	87,146	36,424	56,309	43,728	55,257	97,742	69,175	589,147
Ploughs ..	7975	6447	10,326	7381	5235	K. 4373 V. 2367	5692	7814	P. 8648 H. 2758	6500	75,516
Carts ...	1899	1762	2324	1867	2014	...	1013	2252	P. 2955 H. 557	2550	19,193

Crops.

In 831 *bighoti* and 12 *bhágbatái* villages, including alienated lands and the twice cropped area, of which details are not available, there were, in the year 1879-80, 1,008,086 acres under tillage, of which grain crops occupied 766,070 acres or 76 per cent, pulse 177,378 acres or 17·6 per cent, oil-seeds 47,803 acres or 4·74 per cent, tobacco and sugarcane 10,444 acres or 1·13 per cent, fibres 5431 acres or 0·53 per cent, and miscellaneous crops, such as vegetables, &c., 960 acres or 0·09 per cent. Of the area under grain crops *bájri* covered 410,816 acres; *juvár* 240,476 acres, wheat 44,154 acres; *banti* 18,735 acres, *dángar* rice 18,236 acres, *jav* 13,248 acres, *vari* 10,190 acres, *kodra* 3107 acres, *chenna* 2840 acres, *kuri* 2031 acres, *bávto* 1679 acres, *chasatio* 294 acres, and *káng* 264 acres. Of the area taken up by pulses, *math* occupied 107,754 acres, *mag* 26,944 acres, *adad* 19,502 acres, *guvár* 12,630 acres, *tuver* 4168 acres, *chola* 3144 acres, *chana* 2921 acres, *vál* 294 acres, and *kulthi* 21 acres. Of the area which oil-seeds covered, 22,703 acres were under *sarsav*, 14,244 under *erandi*, 5936 under poppy, 3813 under *tal*, and 1107 under *kabri* or *kasumbo*. Tobacco occupied 5391 acres and sugarcane 5053 acres. Among fibres, *kapás* held 5391 acres and *bhendi* 40 acres. Of the land under miscellaneous crops, such as vegetables, &c., chillies covered 568 acres, *sakaria* 292 acres, and the remaining 100 acres were under other garden products.

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Bájri, Penicillaria spicata, is a *kharif* or rain crop grown in *gorádu* land. The seed is sown from a drill plough at the rate of 4 or 5 *sers* per *bigha*. The average *bigha* yield is estimated at 8 *mans* or 320 lbs. Just as the shoots are coming up, the *bájri* crop has much to fear from the attack of an insect called *kátra*, an insect said to be partial to the tender shoots. *Bájri*, with *juvár*, forms the staple food of the people and is also largely exported.

Juvár.

Juvár, Sorghum vulgare, is a *kharif* crop. The land intended for it is left fallow for about four months before the seed is sown. *Juvár* is sown through the drill at the rate of 10 *sers* per *bigha*. It takes three months to ripen and is reaped in December. The average yield per *bigha* is 15 *mans* or 600 lbs. The north-easterly winds in *Kártik* (November) are said to be injurious to the crop. *Chola* is sometimes grown with *juvár* but only for fodder. Green *juvár*, if considered barren, is cut down and used as fodder for cattle, as is also the straw of *juvár*. This grain forms the staple food of the poor.

Wheat.

Wheat, *ghau*, Triticum æstivum, is a *rabi* or cold weather crop grown in *bhadred* land, left fallow four months and prepared by 12 ploughings. It is reaped in March. The seed is sown from a drill plough, at the rate of from 1 to 2 *mans*, or 40 to 80 lbs. per *bigha*. The average *bigha* yield is 16 *mans* or 640 lbs. Wheat is watered ten times. Beds are formed for irrigational purposes after the wheat is sown, an opening being left in each inclosure to allow the water to spread from bed to bed. The variety chiefly grown is *vajia*. *Kátha* is grown in Hárij, but as there is a good proportion of the *vajia* grain in it, it is called *vajia-kátha*. Wheat is liable to an attack from *geru* or mildew. This disease is known by the reddish spots which appear on the plant when first attacked. The plants ultimately assume a red tinge, and the grain withers. Wheat is also frequently injured by frost. When a wheat crop follows immediately after *bájri*, the ground is prepared in the same way as for poppy. This grain is one of the chief export products of the country.

Banti.

Banti, Panicum flavidum, is a *kharif* crop sown in *gorádu* land. The ground is ploughed twice before the seed is sown, in the proportion of 10 *sers* to the *bigha*, and the average yield per *bigha* is 480 lbs. The seed is thrown broadcast in July and the crop is reaped in September or October. It is the cheapest grain grown and is accordingly much used by the poorer classes. It is said to keep for many years without being eaten by insects. The older the grain the more it swells in boiling. It is stored up by many as a provision against years of scarcity and famine. *Banti* thrives in lowlying lands and requires abundant rain.

Rice.

Rice, *dángar*, Oryza sativa, is a *kharif* crop grown in black soil or rice land, prepared by two ploughings. The seed is sown in well manured nurseries in July, and the young plants are transplanted in August. The seed required is 20 lbs. per *bigha*, and the average yield is 680 lbs. The crop is reaped in November. The two varieties grown are *kamodi* and *jirásál*. There is an inferior variety called *bethi dángar* grown in Kadi, which is sown broadcast.

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Crops.

Barley, *jav*, Hordeum hexastichon, is a *rabi* crop grown in *gorádu* land, left fallow for about four months, and ploughed ten times. The seed is sown at the rate of 1 to 2 *mans* per *bigha*, and the average yield is 16 *mans* or 640 lbs. *Jav* prefers an alluvial soil.

Vari.

Vari, Panicum miliaceum, is a *kharif* crop grown both in *gorádu* and black soils. The seed is sown broadcast at the rate of 40 lbs. to a *bigha*. The average yield is estimated at 640 lbs.

Kodra.

Kodra, Paspalum scrobiculatum, is a *kharif* crop grown in *gorádu* land. The ground is ploughed twice before sowing. The seed is sown from a drill plough at the rate of 5 lbs. per *bigha*, the yield being 440 lbs. It is a cheap grain, and like the *banti*, proof against the attack of insects. It is much used by the poorer classes.

Chenna.

Chenna, a kind of Panicum miliaceum, is a *hari* or hot weather crop grown in watered *gorádu* land ploughed twice. The crop is watered 15 times. The seed is sown from a drill plough in January at the rate of 4 lbs. per *bigha*, and the average yield is estimated at 280 lbs. *Chenna* is reaped in February, but when sown in June it is reaped in July. It ripens in 45 days. The grain is generally used by the poor.

Kuri.

Kuri, a *kharif* crop, sown in *gorádu* land, is ready for harvest in three months. The seed sown from a drill plough at the rate of 4 lbs. to a *bigha* yields 280 lbs. It is used by the poorer classes.

Bávto.

Bávto, Panicum frumentaceum, is a *kharif* crop. The young plants sown in nurseries in July are transplanted in August. Seed is sown at the rate of 15 lbs. per *bigha*, and the average yield amounts to 680 lbs. The crop is reaped in October, taking three months to ripen. *Bávto* requires much rain. It is the common food of the poorer classes.

Káng.

Káng, Panicum italicum, is a *hari* crop grown in watered *gorádu* land, previously prepared by four ploughings. The seed is sown in drills as well as broadcast. The ground is made up into beds and watered twenty times. The proportion of seed sown is 9 *sers* to the *bigha*, the average yield is 400 lbs. The crop is reaped in June.

Gram.

Gram, *chana*, Cicer arietinum, is a *rabi* crop grown in rice land or in lowlying lands. The land is ploughed twice before the crop is sown broadcast. The proportion of seed sown to the *bigha* is 20 lbs., and the average yield is estimated at 320 lbs. Gram is sown in October and reaped in April. An insect called *elo* is said to be very destructive to the crop. Excessive dew is also injurious. The dew from off the gram-pods, which is said to have an acid taste, is considered to possess medicinal properties.

Pulses.

Math Phaseolus aconitifolius, *mag* Phaseolus radiatus, *adad* Phaseolus mungo, *tuver* Cajanus indicus, *chola* Vigna catjang, *guvár* Cyamopsis psoralioides, and *vál* Dolichos lablab are all *kharif* crops grown in *gorádu* land, which is ploughed three times before the seed is sown. The proportion of seed sown is 9 *sers* to the *bigha*, and the average yield, excepting *tuver*, is estimated at 5 *mans* or 200 lbs.; *tuver* yields 280 lbs. Excessive dew is injurious to pulses. Like *bájri*, they are also subject to attacks of the *kátra* insect. *Math*, *adad* and *guvár* take three months to ripen and are reaped in

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October. *Mag, tuver* and *chola* take six months and are reaped in December. All are sown in July from a drill plough. These pulses are largely exported.

Crops.

Rapeseed.

Rapeseed, *sarsav*, Brassica napus, holds the first place among oil-seeds and the third place among crops in general. Land intended for it is left fallow for four months and ploughed twenty times before the seed is sown. The crop does not require any watering. The seed is sown through drills in November at the rate of from 2 to 3 *sers* to the *bigha* and reaped in March, and the average yield varies from 400 to 800 lbs. When the crop is grown in *bajarváda* land, the yield is small and rarely exceeds 200 lbs. The rape-seed grown in this division is of a better description than any in Gujarát, and has a larger grain. The produce forms one of the chief articles of export.

Castor Oil.

Castor-oil seed, *erandi*, is grown in *bhadred* land. The land is ploughed twenty times previous to the sowing, but requires no water. The crop is reaped in April. The proportion of seed sown is 15 lbs. to the *bigha*, and the average yield is 240 lbs. *Erandi* is largely exported, Málwa being the chief destination.

Tal.

Tal, Sesamum indicum, is a *kharif* crop grown in *gorádu* land. The land is ploughed twice before the seed is sown. It is often grown with *bájri*. When grown by itself, the crop is generally sown in August from a drill plough and is reaped in October. The yield per *bigha* is estimated at 160 lbs.

Kabri.

Safflower, *kabri* or *kasumba*, Carthamus tinctorius, is grown both in *gorádu* and black soil. The land is ploughed from ten to twenty times before the sowing. The seed is thrown broadcast at the rate of 10 lbs. to the *bigha* and is reaped in February. The average yield is in seed 400 lbs. and in flowers 80 lbs. The seed is used for oil and the flower as a dye.

Cotton.

Cotton, *kapás*, Gossypium herbaceum, is a *rabi* crop. It is grown in black soil. The chief cotton-cultivating villages are in Kadi and Vadávli. The seed is sown through drills at the rate of 10 lbs. to the *bigha*; it is reaped seven months after the sowing, and the average yield is in seed 70 lbs. and in cotton 20 lbs. Excessive dew, or *him*, is said to affect the crop injuriously.

Tobacco.

Tobacco, *tambáku*, Nicotiana tabacum. Among all the sub-divisions, Kadi holds the first place as a tobacco-growing country. Land intended for tobacco is left fallow for four months, and prepared by eight ploughings for the reception of the young plants. It is sown in nurseries in June, moved into the field in September and cut in February. The quantity of seed used per *bigha* is 15 *tolás* and the yield is 200 lbs. Tobacco is said to be liable to two kinds of diseases, *pilio* and *ágio*. In *pilio* the leaves assume a yellow colour and shrivel up. When attacked with *ágio*, the stem alone comes up bare of leaves.

Opium.

The poppy is grown in all the sub-divisions excepting Dehgám. Land intended for it is, as a rule, left fallow for about four months, and ploughed ten times before the seed is sown. But, in some sub-divisions, it is usual to take a crop of *bájri* before the land is

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utilized for the poppy. In such cases immediately after the *bájri* is removed, the ground is ploughed three times and saturated with water, and when completely dry, is again ploughed three times. The yield from fallow land is the greater, and the opium of a lighter colour. Manure is carried to the field in the month of June, and applied after the first rain at the rate of 1400 lbs. or more per *bigha* every third year. Cattle manure is most used, mixed with alluvial deposits when available. Poppy is sown in small rectangular beds of from five to eight feet each, nearly square, and so made as to allow water to spread evenly. The seed is thrown broadcast over these beds, the earth is then turned over with an implement called the *khandi*, and is watered immediately after. Care is required in selecting the seed: it should be a year old and free from damp, and the cultivators, as a rule, preserve a stock from the crop of the previous year. The proportion sown is about 2 lbs. to the *bigha*. In poppy cultivation irrigation requires attention, channels having to be made for the even watering of the beds. Poppy fields are watered seven times: the first watering commences with the sowing, the second four days after, and others follow at intervals of about a fortnight, and after the flowers appear there is one watering. Weeding is a laborious process. It has to be gone through three times, and on each occasion, besides removing strange growth, the poppy plants are thinned until they are left at a distance of eight inches from one another. The first weeding is done twenty days after the plants appear, the other two at intervals of a fortnight. Withered or *jogida* plants are removed. But barren or *vánjia* plants are kept for the seed, although they produce no juice. The plants, when tender, are used as a vegetable by many classes. The earlier sowing is in flower in January, and the later in February. The poppy heads are considered ready for scarification when they present a coating of a light brown colour and do not yield easily to the touch. The process of scarification commences in February or March according to the date of the sowing. The *nareni*, as it is called, with which the incisions are made, is a simple iron instrument consisting of three blades, each somewhat similar to a straight pointed lancet, tied together in a line, one-eighth of an inch apart, and wrapped up so as to have only the points protruding. Incisions are made from the bottom to the top, each incision coming up in three lines. The instrument, called *kharpo*, for scraping the juice is a two-inched square iron tray with three sides turned up and one left open to act as a blade, and fixed to a wooden handle. The blade is oiled before it is applied to the capsule. The juice is removed from the *kharpo* into a brass basin, also previously oiled. Every day's collection is at once taken home and stored into an earthen pot. The juice-extracting season is the busiest time with the farmer, as it is the most anxious. In this, as in the weeding season, the cultivator has to obtain the assistance of hired labour.

The average *bigha* yield is estimated at 10 lbs., but the outturn is always a matter of uncertainty as this crop, more than any other, is subject to changes of climate. Dull cloudy days, heavy dewy nights, high easterly winds, and even untimely rain and excessive heat, all are more or less injurious to the crop. In fact, one night's frost alone

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has been known to destroy very nearly half a season's outturn. As monkeys appear to have a special liking for the poppy, their attacks are very much dreaded by the farmer, for they not only eat but destroy. The poppy is a profitable crop to the cultivator. Besides producing for him the opium juice, it gives him the poppy seed, which is valued at about Rs. 2 a *man*. The seed finds a ready market, both at home and abroad. The oil drawn from it is largely used for cooking and burning purposes, and in the preparation of opium. For every *ser* of juice the poppy gives 20 *sers* of seed. The value of a *bigha* crop is estimated at Rs. 50. The cultivator is also benefited in his land, as field grown with poppy gives in the succeeding year a better yield of wheat or any other cereal that may be sown in it.

As, throughout the Baroda territory, the purchase and sale of opium have, within the last three years, become the exclusive monopoly of the state, no poppy can be cultivated except under a state license. The state has a special agency, presided over by a superintendent, to supervise, regulate, and control the cultivation of the poppy and to manufacture opium. The area to be placed under poppy is determined every year before the growing season and previous to the issuing of licenses. This area is regulated according to the quantity of opium required for home use or export to the British scales at Ahmedabad. The *vahivatdár*, or revenue officer in charge of a sub-division, is invested with authority to issue licenses, without which no farmer may grow opium. The application for a license is sent through the village accountant, to enable that official to check with the aid of his register the area the farmer wishes to cover with poppy, and, if necessary, to measure the land before the application passes into the hands of the *vahivatdár*. Should the farmer subsequently wish to exceed the area specified in his application, he must obtain a second license. An opium grower is entitled to an advance of Rs. 10 per *bigha* for *bhadred* land and of Rs. 8 for that of *bájarváda*. Before the growing season the farmer is told at what price the juice he may produce will be purchased. It is optional with him to grow the opium or not, but having done so, he is bound to deliver the produce for the price fixed. The weighing of the opium is commenced in April, and previous to this, stations are appointed in each sub-division for the weighing, intimation being given at what particular station and on what date each farmer will be required to deliver his produce. The cultivators are paid at the place where delivery is made, and, as nearly as possible, on the same day. All adulterated opium is confiscated. From the several weighing stations the juice is sent packed in cotton bags of about 160 lbs. each to the factory at Sidhpur.[1]

The several processes observed in manufacturing opium may here be briefly stated. In the mixing room is placed a large copper vessel, *parát*, four feet in diameter and sixteen inches in depth. Into this *parát* are emptied five bags of juice, weighing in all about 800 lbs., and the whole is then kneaded into one mass by a man who treads

[1] See Chapter on Revenue and Finance for Opium. The subject is there treated from the revenue point of view.

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Opium.

on it. Close by the vessel, and in a line with it, are three copper sheets, on opposite sides of each of which sit two men. As the kneading goes on, the first couple take a small quantity of juice from the *parát*, mix it well on the sheet, and then pass it on to the next sheet, to be mixed by the second set, and so to the third for the same purpose. From the third or last sheet it is removed into a copper dish. When the dish holds from 30 to 40 lbs., it is replaced by an empty one, and the juice is taken to the caking-room. At the first start, the above process takes about 7 or 8 minutes; but when the *hamáls*, as these mixers are called, warm to their work only half that time is consumed. Most of these men eat *máhjam* and under its effect the work is exciting. Six good *hamáls* can mix from 2400 to 2800 lbs. in a day. The room in which the opium is caked and left to dry is spread with a layer of poppy leaves, six inches deep. During caking time, there are five men at work in this room, viz., one to make up the opium into cakes, two to give them a coating of *rabba*, one to give them a coating of finely pounded poppy leaves, and one to place the finished cakes on the layer. All the caking is done by hand. A good caker will turn out between six to eight hundred cakes a day. Three *chámpnis* or pressings are gone through. The object of these *chámpnis* is to give the cake a complete spherical form and to make the outer coating firm and smooth. The first *chámpni* is done twenty days after the caking and the other two follow at intervals of twenty-five days. The cakes are ready for export in October. The same processes are observed in manufacturing opium for local use.

The first experiment at cultivating the poppy is said to have been made sixty years ago by a Rajput from Ráhuri in Sidhpur, who had been to Málwa and had, while there, acquired the necessary knowledge. But the trial failed, and the cultivation did not take the fancy of the agriculturists. A few years later, a second and successful attempt was made by a Kanbi from Bráhmanváda. Tradition has it that while in narrow circumstances, this man had a dream in which Mahádev appeared to him and offered him three handfuls of opium. The Kanbi took this as a sign from heaven, indicative of his future prosperity through the cultivation of opium, and commenced on one *bigha* of land. Others finding him successful followed his example, and thus the cultivation spread from *mahál* to *mahál*. As no state monopoly existed at the time, the cultivator was free to grow opium and the trader to purchase it. The trading classes found in it a new source of gain and encouraged the production by making ready advances to the cultivators, and soon the opium grower rose in importance. He was readily trusted by the Vánia, and he found no difficulty in discharging his liabilities, and these circumstances tended to make the cultivation of the poppy popular. The juice produced, besides finding a ready sale in the home market, drew to the north traders from other parts of Gujarát, and sometimes large purchases were made on account of traders in Ratlám and Ahmedabad.[1] At a time when grain was valued at half

[1] The prices at which opium juice was sold during the seventeen years imme-

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its present price, when fodder was plentiful, and when there was no railway to drain the country of its corn and seed, high rates could not but make the cultivation popular with the cultivators. But the cultivator did not reap the full benefit of these prices, for the *Mahájan* levied heavy cesses in kind on the produce.[1]

The poppy is certainly a difficult plant to bring under culture. It requires constant care and attention, and all the processes connected with it entail much labour. But these difficulties were soon overcome by the cultivator and the cultivation spread rapidly. It was the manufacture of opium that for a long time baffled the attempts of the trading class. There were no skilled men in the division to prepare the drug so as to make it marketable in China. There was certainly an attempt made to dry a small quantity of juice and turn it into awkward little balls; but these were reserved only for local use. It was, therefore, a practice, till 1857, to send the greater part of the juice to Ratlám to be made up there. Fortunately for Gujarát the unusually heavy monsoon of 1853 flooded the *dháni* or grain market at Ratlám. The effect of this may be easily imagined in a soil like that of Málwa. The result was that the pack-bullocks, on which the outturn of the season was sent, could hardly wade through the mud, and several of the animals perished in the attempt. Besides the damage to the juice, the loss of animal life offended the susceptibilities of a class mostly Jain in faith and infinitely loth to see even an insect in pain. Measures were forthwith taken by the opium traders, among whom an Ahmedabad firm was the chief, to procure opium cakers from Málwa. The services of *hamáls* were obtained in 1858, and thus the opium manufacturing work commenced in this division. At first the work was confined to Visnagar; but in time, a number of *hamáls* settled in the division and opium was caked in the large villages of all the sub-divisions.[2]

diately previous to the monopoly were as under:

Years.	Maximum price.	Minimum price.	Years.	Maximum price.	Minimum price.	Years.	Maximum price.	Minimum price.
	Rs. a.	Rs. a.		Rs. a.	Rs. a.		Rs. a.	Rs. a.
1862	3 12	3 8	1868	4 3	4 0	1874	2 15	2 9
1863	4 8	4 8	1869	4 1	3 12	1875	2 14	2 13
1864	8 5	3 2	1870	3 13	3 8	1876	3 2	2 14
1865	4 2	3 8	1871	3 13	3 12	1877	3 0	2 12
1866	4 12	4 0	1872	2 12	2 14	1878	5 0	5 0
1867	4 4	4 0	1873	3 12	2 10			

[1] These cesses were called *changis* and were designated as under: (1) *Háthpándadu* ½ *ser* per *man*; (2) *lábhavangi* ½ *ser* per *man*; (3) the *dalál's* or broker's cess ½ *ser* per *man*; (4) the *gumdshta's* or agent's cess 5 *tolás* per *man*; (5) the cook's cess 2½ *tolás* per *man*; (6) *Ganpati's changi* 2½ *tolás* per *man*. One more item must be noted, viz., the *ser* or the weight used as a *ser* or 1 lb. This varied in different subdivisions. In Sidhpur or Pattan, a *ser* weighed 42 *tolás*, in Visnagar 43, and in Vijápur 45 and sometimes more. Unjust weights were used, and until the shrewd Kanbi found this out he suffered. But then he revenged himself by mixing oil with the juice and by otherwise adulterating it.

[2] It may be interesting to note the terms on which the *hamál's* services were first obtained. The engagement extended over a period of about eight months, from the day they left Málwa, on the following terms: 1 rupee per head per day; ½ *ser* of *ghi* per head per day; ½ *ser* of good molasses, *gol*; ½ *ser* of sugar; ½ *ser* of rice; 2 *sers* of wheat flour; and during the caking operation ½ *ser* of molasses, 2½ *tolás* of tobacco and 1 *tola* of *máhjam* were added to the above.

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Opium.

The state monopoly of opium dates from the 1st of October 1878. The effect of the monopoly on the cultivation during the first two years was injurious. The cultivation fell off from 8301 acres in the previous year to 1376 acres. The cultivator not only distrusted the new measure, but he saw in it an aggression on his established right to cultivate the poppy when and where and in what quantities he pleased. The opium trader felt that his occupation was gone, and the smuggler that his illicit traffic would be brought to an end. Both the trader and the smuggler, therefore, made common cause to prejudice the opium grower against the cultivation under control, and they threatened to refuse him any credit. Then the famine of 1876 drained the country of its food and fodder, and, during the two next years the fall of rain was scanty and this crippled the resources of the peasant class, while a pestilent fever weakened its numbers. The monopoly coming in at such a time caused the cultivators, as a body, to give up for a year the production of opium, and to devote themselves to growing other crops. Only a few well-to-do men tried opium growing on a small scale with the object of ascertaining how the measure would work. The trial was well rewarded. A liberal rate for the juice, immediate payment for it, just weights, the abolition of the *changis*, and ready advances from the state treasury, all combined to divest the monopoly of the fears it had raised and to make it popular. Accordingly, in 1879-80, opium cultivation increased, and the area covered rose to 5936 acres.[1]

Cultivators.

The principal cultivating classes are the Kanbis, including the Leva, Kadva and Ánjna Kanbis, Bráhmans, Rajputs, Mális, Satváda Musalmáns, Kolis, Bhils and Dheds. Among these the Kanbi holds the first place. He is a born tiller of the soil. Gifted by nature with a strong constitution, and early trained to habits of endurance, to him agricultural pursuits come easy. Dependant only on the fruit of the soil, all his energies and interest are centered in his work. In labour, attention and care, he excels all others. He has an hereditary knowledge of the seasons and crops, and of the requirements of plants. Though slow to accept improvements or innovations, he is not deficient in any other quality requisite for success. The soil rewards him better than it does others. The Bráhman is hardworking and intelligent, but is deficient in skill. He succeeds better when he sub-lets his land to others than when he tills it with his own hands. The Rajput is a man of the sword, whose hand does not fall heavy on the plough. The Koli is by birth and instinct a thief, and succeeds better so than as a tiller, and he is too indolent to win from the soil the reward it can offer. Among the Musalmán tillers the Memans are the best, for those of the Sipáhi class are indolent and careless, and neither till the land carefully nor manure it sufficiently. The cultivators are as a class well-to-do. Opium and rape-seed are remunerative crops, and those who grow these in addition to grains are generally in good circumstances.

[1] Such at least is the opinion of the Administration. The state monopoly was a measure adopted by the Minister in order to put an end to smuggling, and to prevent friction between the Baroda and British Governments.

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KADI DIVISION.
Years of Scarcity.

In the absence of any systematic attempt at recording events, the memory even of great evils and disasters speedily passes away. When on two occasions the Bombay Government requested the Resident of Baroda to state what famines had occurred in the state, the only answer that could be given was: 'There were famines in the Baroda territories in the years 1791 and 1813, but as to their extent and the causes from which they arose the Darbár are unable to give information, as there are no records concerning them. During the time they lasted, money was freely distributed from the state treasury, and labour on public works was provided, &c. Since 1813 no famines whatever have taken place.' Thus only a faint memory remained of two very bad seasons, and nothing was recalled of other years of scarcity. Of the famine of 1791-92, the Collector of Kaira has recorded: 'Many of the inhabitants of Gujarát were obliged to go into Málwa. This was in the time of Bápu Pándare, an officer of the state, who seems to have done what he could to help the people by repressive measures against crime, and by remitting the whole of the revenue collections, except that he took a fourth share of the grass.'[1] In 1803 the scarcity in Navsári was considerable, grain was sold at 12 *sers* the rupee, and *ghi* at 1½ *sers* the rupee.[2]

1812-13.

The famine of 1812-13 affected most severely those portions of His Highness' dominions which are in Káthiáwár, but it also caused distress of a serious nature in the Kadi division. It brought little more than inconvenience to the southern division into which there was a considerable immigration of starving wretches. The famine was felt in Baroda itself, but chiefly because of the immigration that took place. The people of Káthiáwár not only went to Baroda and other parts of Gujarát where scarcity did not prevail to the same extent, but the country of Káthiáwár was partially relieved by supplies from Baroda and Málwa. How great the scarcity in Káthiáwár was may be learnt from Colonel Anderson's remark: 'It was the severest on record since 1791. The most serious feature of the drought was the utter absence of grass and pasture of every description, except in the Bhávnagar territory and the hills of Alitch and Bábriávád. From the latter place the Gáikwár's army was supplied with forage.' Captain Carnac, Resident at Baroda, gave a graphic description in the year 1815 of the famine he had lately witnessed.[3] 'Flights of locusts appeared in Bengal in 1810, passed over Hindustán, and in 15 months reached Márwár. In 1811 rain failed in Márwár, and the locusts, leaving that devastated country, came to the Pattan district, and thence proceeded to Káthiáwár. In 1812 rain failed in Gujarát, and the country was full of famishing Márvádis who added to the general distress and refused to assist themselves by

[1] Sayad Hussain valad Sayad Sherif, Shaikh Tebrus Sáheb remarked of this famine: 'The rulers of Broach, Baroda, Bombay and Surat were different individuals, who prevented the export of grain from one city to another. These measures caused great distress. *Ghi* was sold at 1¼ *sers* for the rupee, and grain could not be purchased at 7 *sers* for the rupee.

[2] Report of past famines in the Bombay Presidency by Lieut.-Colonel Etheridge, p. 126, and elsewhere.

[3] Trans. Bom. Lit. Soc. I. 296-302.

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work. Every large town was surrounded by these miserable creatures, and in time the utmost indifference to their fate universally predominated. I have seen a child not quite dead torn away by a pack of dogs from its mother, who was unable to speak or move. The Bráhman sold his wife, his child, sister and connections for the trifle of 2 or 3 rupees to such as would receive them. In the town of Baroda alone, often more than 500 Márvádis died in a day. Their bodies during the famine were left unheeded on the spot where life expired, and then disease sprang up. Not one in a hundred of the Márvádis who overspread the country of Gujarát from the border of the gulf of Cutch to Surat, some going as far as Bombay, returned to his home. Many people too came to Gujarát from Káthiáwár.'

The year 1877-78 was unfavourable, the rainfall being much below the average in the different divisions. The distress was greatest in Okhámandal and Amreli and least in Navsári. At one time a total failure of crops was apprehended; but after holding off a long while, some rain did fall and a famine was averted. The outturn of the harvests was very deficient; and the consequent sufferings were greatly enhanced by the fact that the resources of the country had been previously drained off to mitigate the Deccan and Madras famines. Prices rose high, the Baroda rupee fetching only 14 *sers* of *bájri* and 16 *sers* of *juvár*. Food-grains were to be largely imported from without, the number of tons at the railway stations within the Baroda territory amounting to 43,363 against 7258 in 1876-77, and 9002 in 1875-76. The details are:

Railway Grain Traffic, 1875-76 to 1877-78.

Stations.	1875-76.	1876-77.	1877-78.	Stations.	1875-76.	1876-77.	1877-78.
	Tons.	Tons.	Tons.		Tons.	Tons.	Tons.
Billimora	867	1128	2037	Bajiva	...	...	...
Navsári	797	621	3321	Karván	21	21	588
Maroli	25	1	241	Mandala	...	1	75
Miyágám	78	24	801	Nulla	...	...	3
Itola	86	35	894	Dabhoi	779	554	6609
Baroda	6349	4873	28,794				
				Total ...	9002	7258	43,363

1878.

In 1878 the rainfall was excessive and caused much injury to *bájri*, and in some places to cotton, *juvár* and pulse. The troubles of the cultivators were heightened by the devastations of the locusts which appeared before the late *kharif* crops were harvested. Grubs also are reported to have caused much damage. The distress was greatest in Amreli, though it prevailed to some extent in the Navsári and Baroda divisions. Besides what they got from private charity, the poorer classes of people received assistance from the state of the aggregate value of Rs. 37,500.

1623-1848.

As no details of earlier famine years in the Baroda territory are available, a guess can be made from a consideration of the bad years in the neighbouring districts. In 1623 there was a famine in Ahmedabad; in 1628 in Ahmedabad and Surat; in 1650 in Ahmedabad; in 1682 in Surat; in 1717-18 in Surat; in 1746-47 in Pálanpur, Ahmedabad, the Rewa Kántha and Surat; in 1756 in

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1823-1848.

Pálanpur; in 1759-60 in Ahmedabad and Surat; in 1770 in Ahmedabad; in 1780-81 in Ahmedabad; in 1785-86 in Ahmedabad and Pálanpur; in 1790-91 throughout Gujarát; in 1803-4 in Pálanpur, Káthiáwár and Surat; in 1812-13 throughout the province, except Surat where there was a rise in prices; in 1819-20 in Broach and Ahmedabad; in 1824-25 throughout the province, except the Rewa Kántha and Broach; in 1834-35 throughout the province except Surat and Káthiáwár; in 1838-39 in Pálanpur, Káthiáwár, the Rewa Kántha and Surat; in 1842 in Pálanpur; and in 1848-49 in Pálanpur and Ahmedabad.

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CHAPTER V.

CAPITAL.

I.—NAVSA'RI DIVISION.

Chapter V.
Capital.
NAVSÁRI DIVISION.
General Condition.

THE Navsári Division consists of eight sub-divisions of which five have long been designated as *rásti*, or settled, and three as *ráni*, or wild and uncultivated. There are also two classes of people in the division, one termed the *Ujliparaj* which is the higher, and one termed the *Káliparaj*, the lower class, to which the dark races belong. As is pointed out in the chapter on Population, the *Ujliparaj* include the Pársis, the Kanbis and the Anávala Bráhmans, who again are subdivided into Desáis or Vatandárs and Bháthelás who are mere cultivators. The *Káliparaj* comprise Bhils, Chodhrás, Gámits, Konkanás, Dhondiás, Várlis, Dublás and Náikdás. For the most part the *Ujliparaj* abide in the *rásti maháls* and the *Káliparaj* in the *ráni maháls*. Here these poor people are still in a primitive state, lead a migratory life and till a piece of forest land here one year and there another. The general condition of the cultivating classes and, it may be added, of the whole population has improved of late years. Some of the causes are not far to seek. According to the census of 1881 the population numbers 287,549 souls. Compared with the population of the neighbouring districts, the Navsári division is, therefore, but poorly populated. There has been a great want of confidence as to the security of property, and the principles of the land assessment were till lately so wrong that the inhabitants had but little inducement to pursue their avocations freely. In 1865 a survey was made of the *rásti maháls* and a ten years' settlement made. But the survey was hurried and unsatisfactory and the rates were too high, the total demand being fixed at Rs. 18,74,592. In 1875 this survey was revised and the total demand was reduced to Rs. 12,62,150, the reduction varying in the different sub-divisions from thirty-eight to forty-seven per cent. For it was discovered that the land-tax was so heavy as very nearly to absorb the whole outturn of the land and to leave nothing to the cultivator. It is true that the high rate of assessment did not immediately cause distress, since for the first few years after the settlement of 1865 prices were very high. It was when prices subsequently fell with great rapidity that it became impossible for the cultivators to meet the state demands. But the state did not abate its demands with any promptitude : year by year the outstanding balances kept increasing ; resort was had to harsh and coercive measures in order to realize the land-tax ; and the ultimate consequence was that the cultivators deserted their lands and their homes, while the general condition of the division became wretched.

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The disproportionate demands of the state in 1865 were, it is said, enforced by harsh and coercive measures. It so happened that at about the time of the ten years' settlement the revenue farm, or *ijára* as it was termed, of Gopálráv Mairál, the great banker of Baroda, came to an end. His place was taken by a class of extortionate revenue farmers or *ijárdárs*, who became the virtual rulers of the country, and were, in a measure, irresponsible for their gross mismanagement. The great bulk of cultivators were or came to be their tenants, and they ousted or retained them as best served their purpose, overriding long established rights. They monopolized the best lands for themselves and their relations, and appropriated their produce. They instituted new levies without any authority to do so. In a word, they plundered and became rich while the poorer classes were sinking under their tyranny, and the country was arriving at a state of complete prostration.

After 1875 a change of a most beneficial kind took place. The lands were re-assessed more equitably, demands were reduced, vexatious cesses were abolished, and the collections of the revenue were departmentally managed by responsible officials. The farming system was in reality abandoned and the Desáis were deprived of their illegitimate means of plundering. At the same time, both the industrious Bháthelás and Kanbis and the poor *Káliparaj* classes were relieved of their heavy burdens.

The prosperity of the division would have been more assured had it not been for the late fall in the prices of staple grains. Great fear is even now entertained that the fall will continue. Cotton, naturally, has fallen in value, and a cartload of Indian millet *juvár*, once worth Rs. 60 now fetches only Rs. 20. Nevertheless the improvement in the condition of the cultivating classes may be ascertained from the increase in the agricultural stock. Though previous to 1875 no statistics were kept of the rural wealth, since that year sufficient information has been collected to enable the authorities to conclude that there has been a gradual progress made in the accumulation of this species of capital :

Agricultural Stock, 1875 and 1881.

YEARS.	Bullocks.	Cows.	Buffaloes.		Horses.	Mares.	Sheep and Goats.	Total.	Carts.		Total.
			Male.	Female.					Riding.	Loading.	
1875...	53,768	55,392	3132	28,410	398	324	24,285	165,709	1675	9009	10,684
1881...	72,796	57,524	4242	31,511	528	426	25,913	192,939	2856	13,102	15,958
Increase per cent...	35·38	3·85	35·44	10·91	32·66	31·48	6·70	16·43	70·50	45·43	49·36

Another evidence of the increased prosperity of the division is the assumption of culturable waste. In the year 1876 there were in the villages under *bighoti* tenure 60,198 acres of culturable land unoccupied; in 1877 there were 58,654 acres; in 1878 there were 36,875 acres; in 1879 there were 33,850 acres; in 1880 there were 33,020 acres; and in 1881 there were left only 32,193 acres unoccupied. A third evidence is the increase of the population, as has been set forth in the chapter on Population.

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General Condition.

It is not to be wondered at that, while the poorer classes are thus flourishing, the Desáis, who ten years ago fattened on the land, are fast falling into indebtedness. They have attempted to keep up their lavish style of living, while the sources from which they derived their wealth are now closed to them. The Pársis may suffer, but not to a like extent. They were both cultivators and liquor-sellers. In the sale of liquor they enjoyed a sort of monopoly, and the small gains of the lower classes of the people were absolutely theirs, for they were all exchanged for drink. Of late, however, the excise system has been changed and the manufacture of liquor is carried on in certain local centres only, so that the profits of the monopolists in the liquor trade will be diminished.

It is affirmed that of late less recourse has been had to the money-lenders, the demand for money by twenty per cent, and the number of borrowers by from twenty to twenty-five per cent. It is also affirmed that the classes now falling into indebtedness or diminishing in importance are the Desáis who are moneylenders as well as cultivators and the village Vániás.

Bankers.

Those whose profession is exclusively that of moneylending may be divided into three classes, bankers or *sáhukárs*, pawnbrokers or *jansáu sáhukárs*, and village moneylenders.

In this division there are few banking establishments; those that exist are on a small scale and are to be found in the towns of Navsári, Gandevi, Bilimora, Songad and Viára. In the villages the moneylenders are generally shopkeepers or well-to-do cultivators. The leading classes are Vániás, Shrávaks, Pársis, Desáis or Bháthelás, and Márvádi Shrávaks.

There are few capitalists in the Navsári division and they are not men of great wealth. In Navsári there are one or two well-to-do Pársi houses of one lákh, one or two Hindu houses whose capital amounts to about half a lákh; and some eighteen or twenty bankers supposed to possess about 10,000 rupees. There are Dipchand Pánáchand a Shrávak, Gokaldás Narsaidás and Rámdás Modi, Vániás, and Vakta Bháva a Márvádi. The total estimated capital in the possession of the bankers of Navsári has been roughly placed at Rs. 5,00,000. A few bankers granting and cashing bills of exchange or *hundis* and lending large amounts to traders and merchants on their personal security are to be found in Navsári and the other places above mentioned. Before the opening of the railway all trade between Surat and Khándesh passed through Songad and Viára, and a halt would be made at those places. Agents of several merchants with large banking establishments used to stay in those towns. But since the opening of the Baroda railway the line of trade has been abandoned and the capital employed has been diverted to Surat and Navápur in Khándesh. Some of the capitalists operated as middlemen, *vachhiyáts*. These middlemen used to pay the state revenue for the cultivator and recover the sum with interest from the party. They once formed a large and important class, but of late the cultivators make their payments direct to the state and the bankers of Songad and Viára have disappeared or content themselves with petty transactions. The bankers of

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Navsári are for the most part Gujarát Vániás, Shrávaks, Márvádis and Pársis. In Bilimora they are mostly Shrávaks and Pársis. In Songad and Viára they are Vániás and a few are Bráhmans. It should be added that the Pársis often go abroad to trade, and for years together leave their homes in this division to which, however, they subsequently return.

The bankers of the division are a declining class. It is true that the rich people of Navsári have taken shares in a small ginning factory at Vesma near Navsári, while Vakta Bháva and Rámdás Modi do a little business in grain, and some import gold and silver from Surat or Bombay to be converted into ornaments; but their old business is lessening. To a slight extent the post office money order system has affected the transactions in *hundis*; the excise arrangements have deprived the bankers of their very best class of customers; the old state banks are closed, and no advances are now made to the bankers of Navsári and Gandevi much to the diminution of the capital they employed. Other causes have conspired to restrict the business of the bankers of the division.

Still three or four banking establishments in Navsári negotiate bills of exchange with Poona, Bombay, Ahmedabad, Broach, Surat and Baroda. If a bill requires to be cashed at other stations they ask their agents at Bombay to re-grant such bills on their agents at those places. Bills to large amounts are still granted to merchants dealing in cotton, gold, silver and several other commodities. Bankers and large capitalists have mostly invested their capital in trade; cotton, gold and silver afford a good field for large investments; while molasses, clarified butter, oil and grain are the commodities more suitable for the enterprise of petty capitalists. The funds invested in the local trade of Navsári for the most part belong to resident merchants and bankers, though one or two merchants from Bombay may own a larger or smaller portion of several cotton gins in the division.

In connection with what has been said about the middlemen or *vachhiyáts* and the decline in the general condition of the bankers, something may be added on the old banking business of the division. Before 1871 the middlemen kept open accounts with the sub-divisional state authorities and with the tax-payers. To the state they paid a very large share of the revenue as it fell due; from the cultivators they collected the revenue according to the convenience of themselves and their clients, exacting interest. The sums made over to the state by the middlemen were either deposited in the shape of cash in the sub-divisional treasuries or were made payable to the *Subha* of the division through bills of exchange issued by one of the four banking establishments, two of which were at Navsári, one at Songad and one at Gandevi. The bills of exchange obtained from one of these banks were presented to the sub-divisional state officers and forwarded by them to the Navsári treasury. The bills once accepted at Navsári were credited in the sub-divisional accounts to the village middlemen. The *Subha* made it a practice to receive in cash just what he wanted for current or local expense, and in the form of bills on Baroda the remaining amount of the revenues thus received. There was

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consequently no necessity to transmit bullion to Baroda. In 1874 His Highness Malhárráv opened a state bank in Navsári in his own name, and the principal bankers opened accounts with it instead of issuing bills of exchange on Baroda, the latter business being presumably left to the state bank. In 1875, after the deposition of Malhárráv, this state bank was closed. Henceforth the state collected the taxes of the cultivators directly from themselves and remittances were, and still are, made in cash by the sub-divisional officers to the divisional treasury. The cash is thence transmitted two or three times in the year to the branch of the Bombay Bank established at Broach.

Pawnbrokers.

Though a few houses are termed banks it is rare to find men who will lend without the security of a pledge, generally in the shape of gold and silver ornaments. Pawnbrokers form the largest class of moneylenders and include Vániás, Shrávaks, Márvádis, Pársis and a few Bráhmans. Some of the wealthier shopkeepers, rich cultivators and prosperous artizans also enter into petty transactions and all are termed *jansáu*, because they do not lend unless an article, or *janas*, is deposited as security. As a rule, the money lent is about twenty per cent less than the assured value of the article pledged, and very frequently the loan is made secretly and room is thus left for a considerable amount of fraud.

Village Moneylenders.

To this class belong for the most part the Márvádis and Pársi liquor-sellers, as well as a few Vániás and Shrávaks. They frequently lend money to people so poor that they have no articles to pawn, but they generally keep a lien upon the crops and even upon the cattle and implements of husbandry of the borrower. A few of the prosperous *patels* or headmen, and the wealthier cultivators of the Kanbi, Bháthela or Desái classes also act as village moneylenders. But no village moneylender can compete with the Márvádi. Indeed it is not as a rule that the *patel* or cultivator lends money: he never borrows from the *sáhukár* in order to trade in such matters: he lends to people having credit, whether belonging to his own or another village, and his rate of interest is that of a banker. But the transactions of *patels*, Bháthelás and Márvádis alike who lend grain in the *ráni maháls* form a distinct set of operations. There a *man* of grain is lent on condition that a *man* and a quarter is recovered on the crops.

Márvádis.

The Márvádis have lately entered the Navsári division, but in the last fifty years they have firmly established themselves in the country, and are driving or have driven the Hindu Vániás out of the field. Their success is owing to their great thrift and industry, for the people look on them as strangers and do not rejoice in them. The Márvádi comes into the country a youngster, a beggar and a foreigner. He generally begins by taking service with a fellow countryman, and his master cautiously remunerates him for hard work by allowing him a small share in the profits he is making. He learns Gujaráti himself, as his sons will after him in the school, and he keeps his books in Gujaráti. Soon after taking service he makes petty advances on his own account, numerous trifling cautious loans on good security. His future progress is certain, and when

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he becomes a *sáhukár* he will help some brother Márvádi to start on the road to fortune. If he succeeds well, as he is pretty sure to do, he builds a house in the place where he has established his relations and settles in the country for years, sometimes paying his native country a visit. The length of his stay depends on the measure of his success. His rate of interest often rises to twelve and eighteen per cent. He is always careful to recover a part of the interest due to him, but he will seldom, if ever, press hard for the whole amount of his claim. Rather will he let the account run, so that it is seldom that his debtor entirely frees himself of his engagement. The small Márvádi keeps only a ledger and a receipt or signature book in which the borrower records the loan he makes.

Márvádis.

The Pársis generally combine in an endeavour to secure a liquor contract. If they fail they become sub-contractors and carry on dealings with the most ignorant of the village classes, usually those belonging to the *Káliparaj*. These poor people have a passion for the liquor the Pársi can supply, and the advances made to them to purchase drink are mostly repaid by the cultivators in grain at harvest time and by the mere labourers in the form of field labour. It is by these means that the Pársi commands the labour of hundreds of villagers and, without putting a hand to it, gathers the harvest of his fields. Many of the *Káliparaj* men with their wives and children become the servants of the Pársi, and, kindly enough treated, seldom leave his service.

Pársis.

The prosperous Bháthela cultivator and the broken-down Desái find it convenient to invest their money to a certain extent in loans to villagers, but this class of moneylenders is not large.

Bháthelás.

The *patels* or prosperous cultivators belong to the classes of Kanbis and Bháthelás or Anávala Bráhmans. Their rate of interest is generally very high, ranging from twelve to eighteen per cent per annum when security of holdings is given by cultivators, which they often take in mortgage. This rate sometimes rises to twenty or even twenty-five per cent when the advance is made on the personal security of the debtor. These creditors seldom have the chance of obtaining out-and-out the holdings mortgaged to them, for the debtor strains every nerve to rescue his own, and the creditor prefers, as a rule, the result of such efforts to the land which to the old owner bears more than an exchange value. Though the rates of interest are high, these cultivators who lend to cultivators know that they are dealing with men of their own class and profession; they are therefore under some self-restraint and compare favourably with the Márvádis in their dealings.

Patels.

Among the village moneylenders may be classed the *khándán sáhukár*, a notable character. He advances Rs. 100 and recovers Rs. 125 or 150 in two or three instalments during the year. It is not the interest he charges, but a promise he obtains that a certain sum will be repaid to him. From time to time he goes to his debtor's door and duns him till the instalment due is paid. There are a few lenders of this type in the Viára and Songad sub-divisions, and Márvádis and Vániás enter into such transactions, men hated for their usury but resorted to because they will lend when others fear to do so.

Khándána.

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The banker deals exclusively with the townspeople; the *jansáu* or pawnbroker mostly with the townspeople but sometimes with the poor cultivators; and the village moneylenders and *khándán sáhukárs* carry on their business exclusively with the poor cultivators or village people.

Investments.

The general condition of three-fourths of the higher classes of this division may be said to be that of saving. The generality of the *Káliparaj*, however, live from hand to mouth, and the savings of the day are spent in the purchase of liquor or *tádi* in the evening. The special occasion of a domestic festival, for the celebration of which they have always to borrow, plunges them into a state of servitude from which they hardly rise. The saving effected by the generality is of two sorts: some wisely effect a saving for the future, and some are forced to save in order to clear themselves from debt already incurred. Of the first, some hoard with a view to make a provision for holding one of their family festivals in which the savings of months or of years disappear in the space of a week. Others, whose means are not very limited, or whose economy is better, are able to add something to their stock of wealth, even after defraying the expenses of such festivals. So all who save may, for the sake of convenience of description, be classed thus: (1) those who save and add to their permanent stock of wealth after defraying the expenses of domestic festivities; (2) those who save but only to spend on festive occasions; (3) those who are compelled to save to clear off the debts already incurred for festive occasions.

In the towns of Navsári, Gandevi, and Bilimora, those who save generally belong to the class of Vániás, Pársis, Shrávaks, Márvádis and Modh Bráhmans. Of the class of artizans, a few goldsmiths, coppersmiths, carpenters, &c., from their better wages and frugal habits, are able to hoard a little. These people may be roughly brought under the above three classes as follows:

Of Vániás, whose daily habits are very frugal and whose expenses, therefore, are very limited, one-fourth belongs to the first, one-fourth to the second, and one-half to the third class, and the same may be said of the Pársis. Of Shrávaks and Márvádis the greater number belongs to the first or second class, and the smaller to the third. Of the artizans mentioned above, one-fourth belongs to the second and three-fourths to the third class. It is seldom that an isolated instance occurs where an individual of the artizan class belongs to the first class. Of state servants, those paid above Rs. 300 per month mostly belong to the first, those paid above Rs. 150 belong to the second, and those paid below that for the most part belong to the third class.

In villages some of the well-to-do cultivators, such as Bháthelás, Kanbis, Bohorás, and Pársi liquor sellers are in a position to save. Their means of gain are limited, but their life is so frugal, and they manage their affairs with so much thrift, that many of them even from their small income are said to lay by a little from year to year. But it is a sad truth that the little hoard thus made with the greatest difficulty is spent in a few days on some festivity.

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There may, no doubt, seem to be some whose economy goes further than this and who are able at times to add a little at least to their permanent stock of wealth. To this class mostly belong the village moneylenders.

The savings effected are disposed of in the following manner:

Of all the necessities of life after food and clothing comes a house to live in, and every one very naturally feels inclined to build as soon as he has the means at his command. After a house has been secured, one inclined to take up cultivation naturally seeks out for land. But those who like to invest their savings otherwise, such as in trade or moneylending, &c., seek out the best means of embarking on their favorite profession. But before a house can be secured or land purchased, a sufficient amount must be accumulated which cannot be done all at once. A little must be laid by every day or every month, and the question is how this little is to be invested.

Ornaments.

The best form for investing small amounts is that of purchasing gold or silver ornaments, which, with little or no difficulty, can be converted into money when necessary. Add to this the natural love of display and the strong desire even of traders and merchants to keep one-third or one-fourth at least of their wealth at hand in the form of ornaments, lest the chances of their trade might go against them, and the reason is evident why every family, rich or poor, that can lay by has its stock of gold or silver ornaments. Labourers and artizans, if prosperous in their profession, melt down the whole of their little savings into ornaments if they do not like to undergo the risk of moneylending, or invest a part of it at least in making ornaments, if they mean to dispose of the rest otherwise. But Vániás and Márvádis purchase only such ornaments as are absolutely required by marriage or caste rules. These rules, however, necessitate no small outlay, and ornaments worth thousands of rupees will be found in their families.

Houses.

When a respectable sum has been laid by everybody likes to secure a house for himself. Thus, in the towns and rural parts of the division all well-to-do persons have their own houses. But after sufficient accommodation has been secured, people hardly like to make investments in purchasing houses for the purpose of enjoying rent, except in the towns of Navsári, Gandevi and Bilimora. In these towns there is a demand for houses, and a fair interest is secured for the amount invested in purchasing or building them. In Navsári large houses, or *cháls*, or buildings like barracks have latterly been built by many people with a view to renting them. In Bilimora house-building has of late been largely taken up. The enterprising Pársis of Navsári and of Bilimora and the Bohorás of Kathor and of Variáv have also their large houses, but they are mostly intended for private use.

Land.

For purposes of investment there are two distinct classes of lands, plots in the towns of Navsári and Bilimora, suitable for building, and culturable land in the rural parts of the division. The first class of land is generally purchased by rich bankers or well-to-do

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Investments.

Land.

townsmen of all classes, such as shopkeepers, artizans and common moneylenders. In the rising towns of Navsári and Bilimora, where the people have been taking to building new houses or repairing old ones, a site situated on the main road or in the heart of the town generally costs from eight *annas* to one rupee per square *gaj*, a square *gaj* being nearly equal to five square feet. Before the year 1875 culturable land in the rural parts of the country was not much sought for; on the contrary it was being continually abandoned by many cultivators; but since the revision of assessment in that year much land lying waste has been assumed. The price, however, paid to the state in the auction sale for the right of occupancy has been only nominal. Thus in the year 1879 a *bigha* of culturable waste land fetched on an average only eleven *annas* a *bigha* being equal to nearly five-eighths of a standard acre; in 1880 a *bigha* was disposed of on an average for one rupee; it only fetched eight *annas* in 1881. Land under occupancy is not much sold and being subject to full assessment is not much sought for. It does not, therefore, fetch a good price. In the *rásti maháls* a transfer of the best kind of *bágáyat* or *kyári*, rice, land is effected on an average payment of from 50 to 75 rupees per *bigha*, that of *jiráit* at from 5 to 25 rupees per *bigha*. Culturable grass land, or *vádápopda*, not being subject to full assessment, fetches from 15 to 25 rupees per *bigha*, which the cultivators try to improve and turn to the best account without being subject to full assessment. Alienated lands, *ináms* or *vajifás*, in the occupancy of which cultivators feel greater confidence and which have to pay only quit-rent, fetch from 150 to 300 rupees per *bigha*.

State Securities.

The savings bank is not within easy reach, and the mass of the people are therefore, for the most part, ignorant of its advantages. A few Pársis and about half a dozen state servants have lodged their spare cash in the savings bank at Surat. There are no means to ascertain the amount thus invested. Promissory notes are obtained by a few Pársis only.

Trade.

Trade is a form of investment, in which a limited class of people only lay out their wealth. Rich Vániás, generally called Párakhs, engage in the trade of gold and silver. Others invest large amounts in cotton and grain. Other commodities, such as clarified butter, oil, sweetmeats and grocery in general, engage the attention of small capitalists. It is the townspeople who generally invest capital in trade; while the village shopkeepers take part in a petty trade of grocery and grains. There are no means of ascertaining the amount of capital thus invested.

Moneylending.

Moneylending is the favourite, and, at the same time, most convenient form of investment. The risk is not great when an article is in pawn, and it brings in a direct return.

Hoarding.

Besides the methods of disposing of savings noticed above, the practice of hoarding in houses, or of burying under ground, is not unusual in this division. A Bráhman beggar or a Gujarát widow will often be found to have buried large amounts under ground, which are revealed by them at the hour of death, or perhaps are lost for ever.

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Among certain classes of Gujarátis and especially among Vániás it is a uniform practice for the bridegroom to invest with a *sáhukár* in the name of his bride a sum of Rs. 600, or more or less. The investment is called *palla*. It is the bride alone who can, when of age, recover the amount with its interest. Thus every marriage performed in certain Gujaráti castes brings in a sum of at least Rs. 600 to a native banker, which goes on multiplying with its compound interest for years together. Large amounts in the names of females will be found thus invested with native bankers all over the division.

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Besides the investments thus made on account of individuals there are large sums invested either in Government securities or with native bankers on account of *samáj* or communities. Thus the Vániás of the town of Navsári have raised a fund of nearly Rs. 15,000 and invested it in three or four native banks. The interest of this sum is utilised by them for their temple expenses and to perform certain rites for their Mahárájas or preceptors. Every village in the division where there is a Vánia community has its own little fund, the aggregate of which taken together with that of Navsári would probably amount to nearly a lákh of rupees. The Shrávaks and Márvádis or Jains, in general, both of the town and villages, have raised a large fund, the amount of which cannot be known but which cannot be less than Rs. 50,000. They have their common temple in Navsári and the interest derived from the investment of the funds with a few bankers is for the most part spent in the town of Navsári in temple expenses. The Pársis of Navsári have established numerous funds of which seven or eight are considerable. The sum of these funds, according to the best recent accounts available, seems to amount to nearly Rs. 1,80,000, of which nearly Rs. 1,62,000 are invested in Government securities, the rest being lodged with native bankers. These funds of the Pársis are exclusive of those established in Bombay by their community for the good of their people in Navsári.

Account Books.

The moneylenders generally keep the following books: (1) the *rojmel* or *rojkird*, containing daily transactions of cash received and paid, with opening and closing balances; (2) the *hundini nondh*, or register of bills of exchange; (3) the *khatavani* or *khátávahi*, the ledger wherein items from the cash-book and bill-register are transferred to their several accounts; (4) the *sáma daskat*, or the account current book, with separate page for each dealer, in which the latter makes an entry of each transaction or attests it with his signature; (5) the *viájvahi*, or interest book, which is prepared at the end of every year, at the close of the month *Áso* (October and November), and contains statements of the interest due by each client or debtor. Some of the Navsári *sáhukárs* used to keep two daily books, a *pakámel* as well as a *rojmel*, and two ledgers, the one being made up by the *gumáshta* or servant and agent, the other at his leisure by the *sáhukár* himself. A certain amount of suspicion was entertained regarding the fairness of double accounts and the *sáhukárs* now keep but one day-book and one ledger. The petty moneylender requires only the day-book, ledger and *sáma daskat*.

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Rate of Interest.

In lending money no distinction is generally made between artizans and cultivators, that is, the same rates of interest are charged without regard to the occupation of the borrower but with regard to the credit he possesses. Both artizans and cultivators possessed of fair credit pay from four and a half to six per cent interest per annum, while those whose credit is doubtful pay from six to seven and a half per cent, when an article is given in pawn as security. In petty agricultural advances upon personal security the rate of interest is nine per cent, if the credit of the borrower is good, and twelve per cent, if the credit is inferior. But in very petty advances to agriculturists the Márvádi, who will lend trifling sums of from five to twenty rupees, charges one *paisa* or ¼ *anna* in the rupee per mensem. It is however asserted that the Márvádi does not now do so much business in small transactions as he used. Advances are not frequently made with a lien upon crops. But the rate of interest is uniformly twelve per cent. In the case of large transactions between moneylenders and persons of the higher class the rate of interest varies from four and a half to six per cent when movable property such as ornaments or articles easily convertible into money are mortgaged. This rate is a little enhanced when cattle, carts and agricultural implements are mortgaged. In large transactions when immovable property is mortgaged the rate of interest is generally nine per cent if it consists of houses and six per cent if it consists of lands. If the lands mortgaged are of the description of *vajifa* or *inám*, in the possession of which the owner, and consequently his creditor, feels greater confidence, the rate of interest sometimes falls to four and a half per cent. Some assert that nine per cent is asked where state land is mortgaged and six per cent where the mortgaged land is private property. When an investment is made in purchasing estates, interest at from three to four and a half per cent in the case of houses and other immovable property situated in the town, and from four to six per cent in the case of lands of good description, is considered a fair return for the money invested. Interest is charged for the *Samvat* year of twelve months, which begins in *Kártik* (November), and when an intercalary month occurs the interest is charged for thirteen months.

More than one Creditor.

It is not often that the cultivator has more than one creditor. His current dealings are with one moneylender only, and it is only if he loses his credit with his usual *sáhukár* that he goes to another, but the latter, who is probably not ignorant of the previous transactions, makes his advance with much care and suspicion. There is nothing peculiar in this, and the statement made above applies to all the divisions of the state. It may also be safely laid down as a most general proposition that never has a bad debt been written off because of the present inability of the debtor to satisfy a portion of a demand.

Mortgage of Labour.

It is a general custom among well-to-do cultivators to engage labourers from the lower classes, such as Chodhrás, Dublás, Kolis, Dhondiás, Gámits, Bhils, Vasávás, &c. They engage them for a term of years in consideration of certain payments made to them on the occasion of a marriage or of funeral ceremonies. Indeed, Bháthelás,

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Mortgage of Labour.

Desáis, Pársis, the more opulent Kanbis and a few Márvádis who engage servants could scarcely do without these people, for the rate of monthly salaries is very high. But the servants from the lower classes who receive small sums in advance and mortgage their labour will continue to serve for years together at a nominal rate of salary. In the *rásti maháls* such people belong chiefly to the Dubla or Koli caste; in the *ráni maháls* they vary, in Mahuva they are mostly Chodhrás, in Viára Chodhrás or Konkanás, and in Songad Gámits, Bhils and Vasávás. The custom of mortgaging their labour is general among the *Káliparaj*, but sometimes an individual will give the moneylender his services in advance and entitle himself to a return in money when he may require it. Another custom prevails which proves how willingly men of the *Káliparaj* let themselves out for a long term of service. A more prosperous individual of the lower class frequently engages a boy to do work for him for a year or two and makes him, as it were, a member of the family. Sometimes the engagement is made to test the youth's working powers, and if he is likely to recommend himself to a daughter of the house. If all goes well a little money is advanced him and a piece of land set aside for him and his bride which is termed *avanj*. He is then termed *khandádio* and never leaves the family into which he has been taken as a servant or rather as a fresh member.

The rates at which people mortgage their labour vary. In the *rásti maháls* there is always field for employment, and a Dubla or Koli pledges his service for five or six years for a sum of 100 rupees. In the *ráni maháls*, or wild districts, a Chodhra, Konkana or Gámit, whose wants are few and whose ambition it most likely is to purchase liquor for a lot of guests at a marriage or funeral, will bind himself to serve a Bháthela, Kanbi or Pársi liquor-seller for four or five years for a sum varying from Rs. 25 to Rs. 50. In Songad a Bhil or a Vasáva's marriage may cost Rs. 20, but to obtain this the poor fellow will mortgage his labour for five years. Once the contract has been made, the servant does good honest work for his master, toiling the whole day in the house or the field. If he is a married man he sleeps in his little hut outside the village where others of his class dwell, and early in the morning he rises to go to his master's house. Here in company with other servants he has his food apportioned to him by the females of the house, a cake or two of *juvár*, a handful of *vál* and a pinch of chilli powder, and this frugal meal he generally despatches before sunrise. Then he makes off to the field, where his labours last till midday, when his master's wife or the females of the house bring him his midday food. He eats and smokes and rests half an hour, and then sets himself again to his task till sunset. Such is the day, and the night is generally his own. In the *rásti maháls*, except in the case of hereditary servants of whom mention will be made, the master has no claim over the wife or children of his servant. These earn their own living if they can and as they can, but they often prefer to be in the service of the *sáhukár* where their husband or father is employed, and for this reason the *sáhukár*, if in want of extra hands, gives them the preference.

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Mortgage of Labour.

The master has his duties. His servants are very dependent on him. He has to assign them the spot on which they may build their huts, provide them with building materials, clothe them and often their wives and children, pay them the incidental charges which they must incur on the occasion of a birth or death. The maintenance of the servant costs something; two *shers* of grain or five *shers* of rice in the husk every day, a *dhoti* or cloth for his body and another for his head, a jacket and a pair of shoes once in the year. He gives him, too, the luxuries of tobacco and an occasional drink of *tádi*. The female servant gets a garment and bodice, a few ornaments of brass or tin. An occasional charge of a birth or death, if as slight as eight *annas*, is often borne by the master, though if a large sum has to be paid he puts it down to the debt owing to him by his servant, of which the service is the payment.

The law does not confer any extensive rights on the master, but custom has laid down strict rules. For instance, in the *rásti maháls*, if the master no longer requires the service of a man still in his debt, he makes an arrangement by which the latter works out his time under a fresh lord. In the *ráni maháls*, where the debts are much smaller, the practice does not obtain. On the whole the custom of mortgaging labour is a good thing for these helpless and improvident people of the *Káliparaj*. They do not earn money, but their food is dealt out to them regularly and their other necessities are provided for. There are no legal means to keep them in the service of their master, they may not even be submitted to corporal punishment, yet, except occasionally when tempted by high wages, they do not abandon their masters, but lead a contented and uneventful life.[1]

Hereditary Service.

Hereditary service does not, strictly speaking, exist in the division. Some of the Koli and Dubla classes in the *rásti maháls* receive large sums in advance and from time to time add to the original debt, and such often find it convenient to remain from generation to generation in the service of the same family. This occurs in the establishments of some Bháthelás and a few well-to-do Kanbis. The servants become almost members of the family, are well fed and clothed, and celebrate with some eclât the ceremonies of a marriage or a funeral. Their life resembles that of the debtors who have mortgaged their labour for a term of years, but they are generally more comfortably off. A petted servant will obtain from his master Rs. 100 or 115 to celebrate a marriage; he will be better clothed than an ordinary domestic, his wife will get from the lady of the family quite a handsome set of ornaments. The adult boys of his family are married by his master to the girls of servants employed under some other master, and then the latter too are taken into the establishment on the footing of attached dependants. The hereditary servant, then, if he may so be termed, is generally better off than the man who has mortgaged his labour for a term of years. The

[1] See reference made to the Aboriginal Classes and Tribes in Chapter II. Forests, and in Chapter III. Population. There are signs of growing restlessness and discontent with mortgage of labour and hereditary service among the *Káliparaj*.

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practice of allowing such a one to work occasionally on his own account is not in existence.

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Grain Advances.

Poor cultivators who are sometimes in want of grain for seed often borrow the grain, or money enough to purchase a sufficient quantity, on condition of repaying a quarter as much again after the harvest has been reaped. If the advance is made in seed it can be repaid in kind with the extra amount in kind or in its equivalent in money. But if the advance to purchase seed is made in money, the repayment must generally be in money, grain being rarely accepted. If grain is advanced to a poor cultivator for the support of his family, its equivalent in money is deemed to be advanced, and an entry of the same is made in the accounts. The transaction then takes the course of an ordinary loan.

Sale of Land.

As there are no statistics, it is not possible to state with exactitude what amount of land is sold in the division. But it is certain that such sales are very limited, and of late landholders have seldom thrown up land voluntarily. In 1878, 1734 acres were thrown up, in 1879 only 403 acres, in 1880 only 388 acres, and in 1881 somewhat more, 1691 acres. This reluctance to part with land is the result of the present moderate and equitable incidence of the land-tax. If lands are parted with, they are for the most part lands of the poorer kind, the outturn of which does not suffice to defray the expense of cultivation and the state revenue. Even such lands are quickly taken up at the public auction at a nominal price by some cultivator of resource and industry. It cannot be stated how much land already released has been again taken up, but of such land and of culturable waste the following quantity was bought at public auction, not necessarily by men of the moneylending classes:

Area.	1878.	1879.	1880.	1881.
Acres	12,000	4044	1231	1527

It should be added that in the *ráni mahále*, and especially in Songad and parts of Viára, the population is migratory and a family cultivates a patch of land here one year and there another, so that in these sub-divisions no account can be taken of lands abandoned and resumed.

Action of the Civil Courts.

It is a distinguishing feature of the working of the present administration that lands are most rarely sold to satisfy the decrees of the civil courts. Rája Sir T. Mádhavráv has laid it down as a principle of good government that the sale of landed property is only to be resorted to under absolute necessity, nor can any sale be effected without the concurrence of the revenue officers. It is only in instances where land has been mortgaged as a security for the money advanced, and when a creditor obtains a decree for such an advance, that the civil courts cause such land to be sold. This is never done when money has been advanced on personal security or on security of any other kind. On an average there are not more than twenty sales of land by decree in the year in the Navsári

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Action of the Civil Courts.

division. To satisfy revenue demands, in 1878 the lands of two persons were sold, in 1879 there was no sale, in 1880 there were 37 sales, and in 1881 there were 143 sales. It follows on this action of the civil courts, viz., that of passing decrees for sale of lands in those cases only where money has been advanced on their mortgage, that the mortgage of land is the best security debtors can give and the very last security they desire to give. But of late there has been the absolute necessity of punctually paying the revenue demands of the state, and the consequence is that lands are mortgaged however reluctantly, and that creditors eagerly seek this kind of security. When land is mortgaged the mortgagee works it through a third party, but as frequently hypothecates it, that is, still permits his debtor, the old holder, to cultivate it, pay the assessment, and give him the surplus with small deductions.

Arbitration.

Arbitration is much practised and the courts are made use of only as a last resource, and when the creditor believes the debtor to be perfectly able but unwilling to meet his liabilities. This is natural in a country where the old influence of the *patels*, which was enormous, has but just been attacked and where the judicial department is a recent creation. As a rule, the unsatisfied creditor first places his case before the *patel*, the leading villagers or those persons whom he believes to have influence over the debtor. Self-elected arbitrators then suggest an arrangement by which the most pressing demands of the creditor are to be met, fix instalments, deduct a portion of the interest and often succeed in effecting a settlement. The work of the civil courts is not on the increase in the Navsári division, though this is partly owing to bad seasons. From 1876-77 to 1878-80 the number of suits filed for money has been successively 1807, 1159, 1121 and 1311. In about a third of the total number of cases a compromise is effected out of court, in another third the debtor allows the claim and pleads inability to pay, in the remaining third the cases are contested. If the case is compromised out of court the creditor executes a new bond for the amount of the decree and forces his client to mortgage his cattle, land, house or whatever he may at the time possess. The creditor does not willingly proceed to the extremity of causing his client to be imprisoned, and it is very rarely indeed that a debtor undergoes the full period of imprisonment. This has, however, occurred in instances where the latter has shown extraordinary obstinacy. It may be added that when immovable property is put up to auction, the creditor has himself almost always to purchase it, as a third party would have to satisfy the judgment-creditor, or, should the property be mortgaged, to meet the claims of the mortgagee.[1]

Artizans.

It was stated above that the moneylender makes no difference in his rate of interest if he is dealing with an artizan and not a cultivator, everything depending on the credit of the borrower.

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[1] See chapter on Justice. The action of the civil courts and of revenue officers with regard to the sale of land for debt or arrears due to the state is again and again mentioned. No apology is due as the matter is of the highest importance.

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NAVSÁRI DIVISION.

Artizans.

But, *cœteris paribus*, the credit of the artizan is better than that of a cultivator. The artizans of the larger villages and towns of the Navsári division, the carpenters, goldsmiths, smiths, potters, masons, weavers and so on, are, by no means, renowned for their skill. But in average intelligence they are considered superior to the cultivators, and though their earnings are limited they are deemed to be sure. Besides which, in the case of the cultivator, the creditor knows that he must wait for the uncertain results of the next harvest while the wages of the artizan's toil come in evenly. As a rule, the rate of interest paid by an artizan, who borrows in order that he may set up or increase his business, is much less than the rate exacted of a man who borrows to celebrate some domestic event by a feast, for it is on these occasions only that the usually thrifty artizan passes the bounds of moderation. Finally, it must be borne in mind that the artizan seldom possesses immovable property of any value, and that with his life his labour ceases, together with all the chance the creditor has of recovering his dues.

II.—BARODA DIVISION.

General Condition.

No such reduction has been made in the revenue demands on the land of the Baroda division as has afforded such great relief to the southern division, nor was there so great necessity for prompt reduction. The general condition of the people of the division may be said to be healthy, and no class is actually badly off, if the Kolis are excepted. The Baroda division is, at any rate, in a better state than the Kadi or northern division, though here too the price of agricultural productions has fallen. If a rough guess may be made at the changes that have occurred in the past few years, the general opinion seems to be that during the last two or three years of His Highness Khanderáv's reign, the great prosperity of the country declined; that in His Highness Malhárráv's reign there was much mismanagement and consequent distress; and that in the last five years matters have greatly mended, so that, though it has not been possible to make a return to the times when the price of cotton was very great, the signs of increasing prosperity are evident.

Spending Habits.

With the conspicuous exception of the Musalmáns and Rajputs, the people of the division are of frugal habits and of a saving turn of mind. The most parsimonious are the Vániás and the Bhátiás and next to them the Khedával Bráhmans. The Pátidárs and Bohorás are also much inclined to save and hoard.

The extreme parsimony of the Vánia is proverbial. His food is not merely of a simple but of an inferior kind. He will change his dress half-a-dozen times a day in order not to wear out his best clothes at home where no one can see him, and his wife will do the same. His child is early impressed with the difficulty and the merit of making a gain, and is trained in his infancy to exchange pice for almonds, the pettiest tokens of value in the land. One circumstance more than any other leads the Vánia to save early. As soon as his wife comes of age, it is his custom to live apart from his father, a step

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which entails on him the necessity of setting up an establishment of his own at an early stage of his life.[1]

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However frugal the Gujarát Hindu may be, and whether he be Jain or Vaishnav or aught else, caste dinners would appear to undo for him the labour and savings of a lifetime, but they are a necessity unless he wishes to lose credit in the eyes of all his fellows. This, then, is one great obstacle to saving, and it is asserted that another has arisen, and testimony to that effect comes in, not only from this division, but from all parts of the state. The high price of cotton for some years during and after the American civil war enabled the cultivators and traders to make large profits. They acquired many new tastes and a tendency to indulge in luxuries not previously known. These have taken root, but unfortunately the means to indulge in them have disappeared or diminished, and the consequences are not good.

A familiar form of investment of capital may be reckoned as a saving, though the necessity of laying out money in an unremunerative way prescribed by the custom of the caste may often weigh heavily on individuals. The parents of the bridegroom have before the marriage to present the bride with ornaments of a fixed value, ranging, according to the usage of the caste and the local paucity of girls, from Rs. 100 to Rs. 3000. Among the Audich Sahasra Bráhmans, for instance, the dowry is Rs. 100, while among the Vadnagra Nágar Bráhmans it is about Rs. 3000. Thus it often happens that a man of middling circumstances having two or three sons, whom he must marry early in life, spends the whole of his estate in a few caste-dinners and in bestowing a dower on his daughters-in-law.

Concealment of Wealth.

It would be worth ascertaining how far the recent free indulgence in luxuries is the result of the greater security which now prevails. Full weight has also been given above (page 113) to the predilection of all classes for the expenditure of spare wealth in ornaments. They can be easily disposed of, but they can as easily be concealed, and this was not so long ago an advantage. No person acquainted with Baroda can fail to have observed that all the largest and most important buildings in that city, which belong either to nobles or to rich merchants, have been built as far as possible out of sight. The main streets are lined with the wretched little tenements of petty traders and of men whose insignificance must fail to excite cupidity. It has always been the aim of the richer classes in Baroda to deprecate attention to their real means, and there is little doubt that the prince disliked the idea of his subjects making a display of wealth which might seem to be at all remarkable.[2]

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[1] See above, Account of Márvádis, page 110.

[2] It was, and still is, the habit of rich people going to pay their respects to the prince or minister to wear their ornaments a little concealed. A certain well-known and leading banker in the city once called on His Highness Malhárráv, ingenuously adorned with some fine jewels. There and then the jewels found their way into the prince's treasure-room, and those of them that could be found have been restored within the past few months. He had received no equivalent for them, but it is possible he might have, if His Highness had continued to reign long enough.

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Concealment of Wealth.

It is hard to exaggerate the results on a people of a feeling of general insecurity, so wide-reaching are they and so lasting. In the financial history of this state the policy of the Gáikwár himself is described. He hid, first from the Peshwa and then from the British, the real extent of his resources and the true condition of his finances; he constantly declared himself to be bankrupt when he was well off; he purchased and hoarded an immense amount of jewels. In short, he considered a display of wealth to be dangerous; he liked to have his wealth under his hand, and, beyond lending money at interest to people in difficulties much in the same way as his subjects did and do, he knew of no plan to make his capital remunerative. As the prince so did his subjects from the highest to the lowest. By an extraordinary effort, the administration of Rája Sir T. Mádhavráv has changed the policy of the Baroda state. The Gáikwár publishes his financial condition once every year. Unable as yet to explore the resources of his own country he invests his surplus wealth in British funds, he no longer plays the part of a moneylender, he conducts himself, in fact, as if he were sure of the future, and it is probable that his subjects will, in time, follow his example, or are so doing.

State Bankers.

In the chapters on the Political History and on the Revenue and Finance of the state a great deal has been said about the *potedári* system and the state bankers. Though repetition will be avoided as far as possible, some notice must be taken of this class of leading capitalists. They lent money on interest to the state and to the military class. Their origin dates from the time when bands of predatory Marátha horse first invaded Gujarát, accompanied by moneylenders who satisfied the present wants of the improvident freebooters to reimburse themselves with the easily gained and easily spent plunder of an expedition. These moneylenders eventually became state *potedárs* and *bakshis* or military paymasters. The state, it has elsewhere been written, kept no reserve of capital; it did not even attempt to make ready-money payments of any kind. Should any disbursement be found necessary, it granted a money order on a banker, who subsequently obtained the equivalent for the sum he had disbursed in honoring the order, together with interest, which in early terms was as high as twelve per cent, both capital and interest being paid to him by the farmer of the state revenues. The only modification in this system that took place up to the time of the present administration was a process by which the prince became first an active partner of the bankers and then a state banker who lent to himself the sums he borrowed from himself. At the same time he also began to lend money to private individuals either directly or through bankers. This process has been suddenly arrested by the action of Sir T. Mádhavráv's administration, and the state no longer lends money to itself or to private individuals.

The State a Borrower.

The Military Class a borrowing class.

Not only did the state borrow present means for present necessities, but all the leaders and the great mass of followers in the army borrowed from the bankers. No man made payments himself; he incurred debts on his banker or *bakshi* or military paymaster, and these kept up with him an endless account the Gáikwár or state being generally guarantee that the pay the leader earned should

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The Military Class a borrowing class.

reach the creditor. The leaders also stood guarantee for each other and for their followers, and so on. One reason for this was that the state did not pay the leaders of the military class in money, but by orders on the banker or paymaster. Besides, no regular monthly payment of the troops ever took place, but a sort of general squaring of accounts when the great muster was held once in two years at the *Dasera* festival, so that all orders for pay generally came too late to be of much use in preventing military people from being involved in debt, a condition to which, it must be owned, they had no objection. The system gave the prince a hold both on the bankers and on the military class. He might grant the soldier his *chitthi*, or order for payment, on the particular banker who had advanced him money, and then all was well. He might, on the other hand, grant the *chitthi* on some fresh banker and thus throw everything into confusion. His Highness Sayájiráv knew very well how to make use of this power as a means of coercion. In the end, however, if it is borne in mind that almost the entire revenues of the state were divided between the Gáikwár and his army, it is evident that the moneylenders to whom these revenues were pledged flourished greatly on the universal and endless loan system. As under the present administration the state is no longer a lender or borrower on its own account, so too it has been determined to pay the military class punctually and at short intervals, and no longer to guarantee to the moneylenders the repayment of any sums advanced by them to the *sardárs* or other leaders of the military class. In so doing many abuses have been checked by the state. 'In process of time,' Sir T. Mádhavráv wrote, 'many abuses grew up from the system and clustered round it. For instance, the *Sardár* not unfrequently borrowed beyond the salary and allowances due to him by the state; sometimes he borrowed for the benefit of his friends and relations; sometimes he borrowed from unguaranteed *sáhukárs* whose rights, therefore, came into conflict with those of the guaranteed *sáhukárs*. One result of the radically vicious policy of the state guarantee was that it arrayed both the *sáhukár* and the soldier against any measure of economy as regarded military disbursements.'[1] The present administration sometimes effects compromises of guaranteed debts between the *Sardár* and the *sáhukár*. Rarely it continues the guarantee, still more rarely permits a fresh guarantee. It allows the trial in the *Sardár's* Court of an action on a guaranteed debt, but in the matter of an unguaranteed debt it bids the parties go to the ordinary Civil Court. It is not needful here to point out how trying must be the education thus imparted by the administration to an ignorant and improvident class of men. It is as unnecessary to add that however great may be the ultimate advantages accorded to the general community by the adoption of a sound financial policy, the class of great bankers and moneylenders has suffered most severely from the abandonment of the state-banking system, and from a great variety of other measures, most of which have been mentioned.

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[1] Administration Report of the Baroda State for 1878-79, p. 54-55.

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BARODA DIVISION.

Of the old state bankers all, with two exceptions perhaps, have either entirely ceased from taking a prominent part in the mercantile world or are greatly reduced. Khushálchand Ambáidás has still a fair amount of capital and business, but much of their pristine glory has departed from the houses of Sámal Behechar, Lallu Mangal, and Ratanji Káhándás. The two exceptions are the houses of Gopálráv Mairál and Hari Bhakti. In old days these houses played so important a part in the political and financial history of the state that it is still the fashion to rank them first among the bankers, though others are perhaps now their rivals and equals. If they are popularly stated to possess a capital of seventy-five lákhs, there are no means of ascertaining how far the statement is correct,

Bankers.

Among the Baroda bankers who were not state bankers, Lálbhái Sinorvála and Parbhu Káshi may be ranked highest. Next to these is Javeri Lakhmichand of Ahmedabad, who for a century or more has had a branch of his firm at Baroda which does a large business. Then come Parbhu Sakhi, Máneklál Govardhan, Harilál Kálidás and others. At a rough guess the resources of the first two houses may be placed at fifty lákhs, those of the Ahmedabad banker at from ten to twelve lákhs, those of the others at from two to five lákhs. Gopálráv Mairál's house possesses a branch at Haidarabad in the Deccan, and it may be that the other firms have branches in Bombay, Surat, Broach, Nadiád, Ahmedabad and other places abroad. But it may be generally affirmed that none of the Baroda bankers has a branch in any other town within the state, and that there is no business connection between the three divisions, though a house like that of Parbhu Káshi has agents at Sádra and the other head-quarters of the contingent troops. The bankers at the capital confine themselves entirely to the business of lending money at interest and of discounting bills of exchange, nor do they invest their funds in trade. Something is also made by exchanging Baroda for Bombay currency, but there are in the town distinct money-changers, whose sole business it is to exchange. The Baroda bankers do not trade, and it should be here noticed that the city of Baroda is not a centre of trade. It is the seat of government and the place of residence of the Gáikwár's court. As the revenue centre, in old times a great deal more was left to the bankers to do in the way of paying into the treasury or of making over to the prince and the army the equivalent of the revenues raised in remote districts than is now the case. As the chief seat of the Gáikwár's court, Baroda was at one time well supplied with jewels, embroidered cloths and other luxuries, but of late there has been a sensible diminution in the demand and consequently in the supply of such goods. The bankers did a little business in that line which is no longer open to them. It may, therefore, be presumed that the bankers of Baroda have been forced during the last six years to contract their operations. The greater part of their business as moneylenders is done with the inhabitants of Baroda itself. But their transactions do to a certain degree extend to neighbouring villages. It is true that people of the poorer sort and the common cultivators borrow from the village moneylender, but sometimes well-to-do people, such as wish to borrow largish sums, come to the town bankers for a loan, and the

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Bankers.

lesser village moneylenders often get the funds with which they themselves do business from the town bankers. Very often, therefore, the rate of interest at which the town banker lends is lower than that of the village moneylender, but the rate of interest in transactions between banker and banker and between banker and village moneylender is lower than if the loan were made to outside clients.

The only town in the central division, besides Baroda, which has bankers of any importance, is Sinor. It should be added that almost all the town bankers are Vániás, though there are two conspicuous exceptions in the houses of Hari Bhakti and Gopálráv Mairál who were brought into Gujarát by the Gáikwárs. The latter is a Karháda Bráhman.

In big villages the Vániás and others have larger operations of the same nature as the village moneylender and trader, the only difference being in the nature of the security advanced, which, instead of ornaments, generally consists of a mortgage of cattle and land. Some business is also done by them in bills of exchange at Petlád, Sojitra, Vaso, Mehláv, Dabhoi and Pádra, these bills being drawn on such trading centres as Bombay, Baroda, Ahmedabad, Khandva and other places in the Rajputána Agency. In Petlád there is a considerable tobacco trade. At Dabhoi there is much done in cotton, grain and *mahuda*.[1] The cotton trade leaves openings for capitalists in many places of the Choranda, Dabhoi, Baroda and Sinor sub-divisions. In consequence of the extension of the state railway to Bahádarpur, the greater part of the capital invested in the *mahuda* trade has been transferred to that place and the old traders in that article have moved. It is said, however, that not only has the centre of the trade been shifted, but the trade itself has been injuriously affected by the new distillery system introduced into the British divisions of Broach and Surat and the Gáikwár division of Navsári.

Trading Capitalists.

The principal trading classes in the division are the Vániás, Pátidár Kanbis, Bráhmans, Boráhs and Pársis. Of these, the Vániás and Pátidár Kanbis are mostly retail traders, the Pársis and Boráhs wholesale shopkeepers. The number of Bráhman shopkeepers is not very large, and they principally trade in cloth and corn. The Pársis and Boráhs of the towns trade in stationery, in European cloth and in corn, and are the most distinguished of the traders for their enterprise, always excepting the Vániás. In the Petlád sub-division and the Shisva petty division the Pátidárs have begun to take the lead in petty trades, and the younger generation seems to have taken an aversion to the old business of cultivation, perhaps because it is difficult now to obtain a sufficiently large share of land to make the tillage of it remunerative. The land is, therefore, let to others, and the rent derived for it is transferred to some trade.

Investment of Capital.

There is, however, at present a general tendency throughout the division to invest capital solely in agricultural undertakings. It is

[1] At Dabhoi there are traders who sell grain on commission for merchants of Khandva, Cawnpore, Alirájpur in the Bhopal Agency, and other places of the Central Provinces.

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Investment of Capital.

popularly believed that investment in any trade is risky owing to the fluctuations of the market-rates of articles. Besides, the value of land is rising, and under the present administration, a large class of capitalists who used to invest their wealth in the farming of the state revenues has now been deprived of that means of outlay and has, consequently, been driven to seek an outlet for its spare means in agriculture. Arts and manufactures are scanty, and though, a few years ago, some capital was invested in erecting ginning manufactories, enough of these have been set up to make the interest derivable from them too moderate to be an object for competition.

Rate of Interest.

An artizan and inhabitant of the capital can borrow on an interest varying from nine to twelve per cent. A petty cultivator in middling circumstances will have to give twelve per cent interest, and if he is poor, from twelve to sixteen per cent. If an article is pawned, and it is of gold or silver or of such a nature as makes it acceptable to the pawn-broker, the rate of interest on a loan is from six to nine per cent. On immovable property being pledged, the rate is generally nine per cent. In large transactions, when movable or immovable property is pledged, the rate of interest demanded is now higher than it used to be, and equals the rate in small transactions, that is from six to nine per cent. But if the immovable property pledged consists of *inámi* land, the interest varies from five to six per cent. If money is invested in the purchase of an estate, the return expected does not fall short of five and a half or six per cent. Interest is charged for the *Samvat* year, and when an intercalary month takes place, as it generally does after three years, interest is charged for thirteen months.

Account Books.

The books kept by a large town banker comprise: (1) the day-book or *rojmel*; (2) the ledger or *khátávahi*; (3) the *nondh* or book in which other than cash transactions are recorded; (4) the *khardo* or *ávaro*, a book prepared at the end of each month and containing all items entered in the daily book and the *nondh*; (5) the *ávaro khátávahi*, book made up at the end of the month and designed to show that Nos. 2 and 4 tally; (6) the *viájvahi*, which book states the amount of interest charged on loans. As a rule, the village moneylender keeps only the day-book and ledger.

The Village Moneylender.

The small capitalists include the village moneylender and the petty trader in grain, &c. In every village, except the smallest Koli hamlets, there is either a Vánia or a Bhátia, or some small tradesman who deals in grain and sells the necessaries of life. He at the same time makes advances to the cultivator on terms which are often exorbitant. In many villages the *patels* and some of those belonging to the higher classes, such as Bráhmans, do a little moneylending. The usurers are frequently repaid in grain and clarified butter. When the *patel* or richer cultivator lends money to others of his village, he demands interest at a somewhat lower rate than the shopkeeper expects, and he generally trusts to the personal security of the borrower whom he knows. This the *patel* can afford to do, as his position in the village community generally makes it easy for him to recover the amount of debt due to him.

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It is very seldom that a *patel* can buy or take in mortgage any land, except it be *inámi* land which is more easily transferable. When money is advanced to a cultivator for the maintenance of himself and his family, the rate of interest demanded is much higher than when the capital demanded is required for the purchase of seed. Such advances are made in the division and are generally repaid in kind.

Relation between Creditors and Debtors.

The information given on the capital of the southern and northern divisions renders it unnecessary to detail the other points connected with this subject. It remains but to add that the relations between debtors and creditors are as wholesome in this division as in other parts of the state. The view, however, which the administration of Rája Sir T. Mádhavráv entertains of the proper relations between lenders and borrowers of capital deserves special mention. The minister at the outset of his career in the Baroda state laid down the principles in accordance with which he intended to act, and in considering the nature of the relief given to creditors by the courts the words may be borne in mind: 'Let the civil courts enable the *sáhukár* to recover his just claims from the *rayats*. But the courts should not permit the *sáhukár* to press the *rayats* to the point of crushing. This point should be well defined and ever kept in view. No process of the courts should, without the concurrence of the revenue officers of the *sarkár*, deprive the *rayat* of his land; of his agricultural cattle and implements to the extent necessary for the cultivation of that land; of his cottage and of food and raiment according to the necessity of himself and family. The first demand on the produce of the land is that on account of the *sarkár* tax; the next on account of the subsistence of the *rayat* and his family; and the last is that on account of the debt due to the *sáhukár*. The surplus which may be forthcoming in a good season after meeting the first two demands, may be made available to the *sáhukár* for the recovery of his advances made to or for the *rayat* in bad seasons. This being understood, the *sáhukár* will easily limit his advances. Our courts should not imprison the *rayat* on account of debts due to the *sáhukár* and consign industrious hands to idleness unless when the debtor may be presumed to withhold payment from a refractory spirit.'[1]

III.—KADI DIVISION.

General Condition.

It is probable that the condition of the Kadi division leaves more to be desired than that of either Baroda or Navsári. The present administration has reduced taxation to a certain degree, and has wiped out a proportion of those impossible outstanding balances, which had been allowed to accumulate during the reign of the last two Gáikwárs. In spite of these beneficial measures, however, it is sometimes apprehended that both the number of

[1] Administration Report for Baroda State, 1875-76, p. 32. This is admirable. In the future much will depend on the rates of assessment taken in combination with the degree of punctuality of payment exacted by the scientific machinery of a reformed administration.

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debtors as well as the amount of debts has increased, perhaps twenty-five per cent during the last ten years.

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KADI DIVISION. General Condition.

Population has increased, and in the absence of all arts and of manufactures of any but the most trifling importance, this population can support itself only by agriculture. Recourse has, accordingly, been had to lands of an inferior class, where cultivation is costly and laborious. Meanwhile, prices have fallen, partly owing to the import of grain from Márwár. It has also been suggested that the railways have placed luxuries within the reach of people who a few years back lived in the most frugal manner. To obtain these the cultivators have involved themselves in debt to a degree which disables them from recovering themselves. As throughout Gujarát, the people are in general pretty frugal, though some castes and classes indulge at times in extravagant expenditure on feasts to celebrate some domestic occurrence. Perhaps the most successful in saving, are the Bháts, the Bráhmans, especially the Audich Bráhmans, and the moneylenders. If a large landholder saves, he invests in land if he can; if a less wealthy person saves and does not lend at interest, he purchases ornaments. Artizans build and purchase ornaments.

Capitalists.

Almost all the moneylending of the division is done by petty lenders. The larger capitalists can scarcely be called bankers, they are big traders rather. Of such capitalists Visnagar possesses some twenty or twenty-five, of whom about one-half possess over two lákhs of capital. Pattan has nearly as many, but less wealthy, as few possess over a lákh. In Visnagar the capitalists are either Shrávak Vániás or Meshri Vániás; in Pattan, with the exception of one Shrávak, they are all Meshri Vániás. There are also capitalists in other places of less important business, such as Sidhpur, Vijápur and Kadi. The large capitalists of Visnagar, to take as an instance that important centre of business, did not and do not lend money to petty tradesmen or agriculturists. They deal and dealt entirely with merchants, men who do and did business in cotton, copper and opium. But the range of their dealings is now much restricted for several reasons. Up till lately the Kadi division was untraversed by railways and the country was perhaps not altogether secure. The geographical position of the division is a peculiar one, and great lines of commerce passed through it from north to south and from east to west along heavy sandy roads. For the conveyance of merchandise large numbers of carts and pack animals were used, and the Visnagar capitalists did a good deal in the way of insurance of goods so passing through the land to and from Pálanpur, Bombay, Ahmedabad and Pattan. It is easy to conceive that the railway, and possibly an efficient police, have rendered all such insurance quite unnecessary and deprived the capitalists of one source of revenue. It has before been pointed out that at one time money was freely lent to the cultivators of opium, and that this drug was bought up by the wealthier class for export or consumption. Now the purchase, sale and manufacture of opium are solely carried out by the state, and this second mode of utilising capital has vanished. In the Kadi division a currency is employed differing from that of the other divisions of the state, and the large capitalists

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Capitalists.

used to do something in the way of remitting bills of exchange for the state. Certain new steps, such as the establishment of a number of state treasuries, has cut down this source of revenue. The large capitalists, it has been said, did not lend directly to the petty citizens and agriculturists, but did at times lend to the money-lenders themselves. The Government opium monopoly and other causes have diminished the business of the moneylenders, and this in its turn has lessened one more source of gain to the big capitalists, who used to obtain from the petty *sáhukárs* an interest of six per cent. It is, therefore, certain that the capitalists of Visnagar, and, indeed, of the whole division, are in difficulties, and must seek new means of employing their capital.

The opening of a branch bank at Ahmedabad has had no perceptible effect on the money market of the division. Almost all the funds invested in different trades are supplied by the resident merchants and bankers, and very little capital comes in from Bombay or any other foreign quarter.

Village Moneylenders.

The petty or village moneylenders in the Kadi division are almost all Meshri Vániás, or Shrávaks, but some are Bráhmans. Neither the Márvádi nor the Pársi is to be found. There is a moneylender now scarcely to be found who is rather a curious remnant of past customs, a memory of the old insecurity that prevailed, whose great power at least is completely gone. This is the Bhát or Bárot so celebrated at the beginning of this century as the only security for the certain fulfilment of any promise whether in business or in politics. If the Bhát was refused what was promised him, he would either wound or kill himself or some member of his family, and the great sin of shedding a Bhát's blood fell on the defaulter. Till the other day the Bhát frequently lent money, and exacted the repayment of the capital and an extortionate interest by threats of personal violence on himself. The Bháts dealt chiefly with the turbulent Kolis, whom the timorous Vánia avoids, not daring to press them for the repayment of any debt.[1] Now that the power of the Bhát is extinct, the poor, headstrong Kolis have to borrow from Bohorás or Shipáis, who are generally more resolute people than are the Vániás, and these generally obtain their advances in kind.

Though the generality of village moneylenders are Meshri or Shrávak Vániás, Bráhmans also lend money and no class is debarred from the practice, and all people, with spare cash, feel an inclination to make a little interest by lending it out. Pátidárs, for instance, or *patels*, as landowners even of the most modest description love to call themselves, lend to Pátidárs or cultivators, but not to people of any other class or profession, and for the most part their transactions are confined to friends, relatives, or people in whom they have confidence. When they do lend, the rate of interest they charge is the same as that of the moneylender, or it runs a little higher, from

[1] For Bháts see page 63.

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annas 12 to Re. 1 per mensem, that is, from nine to twelve per cent in the year. The peculiarity about such money dealings is the quiet way in which they are conducted. It is seldom even that arbitration is resorted to by Pátidárs, and it is evident that people engaged in agricultural pursuits have no time for the tedious process of litigation. The money is lent on the security of either land or crops or sometimes on movable property, and great care is entertained to limit such transactions among people who can easily repay their debts. Harshness is seldom employed, and it is most rarely that an attempt is made to oust a debtor from his land.

Account Books.

Merchants, whose transactions are large, keep the *rojmel* or day-book in which every transaction is entered indiscriminately. The transactions of each individual customer are subsequently entered into the *kharda*. In the *ávaro* a further step is taken: the *ávaro* is either a monthly or fortnightly book in which is entered the periodical state of relations between customer and dealer after all intermediate transactions have been squared. In the *khátá-vahi* or ledger the result of the year's dealings with each customer is given. A separate book, termed the *nondh*, is kept for the record of transactions in bills of exchange, and another for the clear setting forth of the accumulations or reductions of interest which is called the *viájnondh*. A balance sheet, *shudhári*, is written at the end of the year, in order to ascertain the balance due to and from persons having monetary transactions. Petty shopkeepers are content with the day-book, the fortnightly book and the ledger, though the fortnightly book or *ávaro* is sometimes dispensed with. It is said that there is often great carelessness shown in making up the ledger, and that it is difficult to ascertain how it tallies with the day-book.

Rate of Interest.

The usual rate of interest varies from ten *annas* to one rupee per cent per month, according to the credit of the borrower. No difference is made because of the caste or the profession to which he may belong. Nevertheless, an artizan with good credit will get what he wants at the rate of eight *annas*, because the lender does not need to wait till the crop ripens.[1] A cultivator in middling circumstances will be able to borrow at twelve *annas* or one rupee per mensem, while the poorer sort of cultivator can only borrow on the security of his crop. The custom of borrowing on the latter form of security is very prevalent in the division, because till lately, when the state stepped in, all opium growers obtained securities on their crop at favourable rates and largely availed themselves of the facility. The habit remains, but now they can borrow only on such crops as *bájri* and *juvár*. It is only fair to add that the state makes advances to the opium growers and that it is perhaps only the moneylenders who are directly injured.

The rate of interest charged, when an article is given in pawn, is generally eight *annas*. The article pawned is usually silver in the shape

[1] Such is the opinion of the *Subha* of the division. A moneylender of Mesána placed the rate of interest at eight *annas* if it was lent to forward business, at ten or twelve *annas* if the money was borrowed to provide for a marriage or domestic festival.

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of ornaments, and it is not valued at its full price, a deduction of a sixth being made for the risk. When petty agricultural advances are made upon personal security, though a monthly interest of only ten *annas* is occasionally charged, the usual rate is one rupee or twelve per cent per annum. Sometimes it runs up to twenty-four per cent. It has been said that the custom of borrowing on the security of the crop prevails very generally. The rate varies from twelve *annas* to one rupee per mensem. The prevalence of the custom often leads to the village moneylender borrowing from the town *sáhukár* or banker during the three or four months of the year when business is brisk. He repays himself at the time of harvest. During the remainder of the year the village moneylender will deal with his own capital only, unless he absolutely requires a sum to retain the custom of some client. He generally pays eight *annas* per mensem, or six per cent for the year if the money is required for some transaction in the neighbourhood; if he wants a *hundi*, or bill of exchange, ten *annas* per mensem. When a loan is effected on the security of movable property, the rate of interest is from ten to twelve *annas* per mensem; when on the security of immovable property, it varies from ten *annas* to one rupee. Large transactions generally take place with big landed proprietors or holders of alienated lands, and then the rates of interest are slightly higher owing to the difficulties experienced in obtaining money from litigious borrowers, especially the petty chiefs and *girásiás*.[1]

The minimum return which would satisfy the purchaser of an estate, that is, of landed property is four per cent per annum, and from six to eight per cent would be considered a very fair return for the capital outlaid.

Method of computing Interest.

Interest is charged for the *Samvat* year, but with regard to the intercalary month two different modes are adopted. In calculating the interest due by a debtor there are reckoned to be thirteen months, but when business is being done between *sáhukár* and *sáhukár*, though there are still reckoned to be thirteen months, a half day's interest is deducted on each month. For example: a cultivator has borrowed Rs. 500 to be repaid in four years in equal instalments at one per cent per month. In the first year he pays one instalment of Rs. 125 and Rs. 60 as interest on the whole sum. In the second year he pays a second instalment and Rs. 45 as interest on Rs. 375. In the third year a third instalment and Rs. 30 as interest on Rs. 250; but as there is an intercalary month, he will also pay Rs. 2 and eight *annas* for that month. In the fourth year, there are to be paid an instalment and Rs. 15 interest on it. Again, for example: A and B are merchants who have transactions of sorts one with the other till, at the end of the *Samvat* year, it is found that B owes A Rs. 500. He remains in A's debt three months, and the interest is at six per cent or eight *annas* per month, or Rs. 7 and eight *annas* on the whole sum. Two *annas* will be deducted in reference to the

[1] A moneylender from Mesána was of opinion that the usual rate of interest on movable and immovable property did not often exceed eight *annas* or six per cent per annum, and that a big landowner could borrow at the same rate.

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intercalary month which occurs every fourth year, the deduction being equal to $\frac{1}{60}$th or half-day's interest.

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There is a pernicious form of moneylending known in the district where the interest is merged in the capital. At the time the advance is made both principal and interest are reckoned together, and the whole is shown as one item. The condition of repayment is that the whole amount should be refunded in fixed instalments, failing which, a fixed rate of interest will be charged.

Advances in Kind.

In this division it is not an uncommon practice to make advances in kind, and more especially does this mode of lending prevail in dealings with poor Kolis. The loan is made both for purposes of maintenance and to furnish the cultivators with seed. In small villages the agreement, made with the Kolis by Bohorás and Shipáis and such people, is that the cultivator should return the grain after the coming harvest, that is, within a period of about four or five months. In addition to the amount lent, a quarter as much again has to be returned. But in large villages, where the population is not in the same primitive condition, grain and other necessaries of life are advanced by Vániás and priced at the time of delivery at the current market-rates, and the transaction appears as if it were a loan of money. Or, sometimes, the Kolis will have grain advanced to them at the prevailing market-rate, which is high, and the loan is reckoned a cash transaction: they will have to repay the loan in grain at the market-rate which obtains soon after harvest, and by this means a money estimate is made to work in favour of the lender.

Land.

Here, as in the other divisions, state land cannot easily be sold in satisfaction of the decrees of the civil courts. The state itself can deprive the cultivator of his land for the recovery of the land-tax, but this process is not adopted without reluctance. Resort is only had to eviction when it is evident that a pauper cultivator can make little or nothing of property which a more industrious or enterprising individual might work with profit. The same rule and the same protection is not extended to holders of *bárkhali*, or alienated lands, which are constantly changing hands. So much is this the case that the subject is engaging the attention of the state, for it is feared that this continual transfer is the result of the pressure of taxation, the owner of both state and alienated land being forced to part with the latter in order to pay the tax on the former. It is extremely difficult to obtain land by purchase in the neighbourhood of towns, and in the more thickly populated parts of the division it is not very easy to obtain it anywhere, so that there are few sales of land. Moneylenders may wish to obtain land for debts due to them, but they cannot do it, both because of the difficulty raised by the state, and because, even when land has been mortgaged, the mortgagor will resort to every expedient rather than lose his ownership.

Land is not often mortgaged; it is not mortgaged to the same extent as before. Population is increasing, and, in the absence of arts and manufactures, the only means of livelihood are found in cultivation, so that the possession of land is a matter of necessity.

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When land is mortgaged, it is considered the safest plan for the mortgagee to take possession. He looks to the cultivation, pays state demands, and disposes of the crops. Cases are, however, found in which mortgagors retain their possession of the mortgaged estate, take half the crop, pay the state out of it and from the surplus clear off their debts. But this process is not looked on at all favourably by the mortgagees. Mortgage of labour is not practised.

Relations between Creditor and Debtor.

It is seldom that a man can borrow from more than one money-lender. If this should happen, the creditor who first makes his demand recovers the full value of his debt to the exclusion of others. If, as sometimes happens, the creditors combine to press their claims, they divide the debtor's property proportionately to the debts due to each of them. Priority of debts is not respected. No instance is known where a creditor abandons his claim, because of the present inability of the debtor to satisfy it. The general practice is to bring an action in a civil court to prevent a claim from being barred by limitation of time, and, in the same way, when a decree is obtained it is allowed to rest as long as possible, and only if it is likely to become time-barred is fresh action taken to keep the claim alive. In short creditors show no haste to realize, but are remarkably tenacious of the most distant prospect of recovery, so that apparently hopeless debts are allowed to run on for generations.

Arbitration and Civil Courts.

Though the action of the civil court is employed to keep a claim alive, it is never used in the first instance to bring pressure on a debtor, it is rather the last resort to force the hand of an individual who is obstinate. Disputes regarding debts are always laid before the *Mahájan* or caste *Pancháyat,* and a settlement is attempted. Unfortunately, it very often happens that sufficient influence is not exercised to bring the disputes to a finality. There is only one class of people which possesses in itself a strong governing power. The small but opulent community of Sunni Boráhs at Pattan comprises men who trade with Arabia and other distant countries and who absent themselves from their homes for long periods. Both civil and criminal disputes are settled within the community and recourse is never had to the government law courts. The relations between debtors and creditors must therefore, on the whole, be considered as satisfactory, nor does it appear that the latter are hated or treated as oppressors. When the action of the civil court is employed and a decree has been obtained, lenient measures are adopted for the recovery of the debt. If the debtor can come to a satisfactory arrangement it is well; if not, an attempt is made to obtain substantial security such as land, house or movable property. It is with the greatest reluctance that extreme measures are resorted to in satisfaction of civil court decrees, and when such are necessary, the sale of property is preferred to imprisonment. When immovable property is sold, the purchaser is generally some person independent of the creditor.[1] It is said that in the year

[1] A village moneylender of Mesána affirmed that he never sought the assistance of the civil court without having first put the whole case before the village *Pancháyat,*

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1878, when distress was very prevalent, there were some instances of agrarian crime.

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Artizans are not less in debt than cultivators, but they are good debtors. They know pretty accurately what they can earn, and do not involve themselves beyond a certain point, but they do willingly plunge into debt in order to meet the requirement of some domestic festivity, such as that given on the first anniversary of their parent's death. As their income is pretty sure and comes in evenly all the year round they find favour in the eyes of the moneylender.

IV.—CURRENCY.

The Mint.

His Highness the Gáikwár, being an independent prince, coins his own money. There has been a mint in Baroda from very early days. It was certainly in existence at the time of the first treaty between Baroda and the British at the beginning of this century. The mint turns out silver and copper coins. The silver coins, consisting of rupees, half-rupees, quarter rupees, and two-anna bits are termed the new *Siyáshâhi*, or, more commonly, *Bábáshâhi* rupees; the copper coins are ordinarily termed Baroda pice. The origin of these terms is doubtful: the regent Fatesing was also called Bába Sáheb, and Siyáshâhi may be derived from Sayáji. It is certain that there are no coins in existence anterior to Sayáji. Some ascribe the term Bábáshâhi to Bábáji Áppáji. The annual outturn of silver coins from the mint amounted, nearly forty years ago, to about 75 lákhs of rupees, though it is now, for reasons to be given, less than that. Each rupee was then intrinsically worth 13 *annas* 11 *pies* in British currency, and its value has not much altered. The present minister remarks: 'The current Bábáshâhi rupee bears a fluctuating exchangeable value with the British rupee within a known range. The exchange for 100 British rupees varies from 112 to 120 Bábáshâhi rupees. The value of the Bábáshâhi rupee is less than the British only because it is lighter; its purity is not inferior.[1]

(1) Baroda rupee.	Silver	...24 *váls.*	$=29$ *váls* $\frac{1}{100}$th *gunj.*
	Copper alloy...	5 *váls* $\frac{1}{100}$th *gunj*	
(2) British rupee.	Silver	...23½ *váls.*	$=29$ *váls* $\frac{1}{100}$th *gunj.*
	Copper alloy...	5½ *váls* $\frac{1}{100}$th *gunj*	

The charge for conversion of metal into coin is four *annas* per 100 rupees, and the currency circulates, with exceptions, throughout the Baroda dominion, and the Mahi and Rewa Kántha states.'

Process of Manufacture.

The mint is of the rudest type and little or no machinery is employed. A large hole is made in the ground and an earthenware vessel capable of containing twenty thousand *tolás* of silver is placed in it over and under fuel composed of *kher* wood. To purify the

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and that he only entered on litigation when the debtor held out against the decision of the *Panchâyat* through obstinacy, and not when he was merely unable to meet his liabilities rather than go into court. A remission was frequently made of from twelve to twenty-five per cent on the whole amount claimed.

[1] This is a doutful statement. It has been asserted that the Baroda coin weighs 29 *váls*, that is 165 grains, of which 22½ *váls* or 144 grains are of pure silver and the rest is alloy: the British rupee weighs 180 grains, of which 165 grains are of the pure metal, a much larger proportion.

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The Mint.
Process of Manufacture.

silver a quantity of borax is thrown into the pot. When it has been thoroughly melted the liquid silver is poured out of a spoon into long thin shallow moulds, each calculated to contain from ten to twenty *tolás* of silver. After cooling, these slabs are entrusted to goldsmiths in quantities of from 100 to 500 *tolás* per *man*. The goldsmiths cut the slabs into small pieces, each weighing as near as possible 29 *váls*, 1 *gunj*. These pieces are then cleaned and stamped by hand; on one side in Bálbodh are the letters Kh. G., a sword, and the Hijri Era 1237; on the reverse the words 'Sikkay Mubárik, Sena Khás Khel, Shamsher Bahádur,' in Persian characters.

Sir T. Mádhavráv has enumerated the defects of the Baroda coins: 1st, the impression on one coin differs from that on another, as the whole of the impression required is not received by any one coin, but only a chance part of it; 2nd, the die is a rude one and easily counterfeited; 3rd, the shape of the coin is so imperfect, and it is so utterly without milling at the edge, that, if portions of the silver are filed off, the fact cannot be detected; 4th, the coin is so thick that it cannot be sounded; 5th, the shape of it is such that it is needlessly subjected to friction or wearing; 6th, the weight of the coin at the moment of issue is not uniform; 7th, to make up for the want of weight in the blanks, the mint workmen stick a piece of silver on or drive one into a hole made in the blank, which supplemental piece often drops out; 8th, the fineness of the coin is not accurately adjusted to the currency; 9th, the coin from day to day bears a varying ratio to the British coin. Add to this that there is no system of recalling deteriorated coin, and that in every transaction that takes place the people have to take the piece to an assayer to cause it to be tested, the work not being done without a consideration.

Rate of Exchange.

In intrinsic value 114½ Baroda rupees equal 100 British rupees, but the rate of exchange is constantly varying according to the demand in the market, or in other words, according to the nature of the commercial transactions with Bombay. When the import trade is brisk goods must be purchased with British money; but during the cotton season, that is from March to May, the produce of the fields is purchased with Baroda money. The rate of exchange for 100 British rupees may in the first instance rise to 120 or 121, in the second it may fall to 112 Baroda rupees. The varying rate affects the operations of the mint. The mint only works when bullion is brought to it by private individuals to convert into coin, and naturally, these will only bring bullion when the conversion is profitable, that is, when the rate of exchange is low.

Till lately the seigniorage of the Baroda state consisted in a proportion of the profits made by the private individual who brought bullion to the mint, the proportion being a matter of negotiation in each case before the coins were struck. Now bullion is received from any tenderer, converted into coin, and a regular percentage on the number of coins struck is reserved to the state.

Counterfeit Coins.

In consequence of the rudeness of the Baroda rupee it is much counterfeited. There are many coins in the market which contain twelve or fifteen *váls* of alloy instead of 6½ *váls*; they are termed *mohorpher*, and are admitted into use in private transactions and valued

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Counterfeit Coins.

at their intrinsic worth. The state does not recognize them, but it cannot, owing to the badness of its own coinage, prohibit them. It recognizes, however, the faultiness which makes it necessary for the people either to have every coin that changes hands tested or to run the risk of being taken in. In order partially to remedy the evil a notice was issued in 1880 that all Baroda coins issued from the mint, *i.e.*, those not counterfeited, should be received and issued at the treasury, except coins of which the device was not legible and such as had lost the bits originally tacked on. The natural consequence of this is to enable Bábásháhi coins to pass from hand to hand without the charge of discount.

Copper Coins.

The copper coins are made in as rude a way as the silver, the bullion being, likewise, in the first instance brought from Bombay. The coins are double pice, pice, and half pice. There are no pies, and small exchange is effected in Baroda with almonds and cowrie shells. There is no rule to fix the number of pice going to the rupee; at present 64 pice make one rupee, some time ago 90 pice made one rupee. No copper coinage has been issued from the mint for the last ten years, and yet the rate of profit should be fifteen per cent. It was the practice of each of the last two or three Gáikwárs to recall, on his accession, all the copper coinage of his predecessor and to coin his own coppers.

Vagaries of the Bábásháhi Currency.

It would perhaps be instructive, but it would certainly prove tedious, to recount the results of this currency. An instance will suffice. In March 1809 Lieutenant Carnac, Acting Resident, reported to Government that the coinage of the western districts consisted chiefly of the Ahmedabad Shikái rupees, the mint of which had for four or five years been managed by the capitalists Vakatsing and Khushálchand. The coin had been allowed to deteriorate considerably in intrinsic value, but it nevertheless exchanged favourably among the people with the purer and more valuable Baroda rupee. Consequently the Baroda rupees were being rapidly taken to Ahmedabad and melted down, the gain on the transaction being about 1½ per cent. The same drain of specie was felt at Rutlam, and all the Baroda state could do was to refuse insurance on the export of bullion from the state. The Baroda mint had to cease coining for two years; there was not enough coin to pay bills for 1½ lákhs; even the current expenses of the army could not be paid off except at a loss of 4½ per cent. Captain Carnac could think of no better plan than to ask the Bombay Government for a loan of bullion of at least 5 lákhs. Owing to the general indebtedness of the Gáikwár, this was at first refused, but at last he got a loan of 25,000 dollars, that is 2½ lákhs of rupees. How the difficulty was got over does not much matter now. The confusion then existing is evident, as the people who generally supplied the mint with bullion refused to go to Bombay and found their profit in the difficulty the state was in; so much so indeed, that they hid their money. At this time Captain Carnac represented the Broach coinage as bad and the mints at Baroda, Ahmedabad and Petlád to be in a state of negligence.

Unfortunately for the Baroda state the British and the Bábásháhi

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Chapter V.
Capital.

The Broach Rupee.

are not the only currencies in the market. There was, till lately, the Broach coin which obtained in the Navsári division. The mint at Broach was perhaps founded in A.D. 1748, when the Nawáb was independent of the Emperor of Delhi, and in early days its pieces might have been pure, but when Sindia conquered Broach an increase of alloy was introduced. Ninety-five British rupees were worth nearly one hundred of Sindia's rupees. Three years ago the rate of exchange between the two coins varied from a rupee to a rupee and a half per cent, and sometimes they were at par. At this time the Broach currency had a market value and was in use throughout the Navsári division in all market transactions. The government revenue collections were, therefore, necessarily made in Broach rupees, but the payments it made were in Bábásháhi money and its remittances to the central treasury at Baroda were also in Bábásháhi. As, however, there was no trade between Baroda and Navsári, the rate of exchange between the two currencies had to be arbitrarily fixed. Add to all this that Navsári is entirely surrounded with British territory and that the British rupee found its way into the market and could not be used by the Gáikwár government. The difficulties created by these complications were enormous and the loss considerable, so that it became evident to the present administration that some remedy must be quickly applied. The Broach coin is now no longer current. Sir T. Mádhavráv has profited by the action of the Bombay Government, which in 1867-68 ordered the Collector of Surat to purchase a large quantity of the Broach money at par and send it down to the mint in Bombay to be converted. The Gáikwár's public servants and all receiving a fixed salary were paid in British instead of Bábásháhi money; payments to the state in Broach money was forbidden and payment in British money substituted at the rate of 15¾ *annas* to the Broach rupee; the value of stamps was reckoned in British coinage; the rate of exchange of Broach rupees was fixed at their intrinsic value; and the Broach rupee was thus driven out of this market.[1] The benefit derived from this course is evident, not only because an exclusive coin was dropped which could not hold its own against British money without constant fluctuation, but because it put an end to a vast amount of fraud. Since the beginning of the present century no fresh Broach rupees had been coined, and a large quantity of illicit money had got into the market. Such coins as were genuine had lost in weight. Naturally, though the change of currency did not affect the market value of commodities, the abandonment of the Broach rupee told on the poorer classes in a bad year; those who had borrowed from the *sáhukárs* in Broach currency had to repay the amount in British money. At present the rate of exchange varies from six to nine rupees per cent. Merchants purchasing this currency from the division generally send it to Surat, where it is melted to be turned into ornaments or transmitted to Bombay.

[1] The salaries and travelling allowances of almost all the revenue and other state servants are fixed in Bábásháhi currency, but payment is made in British currency at the rate of 14 *annas* British for one Baroda rupee. The salaries of the police establishment are fixed in Broach currency, but they are paid at a discount of a quarter of an *anna* in British coin.

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Capital.

The Shikái Rupee.

The Shikái rupee is in use throughout the northern division except in Kálol, Dehgám and Atarsumbha, and in the districts about Pálanpur. To dispose of these tracts first: in the Kálol sub-division the Shikái currency is in use in the state offices, while the market currency is British as the district is close to Ahmedabad and the merchants of that town have many transactions with the people. In the Dehgám sub-division also British currency prevails in the market, but state servants had, till lately, their salaries calculated in the Bábásháhi currency, and all fixed charges were paid at the fluctuating market rate of the day, in consequence of which the difficulties in account-keeping were enormous. Now all salaries are fixed in British currency. In the Atarsumbha sub-division, which adjoins Kapadvanj in the Kaira district, the Bábásháhi currency is used both in the market and in state transactions.

The Shikái rupee was in use in the Ahmedabad district till the Collector, Mr. Babington, put an end to it in about the year 1850. This coin was issued by the Musalmán rulers in the old days, as the building in the Kálupur quarter of the city, now converted into a girls' school, but still retaining its name of *Tanksál*, records. A little time ago the Shikái rupee was worth 17 *annas*, but now, though its value fluctuates, it is at a discount with British currency, and 100 such coins purchase from 99½ to 96 British rupees only. The fluctuation generally occurs at the season when bargains in opium and rapeseed are or used to be made. Of course there is no legitimate mint of Shikái coin now, but many of the people have an idea that it is a good coin for hoarding purposes. The best Shikái coin is used in the Vadnagar and Visnagar sub-divisions, and it is known as the *Bahárchalái*, or that fit to be used outside the limits of those localities. In the Pattan sub-division defaced, smooth and even broken coin is in use.

No attempt has yet been made by the Baroda government to supersede the Shikái coin by any other in state transactions, and all the receipts and payments of the whole division, except in Dehgám and Atarsumbha, are in Shikái currency. The consequence is great confusion and constant trouble in making up the state accounts, which have finally to be reduced to the Bábásháhi measure. The scale of salaries, &c., having been fixed in Bábásháhi currency, deductions have to be made according to the fixed rate of exchange in every bill and abstract. The charges are disbursed in the local currency, but in all annual accounts the different currencies are again converted into Bábásháhi. The remittance of revenue to Baroda is another difficulty. The bulk of the collection is in Shikái money, which is useless at head-quarters, and the agency of private merchants has to be sought to effect a suitable transfer. The divisional officers inform the central treasuries of the amount of surplus which may be transmitted, and tenders are then invited at Baroda as to the rate at which merchants will pay Bábásháhi cash into the central treasury as an equivalent for the Shikái coin which may be handed over to them at the different sub-divisional treasuries of the Kadi division. A tender having been accepted, the merchant, in lieu of the Bábásháhi cash he has paid in at Baroda, receives a supply bill on the sub-divisional treasury

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Chapter V.
Capital.
The Shikái Rupee.

payable on presentation. The labour of calculation incurred by the state in making up its accounts is equalled by that of the merchants in their individual transactions:

Coin.	Fixed rate for conversion into other description of coins.	Average market rate for conversion.
Bábásháhi ...	2 annas per rupee for conversion into British	114½ Bábásháhi = 100 British.
	1½ annas per rupee for conversion into Shikái	113 do. = 100 Shikái.
Shikái	½ anna per rupee for conversion into British	102½ Shikái = 100 British.

Finally, in the Amreli division, there are current some British and some Bábásháhi coins, and in Kodinár there exist some dollars. All state receipts and disbursements are now made in British currency. The entire list of coins in use within the Baroda state has perhaps not been exhausted, but the important variations have been given. In the city of Baroda, for instance, when small coppers do not subdivide sufficiently to answer for a transaction, almonds or cowrie shells are employed as tokens of value. So one Bábásháhi rupee equals about 72 *paisa* or coppers, and 1 *paisa* equals 20 almonds. There is a half-*paisa* equal to 10 almonds. Of a morning four British *annas* will generally fetch 18¼ *paisa*, in the evening seldom more than 17½ *paisa*, so great is the fluctuation.

V.—WEIGHTS AND MEASURES.

Weights and Measures.

Gold and silver are weighed throughout the territory according to the following scale: three *ratis* make one *vál*, sixteen *váls* one *gadiána*, and two *gadiánás* or thirty-two *váls*, one *tola*. Except in Kálol in the Kadi division where it is equal to one British rupee the *tola* is equal in weight, in Baroda, Kadi and Navsári divisions, to 1$\frac{1}{25}$ British rupees. Grain and *ghi* are weighed according to the following scale: two *adhols* one *navtánk*; two *navtánks*, one *páser*; two *pásers*, one *achchher*; two *achchhers*, one *ser*; and forty *sers*, one *man*. Except in Shisva where it is equal to forty British rupees, the *ser* in the Baroda division is equal in weight to 40¼ British rupees; except in Kherálu where it is equal to thirty-nine and in Dehgám where it is equal to forty-one British rupees, the *ser* in the Kadi division is equal in weight to 39½ British rupees; and except in Viára where it is equal to 40, in Songad where it is equal to 39¼, and in Kámrej and Veláchha where it is equal to 38½ British rupees, the *ser* in the Navsári division is equal in weight to 37 British rupees.

Cloth is measured by *gaj*. Except in some places where it is longer by a half, three-fourths or one inch, the *gaj* in the Kadi, Baroda and Navsári divisions is equal to two feet and three inches. In most places of these divisions, the *gaj* used by carpenters and bricklayers is equal to two feet.

In Songad and Vájpur grain is measured according to the following scale: two *champána-solkhás* make one *champana-nithva*;

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two *champána-nithvás*, one *champana-atiya*; two *champána-atiyás*, one *champána-adadha*; and two *champána-adadhás*, one *champa*. The *champa* is equal in weight to 280 British rupees.

Chapter V. Capital.

VI.—PRICES.

Prices.

From the statement of prices ruling at Baroda for five years (1875-76 to 1879-80) it appears that the Baroda rupee price of *juvár* averaged about 24 *sers* and of *bájri* about 22 *sers*. The years 1875-76 and 1876-77 were years of comparative abundance. The scanty rainfall in 1877-78 and the excessive moisture in 1878-79 raised the prices to double of what they were in 1875-76. But the seasonable rainfall in 1879-80 reduced the prices, the rupee price of *juvár* being 23 *sers* and of *bájri* 24 *sers*. The details are :

Grain Prices, 1875-1879 (sers the Baroda Rupee).

Articles.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.
Great millet or *juvár* ...	34	30	16	16	23
Spiked millet or *bájri* ...	31	24	14	15	24
Rice	19	18	11	13	17
Wheat	20	17	13	11	12
Gram	29	27	13	13	22
Pigeon-pea or *tuver* ...	32	19	12	10	20
Math (Phaseolus aconitifolius)	38	29	15	17	26

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CHAPTER VI.

TRADE AND MANUFACTURES.

Chapter VI.
Trade.
Roads.

It is almost literally true that, except in a few unimportant districts near the hills, not a stone can be found in the Gáikwár's dominions large enough to throw at a dog. There is in the south of Baroda the black alluvial soil and north of it the white or red sandy soil and varieties of these interspersed, but there is no hard material anywhere. Consequently there are few or no made roads.

A good description has been given of the country roads or cart tracks, the only ones which exist. 'In that part of the country where the surface soil is red, the roads are the only water channels, and become so blocked up by the growth of the hedges on each side, and where the soil is soft so cut up, that generally, as soon as the crops are off the fields, the carts turn off the road into the fields, the drivers preferring the comparatively smooth surface of the latter to the proper track. No attempt is ever made to improve the roadways that exist. Often during the rainy season, the water collects round the villages and even the towns, and the roads become impassable for carts. Most of them, too, are so narrow, that carts can only pass each other at certain places, and it is no uncommon occurrence at the latter end of the year for a road to be blocked up for an hour or so by a cart sticking fast. Where the surface soil is black the roads consist generally only of a rut for each wheel, in which rut also the bullocks walk. The road is retained till these ruts become so deep that the body of the cart cannot pass over the intervening space, when a new track is made out on one side or other of the abandoned path. In places that have been covered long with water, owing to the regular stepping of the bullocks, the surface seems as if it had been ploughed into transverse furrows; in other places the whole surface is covered with little detached knolls of earth and grass.'

The former part of this extract applies to the northern half of the main block of the Baroda division, the latter more especially to its southern portion and to the Navsári division. Of the Kadi division it may be said that the generality of roads consists of pairs of wheel ruts suited to the broad-wheeled country carts. The soil is light and sandy, as a rule, and, during the fair season and throughout the year except when the floods are heavy, the rivers and watercourses offer no hindrance. A great deal of traffic passes daily along the roads, strings of country carts and long trains of pack-bullocks, camels and donkeys. After the rainy season, the villagers fill up holes and level the soil of all that portion of the road which is within the limits of the village lands, and the ruts are once again accessible to traffic. Except when there is black soil the roads are always in pretty fair order.

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Trade.
Roads.
Navsári Division.

The Bombay and Ahmedabad road, called the old trunk road, passes through the Gandevi, Navsári, and Veláchha sub-divisions of the Navsári division, of which the portion between the rivers Purna and Mindhola, about seven miles in length, which joins the road to Surat in the Sachin state, is *kacha* or fair-weather. The Surat and Khándesh road passing through the Palsána sub-division leads to Bárdoli, and thence through Viára and Songad reaches the Khándesh frontier. Of this road the portion between Devad and Kothán in the Palsána sub-division, about 10¼ miles in length, and that from Bájipura on the frontiers of the Bárdoli sub-division to the frontiers of the Songad sub-division and to the Pimpalner sub-division of the Khándesh district, about eighteen miles in length, are fair-weather roads.

The following roads lead to the railway stations: (1) The road from the town of Bilimora to the railway station, about three-fourths of a mile in length, is *pakka* or consolidated. (2) The road from the town of Navsári to the railway station, about two miles in length, is consolidated. (3) The road from the village of Maroli to the railway station, about two miles, is fair-weather. (4) The road from Kámrej to the village of Sarthána joining the road that leads to Surat, about seven miles in length, is fair-weather. (5) The road from the town of Kathor to the Sáyan railway station, about four and three quarter miles, is consolidated. (6) The road from the sub-divisional head-quarter office of Veláchha joining the road that leads to the Kim railway station, about six miles in length, is fair-weather. All the roads in the town of Navsári, including the road to the railway station mentioned above, about five and a half miles, are consolidated.

Baroda Division.

Recently and at a very great expense the minister Sir T. Mádhavráv has laid down several miles of fine metalled road in and round the capital. He has also metalled a broad road connecting Baroda with the palace at Makarpura. A new road has also been commenced to connect Petlád with the railway station at Ánand.

Kadi Division.

Within the last five years an attempt has been made to give made roads to the towns of Kadi, Pattan, Visnagar and Vadnagar. A road has also been made from the Kálol railway station to the town. Of regularly repaired cross-country roads there are only those which come from Ahmedabad and pass through Dehgám to Parántij and so to Idar, to Harsol and to Sádra. These roads were laid out by the British Government. Sir T. Madhavráv has, to a great extent, abandoned all hope of covering the land with a net-work of roads, owing to the great expense involved in obtaining material and to the uncertainty of metalled roads being kept in repair in a native state. He has preferred to create narrow gauge railways wherever there is considerable traffic, as a cheaper and more effectual manner of opening out communications for trade.

Lines of Traffic.

Regarding the main lines of traffic in and around the Baroda territory, Colonel Wallace, in a letter to the Secretary to the Government of India, No. 41, dated the 16th of September 1859, wrote: 'The Baroda railway runs not along but at right angles to the great lines of existing traffic. One of these lines parting from Surat runs up the valley of the Tápti and cannot in any way be disturbed by the railway. The second starting from Broach runs

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Trade.
Lines of Traffic.

directly through the Gáikwár's territory, *viâ* Dabhoi and Sankheda towards Indore. The third line parting from Broach passes through Baroda, whence it passes, *viâ* Hálol and Dohad, into Málwa. The fourth parting from the Tankaria Bandar passes through Baroda and so joins the Málwa road. The fifth line departing from Nadiád as the principal entrepôt, but gathering all the trade of Gujarát between the Mahi and the Sábarmati rivers, together with the goods imported to the ports by sea, principally that of Dholera, passes through Godhra and Dohad into Málwa. This is the most important route of the five, but it is beyond the limits of the state.'

City of Baroda.

More particular mention may be made of the lines by which traffic comes to or goes from the city of Baroda. The third line mentioned above includes the space from Baroda to Hálol. There are two roads from the one place to the other. The first is about forty miles in length and passes through Márlipur, Kotambi, Jarod, Páldi, Mudhela and Kanjeri. It is a made road that has fallen into disrepair, and at intervals there were bridges as that at Páldi still testifies. It goes in a north-eastern direction, is fairly even and convenient for carts and a great deal of traffic passes over it in country carts. The second road to Hálol passes eastwards from Baroda through Bákarol, Nimetha, Sakária, Rasulabad and Viankatpura. It is only thirty-five miles in length, but is uneven and freely cut up by cross streams. A great deal of traffic passes along the road between Baroda and Sávli, a road twenty-four miles in length and running through Sama, where the Vishvámitri river is crossed by an ancient bridge, Dumád, Asoja, Manpesar, Tundar, Vahutha, and Gotháda. A fourth line of traffic, the second mentioned in the preceding para, passes along an unmetalled, unbridged track, ninety miles in length which connects Baroda with Bahádarpur and that place with Chhota Udepur. It touches or runs along the new state railway and links the following places: Ratanpur, Kelanpur, Mahmedpur, Bhilápur, Dabhoi, Vadhván, Vasána and Shikodra. A fifth line of traffic is between Baroda and Cambay, *viâ* Petlád and Ánand. A sixth line starts from Baroda and passes through Pádra, Guivaisad and Gajra to Jambusar, a distance of forty miles; it answers to the fourth line of traffic mentioned above.

Kadi Division.

The principal lines of traffic in the northern or Kadi division are the following: (1) From Dehgám to Udepur in Meywár in the north-east, to Sádra, Parántij and Idar in the north, to Kadi and Pethápur in the north-west, to Kapadvanj in the south-east. (2) From Kadi to Ahmedabad in the south-east, to Viramgám in the south-west, to Pattan in the north-west, to Visnagar in the north-east. (3) From Kalol to Ahmedabad in the south, to Kadi in the north, to Vijápur in the north-east. (4) From Pattan to Deesa in the north, to Sidhpur and Pálanpur in the north-east, to Visnagar and to Ahmedabad in the south-east, to Viramgám in the south, to Rádhanpur in the west. (5) From Vadávli, through Chanasma to Viramgám in the south, through Chanasma to Unjha in the north-east, to Bechráji in the south. (6) From Bechráji to Kadi in the south-east. (7) From Sidhpur to Pálanpur in the north, to Deesa in the north-west, to Visnagar in the south-east, to Ahmedabad in the south, to Kherálu in the east, to Pattan

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Chapter VI. Trade.

Lines of Traffic.

in the south-west. (8) From Visnagar to Pattan in the north-west, to Ahmedabad in the south. (9) From Kherálu to Dánta and Ambáji and Pálanpur in the north, to Idar and Sámláji in the east, to Vadnagar, Visnagar, Vijápur and Sádra in the south, to Pattan and Sidhpur in the west, and to Unjha in the south-west. (10) From Mesána to Deesa and Pálanpur in the north, to Ambáji in the north-east, to Bechráji in the south-west, to Ahmedabad in the south, to Visnagar, Vadnagar and Kherálu in the north-east, to Kadi in the south, Vijápur in the south-east, to Ahmednagar in the east. (11) From Vijápur to Ahmedabad in the south, to Visnagar in the north-west, to Idar in the north-east, to Vadnagar in the north, to Amnagar in the north-east. In fact, the province is open on all sides. Each sub-division is connected with its neighbourhood by broad country-cart tracks for conveyance of traffic. Owing to the opening of the Pálanpur section of the Western Rajputána Railway, the old routes from the northern side are, to a large extent, deserted. The sub-divisions of the northern division through which the Pálanpur section of the state railway runs are Kalol, Kadi, Mesána, Visnagar and Sidhpur. The traffic intended for the railway comes from Pattan to Unjha and Bhandu; and to Mesána from Visnagar, Vadnagar, Kherálu, Vijápur, and Vadávli. Branch railways in the northern division are under contemplation. The existing lines have effected a great change in the traffic along the roads of this division. The bulk of the traffic between Ahmedabad and the countries north and south passed along them. About fifty-four miles of the Pálanpur section of the Western Rajputána State Railway are in this division, and the wool, cotton, clarified butter and flocks of sheep from Márwár which used to pass through Sidhpur and other Maháls are now transported by rail. Routes to Káthiáwár, Márwár, Idar and Parántij run through this division. There is also the highway to Ágra, Ajmir and Delhi. Every town of any importance still retains its Delhi gate.

Bridges.

There are no bridges of any importance in the Baroda territory. Some mention is made of the bridges in or near the capital in chapters I. and XIV. There are a few unimportant bridges in the central division. That over the Dhádhar in the sub-division of Dabhoi was constructed in 1871 by Khanderáv; it has three arches and is now crossed by the State Railway. In the Sinor sub-division there are three railway bridges each supported by only one span. In the Jarod sub-division there are two bridges, one over the Vishvámitri and one over the Surva. In the Chándod sub-division there is a bridge between Mándva and Chándod, and in the Baroda sub-division there are two bridges, one at Kelanpur over the Jámbva and the other at the village of Jámbva over the river of that name.

Rest Houses.

There[1] are five travellers' bungalows suited for Europeans in the northern division. They are at Kálol, Langrej, Mesána, Jetal, Vásna and Sidhpur. These were of great service before the

[1] For information regarding Rest-houses, Ferries and some other matters in this chapter, the Compiler is indebted to Mr. Raitt, English clerk in the Residency office, who has in many ways given his assistance.

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Chapter VI.
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BARODA.
Rest Houses.

opening of the Western Rajputána State Railway, as they are situated on the high way to Deesa, and the march through of British troops and officers was very frequent. The bungalows are furnished and maintained by the state, and the rules which obtain in similar bungalows in British territory are observed. In the central division there is an excellent bungalow in the Baroda cantonment which is maintained by the British Government. There is a bungalow maintained at Dabhoi by the state for the use of European travellers, and at Dabka there is a house for the accommodation of the Resident or guests of the Mahárâj who go there sometimes to hunt the boar. Of rest-houses for natives which are termed *dharmshálás* there are many in the Baroda state, and it may be said that every village has a hut or room for strangers. But the city of Baroda has some immense structures, utterly devoid of all architectural pretensions, built by the state or by private individuals for the protection of travellers and visitors. One built by Govindráv Rode, the Divân of Baroda in the early part of Khanderáv's reign, is situated near the railway station; another by another Diván, Limbáji Dáda, in the later days of the same reign, is situated near the bridge on the cantonment side of the river; a third big *dharmshála* was built by Kamábái Sáheb, the daughter of Malhárráv Mahárâj, opposite the railway station. There are, besides these, 176 regular *dharmshálás* in the central division, scattered among the towns and villages, of which only thirty-four were erected by the state, the remainder being the fruits of private charity. There are five in Dabhoi itself, and five in the sub-division of that name; fourteen in that of Pádra; one at Kamrol and six in the sub-division of Jarod, three in Sankheda itself, one at Hadod, five in the sub-division of Choranda, twenty-seven in that of Sinor, seventy-four in that of Baroda, thirty-four in that of Petlád, nine at Sojitra, three at Vaso, three at Paisa, one at each of these places: Dharmaja, Malatuj, Khansola, Changa, Kavitta, Bhalol, Gáda, Palina and Dabhoi; and two at Máhilár, Nar, Tilak-váda and some at Chándod. In the southern division there are seventeen chief *dharmshálás*, some of which are in poor repair. There are five at Kámrej, two at Veláchha, Gandevi, and Navsári respectively; there is one *dharmshála* at Viára, Mahuva, Songad, Bilimora, Vesma and Maroli.

Ferries.

At forty-eight places in Baroda territory there are ferry boats; several of the boats plying at these ferries belong to private owners, and some are owned by the state. The Navsári division of the Baroda territory is watered by several rivers; the more important of these on which ferries are placed are the rivers Purna, Mindhola, Ambika, Vengania, Káveri and Tápti. On the Purna the ferry is placed at Kasba Par, Navsári and Mahuva. Four ferries ply on the Mindhola in the Navsári and Palsána sub-divisions. Those on the Ambika are at Khuladia, Phantábara, and Vagária Ora in the Gandevi sub-division. The ferry on the Vengania is at the junction of that river with the Ambika in the village of Vatoli. The Káveri is supplied also with only one ferry at the village of Abkari. The Tápti can be crossed by eight ferries placed at the villages of

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Kholvád and Variáv in the Kámrej sub-division, Galha and Kathor in Veláchha, and Bhavda in the Gandevi sub-division.[1]

Chapter VI. Trade.

BARODA. Ferries.

In the Baroda division there are twenty-two places at which ferries are supplied; thirteen of these cross the Narbada and they are placed four at Chándod, two at Tilakváda, Málsar, one at Sinor, Barkal, Kanjetha, Ambáli and Karnáli. The Mahi river has seven ferries at Jaspur, Shingror, Dabka and Tithor. The Vishvámitri, the river on which the town of Baroda is built, has one ferry at the cantonment, providing a short cut to people from there into the city.[2] In the northern division there is only one ferry, that on the river Sábarmati between Alva and Sádra.[3] Okhámandal has ten ferries which ply between Dwárka and Rupeya Bandar, Bet and Arámra, and Bet, Rájpura and Positra. Several of the boats are of good burden. Some on the Tápti can carry 400 *mans*. One at Dwárka 500, while some on the Narbada are safe for 800 *mans*.

Railways. *Main Lines.*

In 1858 a party of engineers proceeded to survey the country between Bombay and Gujarát in view to laying down a rail road. The surveys having been favourable, work was commenced at Surat. But as the line marked out passed through Baroda territory, negotiations had to be opened with His Highness Ganpatráv Gáikwár, who very readily surrendered the land required, stipulating only for the payment of compensation to the owners of private land which might be injured and for protection against any loss which might accrue to Baroda revenue in transit duties by the opening of the railway. These stipulations were granted and compensation for private lands injured was paid as claims for it were made. But the assessment of the loss of transit duties was a difficult matter. After some consideration, however, His Highness Khanderáv agreed in the year 1859 yearly to receive from the British Government year by year any proved loss in his transit duties. This arrangement was simple enough, yet there were considerable difficulties in the way of proving any real loss in transit duty by the opening of the railway, because it was only fair to credit the same account with any gain in customs duty which the opening of the railway must considerably have increased on account of the facilities afforded to traders to export and import their goods. No

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[1] Only five or perhaps six of the Navsári ferries are monopolised by the state. There are about nineteen private ferries. State ferries are repaired by the state; the public post, public treasury and luggage are carried over free of charge.

[2] Of ferries and river-vessels to carry passengers and goods there may be said to be in the Baroda division: thirty-four at Chándod, two at Tilakváda, one at Málsar, one at Fázalpur, one at Nagarváda, in the Baroda sub-division; twenty-two in the Pádra sub-division, seventeen at Tithor, two at Dabka, one at Machpur, one at Umrej and one at Askalpur. A ferry crosses the Or river at Sankheda during the rainy season; twenty in the Sinor sub-division. Flat-bottomed boats are let out on hire at most villages on the Vishvámitri and Narbada rivers. Three ferries in the Baroda sub-division and one at Sankheda belong to the state, and fetch about Rs. 340 a year.

[3] It belongs to the Thákor of Alva in Kálol and is employed during the rainy months. The Baroda state also maintains a ferry on the Vátrak in the Atarsumbha sub-division. It is only when the rivers in the northern division are swollen by occasional floods, which last merely for a few hours that they are not fordable.

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BARODA.
Railways.
Main Lines.

claim was therefore made on the British Government, and in 1876 the Baroda Administration, seeing the hopelessness of establishing any clear loss, decided upon not making any claim.[1] The land taken up by the railway was ceded by the Baroda state in full sovereignty to the British Government, and the jurisdiction in criminal and civil matters therefore rests with the latter government. The first railway train ran from Baroda in 1860. In 1861 the Directors of the Bombay, Baroda and Central India Railway Company in England presented His Highness Khanderáv with a state carriage as an acknowledgment of the assistance given by the Maháráj and his officers to the company.

Western Rajputána State Railway.

In 1877 the British Government decided upon extending the railway from Ahmedabad to Rajputána, and the Administration of Baroda, happy to assist in such a beneficial measure to the country at large, granted the land required in Baroda territory free of all cost to the British Government.[2] Full jurisdiction, short of sovereign rights, was also given over such land so long as the railway might last. On the 24th April 1879 the Government of India resolved to adopt the metre gauge for this extension which was named the Western Rajputána State Railway. The line was opened to traffic to Pálanpur, 82½ miles, on the 15th of November 1879. The greater portion of the distance covered is within the limits of the Kadi division, which is now bisected by the metre line, and all that remains to be done is to connect it with such large towns as Pattan, Visnagar, &c., either by small state lines or by good roads that the traffic may be continuous throughout the year.

State Railways.

Besides the railways above alluded to, His Highness the Gáikwár has a railway of his own on a very narrow gauge of two feet six inches, which was constructed in 1872-73 at a cost of Rs. 4,02,109, and runs from Miyágám, a station on the main line of the B. B. and C. I. Railway to Dabhoi, a town in the central division of the Baroda territory. The distance thus traversed is twenty miles, and the line passes through Kárván and Mandála. The management of the line was at first entirely in the hands of Baroda officials; and it consequently proved a failure. For some time it was used as a kind of tramway. After a few years the B. B. and C. I. Railway Company took the management; new rails were laid down, and the steam-engine once again did its work. In 1877 the Baroda Administration determined to extend this narrow gauge railway, and the B. B. and C. I. Railway Company, which now works the existing lines, has constructed the extensions. The first of 10½ miles, from Dabhoi south to Chándod through Tain, was opened on the 15th April 1879. The second from Dabhoi straight east to Bahádarpur is of 9½ miles and was opened on the 17th September 1879. The third extension is north-west from Dabhoi to Baroda and has a length of 18¾ miles. These extensions cost about Rs. 20,000 per mile, exclusive of rolling stock, or including that item Rs. 23,650 per mile. The capital

[1] Letter from the Minister to the Resident, No. 2615 of 9th August 1876.
[2] Administration Report for the Baroda State for 1879-80.

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BARODA. Railways.

expended on the whole State Railway of 57 miles was about thirteen and a quarter lákhs of rupees, and the interest obtained is about 4½ per cent per annum. The profits of the line go altogether to the Baroda state. The only direct advantage accruing to the B. B. and C. I. Railway Company for the management is a payment for supervision of 12½ per cent on the yearly outlay, with minimum and maximum monthly limit of Rs. 500 and Rs. 800:

Statement of general Results of State Railway, 1873 and 1879.

YEARS.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Capital laid out ...	3,73,000	3,73,000	3,73,600	3,83,000	4,40,000	7,51,000
Gross earnings ...	33,000	34,000	40,000	46,000	44,000	72,000
Total working expenses ...	25,000	27,000	30,000	36,000	28,000	40,000
Net profit to the state ...	8000	* 8000	10,000	10,000	*17,000	32,000

* These figures are roughly stated in thousands of rupees, as greater exactitude is not required.[1]

Exports and Imports.

A general and brief description of the trade in the three divisions may precede such vague information as may be gained from the returns of railway traffic. The system of customs duties lately introduced by the present Administration will in time afford most accurate knowledge regarding the exports and imports of the Baroda state, but it has not yet been sufficiently long in working order to give any valuable statistics. The imports by rail consists of sugar, almonds, resins, dates, cocoanuts, groceries, *mahuda*, salt, cloth, building timber, grain, metals and live stock. The exports by rail are molasses, castor-oil and grain. It is believed that the value of the molasses annually exported from Navsári alone amounts to upwards of a lákh of rupees and from Gandevi to about three lákhs. The trade by land is chiefly carried on by caravans bringing various kinds of grains from Khándesh. They make several trips every year and the sales effected are supposed to amount to Rs. 20,000 or Rs. 25,000. The trade by sea is confined to the port of Navsári on the river Purna and to the port of Bilimora on the river Ambika.

Sea Trade. *Navsári.*

The following is the summary of sea-borne articles in the southern division with their estimated value. Of exports from Navsári the chief articles are oil-cakes or *khol*, estimated at the value of Rs. 3794, and molasses at Rs. 8677; *tal* or sesamum, mangoes, *suran* or elephant foot, ginger and other miscellaneous goods are estimated at the value of Rs. 882, making the value of the total exports to be Rs. 13,353. Of imports into Navsári the chief articles are cocoanuts estimated at Rs. 2875, dates at Rs. 690, building timber at Rs. 10,998, rafters at Rs. 575, bamboos at Rs. 575, sandal-wood at Rs. 2305, limestones at Rs. 775, building stones at Rs. 2076, bricks at Rs. 620, mortar at Rs. 1130, coals at Rs. 550, fish at Rs. 1430, dry fish or *bumla* at Rs. 2582; other articles such as kerosine oil, tables and chairs, peppermint, brandy and

[1] Administration Report for the Baroda State for 1879-80. Full information is given regarding the line at pp. 126-129.

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Bilimora.

miscellaneous goods are estimated at Rs. 3003, making the total imports worth Rs. 30,184.

Of exports from Bilimora the chief articles are building timber estimated at Rs. 20,514, bamboo at Rs. 655, gum at Rs. 1536, fenugreek-seed at Rs. 735, tamarind at Rs. 8873, mangoes at Rs. 1621, catechu at Rs. 1625, *suran* or elephant foot at Rs. 822, ginger at Rs. 3494, turmeric at Rs. 13,844, chilly at Rs. 921, wool at Rs. 650, oil-cakes *khol* at Rs. 49,243, *tal* sesamum at Rs. 6127, sweet-oil at Rs. 924, castor-oil seed at Rs. 14,310, castor-oil at Rs. 4,77,291, hemp at Rs. 1244-12, *bumla* or dry fish at Rs. 668, tiles at Rs. 2700, earthen pots at Rs. 526, molasses at Rs. 1,42,733, husks of *tuver* or Cajan pea at Rs. 1949, fuel at Rs. 24,719, iron at Rs. 570, leaves of the *asindra* tree at Rs. 2777, and mats at Rs. 8312; other articles such as building stones, tobacco, seeds of the *kárvi* tree Strobilanthus grahamianus, dry ginger, plantains, dates, cocoanuts, cotton seeds, *juvár* or great millet, pickle, vinegar and other miscellaneous goods are estimated at Rs. 7784, making a total in exports of Rs. 7,97,177. Of imports into Bilimora the chief articles are building timber estimated at Rs. 4,762, building stones at Rs. 2762, limestones at Rs. 1950, spices at Rs. 1475, tobacco at Rs. 2000, sugar at Rs. 1150, dates at Rs. 1060, cocoanuts at Rs. 3200, chilly at Rs. 960, cotton at Rs. 68,600, cotton seeds at Rs. 1914, sesamum at Rs. 1620, sweet-oil at Rs. 625, castor-oil seed at Rs. 32,250, fish at Rs. 1483, dry fish or *bumbla* at Rs. 10,648, tiles at Rs. 613, *juvár* at Rs. 3460, and iron at Rs. 5340; other articles such as bamboo, wooden casks, betelnut, piece goods, clarified butter, and other miscellaneous goods are estimated at Rs. 4346, the total imports being thus valued at Rs. 1,50,218.

Vessels.

The sea trade of these little ports is carried on by vessels of various sizes and are termed *batelo*, *dingi*, *padáv* and *machhva*. They are built at Bilimora as well as at Balsár and Daman. About eighteen vessels of varying burden are annually built at Bilimora. They are generally owned by Pársis, Vániás and fishermen. A *batelo* or *dingi* varies from 75 to 150 *khándis*, costs from 1000 to 3000 rupees and is manned by a *tandel* or captain and from seven to eleven men. A *padáv* has a burden of from 30 to 60 *khándis*, costs from 150 to 400 rupees and holds a crew of five or six men. These vessels have all three sails; a *machhva* has only one, varies in burden from 15 to 20 *khándis*, and is manned by four men. During the year 1879-80 seven hundred and thirteen trips were made to and from the ports of Navsári and Bilimora. The *tandel* and crew are paid two or two and a half rupees for each trip out whatever the distance to be traversed may be. They are paid at the same rate for the return journey if the vessel bears cargo. The men are also supplied with free provisions for eight months in the year by the owner. The freight in respect of goods of all description is charged for by weight at a rate of from twelve to thirteen *annas* per *khándi*. The sailors belong to the Koli and fisherman classes, inhabiting the sea-coast villages of Vánsi, Borsi,

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Umrát, &c. Their knowledge of navigation is slight, and though the compass is not unknown, they generally guide the vessel by the pole star and the experience they have gained of the customary route.

Chapter VI. Trade.

Central Division.

The staple products of the division are cotton, tobacco and the flower of the *mahuda* tree, and these form the chief exports. More especially from that portion of the division called *Káhnam* are cotton and rice exported to Bombay, &c. The flower of the *mahuda*, wheat and timber were and are imported by means of country carts to Sankheda and Bahádarpur.[1] Now the State railway bears on these articles. In former times one road by which they passed was through Dabhoi, Karjan, &c., to Broach, a second was through Pádra towards Jambusar, a third was through Petlád to Khambhát (Cambay). This place has ceased to be a port of any importance owing to the opening of the new lines of railway; nevertheless it still imports its own productions into the state. Along the road which passes through Sávli and other important places of the Jarod sub-division and terminates at Hálol, there is considerable traffic owing to the large trade in cattle, horses and other live stock, while carts laden with *mahuda* flower, sugarcane and other such field or garden produce pass and repass. From Broach, Surat and other ports boats laden with timber, bamboos, corn and other articles sail up the Narbada to Chándod, whence the goods are carried inland by train. The imports from Bombay are chiefly Bengali rice, articles of stationery, cloth and some machinery. From Godhra are imported oil, *ghi*, *mahuda* flowers and castor-oil seeds; from Ahmedabad manufactured silk and the more expensive samples of women's apparel.

Northern Division.

The most extraordinary excitement in trade sprang up in this division during late years from speculation in opium. The intensity of the desire to deal in opium reached a climax in the very year when the state made the manufacture and sale of opium a state monopoly, that is, on and after the 1st October 1878. Every class of people, even those who were ignorant of the meaning of trade or the qualities of good and bad opium, rushed headlong into the speculation and suffered proportionately. It was only the small number who knew how to adulterate the drug and so deceive the inexperienced that profited. The rebound from boldness to the old apathy and carelessness has been most significant, and it is much to be regretted that the Pársis have not pushed into these parts to compete with the Vániás who form the largest trading class, the Boráhs, the Bráhmans, and the few Bhátiás who may be found in one or two places.

The staple traffic of the division consists in a considerable export of grain, oil-seeds, and above all of rape-seed. In one year, 1876, Pattan and the sub-division round it sent to the Viramgám railway station no less than 500,000 Bengal *mans* of rape-seed, that is 8500 tons, for export to Bombay. The opening of the Western Rajputána

[1] See Chapter on Capital of the Central Division, where mention is made of the trade of Dabhoi, Bahádarpur, Petlád, &c. p. 126.

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Chapter VI. Trade.

Northern Division.

State Railway will give a most powerful stimulus to the traffic of the northern sub-divisions. Besides food-grains and oil-seeds, the only important exports are that of copper vessels from Visnagar to Ahmedabad and Káthiáwár, and that of the peculiar silk cloth called *patola* or *chir* made at Pattan, as well as of the cotton *mashru* and pottery manufactured at the same place. The chief imports consist of molasses, sugar, timber, iron, copper, piece-goods, yarn, metals, grocery and other goods which used to be obtained from Ahmedabad. Since the opening of the Western Rajputána State Railway these imports have mostly been received direct from Bombay.

Opium.

The export of opium may be separately mentioned. Its importance can be ascertained from the following statement:

Opium Exports.

Years.	Number of Chests.	Rate of Duty.	Total Receipts.	Years.	Number of Chests.	Rate of Duty.	Total Receipts.
		Rs.	Rs.			Rs.	Rs.
1862 ...	3939	75	2,95,425	1872 ...	2928½	135	3,95,347½
1863 ...	2063	100	2,06,300	1873 ...	1576½	135	2,12,827½
1864 ...	1682	108	1,81,656	1874 ...	1940½	135	2,61,967½
1865 ...	629	108	67,932	1875 ...	1839½	135	2,48,332½
1866 ...	1273	108	1,37,484	1876 ...	907	135	1,22,445
1867 ...	2778½	108	3,00,078	1877 ...	3627½	135	4,89,712½
1868 ...	2496	135	3,36,960	1878 ...	355	135	47,925
1869 ...	2365	135	3,19,275				
1870 ...	1029	135	1,38,915				
1871 ...	1079	135	1,45,665	Total ...	32508	...	39,08,247½

Railway Traffic.

On the 1st October 1878, the state monopoly of opium came into force.[1]

The traffic on the B. B. and C. I. Railway and the State line may be estimated from the following tabular statements:

Railway Traffic, 1874 and 1879.

Stations.	Distance in miles from Bombay.	1874.				1879.			
		Passengers.		Merchandise.		Passengers.		Merchandise.	
		Out.	In.	Out.	In.	Out.	In.	Out.	In.
				Tons.	Tons.			Tons.	Tons.
Bilimora	135¾	31,596	30,976	2388	2408	43,589	41,976	3747	5043
Navsári	148¾	76,678	76,393	3620	2825	...	98,107	3475	6094
Maroli	154	6523	...	1466	512	11,243	11,485	991	1678
Miyágám	229	33,221	33,863	1628	1033	41,726	45,805	1391	2599
Itola	236	12,765	11,628	1545	806	12,992	13,171	687	708
Baroda	247¼	206,255	209,478	8093	19274	213,094	214,583	4762	33,362
Bájuva	252	12,064	11,131	...	...	15,240	15,753	...	...
State Railway. Kárván	...	2236	2295	177	242	3062	3094	195	762
State Railway. Mandála	...	1088	1512	927	204	832	832	504	37
State Railway. Nalla	...	Not	open.	Not	open.	61	9	373	22
State Railway. Dabhoi	...	12,429	11,531	5967	1859	12,729	13,022	8411	8997
State Railway. Chándod	...	Not	open.	Not	open.	8172	6331	559	760
State Railway. Bahádarpur ...	...	Not	open.	Not	open.	786	699	529	259
Total ...	...	394,855	388,807	25,811	29,163	363,526	464,867	25,624	60,321

Nalla was open during the first half of the year only; Bahádarpur only during the second half. The year 1879 was markedly bad and the crops poor, hence the small export traffic. From a comparative statement of the chief articles of trade at the railway stations

[1] See information given in Chapters on Agriculture and Revenue and Finance.

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Chapter VI.
Trade.
Railway Traffic.

within the Baroda territory it appears that the traffic, except at Itola, had considerably increased in 1879. Cotton is exported from all the stations in a greater or less quantity; but the quantity exported in 1879 was greater, except at Itola, than it was in 1874. At Baroda the quantity of cotton imported was greater than the quantity exported. Navsári, Bilimora and Maroli are the chief places from which sugar and molasses are sent out. The quantity of sugar and molasses showed an increase in their export from Bilimora and in their import at Baroda, while at Navsári and Maroli there was a decrease in their export. In 1879 the export and import of grain and seed was greater than in 1874 at all the stations, except Baroda, where the quantity exported was nearly half to what it was in 1874. At Baroda the quantity of salt imported fell from 1844 tons in 1874 to 844 tons in 1879. It should be remembered that the quantity of cotton exported or of grain imported depends to a great degree on the goodness or badness of the season in Gujarát as compared with that of other countries. The stations given in the statement are in Gáikwár territory, but owing to the great intermixture of British and Gáikwár territories, it is impossible to tell exactly what proportion of goods goes from these stations to British or Gáikwár subjects. The same remark applies to goods leaving or arriving at several British stations along the line:

Railway Traffic Details, 1874 and 1879.

Goods.	1874.											
	Bilimora.		Navsári.		Maroli.		Miyágám.		Itola.		Baroda.	
	Out.	In.	Out.	In.	Out.	In.	Out.	In.	Out.	In.	Out.	In.
	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.
Cotton	59	36	109	73	261	...	1396	...	1295	2	421	41
Clarified butter ...	8	1	14	2	...	...	1	12	...	1	8	222
Grain and seed ...	621	1089	120	523	11	5	20	66	19	34	679	6843
Mahuda	...	749	...	687	...	347	59	4	...	...	1703	...
Metal	8	19	8	60	...	9	5	55	1	7	31	395
Oil	128	29	14	56	3	...	3	6	...	9	2	123
Piece-goods	10	29	1	44	...	4	...	1	...	4	1	303
Sugar and molasses..	412	9	2199	142	839	4	...	9	...	38	1	1162
Timber	259	...	18	297	...	...	...	12	2	26	270	1173
Salt	...	...	...	17	...	...	7	3	...	25	...	1844
Sundries	883	447	1137	924	352	143	137	865	228	660	4977	7168
Total ...	2388	2408	3620	2825	1466	512	1628	1033	1545	806	8093	19,274
	4796		6445		1978		2661		2351		27,367	
	1879.											
Cotton	168	162	356	100	418	42	1154	22	501	127	117	282
Clarified butter ...	5	5	5	28	1	...	8	...	2	3	5	319
Grain and seed ...	1512	2445	406	2867	9	123	57	830	41	344	363	19581
Mahuda	24	1401	18	780	7	944	80	...	2	...	137	226
Metal	11	43	13	100	1	2	3	11	...	2	46	431
Oil	288	336	267	56	10	...	...	1	...	1	9	217
Piece-goods	2	35	2	46	...	9	1	16	...	2	3	286
Sugar and molasses..	576	46	1920	301	494	15	...	69	...	12	45	1739
Timber	81	53	7	260	42	519	5	47	...	12	420	1156
Salt	...	16	4	360	...	2	...	15	...	18	...	844
Sundries	1080	501	477	1196	9	22	88	1588	141	187	3617	8281
Total ...	3747	5043	3475	6094	991	1678	1391	2599	687	708	4762	33,362
	8790		9569		2669		3990		1395		38,124	

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Chapter VI.
Trade.
Railway Traffic.

The following figures will show what was the traffic in the years 1875 and 1879 along the small state railway between Dabhoi and Miyágám with regard to those particular articles in which that line of country deals.

Cocoanuts imported: Kárván, in 1875 ten tons, in 1879 six tons; Mandála, in 1875 two tons; Dabhoi, in 1875 121 tons, in 1879 126 tons. Timber imported: Miyágám, in 1875 seventy-seven tons, in 1879 142 tons; Kárván, in 1875 twenty-nine tons, in 1879 forty tons; Dabhoi, in 1875 twenty-eight tons and in 1879 127 tons. From Dabhoi the timber exported was: in 1875 216 tons, in 1879 189 tons. Firewood imported: Miyágám, in 1875 208 tons, in 1879 ninety tons; Kárván, in 1875 536 tons, in 1879 eighty-nine tons; Mandála, in 1875 fifty-four tons. Exported: Dabhoi, in 1875 321 tons, in 1879 308 tons. Cotton half-pressed exported: Kárván, in 1875 546 tons, in 1879 123 tons; Mandála, in 1875 937 tons, in 1879 325 tons; Nalla, in 1879 243 tons; Dabhoi, in 1879 seventy-two tons. Cotton seed exported: Kárván, in 1875 135 tons, in 1879 twenty-six tons as against thirteen imported; Mandála, in 1875 183 tons, in 1879 158 tons as against fifteen imported; Dabhoi, in 1875 fifty-four and in 1879 thirty-seven tons as against twenty-six imported. *Mahuda* exported, as against Miyágám where there were imported, in 1875 twenty-five tons; Nalla, in 1879 130 tons, in 1879 twenty-seven tons; Dabhoi, in 1875 3490 tons, in 1879 6681 tons. Grain imported: Miyágám, in 1875 eighteen tons, in 1879 thirteen tons; Kárván, in 1875 thirty-eight tons, in 1879 553 tons; Dabhoi, in 1875 859 tons, in 1879 4349 tons. Grain exported: Besides small quantities from other places from Dabhoi, in 1875 1470 and in 1879 869 tons. Seeds: Besides small quantities from other places, Dabhoi in 1875 exported 817 and imported fifty-two tons, in 1879 it exported 650 and imported 137 tons. Stone exported from Dabhoi, in 1875 ten and in 1879 thirty-three tons; imported to Dabhoi in 1875 thirteen. Salt imported to Kárván, in 1875 thirty-nine and in 1879 sixty tons; to Dabhoi, in 1875 936 and in 1879 996 tons. There were also some small exports. In the year 1879 the extension to Chándod was open and the returns give the following exports, timber 404 tons, *mahuda* 119 tons; and these imports, grain 908 tons, salt 119 tons. In the latter half of the year the extension to Bahádarpur was open and we find that the exports in *mahuda* amounted to 378 tons, in seeds to eighty-two tons and in stone to fifty tons. The working of the quarries at Songad will, doubtless, largely increase as time goes on.

II.—MANUFACTURES.

Manufactures.

In the Navsári Division weaving is done by the Khatris and Táis. The former make cotton garments for the women of the agricultural class, both male and female members of the family using the hand-looms, of which there are generally two or three in each house. The toil in these days is greater than the remuneration, for a single cloth takes two or three days to finish; it sells for Rs. 1¼ and the gain of the workman does not exceed 4 *as*. The Táis manufacture the coarse and inferior kind of cloth called *doti* and *khádi*, worn by

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the poorest classes. In connection with the weaving of this division the old skill of the craftsmen of Navsári and Gandevi may be noticed. When there were English, Dutch and Portuguese factories at Surat, fine cloths such as *sádi, dhoti, básta* or *báfta* and gauze were made in these two places and were exported to Europe by the factory agents. The Pársi weavers of Gandevi were of especial note, and in 1787-88 Dr. Hové, a European traveller, visited that town for the express purpose of learning from the Pársis some knowledge of their art. The industry has died out for above fifty years. The Pársi women of the priestly class still, however, make a large number of the sacred threads, *kusti* or *kasti*, worn by Pársi men and women. These find a large sale in Bombay and cost Rs. 3 or more according to the labour displayed. Some of the Pársi women also make tape for cots and the rough *doti* and *khádi* to order for local traders, but the Pársis as a rule have quite abandoned the weaving in which they excelled.

In the Baroda division the Dheds and Musalmáns of low standing make a very coarse cloth, and till lately, there was some export, but since the erection of steam factories in the Presidency, it is only made for local use in the division. The Khatris make a rough woollen cloth used for blankets. At Dabhoi turbans of the best kind are prepared, the material being of a fine texture and from 50 to 150 yards in length. At Sojitra, Petlád and Bákarol, the cloth manufactured is of a quality better than the average, while Pádra produces women's clothes and bodices. The Khatris or weavers of the city of Baroda are said to have come to Baroda after the fall of Chámpáner in the time of Mahmud Begada (1459-1513). About twelve years ago they numbered 125 families; but of late they have decreased in number and by their side there have sprung up some Musalmán weavers. The fact is that before that time they paid for and enjoyed a monopoly in the use of certain dyed threads. These weavers inhabit the Fatepura, Ládváda and Bájváda quarters, and have for some time past made use of European cotton threads. Their tools are worth about Rs. 15 the set. The weavers are supplied with materials by the merchants. Though most of them are poor, some four or five families are well-to-do and spend money in personal ornaments and feasts. Their houses are worth some Rs. 500. Their busiest time is from December to the end of May, and their slack time is during the rains. They earn from 4 to 8 *annas* a day, but in piece-work they often get from 6 to 12 *annas*. They have a regular holiday on the last day of each month and they enjoy the ordinary Hindu holidays.

The turban weavers and sellers are different. The latter are Boráhs who have about twenty shops in Baroda; they get their cotton threads from Bombay and pass them on to the weavers whom they pay for their work at from 8 *annas* to Re. 1 and *annas* 12 for fifty *gaj* of turban-cloth. This manufacture has flourished in Baroda for more than a century, and up to a recent date it was in a very healthy condition, but, during the last few years, competition has been driving Baroda turban-weaving out of the market. There are still about 400 families, however, who occupy some of their time in weaving and

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Chapter VI. Manufactures.

Weaving.

most of the shops are yet in fair condition. The chief weavers' families are Boráhs, Arabs, Nálbands, Chobdárs, Gaundis and poor Muhammadans.

In the northern division the spinning of cotton thread is done by a large number of Musalmán and Hindu women, and a few Dhed women in every town and large village. The largest number of weavers belong to the Dhed class. They make the rough *khádi*, *dhoti* and *chophál*. A *chophál* so made will be worn by the member of any caste, but none above a Kanbi would wear a Dhed-made *dhoti*. Besides Dheds, the Khatris and Sális (Kanbis) prepare waist-cloths, *sádis*, scarfs, &c.

At one time Pattan was famous for its weaving, but its skilled craftsmen were transplanted to Ahmedabad. There is still, however, in the decayed Pattan a community of weavers who manufacture *mashru*, which they export to Ahmedabad and other places. It is termed *khota mashru*, because it is a spurious imitation of the silk fabrics of Ahmedabad, Mándvi in Cutch and other places. It has, however, bright and harmonious colours, and is much favoured by the lower classes. Silk is also brought to Pattan from Ahmedabad and Bombay, and there woven into *gajis*, *pitámbars*, and the still better appreciated *patolás*. The truth is that in ancient times Anhilváda Pattan was famous for its manufactories, and though the Muhammadan conquest forcibly diverted trade and industry to Ahmedabad, Pattan continued for a long time to do a fair business in silks, brocades and cotton cloths, while its agricultural wealth stood it in good stead. Many of the Hindu weavers stuck to their native town and for a long time the hand-woven cloth of Pattan was sent as far as Jáva on the one side of India and Mecca on the other. Towards the middle of the eighteenth and the commencement of the nineteenth century, Ahmedabad suffered severely from the customs and other exactions imposed on it by the Peshwa and Gáikwár. One result of this was that a large number of weavers who had left Pattan returned to their native town and the industry received a fresh stimulus. The duty in Pattan at this time was eight per cent for Hindus and 4½ per cent for Muhammadans, while the duty at Ahmedabad had been raised to fifteen per cent. But in 1818 Ahmedabad became British, cesses on trade and on necessaries were abolished, and the export duty of fifteen per cent was reduced to 2½ per cent. Once more the weavers almost in a body deserted Pattan.

Embroidery.

The use of gold and silver thread is not known in the southern division, though there is some simple embroidery done. In the capital embroidery with gold and silver thread is done by a few artizans, and the work both in pattern and execution is of a superior description. Pattan Kharádis do very good embroidery work.

Dyeing.

In the southern division the dyers are termed Galiárás and Rangrejs. The Galiárás impart a permanent blue colour to the *dhoti* and *khádi* by passing the cloth three or four times through a solution of indigo, lime and dates. The Rangrejs dye the finer kinds of cloths for turbans, scarfs, &c., but without employing any base or mordant in order permanently to colour the fibre. European dyes are

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Dyeing.

imported for most colours, but the *kasumba*, Carthamus tinctorius flowers crushed in water produce one kind of dye, and a yellow dye is also obtained from a solution of turmeric and carbonate of soda, *sanchoro*. Two families in Navsári go in for a rude kind of calico-printing; the cloth is dipped in a solution of myrobalan and the blocks on which the patterns are designed are dipped in sulphate of iron, *hirákasi*. In the central division dyeing and calico-printing are carried on chiefly at Pádra, Dárápur and Sávkheda, where the principal colours employed are red, indigo and black. The water of these places is held to be adapted to fix the dyes. In the northern division the best dyers are to be found in Visnagar.

Metal.

The metal work of the Navsári division is very poor. The village blacksmith makes and mends the rude agricultural instruments in use and earns some Rs. 8 in the month. In the town of Navsári not more than ten families are employed in making the common copper and brass vessels used in the country, and the wages earned average from Rs. 8 to 10. The wages of a goldsmith are less than this, and the simple style of the labour and skill expended, of no higher a quality than that exhibited by goldsmiths long gone, is evidenced by the poor remuneration of two *annas* on the *tola* of gold or silver wrought into plain ornaments for Hindu females. There are some 110 families of goldsmiths in Navsári, of whom about 100 belong to the country and the remainder are from the Deccan. In the Baroda and Kadi divisions the two places which have a more than local celebrity for their brass and copper-ware are Dabhoi and Kadi. The articles made are those in ordinary use among natives, but they are admired for the elegance of their shape and for their finish. European copper and brass sheets are used in this manufacture and the artizans employed are pretty numerous. The manufacture of tin foil and gold foil ornaments for the decoration of Ganpati or for the *tábuts* of the Musálman *Moharram* processions, is a specialite in the capital. The pretty decorations are cut in quaint oriental figures and are brightly coloured or embellished with the eye of the peacock's feather. They are sold at fairs held over a wide area of country. In the northern division the brassware of Visnagar is much prized, and much of it is exported to Ahmedabad and Káthiáwár. It must be remembered that, as a rule, Hindus do not tinplate their cooking utensils, and Kalaigars are all Musalmáns. In the northern division there is this peculiarity that while every large town has it coppersmith, Sidhpur has none. Copper will not melt in Sidhpur is the common saying. The iron used in the division is mostly imported from Bombay by the Boráhs.

Pottery.

Though no special praise can be awarded to the pottery of the southern and central divisions, a peculiarity should be noticed. Where the drinking water is naturally brackish it is usually kept in earthern jars as the metal pots are supposed to spoil it. The other common purpose to which earthen jars, often of a very large size, are put is to store grain. Earthen pots covered with many layers of lac are employed to preserve butter, oil and pickles. Pipe-bowls and children's toy-images are also generally of clay. The town of Pattan in the northern division is noted for its ornamental pottery work, which is thin, light and often pretty. Besides toys, hubble-

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bubbles, water-goblets, tobacco-bowls, water-coolers are nicely turned out by some four or five families of potters. The traditional secret of the manufacture is jealously preserved, and not even the daughters of the potters are initiated into the mystery lest they should subsequently reveal it to their husbands.

Glassware.

Coarse glass bangles, *chitar*, are manufactured from a greenish glass made at Kapadvanj. They are sold by weight at the rate of Rs. 5 per *man* to the retail-dealers, and they are worn by the women of the lower classes of Hindus and Musalmáns. The finer glass bangles worn by Pársi and Hindu females in the upper classes are of China make and imported from Bombay and Surat. There is some manufacture of glass at Baroda itself.

Carpentry.

In the Navsári division there are a half a dozen families of carpenters who can make chairs, tables and cots of a common description devoid of all artistic design. There are also a few Hindu families who employ the lathe in turning bed posts, children's cradles and the bracelets of blackwood or ivory worn by Hindu women. But the art of ornamental wood carving is not now practised or understood in the Navsári division. In the Baroda division Dabhoi possesses some workmen who turn out corn measures, toys, wooden seats which are subsequently painted in bright tasteful colours. The wood carvers of Dabhoi are also quite above the average and the ancient artistic renown of the place is not lost. Fine specimens of wood-carving on the doors and verandahs of the houses are common in Dabhoi and are also to be met with at Vasa, Sojitra, Petlád and other places. The same skill is apparent in the wood-carving of the new palace at Baroda. The teak, blackwood and sandalwood employed by the village carpenter are imported by rail from Bombay or come down the Narbada river from the Rájpipla country. In the Kadi division the best wood-carving is found in Pattan, Sidhpur and Vadnagar. The wood is all imported from Godhra or Bombay. The bracelets, or *chudás*, worn by the women are manufactured in every place. Turning is done in Pattan.

Sculpture.

The art of sculpture has apparently died out and yet there are specimens of stone carving still existent which prove how great was once the excellence attained in this direction. A few places may here be cited where splendid carvings still survive the bigotry of the Musalmán invader and which may some day yet serve to excite the emulation of the people. In the central division Dabhoi stands pre-eminent with its side gates, the Diamond gate and the temple adjoining it. At Chándod there is the black marble image of Shes Náráyan reclining near Lakshmi. Bas-reliefs and figures of superior workmanship may also be found at Pádra, Sinor and in Petlád. The northern division is naturally the richest in such remains of ancient skill in sculpture as in architecture, and the artistic riches of Anhilváda Pattan, Sidhpur, Modhera and many other places need no comment. Though the decay of art has been enormous, the carpenters and stone masons of the country are in good repute and find ready employment in Bombay and other centres of industry. The Saláts or masons of Pattan, Sidhpur and Visnagar are excellent workmen.

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Manufactures.

Oil and Sugar Mills.

Among industries may be mentioned that of oil-pressing. The *ghání* or mill is of rude construction. In a solid wooden frame is firmly placed at a depth of five feet a round block of wood of which the centre is hollowed out; into this mortar is introduced another block of wood which almost fits into it, and to the latter is attached a long handle which is made to revolve horizontally by a bullock. The seed is crushed between the two blocks of wood. The sugarcane mill or *kolhu* is of the same primitive construction. It is composed of two cylinders of wood, which revolve in opposite directions but in close proximity. The cane introduced between the two is drawn in, crushed and cast out. The juice collected in an earthen jar below is at once removed to the great metal boiler at hand, there to be converted into molasses. These two mills are very familiar to those acquainted with the fields of Gujarát. There are for instance twenty-seven oil-mills in the Navsári sub-division and 135 in the Bilimora sub-division, but in the northern division, with its wealth of castor-oil seed, sesamum seed, poppy-seed, and above all its rape-seed, such mills cover the land.

Miscellaneous.

Certain petty local manufactures deserve mention only because from such petty beginnings large industries may at some future date be evolved. The very absence of all ingenuity and industry in a country where resources are plentiful may lead to a consideration of means to improvement. In Navsári in the southern division, eight persons are engaged in the manufacture by hand of a coarse paper, 200 reams of which are turned out annually and sold at a rate of from four to ten annas per quire. For the rest, no paper is manufactured in the division. The tanning in the division is as rude as possible. For three or four weeks the skin is allowed to soak in lime water till it is divested of hair. It is then saturated there several times with a solution of the *bával* Acacia arabica bark. After being rubbed with salt and dried, it is next handed over to the shoemaker who blackens it with *hirákasi* or sulphate of iron. The butcher tans the goat skin in a different manner. To divest it of hair he places it in salt for a fortnight, then rubs lac into it to give it a red colour, and finally soaks it in a solution of *gar mála*, Cassia fistula, to make it pliant. Of the two classes of leather-workers the Dabgars are the lowest and chiefly make scales or *tájvás*; the Mochis make shoes and saddles. In the northern division *us* or soda is found in great abundance. The *mahuda* berry is easily obtained from Idar and the two are converted into soap at Pattan, Sidhpur and Visnagar. From the latter place soap is exported to Ahmedabad. In every town of the northern division snuff is manufactured, but the snuff of Vadnagar and Kadi is the best and is preferred even in Ahmedabad to that of Viramgám. In the Baroda division the busiest sub-division is that of which mention has been made above, namely Petlád. In Sojitra, Vasa and Petlád itself, fair carts are made and good native locks turned out, excellent brass and copper pots, betel-leaf holders, boxes for jewelry, and sweets or spices, rings, lamps, bells and tongs. A very good black snuff is prepared in the sub-division, and at Sojitra oil is extracted from *kardai* and the gum-pickle termed *gundarpák* is successfully prepared.

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Trade Guilds.

III.—TRADE GUILDS.

No special mention need be made of the guilds in the Navsári and Baroda divisions. Such guilds as do exist in the Baroda division are rather of a social or religious than of a commercial nature and every sub-division has its company of *Mahájans*, who do exercise an influence in matters not strictly of business but of morals. It will suffice to discuss the constitution of such companies in the Kadi division. Here every town and, in some sub-divisions, every large village has its guild for each trade, but this guild or association of traders is not termed *Mahájan* but *nyát* or caste. The Vániás and Bráhmans form the *Mahájan* to which all trade guilds are subordinate. Still, though all Bráhmans and Vániás are considered members of the *Mahájan*, when meetings of such associations are convened to settle some disputed question of trade or practice, only those who are termed the *sheths* or heads of each caste are invited or entitled to vote. In every town where there is a *Mahájan*, there are also one or more *Nagarsheths*, or city-chiefs. These are generally Vániás. There are also *chakla-shets*, that is, heads of the Vániás or Bráhmans who sell cloth, grocery, grain, &c.

In India everything is so mixed up with religion or caste, that it is not easy to draw a line between the secular and sacred functions of a *Mahájan*. In all these guilds, caste occupies an important place. For instance, a Musalmán carpenter must conform to the rules of the carpenter's guild, which has only Hindu members; but he has neither voice nor seat in the guild. In the same way, though a Boráh grocer must close or open his shop according to the prohibition made or permission given by the Vánia or Bráhman *Mahájan*, as he is not of their caste or religion he has no voice in the transactions of the Mahájan, nor a place in its meetings.

Every *Mahájan* has a *kotvál*, whose duty it is to collect the members of the *Mahájan* when they are wanted. He receives no regular pay, but is entitled to certain privileges or gifts. On imports he receives for every cart of grain, salt or molasses a quarter of a *ser* of the article imported; for every packload of molasses and salt a quarter of a *ser*. On occasions of caste feasts, he is entitled to a *ser* and a half of *ghi* or *shidha* consisting of flour, rice, pulse, salt, clarified butter, sugar, and the other condiments that go to make up a single meal. On the occasion of a marriage he is paid seven pice by the bride and bridegroom. His office of *kotvál* does not debar him from trading on his own account.

Membership.

There is no entrance fee. In the case of a newcomer, after the guild has acknowledged him as a member, he gives a caste-feast.

Apprenticeship.

Trade here, as a rule, descends from father to son. The father is generally also the teacher, but a *sáhukár*, or banker and money-lender, will receive an apprentice, whose only reward for some time is the experience he obtains, and, in some cases, the presents he gets from customers. The highest salary of a learner in a case like this would be about Rs. 25 a year. After two or three years, he leaves his master, and sets up in trade on his own account.

Jurisdiction.

There is a material difference between the authority of a *Mahájan*

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Jurisdiction.

and that of a trade guild. The former is general and paramount, and the latter only special, that is, the authority of a trade guild extends over those who belong to that particular guild, while the authority of a *Mahájan* extends over all trade guilds. It is the highest authority in matters of trade, and, as far as Hindu traders are concerned, in matters of caste. A disaffected trader may appeal against his guild to the *Mahájan*, and the decision of the *Mahájan* becomes law both to him and to his guild. The highest penalty that a *Mahájan* can inflict is to outcaste a trader, દીવો દેવતાનો વ્યવહાર બંધ કરવો, that is, 'to put an end to all intercourse between him and the caste to which he may belong,' and he will then be left to starve, if need be. In the case of a trader who is not a Hindu, though the *Mahájan* cannot touch his caste, he is virtually outcasted, as the grocer will not sell him salt, nor the grain-dealer grain, nor the cloth-dealer cloth, &c. He must, in fact, leave the place and seek refuge somewhere else, or abide by the decision of the *Mahájan* whatever it may be. A clearer idea of the authority of the *Mahájan* will be formed by the following instances: Some years ago, the carpenter's rate of wages was 6 *annas* and 9 *pies*. The carpenter's guild, however, raised it to 14 *annas* in 1869. The *Mahájan* interfered and directed the carpenters to keep to the old wages. They would not agree, and the *Mahájan* decided that no one was to employ their services. This lasted for a month, when the carpenters had to give in, and the *Mahájan* fixed their wages at 8½ *annas*, and the working hours from 8 A.M. to noon and 2 to 6 P.M., and prohibited them from working overtime of mornings, though they were allowed to do so at night. The Ghánchis, or oil-pressers, and Chhipás, or calico-printers, are prohibited by the *Mahájan* from carrying on their work during certain months in the year; the former from *Vaishákh Vad Amávásya* (May-June) to *Áso Shud* 10th or *Dasera* (September-October), and the latter from *Jeth Shud* 5th (June) to *Áso Shud* 10th or *Dasera* (September-October). Some years ago, during the procession of the god Govind Mádhav in Sidhpur, a few Musalmán Shipáis pelted the procession with stones. The *Mahájan* immediately took up the matter and forbade all traders, whatever might be their caste or creed, to hold dealings with the Shipái class of Musalmáns, and intercourse was not restored till the delinquents had been removed from the Sidhpur outpost or *thána* to some other place. It is prohibited in Sidhpur to take a goat or sheep through the open market to the butcher. Should any such animal pass, the *Mahájan* obliges the owner to give him up for the fixed sum of 5 *annas*. The butcher is not allowed to kill any animal during the month of *Shrávan* (July-August) within Gáikwári limits; but, since the opening of the Pálanpur section of the Western Rajputána State Railway, the butcher has simply to go to the railway fencing, and the prohibition ceases as British jurisdiction prevails. These are only a few of the many instances in which the authority of the *Mahájan* is, or has lately been exercised, but they are rapidly becoming matters for history. Since the advent of the present administration trade breathes more freely, and law has been better understood.

Holidays.

The following fifty-four public holidays are considered in the

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Holidays.

Kadi division as days of obligation, when traders are forbidden by the *Mahájan* to carry on business: the twenty-four elevenths or *Ekádashis* of the year; the twelve dark fifteenths or *Amávásyás* of the year; two *Diváli* holidays (October-November); one *Dev Diváli* (November); one *Shivrátri* (February-March); two *Holi* (March); one *Rámnavmi* (March-April); one *Akshaya Tritya* or *Akhátrij* (April-May); one *Balev* (July-August); one *Gokal Ashtami* (July-August); eight *Pachusan* of Shrávak (August-September).

Fines.

The *Mahájan* has the authority to inflict fines, and the fines thus collected go to the keeping up of the *Pánjarápol*, or asylum for animals. Every town has such an asylum, and some of these establishments keep a room for insects called *Jivátkhána*.

Place of Meeting.

In every town, where there is a *Mahájan*, there is a place appointed for the *Mahajan* to meet. It is generally the place where the customs duties are collected. If any one has a complaint to prefer to the *Mahájan*, he resorts to the usual place of meeting and sits there fasting. The complainant will neither eat nor drink nor move from the place until his complaint is heard. Notice of this is conveyed to the heads or *sheths* of the *Mahájan* by the *kotvál*, on which they all assemble and proceed with the case. Trade guilds have also certain appointed places at which to meet.

Communal Funds.

The associations of *sáhukárs*, known as *Mahájan*, alone have funds. The trade guilds have no sources of revenue, except some occasional fines, which are devoted to the service of the particular god worshipped by the fining guild. The two chief sources of revenue of the *Mahájan* are fees: on the mortgage of a house 8 *annas* per cent of its value, and on the sale of a house Re. 1 per cent of its value. The amounts thus collected, as well as the fines, go to the keeping up of the local *Pánjarápol*.

Privileges of Nagarsheths.

Nagarsheths have various privileges granted them by the state. Thus, the *Nagarsheth* of the city of Pattan has a village given him in *inám*. The *Nagarsheth* of Vadnagar is entitled to a certain percentage on exports and imports. The *Nagarsheth* of Sidhpur is entitled to import articles free of customs duty. Similar privileges have been extended to other *Nagarsheths*.

IV.—POST AND TELEGRAPH.

Post.
Post Offices.

Up to 1855 there does not appear to have been any postal arrangements in the Baroda territory as between the British and Baroda Governments. In that year the permission of the Gáikwár was taken to establish a system of postal runners through his territory on the highways to Deesa in the north, the opium centres in the east, Káthiáwár and Gogo in the west and Bombay to the south. As a return for the permission then given, the Gáikwár was to receive payment from the British Government of all expenses incurred by him in the postage of service packets through British post offices. These expenses were paid by the Resident from the Residency Treasury at Baroda, and up to 1863 they did not amount to very much, Rs. 40 was the largest sum paid in any one year and Rs. 3 the least. After 1863, however, the expenses rose. In 1863-64 the postal arrangements of the Bombay Presidency began to

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develop in Gujarát, and the consent of the Gáikwár was taken to the establishment of post offices in the large towns in his dominions, and gradually after that, post offices, letter boxes, and rural messengers commenced to spread over the face of the country. The Baroda state afforded all facilities for the easy working of the system by giving land for the erection of houses and stables, escort for the protection of mails in transit, and police for the safety of halting stages.

Mail robberies have unfortunately been of rather frequent occurrence, particularly in the northern division where are the Kolis and Thákordás of the hilly country of the Mahi Kántha. A gang of these men, having received intimation of valuable parcels being about to be carried through a certain district, pounce upon the *dák* either at the halting stage or the highway and make off with the parcels. The *dák* runners give immediate intimation to the nearest village or police official, who with the help of *pagis* set out on the trail of the robbers. The footmarks are measured and then protected at the starting point, and then the chase commences; as the boundary of each village is entered, the *patels* and watchmen of it are called out, the *pags* or footmarks are shown, and they are required to trace them out of their village. If this is done the first party is increased by a watchman or *pagi* from every village which is able to carry the marks outside its boundary. The tracks are thus followed on for two or three days and more; but, finally, the village into which the tracks have been taken and which is unable to trace them out of its boundary, is held responsible for the value of the plundered mail or the production of the robbers. At present (1880) it is satisfactory to say that the police administration of the Gáikwár's northern division is such that mail robberies have been scarcely heard of for two or three years. The opening of the Western Rajputána State Railway has saved the postal mails from robbery in the Kadi division.

In the Navsári division British post-offices have long existed in Navsári and Gandevi, but in 1879 a post-office was opened in each of the sub-divisions except Mahuva. In the Baroda or central division there are twelve post offices, one in the city and one in the British cantonments near Baroda, and one at each of the following towns: Dabhoi, Sinor, Karjan, Bahádarpur, Pádra, Petlád, Sojitra, Vaso, Sávli and Chándod. In the northern division there are fifteen post-offices, two in Kadi of which one is in the town of that name ánd the other at Dangarva, and one at each of the following places: Dehgám, Atarsumba, Kálol, Pattan, Chanasma and Dhenoj in Vadávli, Sidhpur and Unjha in the Sidhpur sub-division, Kherálu, Vadnagar, Visnagar, Mesána and Vijápur. There are letter-boxes put up in the travellers' bungalow at Lángrej, at Jailálvásna in the Visnagar sub-division and at Bechráji. The southern and central divisions are under the supervision of the inspector of post-offices in Gujarát, the northern division under the inspector of the Ahmedabad district.

Throughout the state there is a system by which rural messengers visit the villages in a circle round each post-office, delivering and

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receiving letters, selling stamps and post-cards, &c. The post-offices have, therefore, connection with or supervision over thirty-two separate mail lines which serve villages at which there are no post-offices. The number of village postmen employed on these lines is ninety-nine, of which seventy-seven are of the Imperial branch of the postal department and twenty-two of the district. There are ninety-three separate towns and villages, which have at least one letter-box each, while Baroda has seven and Navsári two letter-boxes.

Telegraph.

There is only one Government telegraph office in the whole of the Baroda territory, and that is situated in the Baroda cantonment. It is a third class office open daily from 6 A.M. to 6 P.M. At certain crises, such as the trial of Malhárráv Gáikwár, the office strength has had to be considerably augmented and the station raised to the first class. A private office was also then formed at the Residency. There are no means of obtaining any statistics of the working of this office. Baroda territory is crossed through its entire length by the railway, and the telegraph offices at the stations are utilized by the public and state. It is perhaps in contemplation to run a state telegraph line along the state railways which connect Dabhoi with Baroda and Miyágám.

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CHAPTER VII.

HISTORY.

INTRODUCTION.

THE history of the Baroda state stretches over a few years only. For though the Marátha invasions of Gujarát began to be frequent in the early portion of the eighteenth century, and Piláji Gáikwár established himself at Songad in 1719, it is not till after the fall of the capital of Gujarát in 1753 that this Marátha state can be said to have really sprung into existence out of the ruins of the Moghal Empire.

The steps by which the Baroda state has reached its present rank among the Sovereign Powers in India are clearly marked. First we find Gujarát invaded on several sides by bands of marauders under certain enterprizing chiefs, among whom the most distinguished is the Senápati Dábháde, intent as yet only on acquiring from the Moghals the right to levy tribute, at the outset an occasional tribute and then the *chauth* and *sardeshmukhi*. The second stage is that in which the Senápati and his chief adherent, the Gáikwár, effect a lodgment in Gujarát and exercise a contested sway over a portion of the great plain from their fastnesses in the hills, unassisted in their struggle with the Moghals, except by the more turbulent Hindu classes subject to the Empire and by the hill tribes. Their allegiance is to the Sátára Rája alone, and the growth of their power is dangerous to the Peshwa and the chiefs who side with him. Defeated by the Peshwa, forced to acknowledge his supremacy and to cede to him half his dominions, the Gáikwár, who had now taken the place of the first Senápati's inheritor, obtains the assistance of the Poona court in driving the Musalmáns out of Gujarát, and in thus achieving a task he could not have brought to a successful issue alone or in opposition to Marátha rivals. The third stage is marked by the rapid increase of the Gáikwár, still an object of aversion to the Peshwa, till family dissensions and internal misrule disorganize the state. At a terrible crisis the minister of an imbecile prince throws himself on the protection of the British, and at the price of a territorial cession obtains from them the assistance of their arms and money. The subsequent history of the state may be divided into two periods, that from the beginning of the present century till 1819, during which time the Bombay Government exercised a certain degree of minute control over the internal administration, and that during which Baroda was left free to control its internal administration, subject only to the advice and

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admonitions of the Paramount Power, conveyed to it by a British Resident.

In short, this chapter will but describe how a portion of the ancient Hindu kingdom of Anhilaváda, after centuries of subjection to the Emperors of Delhi or the Musalmán kings of Ahmedabad, once again fell into the hands of strangers. But this time the invaders brought back to the inhabitants their old religion and many of the social customs they loved, though they had but few other advantages to offer. The revenue system of Todar Mal, already disorganized, was wholly abandoned. The once strong administration of the Ahmedabad viceroys, which knew how to keep in check, if not in subjection, Rajput kings and Koli hill-chiefs, was succeeded by a power that, by slow degrees only and separate conquests, could acquire throughout the whole breadth of the land a rough pre-eminence, of which the only certain index was the increase in the exaction of military contributions. An elaborate government was swept away by a body of freebooters, whose aim it was to gather the revenue by the easy but cruel farming process, simply in order to feed the army and its leaders. A considerable foreign commerce was annihilated and the area of cultivation was diminished. Former public works of art or utility were suffered to fall into decay, and no new ones were undertaken in their place. The administration of civil and criminal justice was to the Maráthás a matter of importance, only in so far as that by its means money might be made. From a leader of adventurers the Gáikwár became a prince on whom no constitutional check could be placed, and whose favours were sought first by military or priestly adherents of his own race and country, then by farmers of revenue and bankers who usuriously supplied with present means the wants of an inconsiderate administration, and finally by mercenaries drawn to Baroda from Arabia and all parts of India by the hopes of sharing in the spoil of this rich but unfortunate country. During the whole period of this growth of the Marátha power there were ceaseless wars and ceaseless rapines. In times of success the *mulukgiri* was carried on with vigour, increased payments or arrears were extracted from the Garásiás and Mehvásis, or the dominions of a Bábi were annexed. In evil times there was, perhaps, a great losing war against the Peshwa, or some slighter but more bitter struggle either between the reigning Gáikwár and his cousin of Kadi, or between two rival claimants for the *gádi*. But at no time was there peace or any leisure for good government.

Finally, by an alliance with the British Power the Baroda state was subjected to the influence of a government, swayed by utterly novel and very broad considerations. A revolution accordingly took place, by which certain tendencies of the Gáikwár's government were checked or destroyed, that, for instance, of subjecting an ever increasing number of tributary states to an ever increasing military contribution. Other tendencies were strengthened or under new conditions freshly developed: for instance the sovereign, who had no longer to depend on the support of any party in his state, maintained as he was by a foreign army obtained by treaties and by cessions of territory, gradually set aside the in-

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fluence of the military class and of the ministers, and ruled alone. But, as will be seen, the revolution was less complete than it might have been, because the interference of the British varied in intensity from time to time for reasons which will appear hereafter.

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Early Mara'tha Invasions, 1705-1721.

Early Marátha Invasions. 1705.

In 1705 the Maráthás invaded Gujarát from the land side and gained two great victories at Ratanpur and at Bába Piáráh, when the Kolis, taking advantage of the confusion which ensued, rose and plundered the country, not sparing even Baroda.[1]

Two years later[2] the Emperor Aurangzeb died, and the affairs of the Empire fell into great disorder; so that Báláji Vishvanáth, after advancing on Ahmedabad, did not retire till he had levied a large tribute on the viceroy. The Marátha invasion of 1711 was, however, not so fortunate, as Sháhámat Khán, governor of Surat and now viceroy of Gujarát, defeated the invaders at Anklesvar.

1711.

Khanderáv Senápati's first recorded raid. 1712.

In 1712[3] a rich caravan of treasure escorted by a detachment under Muhammad Ibráhim Tebrizi was attacked on the route from Surat to Aurangabad, the troops destroyed, and the property carried off. The robbery is ascribed to Khanderáv Dábháde, who had for many years subsisted his followers in Gujarát and Káthiáwár, and who, when his friend Dáud Khán was appointed viceroy in Gujarát, had withdrawn from the neighbourhood of Ahmedabad and established himself between Nándod and Rájpipla. Grant Duff adds that Sayad Husain Ali Khán, after defeating Dáud, endeavoured to open communications between Surat and Burhánpur and to suppress the depredations of Khanderáv, who commanded the road and exacted a fourth of the effects of all travellers who did not purchase his passport. But the army of 8000 men sent out under Zulfikar Beg was defeated and their leader slain.[4] Subsequently joining the Sarlashkar, Khanderáv fought an indecisive battle with Mahkubsing, the Diwán of Husain, and Chandrasen Jádhav near Ahmednagar after which he returned to Sátára and was there created Senápati (1716).[5] Two years later, he accompanied the Peshwa to Delhi in order to support Husain Ali Khán who had come to an understanding with the Maráthás. After a two years' stay in the capital the Maráthás obtained from the newly risen Emperor, Muhammad Sháh, many *sanads* to levy tributes. And from this time (1720) the Maráthás affirm, but not truly, that they were confirmed in the right to levy tribute in Gujarát. Shortly after this date, the Senápati received authority from the Rája of Sátára to realize the dues established by usage from Gujarát and Báglán.[6]

Holds his own against all comers in the hills, 1716.

The Senápati is authorised to levy tribute in Gujarát.

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[1] Watson's History of Gujarát, 87. For this and two earlier invasions of Dábháde see Baines' History of Gujarát, 4. [2] Watson's History of Gujarát, 89.

[3] Grant Duff's Maráthás, 191. See also Baines' History of Gujarát, 4.

[4] The date ascribed by Mr. Baines is 1716. Capt. A. Hamilton makes a curious allusion to this campaign. [5] Grant Duff's Maráthás, 196.

[6] But the Peshwa Bájiráv authorized Udáji Povár to collect the *chauth* in Málwa and Gujarát in the year 1724, and this leader did so between that year and 1729 from Bundelkhand to near Ahmedabad. In 1721 Udáji organized an expedition to

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EARLY MARÁTHA INVASIONS.

In the same year Nizám-ul-Mulk began to assume the style of an independent ruler, and, after defeating Dilávar Ali Khán, routed a second general sent against him by the Sayads, named Alam Ali Khán, who was deputy viceroy of the Deccan. Alam Ali Khán, who was supported by numerous great Marátha auxiliaries, fell in the battle of Bálápur. Khanderáv Dábháde was of his army and his troops behaved with great bravery. One of his officers, Damáji Gáikwár, who with several of his family had long stood high in the Senápati's estimation, so distinguished himself as on his return to obtain from Sháhu Rája the title of *Samsher báhádur*, or the Illustrious Swordsman. Khanderáv died soon after the battle of Bálápur and was succeeded by his son Trimbakráv in May 1721. On Damáji Gáikwár's death, which occurred at about the same time, his place of lieutenant to the Senápati was filled by his nephew Piláji, the son of Jhingoji Gáikwár.

Damáji created Samsher Báhádur.

1721.

Pila'ji Ga'ikwa'r, 1721-1732.

Rise of the Gáikwár family.

The Gáikwár family had many years previous to this left their village of Bhare or Dhávdi near Poona to join the Senápati.[1] Piláji was at first in command of forty or fifty horse of the *khás pága*. Such is the story now told, though old tales say that the first Gáikwár was a *jásud*, spy or confidential messenger. However that may be, it is certain that for some time the family had held a respectable position, and, perhaps, the *pátilki* or office of headman to more than one village.[2]

Piláji, who may be considered the founder of the family, as he first rose to a high position, was stationed at Navápur in Khándesh whence he proceeded to meet the Senápati at Talegaon. By dint of energy and wisdom he obtained the command, first of two or three hundred horse, and next, after a successful incursion into Surat, of a *pága*. During the succeeding years three Marátha leaders distinguished themselves by incursions into Málwa and Gujarát. One was Udáji Povár, another was Kantáji Kadam Bánde, and the third was Piláji Gáikwár.[3]

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reduce Gujarát. In 1734 Ánandráv Povár was vested with powers to collect dues in Málwa and Gujarát, but probably did not act on his commission. Soon after this he settled at Dhár. Malcolm's Central India, 64-66, 100.

[1] According to a popular story which is probably not very accurate, the Gáikwár and the Senápati married sisters. The Senápati's wife had no son, and feared lest, if her husband was killed in taking Songad by storm, his younger brother who had a son might assume the headship of the family. So she recommended her husband to get Piláji ordered to take Songad, which he did.

[2] Piláji purchased the *mukádami* or *pátilki* of Bhor in the Mával *pargana* in 1723-24 (S. 1645). It was granted in *inám* by the Chhatrapati in Svasti shri rájyabhishek era (Shiváji's year) 54, *i.e.* in 1728. Dhávdi in Khed was granted in *inám* by the Chhatrapati to Piláji in the same year. The *mukádami* was purchased in the following year. The *pátilki* of Kendur in the Pábal *taraf* was purchased by Damáji in 1741 (S. 1663). The Kalas *pátilki* was purchased by Damáji in 1762. Half was granted to him by the Chhatrapati the same year as *saranjám inám*. Such were the villages in the Deccan which early belonged to the Gáikwár.

[3] The standard of the Gáikwár is of red and white stripes. Sir John Malcolm says that these were originally the colours of the Bánde family and were afterwards adopted, as a token of respect by his follower the Gáikwár, and by the chief of the Holkar family.

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Songad taken. 1719.

The last of the three was forced to remove from the station he had taken at Navápur by the representations of Bánde, that the place was within his beat. He therefore fixed on Songad, a hill in a wilderness difficult of access,' belonging to the Mehvási Bhils, from whence to conduct his future raids.[1] He took the fort by storm from its savage lord and strengthened it. Here in 1719, Piláji fixed his head-quarters after defeating an army sent out against him by Shaikh-ul-Islám, Mutsaddi of Surat, commanded by Sayad Akil and Muhammad Panáh, the latter of whom was wounded, taken prisoner, and finally released on paying a heavy ransom. Hence he began to direct the operations of the three *págás* now entrusted to him, sometimes singly and sometimes in combination with Bánde and Povár, as his master directed him. Not only was Songad, therefore, the cradle of the Gáikwár house, but it continued to be their head-quarters, their capital it may almost be said, till Damáji moved to Pattan in 1766.

Systematic invasions of Gujarát. 1720.

For several years the three Marátha chiefs invaded and exacted tribute from the Surat *atthávisi*, or twenty-eight sub-divisions, and the Gáikwár strengthened his position by an alliance with the Rája of Rájpipla in whose country he built and occupied several forts. It is also supposed that in 1720 Kantáji Kadam Bánde and Piláji first invaded the northern portion of Gujarát, and that, on obtaining the *chauth* of that part of the country, the latter established a *gumásta*, or agent and receiver, in the *haveli* of Ahmedabad. Perhaps this is too early a date, and is given by people who wish to increase the importance of the house.

The Musalmáns divided against themselves. 1723.

In 1723 Piláji marched on Surat and defeated Momin Khán, the newly appointed governor of that place, and from this year began regularly to levy tribute in Gujarát. His foes were divided against themselves. Nizám-ul-Mulk had finally broken off from the Empire,[2] and to make head against him, the Imperial party appointed Mubáriz-ul-Mulk Sarbuland Khán, viceroy of Gujarát and Málwa, and he, in his turn, made the valiant Shujáit Khán his deputy. Hámid Khán, the uncle and deputy of Nizám-ul-Mulk, having received orders to oppose him, obtained the aid of Bánde, who, in 1723, had entered Gujarát from Málwa, conquered a district and fixed himself at Dohad, by promising him the *chauth* of Gujarát. These two defeated and killed their opponent near Ahmedabad in 1724, at a time when his brother Rustam Ali Khán had gained some advantages over Piláji near Surat. 1724.

The Gáikwár had in this and the few previous years entered Gujarát by crossing the Narbada at the famous ford of Bába Piáráh Thence he went to Karnáli, where he was joined by the three Gujarát *patels* or *desáis* of Pádra, Chháni, and Bháyali in the Baroda division. The first of these three men, by his knowledge of the country,

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[1] Bom. Gov. Sel. XII. (New Series), 1. Piláji's earliest acquired villages were Sonera, Mámula, and Jokurda sixty-four miles from Surat. After building a fort at Songad, he built forts at Kende, Vájpur, Sakulkheda, and Rupgad.

[2] In Gujarát this potentate had set aside as his *jághir*, Dholka, Broach, Jambusar, Makhbulabad, and Baleád.

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1724.

gave the invader great assistance in directing his ravages as far as the Mahi river.[1]

On the other hand, Rustam Ali Khán had, as we have remarked, since gained some advantage over Piláji, and he had been sufficiently successful against the Rájpipla Rája as to force him to desert Piláji's cause.

But on learning the news of his brother's death, Rustam Ali Khán determined to abandon all rivalry with Piláji and at once to attack Hámid Khán and Bánde. He accordingly persuaded Piláji to give him his assistance, and the two leaders left Mándvi in company. They passed by Baroda and crossed the Mahi at Fazilpur, when they found the enemy at Árás in the Petlád *pargana*. In the first engagement Rustam Ali drove back the enemy with his artillery and gained a decided advantage. But Piláji had,[2] without his knowledge, come to an understanding with Hámid Khán and his Marátha ally, and, after treacherously obtaining the command of Rustam Ali's artillery, in the very crisis of a second battle, this faithless ally turned his own guns against him. After a series of encounters, Rustam Ali, to escape the dishonour of falling alive into the hands of his enemies, put an end to his own life at Hasa (Vaso) near Ahmedabad, and his late ally Piláji was rewarded by Hámid Khán with half the *chauth*, the whole of which had previously been promised to Bánde (1725).[3]

Piláji gets half the *chauth* of Gujarát.
1725.

The division of the spoils soon led to disputes between the rival Marátha chiefs, which culminated in a struggle at Cambay.[4] Piláji was worsted and forced to retire to Mátar near Kaira. But Hámid Khán, who feared nothing more than a disagreement between his two supporters, exerted himself to compose their differences. He apportioned the districts north of the Mahi to Kantáji, and those south of that river, namely, Baroda, Nándod, Chámpáner, Broach and Surat, to Piláji. It is stated by the Maráthás that Piláji returned to Baroda after the battle of Árás and took by storm its fort, which was then held by Rustam Ali's widow. However that may be, it is certain that at the end of the year's campaign Kantáji went back into Khándesh, and Piláji retired to his stronghold of Songad, while,

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[1] Popular stories, though not strictly accurate, serve to show how the people of the country sided with the Marátha freebooter against the Musalmáns. A daughter of Dála *desái* of Pádra came one day to Baroda to make her purchases in the market. Her beauty was noted by the pimps of Imám Mehdi, the Musalmán minister, and by him described to his master. He sent a palanquin to fetch her to the palace, but she succeeded in tricking the minister's servants and fled to her father's house. The lady was married to the son of Vágji *patel* of Virsad, and the husband and father combined to conspire against the wicked Bábi lord. They were later on joined by their friend, the influential Sareshvar *desái* of Baroda. Vágji *patel* was, however, subordinate to Rustam Ali Khán, as was also Dáji *patel* of Vasai or Vaso. The latter's daughter, while on her way to the temple of Ambáji, was seized by Shujáit Khán and detained in his house for fourteen days, when she was dishonoured. In consequence of these insults and outrages, the four *desáis* or *patels* agreed to ruin the Musalmáns by calling in the Gáikwár, and they managed to meet him secretly by pretending to go on a pilgrimage to Devki Unhai near Songad. There they concerted the plan of invasion.

[2] See, however, Watson's History of Gujarát, 99.

[3] Grant Duff's Maráthás, 216.

[4] For full account see Cambay Statistical Account, Bombay Gazetteer, VI. 221.

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PILÁJI GÁIKWÁR. 1725.

at about the same time, his master, the Senápati, established himself at Dabhoi, not far from Baroda, making the place, which had been captured by Piláji from Udáji Povár, his regular head-quarters.

Sarbuland Khán was then directed to make a vigorous attempt to eject Hámid Khán, the Nizám's deputy, from Gujarát. So ably did he carry out these orders that for a time the Maráthás almost lost the hold they had gained over Gujarát.

Piláji's reverses.

Piláji Gáikwár[1] joined Hámid Khán and Kantáji on the Mahi, and the three concerted to oppose the viceroy, who had gained over the assistance of the Bábis and of Abhaysing, Rája of Jodhpur. The upshot of the first encounter was that Sarbuland's son, Kháná-zád Khán, defeated the Maráthás at Sojitra and Kapadvanj, and after this, appointed Hasan-ud-din governor of Baroda, Broach, Jambusar, and Makhbulabad.[2]

Piláji would perhaps have left Gujarát altogether, but he was encouraged by the successes and the continued exertions of Bánde and others. At length he made an attempt to capture Baroda, but, fearing to meet the viceroy's son in the field, he fled to Cambay and thence withdrew to Sorath.

1726.

In the following year (1726), however, the relative position of the contending parties changed. Sarbuland Khán, deprived of all assistance from Delhi, was forced to cede to Piláji a share in the *chauth* of the districts south of the Mahi. On the other hand, as Piláji was the agent of the Peshwá's enemy or rival, the Senápati, the Peshwa directed his own adherent, Povár, to drive Piláji out. The latter, worsted in a contest with Povár, allied himself to Bánde, who had equal reasons with himself to fear the ambition of the Peshwa. The two then made another ineffectual attempt to recover Baroda.

The Peshwá's attempt to get the tributes of Gujarát.

The viceroy, Sarbuland Khán, was now forced to come to terms with the stronger Marátha party, and he promised the Peshwa Bájiráv the *chauth* and *sardeshmukhi*, on condition that the Peshwa should support him with 2500 horse and should prevent other Maráthás from assisting disaffected *jamindárs* and disturbers of the public peace. This stipulation was made expressly with regard to Piláji, the friend of the Bhils and Kolis, of the *desáis* of Gujarát and of other enemies to the Moghals.[3]

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[1] Watson's History of Gujarát, 101-102.

[2] Grant Duff (Maráthás, 217) relates that Hámid Khán and his allies gained a victory over the new viceroy Sarbuland Khán near Ahmedabad soon after the latter had seized that city. But the victory was so dearly bought that Hámid Khán, like the two Marátha chiefs, was forced to give up the contest, and became a mere plunderer.

[3] *Sardeshmukhi*, *i. e.* one-tenth of the land revenues and customs, excepting those of the port of Surat and the districts round it. *Chauth*, *i. e.* one-fourth of the land revenues and customs, excepting those at Surat, and one-twentieth of the revenues of the city of Ahmedabad. Ogilvie's Précis of 1845. The Maráthás are held to have received the three imperial grants of *chauth*, *sardeshmukhi*, and *svardjya* from the Delhi court in 1719. The occurrence is mentioned that the terms may be understood when they are used in this chapter. The *chauth* was originally a fourth share of the revenues of the six *subhás* of the Deccan, the *sardeshmukhi* a tenth share over and above the *chauth*, and the *svardjya* originally comprised the districts held by Shiváji at the time of his death. The *sardeshmukhi* was set aside as the *rájá's vatan*. The *chauth* was, in theory, due upon the *tankha* or standard assessment, but as the actual collections from a country were reduced in proportion to the levy of the

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1727.

First struggle between the Peshwa and the Gáikwár.

Piláji's fortunes, however, were now on the turn. He with Bánde not only prevented Povár from joining the governor of Baroda (1727), but he actually took that town and Dabhoi, while Bánde captured Chámpáner.

In 1729 Sarbuland Khán formally granted to the Peshwa, who was now very powerful as he had utterly discomfited Nizám-ul-Mulk, the terms he had before either entertained or privately made. But the grant of these tributes to Bájiráv had two consequences. One was that the Delhi court, which had shown culpable negligence in refusing Sarbuland Khán any assistance, now blamed him for surrendering to the Maráthás these rights to levy tribute, and, after refusing to ratify the agreement, bestowed the government of Gujarát on the Ráthod Mahárája of Jodhpur, the infamous Abhaysing. Sarbuland Khán met and defeated the new viceroy's troops at Adálej, near Ahmedabad, and again in a second battle; but he was finally forced to leave his post on good terms (1730). The other result to which the agreement between Sarbuland Khán and Bájiráv led was a more decided split between the different Marátha parties. The Peshwa had promised to assist Sarbuland Khán against Piláji and Bánde; and in 1729 his brother, Chimnáji Áppa, to carry out these views, ravaged the Petlád *pargana*. Now that Abhaysing was in power Bájiráv concerted with him to oppose Piláji, and, if possible, to turn him out of Baroda. The latter was naturally assisted by Kantáji Kadam Bánde; and his master, the Senápati, urged to the act by Nizám-ul-Mulk, put himself at the head of a whole party whose aim it was to humble the Peshwa, a party which included Povár himself, Chimnáji Pandit, and other high chiefs.

1730.

In 1731 the Peshwa was advancing to lay siege to Baroda, when he was called off by the news that Nizám-ul-Mulk's army was preparing to attack him. On his march back to the Deccan he came across a body of the Gáikwár troops, and suffered something like a repulse. He, nevertheless, proceeded on his march; and on meeting the main army under the Senápati, who was supported by the Gáikwár, the Povárs, the Bándes, and others, he did not hesitate to enter into an engagement with it, for his men though fewer in number, were much more efficient in the field than the enemy. The battle that took place (1st April 1731) is named after the village of Bhilápur near Baroda, and resulted in the utter discomfiture of the confederate chiefs. Trimbakráv Dábháde himself was slain; Piláji Gáikwár was grievously wounded and had great difficulty in reaching Songad with his two younger sons, Damáji and Khanderáv, while

Battle of Bhilápur, *1st April 1731.*

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sardeshmukhi, it was not possible to collect the full *chauth* demanded, and the Maráthás were content to secure at least the fourth part of the real balance left after the collection of the *sardeshmukhi*. The remaining three-fourths share was called the *jághir* or *moghlái*. The *svarájya* came to be applied by Báláji Vishvanáth Peshwa to the whole of the Marátha claims, exclusive of the *sardeshmukhi*. These claims, *i.e.* the *chauth* and *svarájya*, were divided into one-fourth termed the *rájá's bábti*, and three-fourths termed the *mokása*. The Peshwa was one of those who levied the *rájá's bábti*; a portion of the *mokása*, termed the *ain mokása*, was divided among chiefs and leaders as *saranjáms*.

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the eldest son Sayáji was killed, as were also Jánoji Dábháde and Máloji Povár; Udáji Povár and Chimnáji Pandit were taken prisoners, Ánandráv Povár was wounded, and the army was scattered to the four winds.[1]

Fortunately for the confederates, the Peshwa wished to come to terms with Nizám-ul-Mulk, and did not deem it politic to crush the Marátha chiefs. He, therefore, appointed the youthful Yashvantráv Dábháde Senápati in the place of his father, and considering his tender age, nominated Piláji his *mutálik*, and conferred on him the title of *Sena khás khel*.[2] The young Senápati was to manage the entire revenues of Gujarát, but in future he was to account for all contributions levied in countries not mentioned in the deed of cession of *chauth* granted by Sarbuland Khán to the Peshwa, and of the revenue derived from Gujarát he was to pay one-half to the state through the Peshwa.[3]

Piláji, as *mutálik*, had now all the resources of the Senápati at his disposal, and he did not dally in attacking and vexing Abhaysing. He met with considerable success, because the people of the country were on his side, and at last the viceroy, the infamous Abhaysing, the man who had persuaded his brother to kill his father, could think of no better plan to get rid of his enemy than to cause him to be assassinated.

Death of Piláji. 1732.

He succeeded in his purpose, for Piláji was murdered by his accredited agents at Dákor in 1732,[4] but the death of the energetic founder of the Gáikwár house only marked the moment when its fortunes were to take a wonderfully lucky turn. Piláji left behind him a worthy son in Damáji, the chief who from a mere freebooter became the sovereign of a large country.

Dama'ji Ga'ikwa'r, 1732-1768.

Temporary discomfiture of the Gáikwárs.

Abhaysing resolved promptly to take advantage of the confusion into which the death of their leader must have thrown the Maráthás. His general, Dhokalsing, with an army ready prepared, marched rapidly on Baroda and took both the fort and the town, which were then made over to the care of Sher Khán Bábi. The Maráthás,

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[1] Bájiráv by making great haste contrived to reach the Deccan without having to fight the Nizám's troops. While crossing the Tápti near Galha his baggage which was with the rear guard was plundered by the enemy.

[2] *Sena khás khel* is translated by Grant Duff as 'Commander of the Special Band,' or 'Leader of the Sovereign Band.' It is also alleged that this appellation once belonged to the Senápati, and that it was granted to the Gáikwár for a victory gained over the Musalmáns. Probably it was granted afresh to Damáji. It came to be the distinctive title of the Gáikwár, and each succeeding chief of the house had to purchase investiture under this title from the Poona Darbár before ascending the *gádi*.

[3] In order to further conciliate the Dábhádes the Peshwa continued in Poona the custom which had obtained at Talegaon Dábháde of distributing food and charities to the Bráhmans. This was the origin of the *dakshina*, which survives to this day in a very modified form.

[4] The murder of Piláji is variously described; a popular account has the merit of being sensational. Piláji was riding along in Dákor when he noticed two armed Márvádis engaged in a furious quarrel. He rode up to arbitrate and pacify them, when they both turned on him and cut him down. The quarrel was a feigned one, and its purpose was to entice Piláji away from his suite.

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The Gáikwár's energetic measures.

losing their hold on Baroda, fell back on Dabhoi to the south, and maintained their position there.

Indeed the success of Abhaysing went no further than this; the discouragement of the Gáikwár party lasted no longer. Damáji, after burning his father's body at Sávli, a place which on that account is still held in respect, retired to Karnáli and busied himself with preparations for making reprisals in the direction of Ahmedabad. Piláji's old ally, the *desái* of Pádra, raised the Bhils and Kolis all over the country, and effectually threw the Moghals into confusion. At Songad the Gáikwár family gathered its forces together, and the widow of the late Senápati, Umábái, was summoned to give her assistance.[1]

The re-capture of Baroda. *1734.*

These energetic measures soon bore good fruit. Damáji's raid on Ahmedabad met with partial success. His uncle, Máloji or Mahádáji, was despatched from Jambusar to oppose the Moghal army, which had crossed the Mahi, and this he successfully did. In 1734 he did more; he recovered Baroda[2] after defeating the governor Sher Khán Bábi, who, at the time of the opening of the siege, was at Bálásinor and was advancing to its rescue. Baroda has ever since remained in the hands of the Gáikwár.

The spread of the Gáikwár power.

Damáji himself next issued from Songad with a strong army and made incursions into the heart of the Jodhpur country, after taking many strong places in the east of Gujarát. At last Abhaysing grew so anxious to protect his own dominions that he abandoned Gujarát altogether (1737).

Meanwhile, Damáji's agent, Rangoji, defeated Bánde at Ánand Mogri. This chief had perceived that his old ally and rival was elbowing him out of the country, and this was his attempt, made too late, to recover his position. Rangoji next obtained from Momin Khán the *chauth* of the revenues north of the Mahi; entered Viramgám with Damáji and expelled the Kasbátis, but his further advance was stopped by Ratansing the *báhedhari*, or the agent of the Ráthod Abhaysing, who defeated him near this town in 1736.[3] Subsequently, Damáji's brother, Pratápráv, and Deváji Tákápir, his general, gained many advantages and ravaged the whole of northern Gujarát, whilst Damáji levied contributions in Sorath, Káthiáwár and Gohelvád. During this crisis in the history of the Gáikwár family, not only Bánde but Povár attempted to seize the apparent opportunity of pushing his interests in Gujarát, but Damáji was strong enough to repel him. It is possible that Povár lost his life in one engagement, and Bánde, after his flight from the field of Ánand Mogri, joined himself to Holkar, and, returning with him to Gujarát, plundered the country as far as the Banás, but made no permanent impression.

Momin Khán succeeded Abhaysing, and unable of his own strength to fill the position of viceroy owing to the continued

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[1] For a full account of Umábái's assistance, see Watson's History of Gujarát, 111.
[2] Grant Duff's Maráthás, 227.
[3] For full account see Watson's History of Gujarát, 115-116.

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presence of the Márvádis in Ahmedabad, summoned to his assistance Rangoji by promising him that he would grant the Gáikwár one-half of the revenues of Gujarát, excepting those of the city of Ahmedabad, the lands near that city, and the port of Cambay, which he had made his own head-quarters.

Alliance between the Gáikwár and the viceroy Momin Khán.

The court of Delhi ostensibly restored Abhaysing to the post from which he had been ejected, but secretly instructed Momin Khán to take Ahmedabad, which Ratansing, by the directions of his master refused to surrender. Momin Khán accordingly undertook the siege of the capital, and during the operations he was joined by Damáji in person, to whom he had, for all arrears, ceded the district of Parántij, and subsequently, in order to outbid the offers made by Ratansing, not only half the revenues of Gujarát, but one-half of the city of Ahmedabad and in the stead of Cambay a share in the whole district of Viramgám. Ratansing, after a brave resistance, capitulated[1] and the allies entered the capital. According to the agreement made, several of the gates were handed over to Rangoji,[2] who, in the absence of Damáji at Sorath, commanded the Maráthás; and it is needless to add that this divided authority led to constant disputes, in the course of which at one time the Musalmán population almost succeeded in expelling the Marátha garrison, which was replaced, however, by the interference of Momin Khán. This viceroy, in spite of many slight quarrels, remained the faithful ally of the Gáikwár till his death, which happened in February 1743. Thus we find that, in 1738, he aided Damáji in punishing the Koli chief of Chaniár in the Chunvál, that in 1741 he gave Rangoji some half-hearted assistance in recovering Viramgám from Bhávsing, and that he interposed to make terms between the two parties when the same officer of the Gáikwár was defeated at Dholka by the governor, Káim Kuli Khán. Damáji's power increased very rapidly during these years both in Gujarát and Káthiáwár, as may be conjectured from his capture of Bánsáh not far from Ahmedabad and his demonstration against Broach, which was held by an agent for the Nizám, when he probably succeeded in obtaining a share in the customs of that city. His power was none the less that he was still the agent of Umábái, the late Senápati's widow, for her son Yashvantráv Dábháde, as he grew up, proved incompetent for his station, and when the lady died in 1747, Damáji was nominated deputy of the Maráthás in Gujarát.

1737-1738.

Further growth of Damáji's power.

Rivalry with the Bráhman party.

He was in a position to limit the designs of the Peshwa Bájiráv even after this chief's great victory over Nizám-ul-Mulk in 1738,[3] and, while Rangoji was pushing his interests in Gujarát, he himself was chiefly occupied in watching from Songad the turn affairs were taking in the Deccan. Bájiráv died in 1740, and a claimant to the

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[1] Major Watson gives 1738 as the date of the capture of Ahmedabad; Grant Duff and others the 20th of May 1737. [2] See Watson's History of Gujarát, 120-121.

[3] Too great a stress cannot be laid on the greatness of the rivalry between the Peshwa and the Nizám. The declared policy of the former was to combine all the great Marátha princes in order to crush the latter, but the Gáikwár and Raghuji Bhosla stubbornly refused to assist the Peshwa against the only great foe the Maráthás then had in India.

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Rivalry with the Bráhman party.

1742-1744.

post he held was found by Raghuji Bhosla in Bápuji Náik of Bárámati, a rich banker and a connection, but an enemy because a disappointed creditor of the late powerful minister. Raghuji Bhosla was at this time on friendly terms with Damáji and incited him to make an inroad into Málwa, which was very successful, though it ultimately led to the establishment at Dhár of the Povárs, who were supported by the Peshwa, and were actually sent there to act as a counterpoise to the Gáikwár. Raghuji Bhosla was, however, subsequently bought over by the Peshwa, who feared that he might enter the Deccan simultaneously with Damáji. The latter was therefore left to act alone and he remained some time in the Deccan probably to carry out some designs Umábái entertained for lessening the power of the Peshwa, though he effected nothing, and his presence at home was much required. For, in 1744, or more probably in 1742, Bápuji Náik, who had now sided against the Gáikwár, invaded Gujarát and burnt Songad, but on Rangoji's approach he came to terms with the commander of the fort and retired.

Difficulties of Damáji in Gujarát after the death of Momin Khán.

1744.

Besides, Momin Khán's death was followed by changes which threatened to extinguish Rangoji altogether. Fida-ud-din was appointed to act as viceroy, and he was assisted by Muftakhir Khán and Sher Khán Bábi. He vigorously attacked Rangoji, defeated him and obliged him to agree to the surrender of Borsad and Viramgám. But on Damáji's return matters took a turn in favour of the Maráthás. Fida-ud-din fled the country, Rangoji captured Petlád, and Khanderáv Gáikwár established the rights of his brother to share in the city of Ahmedabad. In 1744, Javán Mard Khán, who, after Momin Khán's death, had become the most powerful noble in Gujarát and had refused to acknowledge Muftakhir Khán as viceroy, endeavoured to face the Maráthás. He called to his assistance Abdul Aziz Khán, the chief of Junnar, who entered Gujarát with Fatehyáb Khán, commander of the fort of Mulher, and Rustamráv Marátha, but Deváji Tákápir fell upon their army not far from Surat, and put it to rout, and Abdul Aziz was overtaken in his flight from the field of battle and killed.[1] Fakr-ud-daulah was next appointed viceroy, but was defeated and captured by Javán Mard Khán, who had at this time made terms with Rangoji, in Damáji's absence, and who was assisted by him and Deváji Tákápir. Khanderáv Gáikwár shortly after disgraced Rangoji, and put in his place Trimbakráv Pandit, who soon began to intrigue with Fakr-ud-daulah. Damáji, to put an end to the dissensions which ensued and threatened to ruin his interests, returned to Gujarát, and in order to dissolve such a disastrous alliance as that between his brother and Fakr-ud-daulah, gave up to Khanderáv Gáikwár the fort of Borsad and the districts of Nadiád and Borsad, while he himself continued to give assistance to the family of his old ally, Momin Khán.[2] In 1747, however,

[1] This is the battle of Kim Káthodra (Anklesvar), and it is alleged that on this occasion Damáji was confirmed in the title of *Samsher bahádur*.

[2] Major Watson's account (History of Gujarát, 133) differs somewhat from this. But it certainly appears that Khanderáv's policy was dictated by personal interest,

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DAMÁJI GÁIKWÁR. 1747.

Affairs at Surat.

Rangoji quarrelled with Javán Mard Khán and sided with Fakr-ud-daulah who was joined by some other people of eminence. He also entered into a contest with Khanderáv Gáikwár and captured his fort of Borsad, where he was himself subsequently besieged by the Gáikwár brothers and taken prisoner.

It has been mentioned that Piláji, after betraying Rustam Ali and aiding Hámid Khán and Bánde in the campaign which ended in that person's death, took Baroda from his widow. He failed at the time to turn Rustam Ali's son Sohráb Khán out of Surat,[1] and the Nawáb with his Faujdár Sind Válah long fought on even terms with the Gáikwár and perhaps recovered from him territories worth six or seven lákhs, till at last the latter made terms with Tegbakht Khán a person who, with the aid of his brother Mulla Muhammad Ali, a rich banker, and that of the commander of the fort of Surat, had aspired in 1729 to become governor in Sohráb Khán's place. Subsequently, Sohráb Khán bought the assistance of the Mulla by allowing him to build a fort at the entrance of the harbour, but in 1732 the Mulla turned Sohráb Khán out of the city, when Tegbakht Khán became governor. In 1734 Tegbakht Khán treacherously seized and murdered the Mulla, and thus acquired the whole authority, in the maintenance of which he received the assistance of Damáji, who held the Surat *pargana* on payment of Rs. 2,36,000, besides *amals* which with deductions brought the Nawáb a yearly income of Rs. 1,09,992.

Tegbakht Khán,[2] Hakim of Surat, died in 1746, and two years after, a brother of the Nizám's agent called Sayad Miáh Achind persuaded the Gáikwár to aid him in expelling the Hakim's brother, Safdar Muhammad Khán, with the promise of paying the Gáikwár one-third of the revenues of Surat.[3] Not very long after (1750-1751) a revolution occurred, and Safdar Khán was restored to the governorship, while his son Vikar Khán became *killedár* of the fort.[4] The latter had promised to grant Damáji one-half of the revenue of the city, but Safdar Khán refused to give so much, and the grant was reduced to one-third. It may here be added that, in 1752, Raghunáthráv the Peshwá's brother insisted on the Surat Nawáb's paying the Peshwa a share equal to that granted to the Gáikwár; so it was settled that one-third of the revenues should be equally divided between the two Maráthás.[5] In 1758 and 1759

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and that he acted on this as on other occasions he and his son did, in a manner adverse to the welfare of the reigning Gáikwár. Major Watson adds the Baroda district to Khanderáv's acquisitions.

[1] Res. Rec. But it appears that he was only appointed there as Damáji's deputy.

[2] Res. Rec. 1, B. B. 106.

[3] Major Watson states that, in 1747, Kedárji Gáikwár demanded of the Sayad three lákhs or a third of the revenues of Surat till that sum had been paid off, and that from this time the toll of two of the city gates was collected by the Maráthás.

[4] The authority in the city was divided between the Mutaaddi (Hakim) or civil governor who administered the finance, and the military officer who held the *killeddri*. The two were generally independent of each other, or of other authority than that of the Emperor. Briggs' Cities of Gujaráshtra, 20.

[5] The combined shares of the *mukáts* or custom duties amounted to about Rs. 90,000. Damáji never ceased interfering with Surat, and in 1758 he designed to take the town or to establish in it his partizan Ali Naváz Khán as successor of Safdar Khán, who had just died, probably by poison.

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Affairs at Surat.

changes took place, which, without lessening by a great deal the Gáikwár's share in the city, admitted a fresh partner. Safdar Khán died, and the Sayad managed once again to become governor by expelling with the approval of the Peshwa the late Nawáb's son, who was supported by the Gáikwár. The third share of the customs was now divided between three powers, the English getting their portion of the spoil, as well as the charge of the maritime protection of the western seas hitherto entrusted to the Sayad of Janjira and the possession of the fort. But as both the Gáikwár and the Peshwa continued to retain their *chauthiás* or agents at Surat, it may be imagined that the unfortunate townspeople and traders suffered grievously from the continual jealousies and squabbles of their different masters, whose interests on a vast number of points were continually clashing.

Damáji's contest with the Peshwa. *1749.*

In 1749,[1] Damáji Gáikwár, anxious as usual to throw his weight on the side of any party opposed to the Peshwa, took advantage of the intrigues which preceded and followed the death of the poor Rája Sháhu to support the pretensions of the Rája of Kolhápur, Sambháji, who was put forward by the Ráni Sakvárbái or Sávitribái, a bitter enemy to Báláji Peshwa. In 1750, he refused to proceed to the Deccan on the summons of the Peshwa to do duty there as the representative of the imbecile Yashvantráv Dábháde, but he could not stay the formation of the great coalition, which virtually made Báláji the head of the Marátha nation and Poona the capital of the confederate states.

In 1751, the Peshwa demanded of Yashvantráv Dábháde one-half of Gujarát, and the demand was refused by Damáji. The same year the latter was called upon by Tárábái to rescue the Rája of Sátára and all Maháráshtra from the power of the Bráhmans and he hastened to respond to the call.

The Peshwá's second great victory over the Gáikwár. *1751.*

Damáji left Songad with his army of 15,000 men and rapidly marched down the Sálpi pass, attacked and finally defeated the much stronger force which met him at Nimb under the command of Trimbakpant (Nána Purandhare) and Govindráv Chitnis,[2] and then went to Sátára to pay his respects to Tárábái, who at the time had possession of the person of Rám Rája. The Peshwa, who was away from Poona during these events, hurried from Aurangabad to Sátára in great alarm, but in the meanwhile Trimbakpant had a second time attacked the Gujarát troops and forced them to retire to Jore Khora where Damáji halted in expectation of reinforcements from Gujarát and of aid from the Pratinidhi. In these hopes he was disappointed, and he soon found himself hemmed in between the Peshwá's army and the troops of Shankrájipant, which were forming in his rear. Damáji offered to come to terms with the Peshwa, and the latter, pretending to consider the matter, enticed him into his neighbourhood and suddenly seized his person. He then called on him to pay up all the arrears due by the Senápati, and to cede a large portion of his territory. Damáji represented

[1] Grant Duff's Maráthás, 266.

[2] Grant Duff's Maráthás, 274.

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The Peshwá's second great victory over the Gáikwár. *1751.*

that he was powerless to do this, as he was merely the *mutálik* of Dábháde. The Peshwa, thereupon, sent private orders to arrrest some members of the families of the Gáikwár and of the Dábháde, then residing at Talegaon, and to imprison them in the fort of Lohgad, while at a set time he treacherously surrounded and plundered the Gáikwár camp. Damáji and his *kárbhári*, Rámchandra Basvant, were confined in Poona,[1] Dámáji's son Sayáji was also sent to Mangalvedha but the younger sons, Govindráv and Fatesing, remained safe with Tárábái at Sátára. Since the death of Piláji no such misfortune had befallen the Gáikwár family, but, as on that occasion, its members kept a brave front and came out of the crisis with credit. The *kárbhári's* cousin, Báláji Yamáji, assembled the *págás*, *patkás*, and *kamávisdárs*, and these agreed to place at their head Kedárji Gáikwár. This leader, making Songad his head-quarters, acted with great energy. At this time perhaps the Gáikwárs still retained a share of the revenues of Broach and certainly collected a third of the Surat dues. Shankráji Keshav Phadke, *subha* of Vasai (Bassein), invaded the Surat *atthávisi* and besieged Párnera, but the Gáikwár commander of the fort repelled his assault: prompt succour was sent from Songad, the hostile army was defeated, and its leader fled. Soon after, the Gáikwár's *kárbhári*, Rámchandra Basvant, effected his escape from prison and repaired to Poona in disguise. Here he intrigued to obtain his master's release, but, on being discovered, he was forced to flee from the capital and to proceed to Songad where Khandoji Bánde assisted him in collecting an army. From the day of his escape his unfortunate master was more strictly watched and irons were placed on his person.

The Peshwa comes to an understanding with Damáji.

After thus capturing Damáji, the Peshwa made great efforts to wrest Gujarát from the Moghal and the Gáikwár party. The task was entrusted to his brother Raghunáthráv, but it proved to be beyond his strength, and Javán Mard Khán took advantage of the occasion to increase his power in Káthiáwár. The Peshwa, therefore, determined to come to terms with his former rival, and Damáji was anxious at any cost to obtain his release that he might settle his affairs, which had been thrown into confusion, mainly owing to the intrigues of his brother Khanderáv. Mortified though he was at the conduct of the Peshwa, whom after his treachery he refused, so the story goes, to salute except with his left hand, and vexed at the necessity of paying during the years of his imprisonment besides his annual tribute of 5¼ lákhs, fines and bribes which amounted to 10 lákhs of rupees, Damáji accepted the Peshwá's conditions.[2] These were as follows: 15 lákhs were fixed as the sum due for arrears, and the half of Gujarát and of all future conquests, whether in territory or in

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[1] A Marátha MS. According to a popular account Damáji's first *kárbhári*, or minister, was Tákápir and under him was Mahádáji. Damáji did not like him, because he thought he had been disrespectfully treated by him in his youth. He removed him for Mádhavráv Nimbáji Vanekar. During his office Umábái, being pressed by creditors, went to Bhátgaon and Damáji passed a year and a half there, settling the debts. Rámchandra Basvant succeeded Mádhavráv.

[2] Aitchison's Treaties (1876), VI. Appendix I.

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The Gáikwár's share in the partition.

kind, was to be ceded. He agreed to maintain 10,000 horse, and to assist the Peshwa in time of need; and, as the *mutálik* of Dábháde, he once more consented to pay 5¼ lákhs as tribute, besides an annual sum for the support of the Senápati's establishment.

From a money point of view Gujarát was almost equally shared between the Gáikwár and the Peshwa.[1] The share that fell to the former comprised:

First.—In the *Amali Maháls*, or the country which had been fully reduced.

(1.) In the Surat *atthávisi* districts and dues worth Rs. 7,62,500.

Parganás.	*Svarájya.*	*Moghlái.*	Total.	*Parganás.*	*Svarájya.*	*Moghlái.*	Total.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Vasrái	64,000	...	64,000	Navsári	15,000	2000	17,000
Mándvi	30,500	...	30,500	Gandevi	46,500	18,500	65,000
Tadkeshvar ...	6500	...	6500	Besanpur... ...	12,000	...	12,000
Kámrej	30,000	14,000	44,000	Mohe	36,000	5000	41,000
Chorási	1,05,000	32,500	1,37,500	Anával	3000	...	3000
Balesvar... ...	60,000	25,000	85,000	Khandol	3000	...	3000
Kadod	500	...	500	Panch Maháls ...	6000	...	6000
Tembe	...	500	500	Mhasrat	3000	...	3000
Teládi	66,500	6000	72,500	Rájpipla (comprising 5 districts).	70,000	...	70,000
Maroli	40,000	2500	42,500				
Galha	50,000	9000	59,000				
				Total ...	6,47,500	1,15,000	7,62,500

	Rs.
(2.) In customs from five districts (*Panch Maháls*) north of the Tápti	33,000
In customs from Viori	12,000
Total ...	45,000
(3.) In the districts to the north of the Rewa and south of the Mahi, including customs—	
Baroda	5,00,000
Broach	2,25,000
Koral Bandar	40,000
Vághore	25,000
Sankheda	25,000
Total ...	8,15,000
(4.) In the loyal districts (*Rásti Maháls*) north of the Mahi—	
The Daskroi *pargana* and *haveli* of Ahmedabad, exclusive of half the city ...	1,00,000
Half Petlád, including the *thána* ...	3,00,000
Dholka	2,50,000
Mátar	50,000
Nadiád	75,000
Mahudha, including Umreth	75,000
Total ...	8,50,000
Grand Total ...	24,72,500

[1] In a brief note the Peshwá's half share is given that the whole partition may be understood—

(*a*) Of the Surat *atthávisi*: Hánsot, Anklesvar, Olpád, Sarbhon, Supa,

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The Gáikwár's share in the partition.

Thus the settled or already conquered portion of Gujarát was evenly divided between the Peshwa and the Gáikwár, though, later on, the former asserted that his share was not in any way equal to that of the Gáikwár and consequently insisted on the cession of certain districts. But it is curious to observe that this was probably the case because the Gáikwár knew more of Gujarát than the Peshwá's officers did, and because the former was assisted, it is said, by the advice of the *desáis* of Gujarát who were still partial to his cause. It remains but to state that in addition to his half share of the settled districts, the Gáikwár obtained for the maintenance of his family districts worth Rs. 3,00,500 in the Surat *atthávisi*. They were as follows:

Parganás.	*Svarájya.*	*Moghlái.*	Total.	*Parganás.*	*Svarajya.*	*Moghlái.*	Total.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Viori	11,000	...	11,000	Chikhli	51,500	15,500	67,000
Tembe	31,000	9000	40,000	Vomvár	11,000	...	11,000
Kadod	29,000	1000	30,000	Dhámori	3000	...	3000
Mota	9000	1000	10,000	Variáv	16,500	8500	25,000
Káse	3500	...	3500	Sinor	85,000	...	85,000
Ranir	10,000	...	10,000	Tilakváda ...	5000	...	5000
				Total ...	2,65,500	35,000	3,00,500

The remaining portion of Tembe and Kadod had fallen to the Gáikwár in the partition. The two districts of Sinor and Tilakváda are between the Narbada and the Mahi.

Secondly.—In the *Jortalabi Maháls* or hitherto unsubdued districts the Gáikwár was to obtain half the city of Surat, half that of Ahmedabad, the *parganás* of Kapadvanj, Baháphel, Dhárásan, Ahmednagar, Chhála, Vidura, and Kadi, and of the Bábi territories Kherálu, Vijápur, Rádhanpur and Samajpur. With reference to the Bábi territories we have just read that, owing to the difficulty found in taking Ahmedabad, a promise was made to Javán Mard that he should retain his possessions. Nevertheless we shall find that, after the great Marátha defeat at Pánipat, the Musalmáns of Gujarát tried to shake off the Gáikwár and the Peshwa but failed. Thereupon Damáji took all the Bábi territories except Rádhanpur and Sami. It was then agreed that he should keep those above-

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		Rs.
Párchol, Balesvar, Bhutvir, Párnera, Vaspe, Bohári, Bárdoli, Balsád and customs. Value { *svarájya* 8,15,500		9,03,700
{ *moghlái* 88,200		
(*b*) Between the Rewa and Mahi Kánthás: Dabhoi, Desbora, Jambusar, Sávli, Ámod, Bahádarpur		7,15,000
(*c*) North of the Mahi: half the Daskroi, Bonbarsad, Dhandhuka, a share in the Cambay customs, Dhamne, Mehmudabad, Viramgám		8,50,000
Total ...		24,68,700

Seventeen villages, worth *svarájya* 77,051, *moghlái* 3867, total Rs. 80,918, were not included in the partition.

The word *moghlái* means, 'belonging to the Moghals.' *Moghlái* was, accordingly, that part of the revenue of a village which was the share of the Moghal government and which the Maráthás did not appropriate. Grants made from this Moghal share of the revenue were also called *moghlái*. It was originally a charge upon land, and the grantees used to collect it direct from the villages. See note on *sardeshmukhi*, *chauth*, and *svarájya* at pp. 171, 172.

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The Gáikwár's share in the partition.

mentioned except Samajpur, instead of which he was to have Dhamni and Manjpur. To the Peshwa went Pattan, Vadnagar, Visalnagar and Sidhpur, but in the end the Gáikwár got these districts also and even pleaded successfully that he need pay no revenue for them.

Thirdly.—Taking a still wider view of the territories to be divided in the west of India the Peshwa and the Gáikwár partitioned other unsubdued districts.

The arrangement was that the armies of the Peshwa and the Gáikwár should act conjointly in expelling the Musalmáns, and that the tribute was to be divided in proportion to the relative number of troops employed by each government. After complete reduction, however, the territory was to be equally divided.

The unsubdued *maháls* were: *tálukás* Mohore and Gohelvád; Sorath including Junágad with the Mint and 62 *maháls*; *tálukás* Ismalnagar or Navánagar, Surai Rájváda, Kachh Bhuj, Sindhu Ságar, and Nagarthava, Yatváda Satalpur, Shri Dwárka, and Dánta.

In addition to a partition of territory the right to send *mulukgiri* expeditions into Sorath, Hálár, Gohelvád and Káthiáwár was more particularly divided. The *mulukgiri* collections reserved for the Gáikwár were held to be: *parganás* Morvi and Mália worth Rs. 43,000; Abárona 5000; Dharola 17,250; Bádipáne and Jádia 1625; Bálambe 1600; Labitpur Lalubpur 1000; Bhánvad and Bhágol 13,500; Dhánoli and Khadpur 500; Gawhana 500; Gola 650; Rával 750; Mipáni Bandar 675; Bárda Ránpur 7500; Amroli 30,000; Bálser 3000; Kansári 4300; Dharáli 2000; Avbik 7500; Daulatabad 500; Virál and Pattan 20,000; Kodinár Muta Bandar 12,000; Salja Mai Bandar 10,000; Moha 1000; Khatváda 200; Dhongar 200; Dhátarváda 200; Rán Govind 200; Malikpur 500; Nagsari 1000; Gadia Dhavpálitána, Mándvi, Satrajgad 32,500; Kalián 20,000; Dámnagar (Chhábád) 5000; Kothi 2000; Hastáni Chauk 4000; Buikhe 4400; the half of Junágad. 10,000; Dharoni 30,000; Maneli 15,000; and Kála 5000; the total value being Rs. 2,55,300. To the Gáikwár was also reserved a half share of Shri Jagat Dwárka Bandar, of the city of Junágad, and also of the customs of the Kasba, and of Dev Bandar.

1753. In 1753 took place the great campaign of Damáji, Raghunáthráv, and other powerful Marátha, chiefs, which ended in the fall of Ahmedabad. Before that, however, and while Damáji was settling his compact, Rághoba or Dádásáheb (as Raghunáthráv is sometimes termed) had taken possession of the Rewa and Mahi Kántha districts, and asserted the Peshwá's rights to a share in Surat, while shortly after Pándurang Pandit had made an ineffectual demonstration before the capital of Gujarát. The tedious siege now undertaken by the confederate Maráthás and the bold defence of Javán Mard Khán Bábi have been fully related elsewhere.[1] The city was finally

[1] See Major Watson's History of Gujarát, 140-141. Javán Mard Khán Bábi had now reached his highest point. The family from which he sprang started life in about 1659, Sher Khán Fauzdár in the Chavál being the founder. In about 1715, Javán

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1753.

surrendered, and the possessions then in the hands of the Bábis were solemnly guaranteed to them by the Mahárája Holkar, Jayáji Sindia, Povár of Dhár, and others. At this time Muhábat Khán held Junágad in Káthiáwár, Khán Daurán Khán held Kaira, and Sardár Muhammad Khán Bálásinor. Javán Mard Khán himself held in *jághir* the *Panch Mahále* or Pattan, Visnagar, Vadnagar, Vijápur and Sami, and Rádhanpur with several other districts[1] north of Ahmedabad, all of which except Sami and Rádhanpur, Damáji, as we shall see, took from the Bábi family before his death.[2]

From this time the Moghal Empire in Gujarát practically came to an end and the country was divided between the Peshwa and the Gáikwár according to the terms first settled in 1751-52 and elaborated in 1753.[3]

1755-1757.

After the campaign of 1753 Damáji levied tribute in the Vátrak Kántha and took Kapadvanj from Sher Khán Bábi, but neither he nor the Peshwá's agent, Shripatráv, succeeded in keeping the Kolis in order. The defence of Ahmedabad was mainly left to the Peshwá's troops, one gate only being retained by Damáji. He was soon called upon to give all the assistance he could to the Peshwá's officer, Sadáshiv Rámchandra, in expelling Momin Khán, the Nawáb of Cambay, who had taken sudden possession of the city it had cost the Maráthás so much trouble to win. The truth was that Momin Khán had of late been much annoyed by the newcomers, and especially by Shripatráv, and, after retaliating on him by an attempt to take Borsad which almost succeeded, he made himself master of the capital of Gujarát by a coup-de-main (1755). A second regular siege became necessary, and, after all, the departure of Momin Khán was purchased by the Peshwa rather than enforced (1757).[4] It must not be supposed from this sudden act of vigour on the part of the Musalmáns that these had either the spirit or the means to combine in shaking off the Marátha plague. It was the result in the Maráthás of careless confidence and a rapid spread of power that left no leisure to make all acquisitions secure. It exemplified, too, the incapacity of the Maráthás in sieging operations. From the moment that the Peshwa abandoned his policy of hindering the Gáikwár, the Marátha rule in Gujarát was not to be disputed. The Nawáb of Cambay, a few months after his exit from Ahmedabad, had great difficulty in keeping his authority intact in Cambay itself. Even at the moment when the defeat of the Marátha nation at Pánipat

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Mard Khán Bábi became Fauzdár of Rádhanpur and some time after obtained from the Moghal viceroy the *jághir* of Rádhanpur, Sami, Manjpur, Tharád, Tharvára, and Varoi.

[1] Such as Manjpur, Tharád, Kherálu, Tharvára.

[2] The Rája of Idar, Ráising, at the time of the taking of Ahmedabad, seems to have surrendered to Raghunáthráv Parántij, Vijápur, half of Modása, half of Bayar, and half of Harsol.

[3] In about 1753 the Gáikwár's *mulukgiri* force began intermittently to collect *ghásdána* tribute from the Mehvási Thákuráts, regulating his demands not by the wealth of each little power, but by the greater or less capacity of each chief to resist impositions.

[4] For a full account of this second siege see Watson's History of Gujarát, 145-147. Allusions are frequently made to it in Marátha MSS.

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Battle of Pánipat. *1761.*

pressed most severely upon him, the Gáikwár was able to deprive Javán Mard Khán of almost all he had.

Damáji Gáikwár was one of the many great Marátha chiefs who joined Sadáshivráv Bháu's army when it marched towards Delhi to fight Ahmed Sháh Abdáli. The fate of the vast host need not be told here. It is enough to record that in the last great struggle which took place on the plain of Pánipat, Damáji's horse was in the immediate rear of Ibráhim Khán Gárdi's cavalry. It was his duty to protect the cannon placed in front of the line. Later on, Damáji and Ibráhim Khán fell on the Rohilás who were stationed on the right wing of the enemy with such fury and success that they left 8000 of them dead on the field. But, still later in the day, fortune changed sides, and the Gáikwár escaping death, left the battle field after Malhárráv Holkar had abandoned the contest.

Conquests from the Bábi family. *1763-1766.*

Damáji, after his honourable and fortunate return to Gujarát, crushed with undiminished vigour the combined efforts of the Musalmán rulers in Gujarát, who had hoped to win something by the great disaster which had befallen the Maráthás. He assisted the Peshwa's agent in punishing Momin Khán and set about his conquests over the Bábi family. For two years he made Visnagar his head-quarters and captured the fort of Kaira. He afterwards moved to Pattan, Javán Mard's chief town, and made of the ancient Anhilaváda (Pattan) his capital in the place of Songad. Between the years 1763 and 1766 Damáji dispossessed the children of Kamál-ud-din of Pattan, Visnagar, Vadnagar, Kherálu, Vijápur and of all their other territories, saving only the old Bábi inheritance of Sami and Rádhanpur.[1]

Conquests over other petty states.

It does not enter into the scope of this sketch to detail the steps by which Damáji now added very considerably to his power and revenue by conquests in the Káthiáwár Peninsula.

Idar.

He also made many campaigns against the Rája of Idar whom he reduced to the status of a tributary. In 1728, just before he took up the Viceroy's post in Ahmedabad, Abhaysing of Jodhpur had made over to his two younger brothers, Ánandsing and Ráising, the little independent country of Idar. These two chiefs, though they had frequently fought pretty successfully against Javán Mard Khán and once with Holkar's aid given him a good beating, were quite willing to aid him against the Gáikwár. Ráising with all the disposable forces of Idar, proceeded to Borsad, where he was surrounded by the Maráthás and his force placed in great jeopardy. Meanwhile Ánandsing was attacked in Idar itself by some of his own subjects, the Rehvár Rajputs, whom he had in some way injured, and scorning to yield to them was killed. Ráising only managed to get out of the trap into which he had fallen at Borsad by the aid of a Hindustáni chief in Damáji's camp, named Sajjansing, but his army was destroyed. This occurred in about 1752. His subsequent concession of territory and tender of

[1] From information given to Colonel Walker by Amritlál, long the *vakil* of the Peshwa at Ahmedabad.

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allegiance to Raghunáthráv after the fall of Ahmedabad have been noticed. Later on, perhaps the complete annexation of the Idar country by the Gáikwár was only prevented by the jealous interposition of the Peshwa.

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Conquests over other petty states.

Rájpipla.

Damáji also re-imposed on Rájpipla the tribute long ago levied on that country by the Emperor Akbar, a tribute which had for many years been either most irregularly paid or not paid at all. After one campaign he wrested from Rájpipla the cession of the half of four districts, Nándod, Bhálod, Variti, and Gováli; at which time he also seized Rund and some other villages. From 1764 to 1780, it may here be stated in continuation of the history of the Gáikwár's relations with Rájpipla, that a yearly tribute of Rs. 40,000 was exacted. Fatesing Gáikwár raised the imposition to Rs. 49,000 at which sum it remained till 1785. Ajabsing, an imbecile prince, then succeeded to power, and the Gáikwár government increased its exactions. They became heavier and heavier, especially during Mánáji Gáikwár's short reign and in 1805, till in 1813 the ruined state came wholly under the management of the Gáikwár and the revenue was collected by his officers, a cruel, rapacious, and extortionate crew. Rámsing succeeded Ajabsing, who had to resign the rule to his son Pratápsing. But Rámsing's blind brother, Narsing, proved this boy to be illegitimate and obtained leave from the Gáikwár and British that his own son Verisálji should be proclaimed Rája. The Gáikwár had taken advantage of these family quarrels to wring still more money out of the unfortunate country. In 1821 the British interfered, fixed the tribute at Rs. 65,001 and appointed a receiver of the money. Nevertheless a balance of Rs. 3,23,973 was established as being due from Rájpipla to the Baroda state, while other large sums were owing to the farmer Mairál Náráyanbháu, with whose name should be associated (as a reproach) that of the more rapacious Bachha Jamádár. The debt was cleared off by 1837-38. In 1852 a series of disputes between the two states was brought to a close by the transfer to the Gáikwár of certain villages, while the right to collect certain customs was conceded to Rájpipla on an annual payment of Rs. 13,351. The story of Rájpipla has been briefly given from the beginning to the end, that it may be seen how Damáji's encroachments were carried on by his successors till the whole process was stopped by the interposition of the British, when arbitration took the place of gradual absorption. As a rule, the fate of the small states in the neighbourhood of the Gáikwár has been described in other Gazetteers, though some slight mention will be made of them and of Káthiáwár in this work.

Damáji the ally of Raghunáthráv vexes the Peshwa.

To return from this digression to the account of Damáji's attempts to shake off the Peshwá's supremacy. The disaster at Pánipat was, as is well known, shortly followed by the death of the Peshwa Báláji, when the rule passed to the youthful Mádhavráv, who soon found himself thwarted by his own ambitious uncle Raghunáthráv. Damáji, after the partition of Gujarát, had up to this time for the most part abstained from any scheme to injure the Peshwa, to whom, however, it is doubtful whether he remitted tribute with any regularity. Now he entered into a close alliance with Raghunáthráv,

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and, for many years to come, the fortunes of the Gáikwár house were to be bound up with those of this man and of his son, who brought almost as great misfortunes on their allies, as they themselves were wicked and unfortunate.

1763.

It is interesting to note that in one of the vigorous campaigns the young Peshwa waged against Nizám Ali, Damáji accompanied Raghunáthráv, and in the battle of Tándulja (Rakisbon 1763) on the Godávari, one of his troopers cut down the prime minister, Rája Pratápvant, and the Gáikwárs would have it that for this victory Damáji obtained from the Rája of Sátára a *khilát* and the title of *Sena khás khel.*

In the battle of Ghodnadi Damáji greatly contributed to Raghunáthráv's victory over the Peshwa's troops, headed by Gopálráv Patvardhan and Bhosla. During the next few years his alliance with Raghunáthráv became still more pronounced and called on him the vengeance of the able young ruler, Mádhávráv.

The six districts temporarily ceded.

Though the passage is an obscure one, let us endeavour to point to one result of this alliance between the Gáikwár and the discontented member of the Peshwa family. Let it be noticed that Mr. Elphinstone states that, in the year after the battle of Pánipat Damáji assisted Raghunáthráv against his nephew, and through his assistance got the title of *Sena khás khel* and a *sanad* for his share of Gujarát. Soon after this he appears to have bestowed, on Raghunáthráv, Teládi and five other districts, and, according to the pretensions of more modern Gáikwárs, to have obtained from him the right of reserving to himself the whole of any future conquests he might make.[1] It is possible that Báláji Bájiráv may have made some arrangement whereby these six districts were to be ceded to him and the Gáikwár exempted from parting with any future conquests. However that may be, the young Peshwa Mádhavráv, irritated with Damáji, asserted that the original partition of Gujarát had not been a fair one and that the following districts should be ceded outright to the Peshwa, the very ones which had been made over to Raghunáthráv for a consideration:

Parganás.	*Svarájya.*	*Moghlái.*	Total.
	Rs.	Rs.	Rs.
Teládi	66,500	6000	72,500
Maroli	40,000	2500	42,500
Galha	50,000	9000	59,000
Besanpur	12,000	...	12,000
Mohe	36,000	5000	41,000
Vághore	25,000	...	25,000
Total ...	2,29,500	22,500	2,52,000

The districts were at this time, however, computed to be worth Rs. 2,54,000 and, after the third great struggle between the Peshwa and the Gáikwár, they were restored to him on condition of his paying an additional tribute of Rs. 2,54,000.

[1] There is extant a memorandum in the handwriting of Raghunáthráv confirming an arrangement signed by Báláji Bájiráv, in which Teládi and the five other districts are termed 'districts of my share to be taken from the Gáikwár.'

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It is most probable that in his claim to return the whole of all future conquests Damáji was making special reference to the Bábi *maháls*. If so, here should be inserted that in 1749 (H. 1163) a *sanad* was granted to Damáji by the Peshwa, bestowing on him as *saranjám* the nine districts of Kamál-ud-din Bábi, of which mention has been made in the 'Partition.' In later times the Peshwás frequently tried to obtain tribute for this territory from the Gáikwár, or a portion of the districts for themselves. But, though on one occasion the Gáikwár paid one lákh and on another Rs. 21,000 for the Bábi *maháls*, he successfully resisted all further attempts in this direction, basing his resistance on this *sanad* which is connected with the arrangements here hinted at as having been made between Damáji, Raghunáthráv, and Mádhavráv.

The third great defeat inflicted by the Peshwa on the Gáikwár. *1768.*

Mádhavráv Peshwa had, we have said, taken increasing umbrage at the now open hostility of Damáji, when, in 1768, the fortune of war placed both the Gáikwár and Raghunáthráv at his mercy to do what he liked with them. The rebellious Raghunáthráv with upwards of 15,000 men was encamped at Dhodap, a fort in the Chándor range, and with him was a force sent by Damáji and commanded by Damáji's son, Govindráv, when he was suddenly surrounded and defeated by the Peshwa in person, who took him and Govindráv prisoners. The latter was conveyed to Poona, where he remained a prisoner at large to the day of his father's death.

Again onerous terms were exacted of the Gáikwár. The six ceded *maháls* were indeed restored, except that of them there were still held back, for Darbár *kharch*, Sattargám *pargana* and the three villages of Dabhoi, Pasre and Umran. But instead of 5¼ lákhs he was held bound to pay an annual tribute of Rs. 7,79,000. His arrears for three years were computed at 15¾ lákhs, and he was fined for his non-attendance, that is, his rebellion in 1768, the sum of 25¼ or 23¼ lákhs.[1]

The sum of 41 lákhs (or 39 lákhs) was to be paid in instalments of 5¼ lákhs a year. Damáji was also held bound to satisfy the claims of the Dábháde family and of Khanderáv Gáikwár, and to keep strictly to his agreements concerning the sharing of the customs of Surat and Ahmedabad. Finally, it was agreed that the Gáikwár should supply the Peshwa with 3000, or in time of need 4000 horse. This appears a falling off, as the Gáikwár had previously consented to supply 10,000 troops, but now the attendance was intended to be regularly enforced. Mr. Elphinstone, when reviewing in 1816 the relations of the two states, was doubtful if Damáji ever paid tribute before the battle of Dhodap or ever served the Peshwa with a fixed number of troops; but after that disaster either punctual payment was made, or the arrears were carefully remembered. In short, the Gáikwár succumbed. The terms of this treaty were finally ratified, not by Damáji, but by Damáji's sons Fatesing and Govindráv,

[1] See Aitchison's Treaties (1876), IV. App. V. Here the larger sum is mentioned. Grant Duff gives the smaller sum; in old Marátha MSS. in the *daftar*, as well as in the translation made by Mr. Elphinstone in 1816 of the engagements between Baroda and Poona, the smaller sum is mentioned.

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Damáji died and the state is torn by intestine war. *1768.*

who as rivals endeavoured to outbid each other in their attempts to gain the support of the Poona court. For, unfortunately, Damáji died[1] soon after the battle of Dhodap in 1768, and the prosperity of the Gáikwár house came to an end. This able man had proved himself in every way fit to win and hold a kingdom in the midst of the great scramble for power made by a number of bold adventurers. He succeeded also in holding his own against the Peshwá's party in spite of great reverses. But it was particularly unlucky for the Gáikwárs that he died at a time when a severe blow had just been struck at them, and that he left behind him several sons to dispute the inheritance, of whom the only capable one had no near claim on the *gádi*. Sayájiráv, the eldest son was born to Damáji by a second wife Káshibái, the second son Govindráv was the offspring of a first wife Manubái, and besides these two were Piláji, Mánáji, and Murárráv, the sons of a third wife called Gangábái. A sixth son Fatesing, who was to play a most important part in history, was born to Damáji either by the second, or, less probably, by the third wife.

Govindra'v Ga'ikwa'r, 1768-1771.

GOVINDRÁV GÁIKWÁR.

One of the two claimants to the *gádi* was Sayájiráv. He was himself an idiot, but he was supported by Fatesing, a shrewd, active and intriguing person, led to take this side by the hope that he might himself obtain the administration of the State. The other claimant was Govindráv, a man of a weak and vacillating character, who from the outset took the advice of foolish counsellors, an unfortunate creature destined to be abandoned by every person with whom he successively sided, Raghunáthráv, the English, the Poona court, Sindia, and his cousin of Kadi.

The rival brothers were under the necessity of abiding by the arbitration of the Peshwa, who did not lose the opportunity of weakening by dividing the family interests of his late enemy. Fatesing, who was in Gujarát at the time of his father's death, promptly secured Baroda, a town he never subsequently abandoned. Govindráv was still a prisoner at large in Poona, and by dealing with the Darbár succeeded in persuading the Peshwa to recognize his title after agreeing to pay nearly 50½ lákhs, that is 25¼ (or 23¼) lákhs for the rising in 1768, 5¼ lákhs as the last year's tribute, 1 lákh for the new conquests from the Bábis, and in addition to these sums, 20 lákhs and 1 rupee as *nazar* for the confirmation of his title of *Sena khás khel* with 50 thousand rupees for Darbár expenses, besides other items.[2]

Saya'jira'v (I.) Ga'ikwa'r, 1771-1778.

SAYÁJIRÁV GÁIKWÁR.

But in 1771 Fatesing, who after strengthening his party at home had come up to Poona, won, probably from Rám Shástri, a revisal

[1] Damáji died, it is said, in consequence of some injury received while conducting an experiment in chemistry or rather alchemy. An old man of reverend aspect who was, in reality, the emissary of his enemies, induced him during the course of some experiment to shut himself up in a room where a charcoal fire was burning, the consequence being that he was asphyxiated.

[2] On account of Pádra Rs. 500 were deducted; a somewhat different account is given in Aitchison's Treaties (1876), IV. App. V.

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Fatesing appointed *mutálik.*

of this decision. Sayájiráv was now declared to be *Sena khás khel*, and Fatesing was appointed his *mutálik.* Fatesing's promises rivalled his brother's: the fine was estimated at 21 lákhs, the *nazar* at 20½ lákhs and the Darbár expenses at half a lákh. As the Peshwa had promised before to support Govindráv against his brother Sayájiráv, so in the present treaty a stipulation was made that Fatesing was to be supported if Govindráv attempted to disturb the state, though he was to get 2 lákhs a year and Pádra. Certain guaranteed bankers' debts were to be paid, and the Dábháde family was to be satisfied. It is worthy of notice that in this and other similar treaties between the Peshwa and the Gáikwár the latter begs constantly to be supported against rival Gáikwárs, his cousin the Jághirdár of Kadi, importunate creditors, and disaffected subjects.

In both the above treaties the future yearly tribute was fixed at Rs. 7,79,000 and the service of horse at 3000 or in time of need at 4000. The yearly personal attendance at Poona of the reigning Gáikwár or of his brother was strictly insisted on, and these were no longer the times when a Damáji could absent himself with impunity, whenever it did not please him to do the Peshwa service.

In this manner was the family divided against itself, and, to add to its misfortunes, one of its members now began to play on a larger scale the baneful part he had long contemplated. It will be remembered that Piláji Gáikwár had two sons, of whom the younger was named Khanderáv. On him his father had bestowed the government of Kadi with the approval of the Senápati, who had also bestowed on him the title of *Himmat bahádur.* Khanderáv on several occasions attempted to advance himself by intrigues with the Musalmáns, and at one crisis wrested from Damáji a grant of the fort of Borsad and of the districts of Nadiád and Borsad. He now sided with one or other of his nephews, but in the main with Fatesing. He thus helped to rend the country by a selfish policy which his son afterwards carried out with still greater pertinacity, till at length the whole of this little principality was swept into the Baroda state by the British. Under these circumstances the Poona court would have had little difficulty in dismembering Gujarát, had not the Peshwa family soon after been weakened by family dissensions, which left room for the interference of the British who themselves were for a time less than ordinarily successful owing to the squabbles of their two Governments at Calcutta and Bombay.

Fatesing seeks an alliance with the British. *1772.*

Fatesing to all appearance gratified with the treatment he had received at Poona obtained leave to withdraw his contingent of horse from that place to Baroda,[1] alleging that he wished to be in a position to control his brother. But his real policy was one of distrust towards the Poona Court, and on his return he made proposals to Mr. Price, Chief of Surat, for an offensive and defensive

[1] Instead of military service he agreed to pay every year 6¾ lákhs. This sum subsequently came to be considered as a fixed charge, and the yearly demand of the Peshwa accordingly amounted to Rs. 14,54,000, whenever the troops were not called out for foreign service. Fatesing did not pay the money compensation willingly, for the expression used in the Baroda Records is 'Sayájiráv Gáikwár being intimidated by a threat of the Peshwá's, that he would confer the chieftainship on Govindráv, agreed, &c.'

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alliance with the Honorable Company.[1] Bápuji, his agent, after stating that his master when at Poona met with such treatment as obliged him to leave it suddenly, 'is much incensed thereat having had two pistols fired at him.' Again, alluding to Damáji's visit to Poona where he was detained, he said, three years, 'till he gave up half of the Surat *pargana* to the Bráhmans,' he informed Mr. Price that Fatesing intended to withhold his tribute; and, if the English would aid him with 1000 sepoys, 300 Europeans and 20 guns, Fatesing would grant the Honorable Company 'the share the Bráhmans received on account of the Surat *pargana*, and would at a later time surrender to them his share of the *chauth* of Surat.' These terms, eight years later, formed the bases of the treaty of Baroda, but as yet the Bombay Government had the wisdom to refuse the bait which was to draw them into a war with which they had no concern.

Capture of Broach by the Bombay Government.

The Bombay Government, in consequence of the refusal of the Nawáb of Broach to recognize certain duties which he owed to the Government of Surat, sent a force to Broach just before the rains of 1771 to enforce its demands. The expedition failed, but the following year a fresh one was planned. The Nawáb came to Bombay with the expressed intention of procuring a cessation of hostilities, but in reality influenced by a desire to gain time to cement an alliance with the Gáikwár. At Bombay a treaty was proposed, but the Nawáb, disappointed with its terms, so conducted himself as to bring down on Broach the projected expedition, and the town was taken by assault on the 18th of November 1772. This led to a treaty between Fatesing as Regent and the Bombay Government for a mutual participation in the revenues of the conquered districts. A short time before this, Fatesing had approached the city with troops and was desirous of taking it in order to form of it his head-quarters in his contest with Govindráv.

First treaty between British and Gáikwár. *1773.*

On the 12th of January 1773 he offered to give the British 6 lákhs per annum for Broach, and to transfer to them a yearly sum of Rs. 60,000 from his share in the revenues of Surat, but the proposal was rejected and he was allowed simply that share of the revenue the Nawáb had been in the habit of paying him.[2] Nor were his subsequent claims to share in the management of Broach allowed. The claims of the Gáikwár were of very recent origin, for they had been made either in 1744 after the defeat of Aziz Khán's army at Anklesvar, or in 1753 when the combined forces of the Peshwa and the Gáikwár were moving on Surat, but no payment had actually been made till shortly before the capture of the city by the British.[3]

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[1] Lest there should be any surprise at the Gáikwár's intriguing with the British against the Peshwa, let us bear in mind what Mr. Elphinstone wrote when Commissioner after Bájiráv's fall. 'The Gáikwár was (from of old) oppressed and subdued, a vassal rather than a confederate. He joined the first power that appeared against the Maráthás, in this part of India, and has adhered to his alliance to the last.'

[2] Aitchison's Treaties (1876), IV. 176.

[3] Captain Carnac, Resident at Baroda, gives a somewhat different account worth considering. Piláji Gáikwár, when he subdued the districts round, could not take the forts of Broach and Surat. But anxious to have a share of the customs, he surrendered some of the districts for a two-fifth share. He endeavoured in vain to do more. Damáji made a bold attempt to get Broach, when it was held in *jághir* by the

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Civil War. *April 1773.*

Fatesing and Govindráv were thus left for some time to fight out their quarrel by themselves, and at one period when the former made a fresh application to the British he was reduced to considerable distress, as his uncle Khanderáv, the *jághirdár* of Nadiád, deserted him to join his brother's cause. In the meanwhile great events had been passing in Poona. Mádhavráv's death in November 1772 was followed the next year by the murder of his brother Náráyanráv. Raghunáthráv seized the *gádi* and subsequently refused to surrender it in favour of the posthumous son of the late Peshwa, Mádhavráv the younger, whose claims were supported by a strong coalition of ministers. Before this and towards the end of 1773 Raghunáthráv, while at Kalburga planning an invasion into the Karnátak and as yet undisputed Peshwa, for the child was not born, reversed the decision made in favour of Sayájiráv and recognized his old ally Govindráv as *Sena khás khel.* Govindráv had attended on Raghunáthráv, in person to obtain from him this support to his claims, but he now returned to Gujarát with fresh hopes of ejecting Fatesing, and there is a letter extant in which he describes to the Peshwa his capture of Songad.

Raghunáthráv enters Gujarát. *1775.*

When the rupture came between Raghunáthráv and the coalition of the regent Gangábái, Sakhárám Bápu and Nána Fadnavis, it was at first rumoured that the Gáikwár brothers would combine to support Raghunáthráv. But there was no truth in the report, for, when this prince, deserted by Sindia and Holkar and pursued by the Ministerial army, reached Baroda on the 3rd of January 1775 with a small army, he found Govindráv and his uncle the Jághirdár besieging Fatesing in Baroda. Govindráv had already entered into communication with the British with a view to gain their support in the coming war, for Daulatráv Sindia had withdrawn his promised assistance and the Poona ministry had sent Fatesing a body of cavalry which was rapidly approaching, so that the capture of Baroda in the early days of the campaign would have been all in all to him. Raghunáthráv's anxiety to gain the assistance of the Honorable Company's arms was quite as great. But it was not till the 6th of March 1775, that the Bombay Government, dazzled with the hope of acquiring Bassein, Sálsette, and the districts round Surat, concluded through Mr. Robert Gambier the Surat Treaty.[1] By the VIth Article Raghunáthráv engaged himself 'to procure from the Gáikwár a grant to the Company for ever of his share in the revenues of the town and *pargana* of Broach.'

Treaty of Surat. *6th March 1775.*

Though the Bombay Government did not sign the treaty till

Emperor's servant, Asaf Jáh. He besieged it for three months during which the walls were defended by Nek Álam Khán. Finally the Narbada overflowed and swept away Damáji's batteries. The attack would, however, have been renewed if Asaf Jáh had not come to terms and admitted Damáji to a participation of three-fifths of the revenues and customs of Broach, and half the revenues of Jambusar and Amod. In the partition of Gujarát, Broach and Koral fell to the Gaikwár, Nauziz Khán, the son of Nek Álam, laid waste the Peshwá's dominions, and is said to have killed Sale Khán and Kale Khán who were connected with the English Government. Hence the reduction of the place, when the Gáikwár kept his three-fifth share of the city and *pargana* till Col. Upton's treaty. Captain Carnac estimated the revenue of Broach at this time to be nearly 9 lákhs; Mr. Elphinstone only 6 lákhs.

[1] Aitchison's Treaties (1876), V. No. 5.

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March, Col. Keating had been sent with a small force to Surat in February. On the 17th of that month Haripant Phadke, joined by a body of troops belonging to Sindia and Holkar, forced Raghunáthráv and Govindráv to raise the siege of Baroda. He and Fatesing then followed their retreating forces, and one day, when Raghunáthráv was encamped at Vásad on the plains of Árás by the Mahi river at a little distance from Govindráv's troops, they crossed the river simultaneously at three several points, fell on the flank and front of Raghunáthráv's camp, took him quite by surprise, and routed his army with loss. The skilful way in which the Ministerial Army had been led was ascribed to the local knowledge and able generalship of Fatesing, whose reputation and prospects rose accordingly. But such a fear fell on Raghunáthráv's army as it never recovered from during the remainder of the campaign. He himself fled to Cambay and thence to Surat, but Govindráv and Khanderáv retired to the stronghold of Kapadvanj which belonged to the latter of the two chiefs. From this place they were quite able to beat off an attack of their pursuers, but Fatesing, in all matters prompt and skilful, kept on civil terms with the British and busied himself with reducing the country round Nadiád in his uncle's *jághir*, and at this time he entirely deprived him of this district.

Colonel Keating's campaign. *1775.*

Colonel Keating[1] joined Raghunáthráv's fugitive army near Cambay on the 7th of April 1775, and Govindráv also attended him with 800 foot and a few horse. But Khanderáv Gáikwár, the Jághirdár, now went over to Fatesing, whose force united to that of the Ministerial army under Haripant amounted to about 25,000 men, of whom 5000 were infantry.

The allied army under Raghunáthráv and Colonel Keating started from Danaj on the 23rd of April, but on the 3rd of May it was not more than thirty miles from Cambay at a place called Mátar. Two desultory attacks were made upon it by the enemy on the banks of the Sábarmati and at the village of Hovámli; a third of the same slight description took place two days later on the Vátrak, when the enemy retreated on Kaira in the neighbourhood of which town a more serious engagement occurred, in which the enemy lost some 1200 men. At this time their army was believed to comprise 10,000 cavalry and 14 guns served by a Frenchman. After abandoning Kaira the enemy marched slowly through a deserted and pillaged country to Kamtal and Haidarabad, when they swiftly turned round and made an attempt to throw Raghunáthráv's troops into disorder, but they were instantly driven back by the fire of the British guns. In fact the campaign was of the same tedious nature all through; the troops belonging to Raghunáthráv and Govindráv, badly paid and equipped, without discipline or cohesion, had been thoroughly awed by their first defeat at Árás, and did not dare to act independently of their allies. The Ministerial army moved with great rapidity, attacked and retreated when they pleased, and, keeping on the skirts of their opponents, harassed them with charges of cavalry, but could make no permanent impression, as the service of the British artillery kept

[1] A vivid description is given of the campaign in Forbes' Oriental Memoirs, I.

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Colonel Keating's campaign.

them off. The British infantry and guns always succeeded in beating off the enemy and sometimes in throwing them into confusion; but this advantage could not be followed up, as their allies never acquired sufficient boldness to act on the offensive with their cavalry. Besides, not only had the British no horse of their own, but at this stage of their history they had not learnt to despise the enemy and to make those apparently rash attacks which were subsequently almost always successful. So the season wore away; and at length Raghunáthráv abandoned his intention of remaining in Gujarát near Ahmedabad in order to move on Poona, before the rains set in, as Colonel Keating advised him to do. On the 8th of May Nadiád, Khanderáv's capital, was mulcted of Rs. 40,000 by Raghunáthráv, but a whole week was lost in collecting the money; nor is the event noteworthy except for the wholesale self-immolation, *trága*, of the Bháts and the sacrifice by the Bráhmans of two old women of their caste, tragedies which were performed in the hope of averting the indignity of a fine. On the 14th of May the army left Nadiád for the Mahi, on the 17th it reached Nápád, and on the following day took place the battle of Árás. In an unsupported attempt to capture two of the enemy's guns two detachments of British troops under Captains Myers and Serle got cut off from the main force and hemmed in between the high hedges and narrow roads so common in Gujarát. Fiercely attacked on all sides, the British soldiers held their ground till a retreat was commenced under a mistake as to the order given. The retreat became a flight when the men reached a milk-bush hedge through which they endeavoured in vain to force their way. At length when the officers and most of the men had been cut down, the British line advanced, drove off the enemy with grape shot and shell, and finally secured a dearly purchased victory. Raghunáthráv and Colonel Keating then moved to Bhetási and crossed the Mahi by the Fázilpur ford. Going by Pádra they crossed the Dhádhar and reached Broach on the 25th of May where they deposited their sick. Then came a check: Raghunáthráv's troops threatened to mutiny as they could get no pay, Govindráv's army refused to march on Poona till he had been placed in possession of Baroda, many of the Arabs and Sindhis deserted, till at last Raghunáthráv determined to remain in Gujarát during the rains. On the 8th of June it was resolved to pursue the enemy's troops and to cross the Narbada by the Bába Piáráh pass. An attempt was here made to surprise Haripant's camp, but Raghunáthráv's troops so impeded the march of the British that the enemy's quarters were not reached before daybreak when their troops were discovered moving off in great confusion. This was the last act of this foolish campaign. Haripant left Gujarát for good, and, amidst the torrents of rain which fell in the end of June, the half-drowned British troops sought shelter behind the venerable walls of Dabhoi while the Maráthás camped at Bhilápur somewhat nearer Baroda.

Alliance between the English, Raghunáthráv and Fatesing.

Fatesing was now left alone in Baroda, and Govindráv pressed Colonel Keating to begin the siege of the place, but he was not a match for his brother in diplomacy any more than he had been in the field. In July the Colonel and Raghunáthráv threw over their ally to treat with the possessor of the capital, and, on the 8th of that month, Colonel Keating met Fatesing on the Dhádhar half way

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between Dabhoi and Baroda, when it was agreed by the latter that he on behalf of his brother Sayájiráv should pay Raghunáthráv 8 lákhs a year, furnish him with 3000 horse, and cede to the British Government the revenues of the *pargana* of Broach agreeably to the agreement made between them and the Peshwa, as well as the *parganás* of Chikhli, Variáv and Koral or one equal in value to Disbora. Govindráv was to have no claim on his brother, but Raghunáthráv promised him a *jághir* of 10 lákhs in the Deccan, and Khanderáv was to retain his former possessions.[1]

Besides all this, Fatesing was to pay Raghunáthráv 26 lákhs in sixty days, though very possibly he had not such a sum in his possession. But Colonel Keating wanted a large portion of this money which was due to him by Raghunáthráv in order to pay off the arrears of his troops; and he thoroughly distrusted Fatesing who must now have bitterly repented the practical joke he had played in the early part of the campaign upon Mr. Lovibond, when he tricked that gentleman into destroying an engagement which he himself had signed. So from the British camp in the Mastu Bágh came daily exhortations and threats of bombardment, under pressure of which Fatesing by the 30th of August gave up 10 lákhs, this part payment being eked out by equivalents in jewels, elephants, and piece-goods.

Raghunáthráv abandoned by the British. *1775.*

But by this date Colonel Keating received advices that the Supreme Government[2] disapproved of the war as 'unpolitic, dangerous, unauthorized, and unjust.' Raghunáthráv's cause was to be abandoned, but Colonel Keating contrived to keep the news secret till Fatesing had paid up all that he had engaged to give, except 6 lákhs for which he gave a bond payable in two months.

So when the roads were once more passable after the rains, Colonel Keating and Raghunáthráv left Baroda for Kadod twenty-five miles east of Surat, and the two Gáikwárs were once again left to fight out their quarrel alone. Govindráv, whom nothing would satisfy except Ahmedabad had never been persuaded by Raghunáthráv to give up his claims and now he refused Fatesing's offer of one-third of the Baroda state to which Raghunáthráv offered to add a *jághir* worth 5 lákhs. In October he rejected still better terms, and refused to surrender the six *parganás* he held. In short he lost a good position by giving ear to foolish counsels. Desultory skirmishing was consequently resumed by the two brothers, and their little armies of from four to five thousand men marched and countermarched in the neighbourhood of Baroda.

In 1776 we hear of a truce for two months and then of Govindráv's endeavours to injure his brother by machinations from Ahmedabad. But what followed is uncertain, till in February 1778 Fatesing obtained from the Peshwa, who was much in need of his support, great remissions of tribute and of service payment with other most advantageous terms. He paid up 10½ lákhs for arrears &c., bribed the ministers with a present of one lákh, and obtained the title of *Sena khás khel* while Govindráv was promised a *jághir* of 2 lákhs only

[1] Aitchison's Treaties (1876) IV., No. LXXVI.
[2] Warren Hastings as Governor General in Council, Bengal, to Government of Bombay, 1st May 1775.

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Treaty of Purandhar.

from the Peshwa, and Khanderáv was to retain the position he had formerly held.[1]

Fatesing Ga'ikwa'r, 1778-1789.

Fatesing perhaps entertained thoughts again of joining the ministerial party, when his schemes, if he had any as was suspected, were brought to an end by the treaty of Purandhar signed on the 1st of March 1776. Articles IV. and V. deserve attention, for by them the Maráthás agreed to give up to the Honorable Company for ever all rights and titles to their entire share of the city and *pargana* of Broach and a country of 3 lákhs of rupees near or adjoining Broach. The *parganás* of Chikhli and Koral with the town of Variáv, three villages of the *pargana* of Chorási and the village of Bhátgám were to continue in the possession of the Honorable Company as pledges till the *sanads* for the country of 3 lákhs were made over. The Gáikwár's government long argued that its property (Broach) had been surrendered to the English without its consent. But by the VIIth article, 'the country ceded to the English by Sayájiráv or Fatesing Gáikwár shall also be restored when it is proved by their letters and copies of the *sanads*, granted by the former Peshwás, now in their (the Gáikwár's) hands, that they do not possess power or authority to make such cessions.' At the same time all former treaties were annulled.[2] This VIIth Article was clearly framed by the Poona Darbár to catch Fatesing in a trap.[3] If he produced *sanads* showing that the Gáikwár had not the power to make cessions without the Peshwá's leave, the

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[1] From the extremely easy terms on which Fatesing was recognized by the Peshwa we may gather how greatly his alliance was sought by the latter. Only 5 lákhs were to be paid as *nazar* for the title of *Sena khás khel*, the smallest sum a Gáikwár ever paid for his investiture; and for all arrears a demand for 5 lákhs only was made. On the other hand Fatesing in vain asked for the Dábháde estate, and for an indemnity for the 5 lákhs of teritory (Broach) ceded by the Peshwa to the British, Sávli alone being given to him. In 1779 a somewhat similar engagement was made. We find Fatesing making demand for protection against the British and complaining of Govindráv at Ahmedabad and of Khanderáv who would not pay his dues. Mádhavráv had first promised Govindráv a *jághir* of 5 lákhs, then one of 3 lákhs, and it is not till a third engagement was made in 1782 that we gather that Govindráv had gone to Poona, when he was promised and perhaps got his *jághir* and this time the Peshwa states 'when there is a negotiation for a treaty with the British, your land (Broach) will be negotiated for.' As long as the Peshwá's party feared that Fatesing would join the British, and before he actually did so, he was very lightly assessed. In return for his services against Ragunáthráv his tribute and indemnity for service of troops were excused, and it was settled that as long as the British were in Gujarát no indemnity for service of troops was to be demanded, and his tribute was fixed at 4 lákhs. It is worth noting, however, that Fatesing never relinquished his demands for indemnification for the loss of his share in Broach, and that the Peshwa never denied that he had a right to expect some return for his loss. Sávli was actually made over to him, and re-demanded from his successor Govindráv some years later. But the Peshwa promised in 1765 (H. 1179) as indemnity the 5 *maháls* in the Ahmedabad division estimated at 1½ lákhs, *i.e.* Pálanpur, Tanmuri, Bálásinor, Virpur, and Sávli. The promise was not fully kept; Fatesing did not relinquish his demands and both Mánáji and Govindráv renewed them; and the question was never settled, though it was argued over and over again till (after 1814) the Peshwá's rule came to an end. Three years previous to the cession of Sávli the Peshwa presented him with the *sanad* for the *pargana* of Navápur. Khanderáv was to serve with 300 horse for his *jághir* of 3 lákhs, but a constant source of dispute was the amount he should pay for the lands entrusted him in *kamávis* and for his levies in Idar.

[2] Aitchison's Treaties (1876) V., No. VI. [3] Residency Records.

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precedent would be a dangerous one in after-times, if he did not produce the *sanads* he would lose his ceded districts. He evaded the difficulty with his usual cleverness, and contended that he had given up his districts 'conditionally that Raghunáthráv should get all his *thánás* properly settled, which was not done.' He affirmed, in short, that the mediation of the English which he had purchased had effected nothing, so that not only ought his districts to be returned, but the sums squeezed out of him at Baroda by Colonel Keating should also be returned. It was not till June 1778 that the Peshwá's government confessed that the proofs mentioned in the treaty of Purandhar were not forthcoming. So the upshot of the whole was that the Gáikwár never recovered his own from his two more powerful neighbours. The cessions were definitely confirmed by treaty on the 28th of November 1778.

1778.

Second war between the Peshwa and the British: Fatesing has to side with the latter.
1779.

Soon after this, on the 30th of March 1779, the war between the Peshwa and the Honorable Company broke out afresh, and Governor Hornby advocated an alliance with the Gáikwár whose territories were easily accessible to the British troops from the sea, while they were not separated from the Deccan by precipitous mountain ranges. 'Let therefore,' he argued, 'the Peshwá's sovereignty in Gujarát be swept away, let Fatesing retain all the territory north of the Mahi and the British occupy all south of the Tápti river (14th June 1779).' In the main the Calcutta Government approved of the scheme and Colonel Goddard (15th December 1779) joining the Bombay forces with his Bengal army, in a first quick movement took possession of Dabhoi, till then held by 2000 of the Peshwá's troops, and then marched on Baroda. Fatesing, in spite of urgent letters from Nána Fadnavis,[1] was compelled by the pressure of events to enter into an alliance which was ratified by a treaty made at Kandila[2] (Dabhoi) on the 26th of January 1780. By this defensive and offensive treaty Fatesing was to be independent and to pay no tribute to the Peshwa, and he was to retain his portion of Gujarát, while the British were to take the Peshwá's share, till a new settlement could take place of which the express object was to be an absolute and specific partition on the bases proposed by Governor Hornby. It was also agreed that Fatesing was to furnish his ally with 3000 horse, or more in times of war, and cede Sinor and certain villages in the Broach *pargana* together 'with such portions of territory as were to be handed over on the day of the capture of Ahmedabad.' These cessions need not be named here. By the Vth article, 'a new settlement of Gujarát was to take place for the mutual benefit and convenience of both parties, according to the proportion of the revenues then respectively held by Fatesing and the Peshwa. The last words were introduced because the Bombay Government had an idea that the territories north of the Mahi might be more valuable than those in the Surat *atthávisi*,' a matter which General Goddard avoided discussing during the continuation of hostilities for fear of displeasing Fatesing. The treaty does not appear to have been

Treaty of Kandila.
1780.

[1] Original letters still extant among the Baroda State Records.
[2] Baroda Précis of 1853, para. 19.

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finally exchanged with Fatesing and was cancelled by the treaty of Salbai. By the 15th of February 1780 the city of Ahmedabad was gallantly taken by storm and bestowed on Fatesing, who in his turn made over to the British the districts he had promised them, though from the Surat *atthávisi* Songad was purposely excepted.

Campaign of 1780.

On the 29th of February Sindia and Holkar, the Peshwá's allies, crossed the Narbada and encamped near Dabhoi on the 7th of March, but the town was bravely held by Mr. Forbes, the author of the Oriental Memoirs, while Goddard gladly moved across the Mahi at Vasad with the intention of meeting the enemy. He reached Baroda on the 8th of March, on which day the enemy was at Tentaláv, a little south of Dabhoi. Sindia, under pretence of a desire to enter into negotiations, in vain attempted to delay an engagement that he might have time to win over at least Govindráv. He had quite failed to induce Fatesing to side with him, and the latter remained firm to the British throughout the campaign, though on one occasion he endeavoured to create ill feeling between his allies and the Nawáb of Cambay.

A few days passed during which Sindia placed his heavy baggage in the hill fort of Pávágad and himself encamped at the foot of that hill. On the 27th of March the two armies were only six miles apart, and on the 2nd of April Goddard made a night attack on Sindia's camp which met with but partial success, for the enemy contented himself with moving off a few miles and with keeping a stricter watch. On the 19th a fresh attempt to surprise Sindia's camp met with the same measure of success, and the campaign proceeded without any decided results. The chief triumphs of the British arms were acquired in the Surat *atthávisi* at Párnera and Sinor. Fatesing's troops were content with guarding the capital,[1] but to the end of the campaign he was able to place at the disposal of his allies a force of 5000 horse, which was under the command of his brother Mánáji.[2] The war was, however, drawing to an end, for the Indian Government, alarmed at the alliance of the Nizám and of Haidar Ali with the great Marátha chiefs, was desirous of detaching them from the confederation. Terms were accordingly offered, and perhaps the greatest obstacle to an arrangement was the necessity of restoring to the Peshwa his share of Ahmedabad, which had been made over to the Gáikwár by the late treaty.[3]

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[1] Baroda may now safely be so termed. It has been elsewhere stated that Pattan was considered the head-quarters of the Gáikwár till the death of Damáji in 1768 or till 1781.

[2] In April 1780, Fatesing applied for a British Resident, but it was decided that Mr. Malet, then Resident at Cambay, might visit Baroda when occasion served. In 1781, Captain Earle actually did reside at Baroda, but was recalled the following year. He did less than nothing. Baroda Précis of 1853, paras. 23-24.

[3] On the 16th of August 1781, the Governor General wrote strongly to recommend that the fortress of Ahmedabad should be 'surrendered to the entire charge and possession of Fatesing, its lawful proprietor.' In answer, General Goddard remarked, 'My motive for taking that step (*i.e.* keeping a garrison in Ahmedabad) was entirely suggested by considerations of our own political interest and security.' He admitted that 'the move had at first been obnoxious to Fatesing, but that it was (at the moment of writing) then less so, while the retention of the garrison had become less important.' Hitherto, in fact, Fatesing's good faith had been doubted. On the 7th of September General Goddard, starting from Dabhoi, met Fatesing on the banks of the Dhádhar

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Treaty of Salbai.
1782.

On the 17th of May 1782, however, a fresh treaty was concluded at Salbai. By the Vth Article the country mentioned in the Purandhar treaty was to be restored by the British either to the Gáikwár or to the Peshwa and by the VIIth 'whatever territory Fatesing Gáikwár possessed at the commencement of the war was for ever to remain on the usual footing in his possession.' No claim was to be made on him for the past, but for the future he was to pay tribute and to do Fatesing service as usual.[1]

In short after two general wars waged between the Peshwa and the British in his own territory, the Gáikwár was left in his old position; but he was greatly impoverished, and had lost for ever his share of Broach, which was now made over to Sindia or rather to his agent Bháskarráv.

Fatesing's death.
1789.

Fatesing died on the 21st of December 1789, in consequence of a fall from an upper story of his palace. His later administration was marked by great parsimony, and, in spite of every effort, Colonel Walker could not, ten years after this time, succeed in bringing the state expenditure down to the level at which Fatesing kept it.

Ma'na'ji Ga'ikwa'r (Regent), 1789-1793.

MÁNÁJI GÁIKWÁR.

The shifty, prudent, and unscrupulous prince[2] was practically succeeded by his younger brother Mánáji, who is described as assuming the charge of the person and authority of Sayájiráv[3] in spite of the loud remonstrances Govindráv made from his obscure retreat in the village of Daur near Poona.[4] He could bring forward no argument so good as Mánáji, who produced a *nazar* of Rs. 33,13,000 and promised to pay up Fatesing's arrears which amounted to 36 lákhs.[5] But Mahádji Sindia espoused Govindráv's claims much to the disgust of the Poona Darbár, and the rivalry of the brothers was kept

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river, and on the next day a conference took place. General Goddard informed Fatesing that rumours were afloat that he intended joining the Ministerial party, and that, with that object in view, he had disgraced his former minister Govind Pandit, whom the British had considered their friend in the treaty of 1779-80, in order to avail himself of the services of Báloba Pandit. It was subsequently discovered that Báloba, far from being friendly to Nána Fadnavis, had been closely connected with Moroba, yet, at the General's suggestion, he was not for a time elevated to the Diwánship and Hirámand, officiating minister, conducted the conference in writing. Fatesing, as is remarked in the text, in spite of foreign and domestic foes, aided the British with cavalry under Mánáji (or Murárráv) his brother, and General Goddard withdrew the garrison from Ahmedabad. Res. Rec.

[1] Aitchison's Treaties (1876) V., No. IX. The treaty was finally ratified at Gwálior on the 20th of December 1782, and the portions of it affecting the Gáikwár were communicated to Fatesing in a resolution dated 27th March 1783, Baroda Précis of 1853, para. 26. The great difficulty experienced in making this treaty was the necessity it would entail of forcing Fatesing to give up Ahmedabad. By the 17th of July 1783, however, such of the Gáikwár's territory as remained in the hands of the English was returned to Fatesing or rather to Gomáji Patel; and on the 31st October 1783, Fatesing was officially informed that, in the opinion of the Governor General, Ahmedabad should be given up.

[2] We have only had reason to notice Fatesing's energy, boldness, cunning, and stinginess. Mr. Forbes, who in his Oriental Memoirs seldom has a good word for a Marátha, makes out Fatesing to have been a suspicious tyrant.

[3] This imbecile prince died in 1792.

[4] By the VIth Article of the agreement made in 1778 Govindráv was to receive a pension of two lákhs a year.

[5] A Marátha MS. According to a different account Mánáji promised to pay sixty lákhs in four years by instalments of fifteen lákhs.

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alive till Mánáji's death, which occurred on about the 1st of August 1793, though like every one else after a time Sindia abandoned his foolish protegé's cause. The Bombay Government at this time refused to interfere or even to mediate between the two brothers, holding that by the treaty of Salbai an attempt to dismember the State would alone justify their interposition. This was also the policy recommended by Lord Cornwallis on the 15th of July 1793.

Govindra'v Ga'ikwa'r (Restored), 1793 - 1800.

GOVINDRÁV GÁIKWÁR. *1793.*

It might be presumed that Govindráv would now be left without a rival, but the rapacious Poona court refused to allow the unfortunate man to leave the Deccan till he had signed an agreement[1] to pay 20 lákhs due by Mánáji, Rs. 56,38,001 as *nazar* for his title, and Rs. 43,62,000 as arrears of tribute for the years from 1791 to 1793, calculated at the usual rate of Rs. 14,54,000 a year, that is, tribute Rs. 7,79,000, and in lieu of military service Rs. 6,75,000. Besides this, he was directed to give up at once, in part payment of his dues, all jewels, money and clothes to be found in the Baroda palace, to make the Peshwa a present of three elephants, five horses and jewels worth one lákh, to restore Sávli which had been given to Fatesing, and, monstrous request, to cede to the Peshwa all the territories belonging to the Gáikwár south of the Tápti river together with his share of the revenues of Surat. In short Nána Fadnavis was fully bent on ruining the Gáikwár family by his extortionate demands, and it was only by the interference of the Honorable Company that the accomplishment of his designs was frustrated. On the ground that the treaty of Salbai provided that there should be no dismemberment of the Baroda state, they peremptorily informed the minister that his designs must be abandoned.

The Honorable Company save the Gáikwár state from dismemberment.

Kánhoji's first insurrection,

Govindráv was allowed to assume the title of *Sena khás khel* on the 19th of December 1793. But he did not enter his capital without one more struggle. Kánhoji, his illegitimate son by Gajrábái, a Rajput princess of Dharampur, obtained some assistance from his mother and from Sindiá's agent at Broach, and threw himself into Baroda, which he endeavoured to hold with 2000 Arabs and some 600 Pathán horse. These mercenary troops, however, betrayed him, and he was surrendered to his father who placed him in confinement. He managed soon after to escape disguised in female attire, when he fled to the hills and found the Bhils ready to aid him in ravaging Sankheda and Bahádarpur, and here he was afterwards joined in rebellion by Malhárráv, the son of Khanderáv, the Kadi Jághirdár who had died in 1785. Malhárráv, on the ground that his father had sided with Govindráv, had thought himself entitled to claim from Govindráv an exemption from his yearly *peshkash* of one lákh and Rs. 20,000 which was really an indemnity for the non-service of 400 horse. But the prince perceived or affected to perceive some want of cordiality in Malhárráv, and claimed all arrears. The Jághirdár's territories at this time consisted of Kadi worth 3½ lákhs,

abetted by Malhárráv Gáikwár.

[1] Res. Rec. Translation of Peshwá's Records. The agreement of 1793 was superseded by one made in 1794 of which the details are here given.

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and of Kapadvanj and Dehgám worth 1½ lákhs. Nadiád, as has been mentioned, had been taken from his father by Fatesing.

These two men, Malhárráv and Kánhoji, were destined in the future to bring infinite trouble on the Baroda state, of which this was the mere beginning. At this time Kánhoji showed some prowess in assisting Malhárráv in three times driving back the Gáikwár army from the neighbourhood of Kadi. But a forged letter was purposely dropped in the Jághirdár's way, which led him to think that his ally was scheming to betray him, and a quarrel ensued which induced Kánhoji once again to fly to the Sátpuda hills. He was decoyed down to the plain some time after by false promises, and again thrown into prison by his father. In 1794, Malhárráv was allowed to purchase peace by the payment of a fine of 5½ lákhs and a yearly *peshkash* of one lákh and 15 thousand rupees, and to these terms he remained faithful for some time, even assisting the Gáikwár in his campaign against Ába Shelukar.[1]

1794.

In 1794 Govindráv entertained some thoughts of seizing Cambay, but desisted at the request of the Bombay Government.

There remains but to notice that the Gáikwár troops took part in the victory over the Nizám which was gained (11th March 1794) at Kardla, and we turn to the matter of the greatest interest which occurred during the reign of Govindráv.[2]

Campaign against Ába Shelukar.

When Nána Fadnavis was seized in Sindia's camp his partizan Ába Shelukar, who was acting as *subha* of Ahmedabad for Chimnájipant, the nominee of Bájiráv, shared his fate, and the Peshwa directed Govindráv to seize the farm, that is, the districts of which he rented the revenue management. The Gáikwár proceeded to occupy Petlád but, being then well disposed towards Shelukar, he interceded for him and obtained for him his return to Ahmedabad on a payment of 10 lákhs. This sum was raised by Rávji Áppáji, the famous Prabhu minister of Govindráv who bargained with Ába that Petlád should be made over to his (the minister's) brother, Bábáji, as security for the repayment of the sum.[3]

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[1] Being unable to discover any succint account of these troubles in the Residency Records, Colonel Wallace's History of them has been followed.

[2] We have noticed what Govindráv on his accession agreed to pay the Poona court. By an agreement made in 1797, we find that he had paid the enormous sum of Rs. 78,33,212, that he had been remitted 60 lákhs, and that he still owed the Peshwa Rs. 39,82,789. See the chapter on Finance.

[3] Rávji Áppáji, his brother Bábáji, the commander of the Gáikwár forces, and his nephew Sitárám subsequently played a most important part in the history of the State, and it may here be noticed that this family came into power at the time when Govindráv returned from the Deccan. Many other Poona people came over with this prince after his long exile, whose descendants still hold high rank in Baroda, such as the families of the Fadnavis and the Muzumdár. At the same time many of the old servants of Fatesing and Mánáji were turned away, for the strife between the brothers was extraordinarily bitter. There are only a few noblemen, or, at any rate, *darakhdárs*, who can trace back their connection with the Baroda state to a date previous to Govindráv's accession. Some other noblemen came to the front by espousing, during the civil war in Ánandráv's reign, the cause of that prince or rather of Rávji Áppáji and the British, such as Aminsáheb, Kamál-ud-din, and the great Shástri. From Govindráv's accession dates a manifest change in the policy of the Gáikwárs, which may be termed a spurious revolution. The State was much weaker than it had been in the able Fatesing's time. Exhausted by internal dissensions and unsupported by a vigorous ruler it seemed to submit more implicitly to the influence of the Peshwa.

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Ába Shelukar was entertained by the brothers on his way to his farm of Ahmedabad, and fell to disputing with them about the terms of repayment. He then irritated them still further by making an appeal to the Gáikwár. In a short time their hidden anger was blown into a flame. Shelukar plundered a large body of Gosáis in the Baroda state and refused to surrender the plunder to Govindráv, and this prince was preparing to avenge the insult, when he heard that his garrison at Ahmedabad had been attacked. A vigorous war was immediately resolved upon. Bábáji, with a detachment made an extraordinarily rapid march on Batva where he surprised a body of Shelukar's troops and drove it into the town. In a second engagement, however, his small following was in danger of being overwhelmed when the main body came up and secured a victory.

Meanwhile, it so happened that Nána Fadnavis died (1800) just about the time Govindráv had written to the Peshwa to inform him of his complaints and of his consequent war against Ába Shelukar. Bájiráv, thereupon, urged the Gáikwár to ruin the partizan of the hated minister, whose death freed the Peshwá's hands. Four months after the commencement of operations, Ába Shelukar, who had suffered a second defeat in a general engagement, was betrayed by his Arab mercenaries. These venal warriors threw open the gates of Ahmedabad, of which the siege had long been lazily proceeding, and surrendered their leader to Govindráv, who imprisoned him first in Baroda and then in Balsár.[1]

First lease of the Ahmedabad farm to the Gáikwár. *1800.*

At the termination of hostilities the Poona court, by whom the war had in reality been suggested and kept alive, gave Govindráv a *sanad*, by which the farm of the Ahmedabad revenues was nominally leased to his illegitimate but favourite son Bhagvantráv at 5 lákhs a year for a term of five years. At the same time Sindia was granted the proceeds of the farm for the first two years of its lease. This district had seldom, or never, been taken up for more than 3½ lákhs per annum, but to the Gáikwár it was worth more than to any one else, as his own northern possessions were much intermingled with those of the Peshwa, and, when the whole country was placed under one authority, at one stroke all the evils of a divided government were removed.

Govindráv[2] was preparing to send a brother of Yádavráv

In reality, however, the growing authority of the Poona Darbár was not destined to bring about any great change, for the rivalry between the British and Maráthás had begun, the Gáikwár was forced to side with the former, and from the moment he did so the dominion of the Peshwa lessened. One instance has been given when Nána Fadnavis was forbidden to cut in two the Baroda state.

[1] Ába Shelukar's rule had been a notoriously cruel one, and the inhabitants of the Peshwá's districts in Ahmedabad must have been glad to come under the Gáikwár who, except for a very short time, retained the farm, that is, practically the full dominion over the country till it was made over to the British. Ába Shelukar vowed he would commit suicide by starving himself rather than be imprisoned in Baroda. Govindráv, who till then had been mercifully inclined towards him, ordered him off to a worse prison, the sight of which was sufficient to make the quondam tyrant change his mind. He was released from prison many years after the present date, when the British were in power and not afraid of his schemes.

[2] Rás Mála, II. 24.

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Bháskar, Sindiá's minister, of whom more is to be related, to Ahmedabad as agent for Bhagvantráv in order to counterbalance the too great power in the State which Rávji Áppáji had acquired, though, in fact, this minister's cousin Raghunáth Mahipatráv, often called Kákáji, got the post, and he was also collecting, or rather had actually made over to the banker Hari Bhakti, a sum of 5 lákhs as a first instalment of rent to be paid to Sindia, when he died on the 19th of September 1800. Once again the State was distracted by civil war, and that at a time when its finances had been impaired by the payment to the Peshwa (1797-98) of nearly 79 lákhs of rupees.

A'nandra'v Ga'ikwa'r, 1800-1819.

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Passing allusion has been made to the existence of a force of Arab mercenaries in Baroda at the time Govindráv mounted the *gádi*. These soldiers of fortune had been sparingly introduced into the State by Fatesing, their strength had been greatly increased by Govindráv, and now large additions had been and were to be made to their numbers and power by Rávji Áppáji.[1] The Arabs at the time of Ánandráv's accession held the gates of the city of Baroda and all the strong military posts in the country. As they were influenced only by a sense of their own interests and were guided by no man except the *sávkár* who was their paymaster, they were ready at any time during the contentions which ensued to side with any competitor for power who might ensure or enlarge for them their extensive privileges.

At the moment Govindráv died, the minister happened to be away, but his brother Bábáji and Mir Kamál-ud-din, together with Mangal and Sámal Párakh, who were the paymasters of the mercenaries, coalesced, and in company waited on the Ráni Gahinábái to acquaint her with their intentions. The Ráni during her late husband's lifetime had been in possession of great influence, and on his death declared her purpose to become *sati*. The officers who now attended on her persuaded her to abandon any project of self-immolation by promising to maintain her authority in the person of Ánandráv, the eldest legitimate son of the late Mahárája, as Kánhoji was the eldest illegitimate son. They also caused all the Arab and other *jamádárs* of the city to assemble and to swear according to their religion to be faithful to the Ráni's cause. Ánandráv was accordingly placed on the *gádi*,[2] as was his right, for he was the eldest son of the late Rája. But from the outset, it was not contemplated that he should take an active share in the administration, as he was weak-minded and addicted to the intemperate use of opium.

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[1] The employment of mercenary troops, Arabs, Sindhis, Hindusthánis, &c., was becoming a common practice among the Marátha and other native states, and was indicative of their growing weakness and incapacity to maintain themselves. Many of the states at this time were actually subdued by these hired servants and ruined by them, as we shall have to notice in the cases of Dhár and Pálanpur. Had not the British slipped in, such would have been the result in the Baroda state unless it had first fallen a prey to Sindia or been partitioned by Sindia, Holkar, and the Peshwa.

[2] Govindráv left eleven sons, four legitimate and seven illegitimate; of the latter Kánhoji was the eldest. Baroda Précis of 1853, para. 33.

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Meanwhile Rávji hastened to return from Ahmedabad and began to conduct the affairs of the State. But Kánhoji, who had opposed his own father, was not the sort of person to let this go on without a struggle. He contrived to enter Baroda in disguise, won his way to Ánandráv's presence, and so worked on that feeble but affectionate prince's feelings that he speedily obtained a high place at court. By degrees Kánhoji affected to carry on the administration without Rávji's aid, and the *jamádárs*, who had swallowed Rávji's bribes without scruple, were won over to give the Rájá's brother their support. Kánhoji, accordingly, engrossed all the power in the State; but he soon found himself in want of money, and in order to obtain it and to keep his authority, he confined Ánandráv, treated his ladies, relations, and servants with great harshness, robbed the Ráni Gahinábái of her jewels and ready money, and similarly ill-treated the widow and daughter of Fatesing and the widow of Mánáji. All this and more he might have continued to do if it had been in his power to satisfy the increasing demands of the mercenaries. But the exchequer had long since been empty, and even the five lákhs collected by Govindráv to pay Sindia had been squandered. It is no great wonder then that a fresh turn of affairs soon took place. On[1] the night of the 29th of January 1801 Kánhoji's house was quietly surrounded by a body of Arab troops,[2] and he himself was arrested and taken before Ánandráv, who, after rating him soundly for his cruelty, sent him to be imprisoned in the fort of Ránpur.

Kánhoji turns Rávji Áppáji out of power,

but is himself ousted. *1801.*

Once more Rávji came into power, but the Arabs now tyrannized over him more than ever, irritated the Darbár by their violence and frightened the common people by their cruelty. So great did their audacity become that not long after this, when Rávji Áppáji was returning from Cambay where he had been negotiating for the assistance of the British Government and was actually entering the fort of the city, some of their number fired on him and killed or wounded most of his *pálkhi*-bearers. The fact is that the weapon the Diwán had unscrupulously forged was now turned against him. The Arabs from the outset disliked the notion of any British interference which they rightly foresaw would work them injury, and Rávji, who had no more means at his command than Kánhoji, could not command the support of the Gáikwár family, who to a man now turned against him.

Gajrábái, Kánhoji's mother, who was at Surat urged Malhárráv, the Jághirdár of Kadi, to act against the Diwán, and this chief though he had at first sided with Rávji and approved of the measures taken with regard to Kánhoji, finding that his support would not be purchased by the entire remission of his *peshkash*, determined to espouse the cause of the Diwáns's rival. The Jághirdár was speedily joined by Mukundráv, a younger and illegitimate brother of the reigning Gáikwár, who under the pretence of a visit to the shrine

[1] Rás Mála. II, 26.

[2] The concurrence of all the mercenaries to this arrest had first to be purchased, it must be understood. Kánhoji made the mistake of annoying the Rájá's favourite wife by turning her brother out of the palace.

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at Dákor, had managed to get away from the capital with all his movable property. On his joining him the Jághirdár took the field.[1]

The British Government arbitrate between the rival parties.

Both parties appealed to the Bombay Government, and both offered for its support the Chorási and the Surat *chauth*, the surrender of which had once before been ineffectually tendered by Govindráv at the commencement of his campaign with Ába Shelukar.[2] Gajrábái in addition proffered the surrender of Chikhli. On the one hand the Jághirdár asserted that his reasonable wish was to free the Gáikwár family from the tyranny of a foreigner, and that the Rája privately countenanced his effort to do so. On the other hand, Rávji asserted with equal warmth that he was acting solely by the order of Ánandráv. Governor Duncan, apprehensive of the dangers which might arise from the disorder into which his neighbour had fallen,[3] still hesitated to interfere. After long delay, however, he decided on sending Major A. Walker to Baroda to mediate between the two parties and to ascertain what, if any, were the wishes of the reigning prince, and at the same time there was sent to Cambay a small and, as it proved to be, an inadequate force of 2000 men to support his decision if it were resisted.

Sindia threatens to interfere.

Towards the close of the year 1801 matters were approaching a crisis. Bábáji's troops were on the march from Ahmedabad, Malhárráv's forces had set out from Kadi under the command of his brother Hanmantráv and an old Gáikwár officer named Shivrám, and a slight engagement had even taken place. The Diwán's position in Baroda was most uncomfortable, for the Arabs suspected him of calling in the British, and most of his relations were in their hands. Still Rávji did not yet wholly throw himself on British support, for he was at this time in close correspondence with Yádav Bháskar whose history is worth some notice. This able man had been clerk to a great farmer of the revenue in the Baroda state named Khandopant Nána and had subsequently risen to be Diwán to Fatesing. When that prince died he and his brothers Rámchandra

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[1] In the Memo. of Mr. Willoughby, Pol. Sec. to the Bom. Gov. 4th August 1837, (para. 7,) it is written, 'No sooner was Kánhoji's rebellion crushed than another was fomented by Murárráv, who was also an illegitimate son of Govindráv. This was likewise suppressed by the minister, Murárráv being also seized and imprisoned. Kánhoji and Murárráv however had many partizans, whose open opposition or intrigues proved a constant source of anxiety to the minister who was, in consequence, induced to solicit the aid of the British Government.'

[2] The cession was in direct contravention of the treaty of Salbai, and therefore condemned as impolitic by the Court of Directors in their despatch, dated 28th August 1804, but fortunately the cession was subsequently recognized by the XIVth Article of the Treaty of Bassein. As to the previous tender of territory it is stated (Baroda Précis of 1853, para. 31) that Governor Duncan was instructed by the Governor General in March 1800 to effect an exchange of territory. Govindráv actually ceded the *chauth* of Surat and the Chorási *pargana*, but owing to delays in obtaining sanction from the Poona Ministry the negotiations hung fire and Govindráv died. Probably the cession was to be repaid by military assistance. The Court of Directors disapproved of the whole thing as contrary to the treaty of Salbai.

[3] Besides the suspicious designs of Sindia there was another fear thus expressed in para. 35 of the Baroda Précis of 1853, to which some small weight must be given. 'The Poona Ministry opposing British interference, threatened to set up Ánandráv's younger brother Fatesing as a competitor for the *gádi*.'

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and Lakshman were, with the consent of the Poona court,[1] thrown into prison by Mánáji on his accession. But when Govindráv in his turn came into power Yádav Bháskar and his brothers were released and dismissed with honour through the influence of Rávji Áppáji, and at this time the brothers were influential Diwáns in Sindiá's court. Now Sindia had a direct claim on the Baroda state for 10 lákhs, in the shape of the first two instalments for the Ahmedabad farm, and it was through fear of his probable interference that the Bombay Government was forced to arbitrate between the contending parties at Baroda.

Major Walker decides in favour of Rávji Áppáji.

Major Walker reached Baroda and saw the Mahárája Ánandráv on the 29th of January 1802. He believed him to be of feeble intellect, afraid of the Arabs, unfriendly to the Jághirdár Malhárráv, but in deep dejection on account of his brother's incarceration. Acquitting the Diwán Rávji of all offence, Major Walker blamed Malhárráv for his selfish change of policy in supporting Káhnoji and for his perverseness in refusing to accept as a compromise a remission of Rs. 10,000 in his *peshkash* which had been tendered by Rávji.[2] Besides the Jághirdár not only refused to listen to all arbitration, but persisted in raising tribute within the Baroda state and in retaining Visnagar which he had taken by force of arms. Consequently no conciliatory course was left open to Major Walker, and he left Baroda to join his troops at Cambay on the 8th of February.

Campaign against the Jághirdár of Kadi. *1802.*

Malhárráv had from twelve to fifteen thousand troops of whom the best disciplined were Shivrám's 700 Hindusthánis, though there were a few others who had been fairly drilled by Parker, an Englishman and Joaquim, a Portuguese. But for the most part the army was composed of Sindhis and Pathán, Kolis and Kulans, the last of whom still carried on their persons and their houses the antique tunic of chain armour. They were led by Babatsing, the Thákur of Bhankora.

The British force did not move till the 23rd of February, and did not enter the Kadi territory with Bábáji's troops till the 10th of March. Malhárráv pretended to ask for terms, but Major Walker advanced without halting to Badasán three miles from Kadi (16th March). He then occupied an eminence from which the whole town could be seen. Again Malhárráv pretended to show a disposition to treat, but when emissaries[3] were sent him he imprisoned them and opened fire on the British camp.

On the 17th of March Major Walker made his attack on the enemy, his own troops he placed in the centre, Kamál-ud-din was on his right flank, and on his left was Bábáji. After advancing some

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[1] Peshwá's Records. Art. 2 of agreement (H. 1191) with the Gáikwár. Rámchandra Bháskar was sent on a commission to enquire into alleged encroachments of the Gáikwár in Ahmedabad, the Surat *atthávisi* and other *maháls* by the levy of *ghásdána*, and in the same year through the medium of the same person Fatesing obtained a remission of Rs. 5,70,500. He had been *vakil* to Fatesing as early as H. 1179. According to Art. 2 of the agreement with the Gáikwár (H. 1191), a demand for the surrender of two persons of the name of Bháskar was, however, refused by the Peshwa, but at another time he gave a guarded consent to proceedings against the Bháskars for peculation.

[2] Rás Mála, II. 29-45.

[3] Capt. G. Williams and Sundarji.

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distance he found that his allies had gradually lagged behind and then halted, and, as his own force was very small, he was obliged to return to his camp without striking a blow. After this he adopted Marátha tactics, treated the enemy's camp as a fortified town, and acted on the defensive till Sir William Clarke arrived with reinforcements drawn from Diu, Bombay, and Goa (24th April). The British force was also strengthened by the arrival of a body of troops under Colonel Coleman, and there were now 6000 British troops in the field, and on the 30th of April the enemy were once more attacked. Lieut.-Colonel Waddington at daybreak captured one of the enemy's batteries and turned its guns against them, and by eleven o'clock the camp which was situated just outside the town was cleared. On the 3rd of May Malhárráv gave himself up, when the town was entered by the allies.

The Jághirdár was permitted to reside at Nadiád where districts were allotted to him worth 1¼ lákhs,[1] and the possessions of both branches of the family were now at length and for the first time brought under one ruler to the great gain of the State.[2] In the following June or July, Ganpatráv Gáikwár, a descendant of Piláji and Jághirdár of Sankheda and Bahádarpur, who had intended to combine with Malhárráv, was joined by Murárráv Gáikwár, and rose in rebellion. His little fort had for years been successfully held against Gáikwár troops, but on the 7th of July it surrendered to a British detachment and he as well as Murárráv fled to the court of Ánandráv Povár of Dhár, who now became the centre of the discontented party.

Cessions to the British and subsidy of forces.

Such was the first of the many splendid services rendered to the Baroda state by the Bombay Government, who did not delay to claim an ample reward. The Gáikwár had before the commencement of the campaign ceded the Chorási *pargana*[3] and his portion of the *chauth* of Surat as a free gift to the Honorable Company, while, according to an agreement made between Mr. Duncan and Rávji at Cambay,[4] he consented to pay the expenses of the campaign with interest in two instalments, the first to fall due on the 1st of October, the second on the 5th of January 1802, the Gáikwár's share of the Surat *atthávisi* being mortgaged as security. Finally the State secretly subsidised a force of 2000 sepoys and a company of European artillery at a cost of Rs. 65,000 per month to be paid by landed *jaidád* or funds, but this arrangement was not to be carried out till the end of the Kadi war, when the Arab mercenaries were to be reduced. On the 4th of June 1802 the *pargana* of Chikhli was ceded as a free gift to date from *samvat* 1859, and to this

Agreement 16th March 1802.

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1 The Honorable Company and Mir Kamál-ud-din were sureties between the Jághirdár and Ánandráv, as is related elsewhere. Malhárráv managed to escape on the 4th December 1802, and gave great trouble in Káthiáwár till he was caught in 1804 by Bábáji's *mulukgiri* force and sent to Bombay as a prisoner.

2 During this little war a person came into prominence who afterwards played an important part in the history of Baroda. Vithalráv Deváji, son of Balvantráv Káshi the treasurer, gallantly took Vijápur and Visnagar, and defeated Shivrám. Dehgám and Kapadvanj were surrendered soon after the fall of Kadi.

3 The English colours were hoisted at Veláchha, the principal station in the Chorási on the 7th of July 1802.

4 Aitchison's Treaties (1876), IV. No. 78.

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were added on the 5th of May 1803 the fort and *jághir* of Kaira.[1] On the 6th of June by a fresh arrangement the assignment of the *Jaidád* land for the subsidy was deferred till the beginning of June 1803, as the State was terribly encumbered with mortgages. But it was then settled that the *pargana* of Dholka should be assigned from *samvat* 1860, while a *jághir* of Rs. 50,000 from Nadiád was granted at once. Meanwhile the revenues of Káthiáwár and Kadi were pledged. At the same time a bond was given for the expenses of the army incurred during the first year which amounted to 7 lákhs and 80 thousand rupees, bearing 9 per cent interest. By January 1803 the following districts were, however, fairly ceded: Dholka worth 4½ lákhs, Nadiád worth 1¾ lákhs, Vijápur 1 lákh and 30 thousand, and the *tappa* of Kadi worth 25 thousand rupees making a total of 7 lákhs and 80 thousand rupees. By the 4th of August the Honorable Company agreed to advance money to pay the arrears due to the Arabs, the loan to be paid back in instalments ending in June 1805, the Gáikwár meanwhile pledging the revenue of the Baroda, Koral, Sinor, Petlád, and Ahmedabad *parganás*.

Treaty confirming Áppáji's agreement and adding to it.

On the 29th of July 1802 the Mahárája approved of the treaty made by Rávji Áppáji, and officially wrote that 'in consequence of there being many ill disposed persons among the Arabs, who have plotted against my liberty and even my life, I desire that my subjects will pay no attention to my order in this situation but hear what Major Walker has to say.' He further promised to reduce the State expenditure and the army to Fatesing's standard, and by the Xth Article he desired that 'if any evil disposed persons attempt anything unfair or unreasonable against my person, my Diwán Rávji Áppáji, his son, his brother, his nephew, or relations, and Mádhavráv Tátya Muzumdár, or even should I myself or my successor commit anything improper or unjust, the English Government should interfere.' Here was the beginning of the policy of close interference in the affairs of the State by the Bombay Government, which for seventeen years virtually ruled over Baroda. It was, too, the commencement of the policy of protecting certain individuals from the action of the sovereign which was to give rise to so many disputes between the two Governments.[2]

29th July 1802.

Rávji also was reaping his reward for the part he had played in the above transactions. On the 8th of July,[3] a private engagement was made with him by Governor Duncan to the effect that the Diwánship was to remain in his family, and that his son, brother, nephew,

Reward of Rávji and the Prabhu family.

[1] Aitchison's Treaties, IV. 201, No. 79.

[2] The manner in which *sanads* are granted may here be given, as the formal construction and register of these important documents bear resemblance to the manner in which treaties were drawn up. (1) The draft of the proposed *sanad* is prepared by the *fadnavis*. (2) The draft is copied out in the office of the *munshi*, where it is ultimately kept. (3) The *munshi* puts the date and writes the word *jánije*. (4) The Muzumdár writes the words *mortabsud* at the end. (5) The Mahárája writes the word *Mhálasákánt* at the top. (6) The *fadnavis* impresses the seals in the presence of the Mahárája. (7) The *sanad* is registered in the office of the *fadnavis*, who writes the word *bár*. The term *Mhálasákánt* records the devotion of the Gáikwár family to the spouse of the family god Khandoba, and consequently to that deity. Information given by Khán Bahádur Pestanji Jehángir.

[3] Aitchison's Treaties (1876), IV. 210.

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relations, and friends were to be duly protected and supported by the Honorable Company, and if the Gáikwár or anybody else were unreasonably to treat him ill, the Company was to interfere on his behalf. Besides the valuable village of Batta in the Chorási granted as hereditary *jághir* he obtained a pension of Rs. 60,000 a year. At this time Rávji was an old man with but a few months to live, and though his astuteness was as great as ever, he had grown feeble and very dilatory. He was unable to face the crisis when the disbandment of the Arabs had to be carried out, for he feared these men as much as he hated them; and he sought to purchase by bribes the favour of the paymasters of the troops as well as that of Yádav Bháskar, Sindiá's minister. Above all other feelings was his intense and selfish love for the members of his family whom he loaded with gifts, a double portion being bestowed on his favourite nephew Sakhárám Diwánji, the Deshmukh of Navsári, who held a large portion of the Surat *atthávisi*. But other relations had their share in that district, while most of the newly conquered districts of Kadi and Dehgám were also made over to them, till at length the Bombay Government was forced to remonstrate. The nephew who succeeded him possessed all Rávji's faults, and in addition had certain other failings which ruined him, but the Diwán's brother, Bábáji, proved himself to be a straightforward and courageous man, to whom the British were much indebted, a man superior in most ways to the head of the family whom events thrust into greater prominence.

Danger to the State from Holkar and Sindia.

Major Walker returned to Baroda as Resident on the 11th of July 1802 in obedience to orders, dated the 12th of the preceding month.[1] Holkar and Sindia, at war with each other, covered Central India with their armies, and both threw covetous eyes on Gujarát. In September 1802 a body of the Holkar's Pendháris invaded the Surat *atthávisi* and ravaged the *kasba* of Mohin, but they were routed in a night attack by Bápu Kamávisdár, and retreated precipitately over the Sahyádris where they were roughly handled by the Bhils and Kolis.

Sindiá's designs were more alarming. He urged his claim of ten lákhs on the farm of Ahmedabad, and through Yádav Bháskar, was well aware of the distress in which the State was, while he had good reasons to hope that, if he could but seize the country, the Peshwa would grant him the farming of it. He accordingly despatched an army of twelve or fourteen thousand men in the direction of the

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1 And from this time the authority of the British Resident was paramount. This may be gathered not only from the above detailed engagements, but from the fact that after the expulsion of the Arabs from Baroda the Rája granted, and the Honorable Company assumed, the power and responsibilities of surety in the *bdhedhari* engagements, which practically gave the Resident authority to interfere as much as he chose in the disposal of the revenues and, as was at this time assumed, in all matters of great political importance as well as in the governance of the chief ministers and public officers. It was also assumed that the Resident held a power equal to that of the Rája. Under the plea of mental incapacity the Mahárája was not allowed to take any real share in the administration which was carried on, till the accession of Sayájirav by a commission composed of the Resident or his native agent, the Diwán, the *mutsuddár*, and, subsequently (1st January 1806), the Regent Fatesing.

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northern districts who were really led by Nágopant, but were nominally under the command of the unfortunate young prince Ánandráv Povár of Dhár, Govindráv Gáikwár's grandson, with whom the discontented and rebellious members of the Gáikwár's family then and subsequently found refuge and to whom they looked for assistance. At home Ánandráv was thwarted by a treacherous minister and bullied alternately by his neighbours Holkar and Sindia, but in Gujarát political capital could be made out of his name.[1] The army of invasion, after levying the *mulukgiri* and ravaging Báriya, reached Bánsda in October, and it seemed as if all the evils which Yádav Bháskar kindly kept warning Rávji to avoid were about to befall the State, when the Diwán through the assistance of the British managed to satisfy Sindia. The Honorable Company, though creditors to the State for nearly twelve lákhs, consented that the second instalment should be deferred, in spite of their having found out that the Surat *atthávisi* which had been pledged to them had already been mortgaged to the banker Parbhudás, Sindiá's agent at Broach.[2] This banker had at one time advanced the State twelve lákhs, of which five lákhs were still owing; so the Honorable Company allowed Parbhudás to pay Sindia first and afterwards themselves, at the same time guaranteeing that they should see the banker repaid.

Assistance given to the State by British.

The partial reduction of the Gáikwár's army, the suppression of the mutinous Arab garrison in the capital, the settlement of the Káthiáwár *mulukgiri* and the capture of Malhárráv who again attempted to disturb the state, the long chase after Kánhoji who escaped from prison and for years vexed the country aided by Shivrám of Kadi and by a party of Arabs who had been allowed to leave Baroda after the siege of the capital on condition that they should not remain in Gujarát, finally the admirable means taken to restore to a healthy condition the finances of the State, have been described elsewhere[3]; but it is well to recapitulate here the dangers and difficulties the first Resident met and surmounted, that the greatness of his services may be recalled.

The Prabhu family and Gangádhar Shástri.

On the 18th of July 1803 Rávji Áppáji died and was succeeded by his nephew Sitárám whom he had adopted on the 22nd of May, a dishonest man who for a few years contrived to delay the reforms which were so necessary, and again many years after gave Sayájiráv a quantity of bad advice. On the 23rd of September Rávji's old ally Yádav Bháskar died in battle by the side of his master Sindia. And a few months before these events Gangádhar Shástri Patwardhan (2nd February 1803) had been nominated confidential medium with the Darbár on a salary of Rs. 100.[4] His

[1] Ánandráv was the son of Khanderáv of Dhár and of a daughter of Govindráv Gáikwár. He was brought up at Baroda in Govindráv's palace, and returned to Dhár in 1797, when seventeen years of age. The treacherous minister was Rangráv Aurekar. His sad history is told in Malcolm's History of Central India, 104.

[2] They were the less reluctant to abandon their pledge of the Surat *atthávisi* that they discovered it was worth only 3½ lákhs a year, as a large portion of it had been let out to members of the Diwán's family.

[3] See below under Army, Tribute, and Finance.

[4] Gangádhar Shástri Patwardhan was an inhabitant of the Deccan and was employed for some time at Poona as a dependent of Haripant Phadke. He had

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usefulness was already well known to the Honorable Company, and he rapidly acquired the confidence of a strong party in the Darbár headed by Bábáji and afterwards by Fatesing, till, at last, feared or respected by the British and the courts of Poona and Baroda, the Shástri came to play the most important part in the history of Baroda ever accorded up to late times to a native of this country.

Treaty of Bassein.

Meanwhile Sindia and Holkar were struggling for the custody of the Peshwa Bájiráv, and in October 1802 Yashvantráv Holkar defeated the armies of his rival and of the Peshwa in a battle near Poona. The latter appealed to the British for protection, and the result was the treaty of Bassein (31st December 1802),[1] by the XIVth Article of which the treaty of 1802 between the Gáikwár and the Honorable Company was recognized by the Peshwa and certain unfinished transactions relative to the firm of Ahmedabad between the Poona court and that of Baroda were submitted to the arbitration of the Honorable Company.[2]

Fatesing's return. *1803.*

The war between Holkar and Sindia had a curious influence on a member of the Gáikwár family, Fatesing, a younger brother of Ánandráv, who at the time it broke out was at or near Poona. Late in 1802 he was captured by one of Holkar's officers, and the Baroda Commission offered a large sum for his ransom, fearing lest he might be nominally placed at the head of an army and sent into Gujarát to create a disturbance. In June 1803 Ahmed Khán brought him with his camp to within eight miles of Songad, and the whole of Holkar's army was at Ahmed Khán's back. The fort was then held by a Gáikwár officer, Báláji Lakshman, and by a small detachment of British troops. Báláji deserted his post in a panic and Govindráv Máma, then made Kamávisdár, was sent to

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rendered the Gáikwár as well as the British Government some important services and accompanying Major A. Walker to Baroda he entered the Government service of the British in 1802. In June 1803, the village of Dendole in the *pargana* of Chorási in the Surat *atthávisi* was granted him and his heirs in perpetuity. It was worth 5000 rupees per annum. *Sanad*, 10th November 1803, by Jonathan Duncan, Governor. On the 12th of January 1805, on his daughter's marriage, the Bombay Government presented him with Rs. 4000. On the 15th of May 1806 a palanquin was given him with an allowance of Rs. 1200 a year for its maintenance. In 1808 Ánandráv Mahárаj to enable the Shástri to pay off his debts gave him a percentage on the savings he had made for the State and granted him an *inám* village worth Rs. 5000 a year in the Surat *atthávisi*. On the 11th of June 1813 he was created Mutálik Diwán with not less than half the allowance given to Vithoba Bháu Khásgivála.

[1] Aitchison's Treaties (1876), V. No. 13.

[2] Residency Records. The unfinished transactions were unsettled claims for money of an intricate character and of immense importance (See Finance). Mr. Elphinstone has pointed out that by the treaty of Bassein the Peshwa recognized the convention of Cambay and the treaty of Baroda of the 29th of July 1802. By it were fixed the establishment of British instead of Peshwa ascendancy at Baroda; British protection of the Gáikwár and interposition in the negotiations with Poona; British guarantee of the succession to the *gádi*; British security for the Gáikwár's debts; and British obtainment of a cession of the Gáikwár's territory. Ten years later, before and after the Shástri's death, it was the Peshwá's policy to regain his position as suzerain over the Gáikwár, a position which he had quite lost, to hold out easy terms in order to obtain it and to mix up a discussion of this matter with the other discussion relative to the Gáikwár's debts. But, in reality, from the date of this treaty the Peshwá's connection with the Baroda state was cut off; he had evidently just claims for moneys due; he had also a right to the payment of a moderate *nazarána* on accession, though this was no longer a sign of dependence in the Gáikwár, and a fixed tribute, but nothing further.

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take his place. But, after all, Holkar's Pendháris attempted nothing but a slight demonstration against the fort, which was strengthened in time. In August, however, Fatesing and his mother got away and entered Gujarát with a small body of Patháns. He informed the Baroda court that his freedom had been purchased by a promise to pay Ahmed Khán half a lákh, while the Patháns were to have some additional compensation. Baroda was at this time denuded of troops on account of a war in Málwa, and Colonel Walker at once apprehended the danger of the Patháns being employed in some intrigue to raise Fatesing to the throne. He was not much out in his suspicions. On the 2nd of October Fatesing entered Baroda and took up his residence with the Ráni Gahinábái, but the Patháns were not got rid of till November, and not till after a strange quarrel had taken place among the Patháns themselves and their leaders Jamál Khán and Zenghis Khán, one of whom was seriously wounded. Shortly after it was discovered that a conspiracy had been set afoot chiefly by Ánandráv's favourite Ráni, Takhatábái, who was jealous of the influence likely to accrue to the queen mother by the presence of Fatesing against whom she attempted to poison the Rájá's mind. Her half-formed plan was to seize the Diwán Sitárám and the Resident, and then to occupy the city with the Patháns and some other soldiery in her interest. She had also endeavoured to implicate in the plot poor Ánandráv, who was either quite innocent of the whole scheme or not responsible for the petty share he took in it. For the rest most of the conspirators were men of very low station and of bad character.

1804.

To pay off Fatesing's ransom the Resident aided the Diwán to raise a sum of 50 thousand rupees by guaranteeing its repayment, and he was informed by him that the money had been paid to Holkar. But some time after (April 1804), Colonel Walker discovered that no such payment had been made, and that the hostages for repayment had managed to escape from Holkar's to Ahmed Khán's camp. This was dishonorable and dangerous enough, but it was also found that the Diwán had appropriated some and disbursed the rest of the money without obtaining the Rájá's seal, necessary in all matters of disbursement, at a time when the attendance, at the palace, of Gangádhar Shástri, now acting for the Resident as member of the Council or Commission, had been purposely dispensed with. No wonder that when called upon to explain himself personally to the Resident, Sitárám found it imperative on him to go on a short pilgrimage.

Wars among the Maráthás.

The treaty of Bassein, it must be remembered, was followed by a war between the British and Sindia, in which the latter lost Broach and the fort of Pávágad, and the latter place only was restored to him after the peace of December 1803.[1]

These events were followed by a war between the British and Holkar which did not cease till 1806, and kept Gujarát in constant apprehension of invasions. During its course a petty conspiracy of

[1] A subsidiary force of the Gáikwár served in this war, the extra expenses of the troops when beyond the frontier being defrayed by the Bombay Government.

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Gáikwár's share in the Marátha wars. *1805-1806.*

some small *sávkárs* in Baroda to abet the invasion of Gujarát by Holkar was detected and crushed before it had been matured.

Major Walker induced Colonel Murray much against his will to accept the aid of a Gáikwár force, and with great pains persuaded Sakhárám Diwánji and the other chief military officers of the State to take part in a distant campaign, without giving them the prospect of immediate gain and without arranging for the payment of the arrears due to the army. Accordingly Gopálráv Govind absolutely refused to march; Kákáji, who should have assisted Colonel Murray in capturing Kánhoji, suddenly left him to do the *mulukgiri* of Modása; Sakhárám Diwánji protested that he was willing but powerless to make his troops move. Eventually the Gáikwár's army, vaguely supposed to number 850 horse, for it was not thought wise to have a real muster, was despatched to assist the British troops and was promised regular pay. In December 1804, when they had got to Rámpura, the troops refused to go any further as their arrears had not been paid them. This difficulty was tided over, but in January 1805 they actually made a retrograde movement and retired to Petlád by Dohad. The Resident was put in fear lest the return of Kákáji with his discontented troops might work some mischief on the unprotected capital; but Sitárám was in despair at the conduct of the force (March 1805), as he foresaw that the army of the State was doomed to be disbanded or greatly reduced. He willingly consented that the most turbulent of the troops should go on the service they were best fitted for, the inglorious but safe *mulukgiri* of the Mahi Kántha country. In reality, no arrears had been due to the men, for they had been regularly paid during the campaign and their whole conduct had been disgraceful. It is no wonder, therefore, that Major Walker was only waiting for the completion of the campaign in Káthiáwár to oust the incompetent minister Sitárám, who was little else than a tool in the hands of his relatives Sakhárám and Kákáji, and then to put in his place his uncle Bábáji, and at the same time to pay off and disband, as far as possible (for the political difficulty in doing so was great), the unserviceable troops of the Gáikwár.

Ahmedabad farm.

On the 2nd of October 1804, the Peshwa renewed to the Gáikwár the lease of the Ahmedabad farm for ten more years at 4½ lákhs per annum, again nominally to Bhagvantráv Gáikwár.

In February 1805, about a thousand Kolis, with seven hundred horse, rose against the authorities in Nadiád, but on the approach of a small detachment sent by Colonel Waddington they dispersed.[1]

The Definitive Treaty of 1805.

On the 21st of April 1805, a definitive treaty[2] was concluded between the British and the Gáikwár Governments consolidating the agreements made in 1802, in terms consonant with those employed in the treaty of Bassein. By the IIIrd Article the subsidiary force was raised to 3000 infantry and one company of European artillery; by the IVth Article, it was to execute service of importance, and one battalion was to proceed to Káthiáwár when there might be in the judgment of the British Government necessity for its presence. By

[1] Baroda Précis of 1853, 108.

[2] Aitchison's Treaties (1876) IV., No. 81.

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the Vth Article, districts were ceded for the maintenance of this force with Rs. 11,70,000 in addition to the previous cessions of Chorási Chikhli, the Surat *chauth*, and Kaira. By the VIIth Article, as the Gáikwár government owed to the Honorable Company Rs. 41,58,732, the *rassad* of certain other districts was granted till full repayment should be made. By the IXth Article, the Gáikwár engaged 'that he would not entertain in his service any European, or American, or any native of India subject to the Honorable Company without the consent of the British Government, and the latter made a similar promise with regard to the Gáikwár's servants, dependents, or slaves.' By the Xth Article, the foreign policy of the State was to be conducted by the British Government; by the XIth it was to submit all differences with the Peshwa to British arbitration; and, by the XVIth Article it was agreed that there should be a mutual extradition of fugitives upon whom either State might appear to 'have any demand of debt or any just claim.'

The ceded districts comprised the following *parganás*, Dholka valued at 4½ lákhs, Nadiád at 1¾ lákhs, Vijápur and Mátar each at 1 lákh 30 thousand rupees, Monde at 1 lákh and 10 thousand rupees. There were also ceded the *tappa* of Kadi valued at 25 thousand, and the Kim Kathodra at 50 thousand rupees. These cessions were, therefore, then valued at Rs. 10 lákhs and 70 thousand and for the remaining lákh *varáts* were granted on Káthiáwár.

It was, however, subsequently found that owing to the amount of *dumála* and *inám* villages which had previously been granted and which had to be deducted, the above districts did not realize the full sum of 10 lákhs and 70 thousand; besides one lákh had been paid by *varáts* on Káthiáwár and not by full cession of territory. On the other hand, the Gáikwár government, from the outset almost, complained that the districts would in a short time be worth much more than the sums they were set down at, and the greatest stress was laid on the case of the Dholka *pargana*. The Bombay Government, however, contented itself with informing the Baroda court that the value of the districts had been assessed on the average outcome of the three previous years.

On the 12th of July 1808, it was accordingly agreed[1] that the outcome of the ceded districts fell short of the sum required by Rs. 1,76,168. These were, therefore, ceded in addition: the *ghásdána* of Bhávnagar worth Rs. 74,500, *varáts* on Nadiád Rs. 50,000, Sokhra, Sádra Makhij 1450, Haidarabad 1000, resumed villages in Dholka 15,800, in Modhera 900, Mátar 9250, Vijápur 6702, Rangar Ghát 3750, remainder of Setra 950, and villages in *pargana* Modhera Rs. 11,860; total Rs. 1,76,168.[2]

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[1] Aitchison's Treaties (1876) IV., No. 82.

[2] Residency Records. In opposition, as it were, to the extent and value of the cessions made to the Honorable Company in *inám* there may be placed the conquests and acquisitions gained almost entirely by the aid of British arms. First, Kadi worth Rs. 5,50,000, Kapadvanj 52,000, and Dehgám 1,87,000; total Rs. 7,89,500. Second, Sankheda 1 lákh. Third, Kodinár 80,000, and tribute from Navánagar and Suryábandar 1 lákh; total Rs. 1 lákh and 80 thousand rupees. Fourth, Bet and Okhámandal Rs. 25,000, *ghásdána* from Cambay 5000, increase in tribute from Káthiáwár

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Fatesing's Regency.

Fatesing Ga'ikwa'r II. (Regent), 1806-1818.

1806.

Fatesing, whose rescue from Holkar's camp has been described, had been devoted by a vow of his father Govindráv, to the service of the family god, Khandoba. Before introducing him, as it was now proposed to do, to a participation in the administration, it was necessary to purchase his ransom from this deity by the ceremony called *tula* or weighing. On the 3rd of April 1806, he was weighed against silver and gold, and the precious metals were distributed among the Bráhmans.[1]

Changes in the administration.

The advancement of Fatesing was intended to bring about the reduction of the Diwán's power, which was employed in a way to obstruct reform, for its strength was based on a combination of Sardárs and military leaders, whose influence and emoluments it was now proposed to curtail.

1807.

Early in 1807, Sitárám begged Bábáji, whom he had visited the previous year in Káthiáwár while the latter was occupied in besieging Wadhwán, to return to Baroda and give him his support. This was promised, but Sitárám speedily became jealous of his uncle's influence, though he himself was quite incompetent to reform the State, and had, for some time, angered the Bombay Government by the manner in which he spent large sums without informing the Mahárája or attaining his *duna* or countersignature, and by his generally careless expenditure as well as by a step he took to increase the *págás* of Kákáji and of his own son.[2] Major Walker, therefore, proposed to the Bombay Government that Bábáji should be placed in the Council to which Fatesing was also to be admitted. By degrees Bábáji was entrusted with the executive powers, which were taken from his nephew; and by degrees too Fatesing's power in the State was increased. This prince, as long as Gangádhar Shástri lived, gave promise of being a good ruler and a friend to the British power.[3]

In June 1807,[4] after his partial reform of the *sibandi* force,

Rs. 1,77,000, Dhári Rs. 23,000, increase in tribute from Pálanpur Rs. 25,000, grand total Rs. 13,21,000 as against Rs. 11,78,000, and other cessions acquired by the British from His Highness. But this enumeration made by the Resident of Baroda is somewhat misleading; for instance, the tribute from Navánagar was not perpetual, the Nawáb of Cambay was protected by the British and without them would have paid more. Still the list shows what, between 1800-1820, were the material acquisitions of the Gáikwár, in which he certainly was aided by his allies.

1 This ceremony, performed at a time when the State was bankrupt, cost Rs. 4500 and 100 venetians. But the marriage of the young prince to a lady of the Dhamdhere family, which took place soon after, cost much more.

2 Letter dated 20th Nov. 1808.

3 Bábáji was also appointed *khásgi vála*, or confidential adviser to the sovereign, with an allowance of Rs. 1,22,901 for himself, his *pága* and office; and to him was given the direction of the operations of the executive part of the government.

The first *darbár* under the Commission was held about the 3rd of February 1807; by the month of March Fatesing agreed to join it and did so in May. Ánandráv was still considered the sovereign, but Fatesing was his representative, *pratinidhi* or *mutálik*, and the guardian of his interest, but he was held to be in a distinctly subordinate position and devoid of any powers greater than those vested in the Resident. The assistance of the two great bankers in Baroda was also obtained to strengthen the new administration. Sámal Bhakti, of the house of Hari Bhakti, became *potedár*, and the management of the *pargana* of Sinor was entrusted to Mairál Náráyan.

4 In 1807, the Gáikwár's *mulukgiri* force was defeated by the chief of Ámliára in the Mahi Kántha. Peace was restored in 1808 by British mediation.

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ÁNANDRÁV AND FATESING GÁIKWÁRS Reforms.

Major Walker left Baroda in charge of Captain Carnac and himself went to settle Káthiáwár. He left all real power in the hands of Bábáji, to whom he gave the advice to revise accounts, to appoint new and efficient *kamávisdárs*, to take security for previous defalcations, and to institute a judicial tribunal. He was still further to reduce the military establishment, to resume *jághirs* where it could justly be done, remunerating the holders by pensions, to register all *jághirs*, to collect the arrears of *vazifdárs*, to abolish the *makta* system, to remove or obtain work from *asámidárs*, and finally to ascertain and fix the *mahál majkur*. It is certain that many of these reforms were actually carried out. For instance, the expenditure on the *págádárs*, *silledárs*, &c., was reduced by one-half, and peculations amounting to 30 lákhs were discovered; the *maháls* or districts were better managed and supervised.

1808.

Colonel Walker[1] returned to Baroda and pursued his reforms, which involved the complete disgrace of the Diwán Sitárám, whose treacherous correspondence with one Háfiz Gulám Husain to subvert the British influence in Gujarát was now discovered.[2] He relied for safety on the Xth Article of the engagement of the 29th of July 1802, but was informed that it would not serve to protect him. On the 28th of December 1808, a demand was made on him by the Resident for the districts of Pattan and Galha, and at the same time for the forts of Sankheda, Pattan, Ahmedabad and other places. Bábáji was also requested to give up his charge of the forts of Visnagar and Vira. These demands formed part of a projected reform, and had for object the placing of all forts under *killedárs* appointed by the Government instead of allowing them to be held by *mámlatdárs* or civil managers. Sitárám refused to obey these orders till he had been paid 16 lákhs of arrears. It is true that Government had large claims on him, but, as he calmly remarked, 'what he had devoured was now irrecoverable.' At length Sitárám gave the necessary letters of release, but his agents at Pattan, Ahmedabad, and Sankheda refused to surrender their forts.

So resolute was the bearing of the agents at the two last-mentioned places that it was thought necessary to call up fresh British troops from Bombay. Matters were, however, compromised without a blow, and 11 lákhs were advanced by the Bombay Government, eight to pay off the arrears of the mutinous *sibandi* troops belonging to Sitárám, Sakhárám, and Kákáji, and three to defray Sitárám's miscellaneous debts. In March 1809, Sitárám's three *págás* were taken from him on his refusal to direct them to go to the Mahi Kántha, and he himself was placed under restraint, lest he should countenance a threatened rising of his own *bárgírs*, of whom 500 were then dismissed.[3] Thus with infinite trouble the Resident toiled at the

[1] Res. Rec., 26th November 1808.

[2] Sitárám attached his official seal to documents solicited by this low person, the author of circulars inviting the Sháh of Kandáhár and the chieftains of Sind as well as Marátha princes to unite in an attempt to drive the British out of the East.

[3] It is refreshing to mark that something was got out of Sitárám by the stoppage of his salary of 1½ lákhs, and that his relatives were sent to a distance. One of them Sakhárám went to prop up the Povár family at Dhár and died there (5th January 1811). Mainábái, the wife of Ánandráv Povár, was niece to the Ráni

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reduction of the Gáikwár army, of which measure the first steps had been taken in 1807, five years after the change had been agreed upon by the two governments. But it was impossible to bring the State army down to the small and effective standard which was contemplated at the time when the Arab force was to be dismissed and a British subsidy entertained; and even down to the present day there are still felt the consequences of the policy which attempted by means of a foreign force to maintain a prince or the throne which had been won by the military class of an invading nation. But Sitárám's disgrace and the trouble he was able to give the British party are instructive in another direction. We see how the country was in the hands of an intriguing minister and the farmer of the revenue. This state of things did not end with the introduction of British influence, it did not cease till a strong prince like Sayájiráv ascended the *gádi*. Then it ceased for a time only, till the necessities or the avarice of the head of the State forced him once again to sell every kind of power to the farmer of revenue. The real reform of these old abuses has been the work of the present administration during the past six years, and it has not yet been brought to a conclusion.

The careers of some of the principal officers. *1810.*

On the 28th of November 1810, Bábáji Áppáji died 'exhorting Fatesing to remember all that the British alliance had done for him.' Vithalráv Bháu, his son, became *khásgivála* not without disturbance in Baroda raised by the anti-British party. He continued to be minister for two years and was succeeded by Gangádhar Shástri, who, in 1813, obtained from the British a *sanad* conferring on him the title of *mutálik*, with a salary of Rs. 60,000. Vithalráv Diwánji became *sarsubha* of Káthiáwár. Colonel Walker left Baroda on sick leave early in 1809. He returned for a short time, but finally left India in 1810. With the name of this truly distinguished officer may be coupled that of the Governor of Bombay, the Honorable Jonathan Duncan, of the Bengal Civil Service and for some time Resident at Benares. He was made Governor in 1795 and died in August 1811. This mention of names connected with the history of Baroda may include that of Colonel Walker's successor. Captain, afterwards Major General, Sir James Carnac, Bart., belonged to the Madras Army. After completing his service at Baroda, he was member of the Court of Directors from 1829 to 1838, and for some of the time Deputy Chairman and Chairman, and finally, he was Governor of Bombay from 1839 to 1841.

By the 12th of February 1812 the Gáikwár government, thanks to the firm counsels of the two first Residents, had liquidated the whole of its enormous debt to the Honorable Company, which then

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Gahinábái. On her husband's death (10th June 1807) she had to fight for the cause of her infant son against Murárirav, the illegitimate son of Yashvantráv Povár. Sir John Malcolm tells us that the Ráni Gahinábái sent Sakhárám, and it was no doubt in contemplation that Dhár should become a dependency of the Gáikwár's government. The expedition failed, Sakhárám died and Mainábái was afterwards supported by the Gáikwár officer, Bápu Raghunáth. At one time we find Dhár at the mercy of the roving mercenary Muhammad Abud, one of the chief Baroda Arabs, the 'lame Abud.'

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Kanhoji's conspiracy, *1812.*

determined, if possible, to abandon the close watch it had kept over the internal affairs of the State and to make with it a commercial treaty 'by an equalization and consideration of the numerous and vexatious inland duties.' But certain circumstances were soon to occur which compelled the Bombay Government to maintain its policy of strict supervision. The restless intriguer Kánhoji had been allowed to return to the Baroda state,[1] and to reside at Pádra near the capital. Once again and for the last time he endeavoured to subvert his brother's administration, and again he was assisted by that other plotter, the Ráni Takhatábái. Never was a more foolish attempt made to overturn a State. The Jám Jesáji of Navánagar had got into serious trouble with the British, and, anxious to distract their attention, he entered into communication with Kánhoji, though it is doubtful by whom the first advances were made, or if it was Kánhoji or Takhatábái who urged on the other. The Jám promised to supply Kánhoji with money and with armed assistance in Káthiáwár, stipulating that for his participation in the revolution he was to be repaid by territories near Visnagar. But he withdrew from the plot as soon as his own affairs with the British had been settled. With the Jám's money Mir Khán Pathán's services and those of troops from Málwa and Gujarát were to be purchased. Rámdin was to arrive to their assistance from Lunáváda, Muhammad Ábud making a synchronous movement from Dhár. Kánhoji, who under pretence of finding a husband for his daughter had sent emissaries to various places, looked for a rising among the Kolis on the banks of the Mahi, and above all hoped to gain the co-operation of the notorious Bhátáji, the Koli chief of Ámliára. But the Kolis of Gujarát were bound down by engagements to keep the peace, which they feared to break. One Rámchandra Bápat promised the assistance of 1000 original[2] Arabs under Jamádár Umar, and the powerful *thánádár* Abdul Rah-i-mán was concerned in the plot. Finally Kánhoji expected some Arabs from Navánagar to join him secretly under various pretences at Baroda, while he kept about his person at Pádra, ready at any moment to start on an expedition, 125 horse and 150 foot. The servants of the Rája could not be suborned, Gahinábái would not hear of the plot, and Sitárám, though he knew what was going on, refused to take part in such an undertaking. On the other hand, Dulab Hari, a rich banker in the capital, was ready to aid the plot with money, and Takhatábái promised to open the wicket gate which would admit Kánhoji into the citadel, at this time almost denuded of troops. The Kolis, it was arranged, were to attack the minister's house, and the Arabs the Residency and the neighbouring mansion of Gangádhar Shástri. But the main features of the plot were gradually becoming known both to the Resident in Káthiáwár and to Captain Ballantyne, his assistant at Baroda. On the 2nd of April, a few days before the attempt and surprise on the capital was

[1] He made overtures of reconciliation in September 1806 and surrendered himself in April 1808, when he was allowed Rs. 40,000 a year.

[2] Original Arabs were those who had come to India for service from Arabia, not the descendants of such people born in the country. They were highly esteemed for their valour.

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to be made, Captain Ballantyne suddenly rode out to Pádra with a few subsidiary and Gáikwári troops, surrounded it and arrested Kánhoji. This traitor, the brother of Ánandráv and son of Govindráv, was a short time after conveyed in fetters to Surat, and from there he was deported to Bombay, and then to Madras whence he never returned. This step was taken with the consent of Fatesing, given reluctantly it is true, but not from pity to the man so much as for the shame it brought on the family. His partner in crime, the Ráni Takhatábái, was henceforward more carefully watched and guarded. No longer was faith placed in her Bhát or bard and in the oaths she might swear to the Shástri over the *tulas* plant. She, however, was content to bide her time, when with Sitárám she might be revenged on the Shástri; and the time was approaching when they were able to work a great evil on him and on the party then supported by the British.

Petty troubles.

In December 1812 Muhammad Ábud, who never ceased to hate the Gáikwár administration, almost succeeded in embroiling the State with Sindia, on whose behalf he was collecting tribute near Sávli, and in 1813, at the request of Takhatábái, he and Manduji Dhamdhere advanced on Ámod with some troops. The village belonged to a Garásia family which had once been Hindu but had since turned Musalmán and which was nominally subject as well as actually tributary to the Peshwa, an inconvenient little place which afforded refuge to the criminals of Broach. The then chief had married Takhatábái's sister, and it was to aid the cause of this woman's son against the Garásiá's brother that Takhatábái was taking forcible steps, which threatened to involve the State in a dispute with the Peshwa. At the peremptory request of Fatesing, however, the enterprise was given over.

1813.

In 1813 the Pendháris invaded Gujarát from Khándesh, but retired after plundering Navsári, and very little damage was done. But the danger served to throw great discredit on the Gáikwár troops who behaved very badly.[1]

The unsettled claims of the Peshwa on the Gáikwár.

The long pending claims of the Peshwa on the Gáikwár government alluded to in the treaty of Bassein and in the definitive treaty of 1805 between the Gáikwár and the Honorable Company had never been settled; the term of the Ahmedabad lease was now approaching its close; and the political relations between the States were anything but friendly. It was to be feared, therefore, that the lease would not be renewed and that claims such as the impoverished treasury of Baroda could not meet would be strongly pushed. It was accordingly determined to send Mádhavráv Tátya Muzumdár to the Deccan; but afterwards, Bápu Mairál, the intimate friend of Bábáji, was selected in his place and actually sent to Poona, to be followed, on the 29th of October 1813, by Gangádhar Shástri, who

[1] Such frontier disturbances had occurred on more than one occasion. Early in 1809 large bands of marauders, professing to be under the orders of Holkar, had menaced the eastern districts of Gujarát. They were disavowed by Holkar, and, when they fled from Capt. Holmes and a British and Gáikwár force sent out to meet them they suffered severely during their retreat through the wild country of the Mehváśis. The event referred to in the text took place in January. Another body of marauders entered Gáikwár territory by way of Sankheda.

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'set out for Bájiráv's court most unwillingly though he possessed the British safe conduct. The Peshwa very sensibly feared that, if he continued to grant long leases of the Ahmedabad farm to the Gáikwár, the renewal of them would at length come to be a matter of course and that Ahmedabad would in fact lapse into a mere tributary province.' He was led to apprehend this conclusion because of the war in Káthiáwár conducted without his sanction, because of the fines inflicted on Navánagar and Junágad of which he had not been officially apprised, and above all, because of the settlement made by Colonel Walker which was an undoubted infringement of the Peshwá's suzerainty. Such were his feelings on this question, alongside of which ran the other question of the unsettled claims, which the acute Bájiráv hoped, as will be seen hereafter, to convert into a means of regaining that position in the Baroda state which he had lost by the treaty of Bassein. The Bombay Government wished, if possible, to see the differences between the two States settled without its interference, but every step taken by the powers was carefully watched. The retention by the Gáikwár of the farm of Ahmedabad was anxiously desired by the Bombay Government whose boundaries touched it at many points, and it was important to thwart every attempt of Bájiráv to create fresh political ties between the courts of Baroda and Poona.

Parties at Baroda. *1814.*

Naturally the discussion of matters of such great importance brought into the field a large number of intriguers. Baroda was divided into two parties, the one loyal to the British alliance, the other disposed on certain terms to assist the Peshwa in regaining his supremacy over the State. In February 1814 the Resident at Poona, Mr. Elphinstone, demanded the recall to Gujarát of Govindráv Gáikwár who was intriguing with the Peshwa on his own account. In May, the Shástri requested that one man might be either removed from office or wholly trusted. This was Karsetji Shet Modi, the Poona Resident's head clerk, whom the Shástri suspected of designing to obtain the farm of Ahmedabad for himself, though it was to be nominally leased to Vithal Narsing alias Trimbakji Denglia, and of working with Trimbakji to influence the Peshwa by keeping him in a state of alarm as to the designs of Fatesing and the British. Takhatábái was certainly the zealous ally of Sitárám, the disgraced minister, who was the head and representative of the popular or patriotic party adverse to the British. He proved himself to be a bitter and powerful enemy to the people who had turned him out of power, and he was now endeavouring to regain his old place by playing into the hands of the Peshwa and by strengthening the coalition of the disaffected party in Baroda and the Poona court through the agents whom he kept at Bombay and Poona. It was the more especial duty of his agents in the former place to find out the secret motives and resolutions of the Bombay Council and if possible by bribes to purchase the support of influential people. In Poona his agent was Govindráv Banduji Gáikwár with whom was also Bhagvantráv the illegitimate son of the late Mahárája Govindráv, whom the Ráni Gahinábái furnished with means.[1] In Bombay were

[1] Govindráv Banduji summoned Bhagvantráv to Poona in January 1815 and between

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stationed one Háfiz Muhammad Dáud and Mahipatráv, the brother-in-law of Govindráv at Poona, who corresponded with Sitárám through Hari Bhakti in Baroda. This correspondence, as has been mentioned, related to the efforts made by Sitárám's agents to bribe some of the Honorable Company's leading servants to take up Sitárám's cause, and to keep him informed of the contents of the most secret records in the Secretariat.

At one time Sitárám, who kept up most intimate relations with Takhatábái, to whose house 'he would repair in disguise by night', won through her from the Mahárája a letter recommending his claims for the Diwánship to the consideration of the Bombay Government and of the Peshwa.[1] The plan of the patriotic party was by some means to make Sitárám minister and to oust the Shástri when it would be easy to settle the difference between the States by once again placing Baroda under the protection of the Peshwa in lieu of the British. Fatesing's position was a most difficult one, for while he was loyal to the British and friendly to the Shástri, he needed but could not obtain the very strongest support the Bombay Government and the Resident could give him, as the opposite party was very strong. The weak-minded Ánandráv himself, worked upon by his favourite Ráni, began in September to make preparations to go to Poona in person, probably at the Peshwá's invitation. This foolish step was of course checked by the Resident's peremptory order, but the Bombay Government appeared no doubt to Fatesing to be giving him little encouragement or countenance. Naturally enough, however, the Government was careful not to irritate the Poona court as long as a chance existed of the disputes between the two States being settled without its interference.

The Shástri's mission to Poona.

Gangádhar Shastri's reputation as a faithful and honoured servant of the British Government had long since been established; his personal influence over the youthful Fatesing, if in reality irksome at times, was apparently unbounded, and the prince, as far back as 1812,[2] had of his own accord requested that he should be sent to Poona. Besides it was commonly supposed that Bájiráv, who had come across him many years before while he was in the service of the Phadke

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these two and Trimbakji Denglia there were private meetings. The latter introduced Bhagvantráv to the Peshwa to whom he delivered friendly letters purporting to come from Ánandráv and Fatesing complaining of the Shástri's tyranny. Fatesing naturally declared that this letter, said to be his, was a forgery, though he did not like to make a written statement denying all acknowledgment of Bhagvantráv, but he expressed his willingness to punish him by stopping his allowance of Rs. 12,000. Among other members of the Gáikwár family who appealed to the Peshwa for redress was Sayájiráv's mother who put in claims on behalf of her son. Subsequently Ánandráv wrote officially to Bhagvantráv in disapproval of his conduct, urging him to return to Baroda. Bhagvantráv was the adopted son of Gahinábái and no friend to Fatesing, for Ánandráv was very fond of him and perhaps dreamt of making him his successor, a foolish hope as this person was of feeble intellect.

[1] Bájiráv was intensely desirous of maintaining or re-acquiring a right to nominate the Gáikwár's minister. If he ever had such a right it was surrendered by the treaty of Bassein, and the Poona Resident was directed strongly to set aside any pretensions of the sort. The party of Sitárám and Takhatábái pretended, and perhaps impressed Bájiráv with the idea, that Ánandráv was not so feeble as the British tried to make out, but that he was set aside by them in order that they might employ a more ready tool in the youthful Fatesing.

[2] Fatesing's letter to the Resident, 14th September 1812.

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family, held the Bráhman minister in great respect.[1] In reality however the rise of the interloper Gangádhar Shástri by the favour of the British Resident was hateful to the old servants of Ánandráv and Govindráv. If he succeeded in his mission to Poona, he would, perhaps, for ever be the prime minister; if he failed, he would be immediately recalled to Baroda, and it was doubtful whether the presence of so firm a friend to the British would be more dangerous at Poona or at Baroda.

In 1814 the Shástri went to Poona, and in the September of that year proposed, though without a hope that the offer would be accepted, that the Peshwá's claims should be settled for 50 lákhs, and that the Ahmedabad lease should be renewed for a term of five years for an annual payment of 8 lákhs. Bájiráv refused to listen to such terms, and the farm was eventually assigned to Trimbakji Denglia and actually made over to him on the 23rd of October 1814, while the question of the unsettled claims continued to be agitated.

In September, too, Sitárám who had been mainly instrumental in effecting the transfer of the farm was placed in confinement by Fatesing, that he might no longer assist Govindráv Banduji in thwarting the Baroda mission or continue to outbid the Shástri's offer to the Peshwa with a view to obtain permission from the latter to return to his old post in the State. Bájiráv at this time appeared in his interviews with Mr. Elphinstone to assert that he had the right to nominate the Gáikwár's Diwán, and was loud in praises of Sitárám, while he showed the greatest detestation of the Shástri. He also affected to have the right of enquiring into the Gáikwár's domestic concerns, and declared that the British were keeping Ánandráv and Sitárám in confinement, while Fatesing was not really a free agent. This policy of the Peshwa met with the strong disapproval of the British Government who considered that the only power left to the Peshwa of all his old connections with the Gáikwár was that of granting investiture to the legal successor to the Baroda *gádi*.

Discussion of claims. *1815.*

The next month Mr. Elphinstone urged the Peshwa either to send the Shástri home or to dismiss from his court Bhagvantráv and Govindráv, and shortly after the Shástri himself prepared to quit Poona and to leave the settlement of the disputed claims to the arbitration of the British, whereupon appeared the last phase of the Peshwá's conduct of the discussion.[2] 'He endeavoured to engage the Shástri in a separate negotiation which was to be conducted without the knowledge of the Resident at Poona, and began to treat him with great honour.' The Shástri with the entire approval of the Resident, allowed Bájiráv to so discuss the claims. 'He granted that the sum of 39 lákhs with interest on the same, was owing by the Gáikwár, and in lieu of all claims, which were then laid by the Peshwa at one crore of arrears and 40 lákhs of tribute, he proposed to surrender territory worth 7 lákhs.'[3] At the same time he apprehended that Fatesing would never part with so large a portion of his territory, and prayed the Resident to assist him in influencing

[1] Wallace's History of the Gáikwárs, 198.
[2] Letter of Mr. Elphinstone, 8th April 1815.
[3] See Revenue and Finance Chapter.

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the Baroda court (May 1815).[1] What followed is matter of common history. The Shástri is said to have been very vain, and Bájiráv played upon this failing. The offer of territorial cession was apparently entertained; the Shástri is alleged to have been persuaded that Bájiráv was vastly impressed by his superlative wisdom; and a proposal was made to him that his son should be married to the Peshwá's[2] sister-in-law. (August 1815). He was also told that the Peshwa would be glad to make him his own minister, an offer the Shástri rejected at the desire of Mr. Elphinstone.

Murder of the Shástri.

The Shástri agreed to the marriage project, and preparations for its celebration were well advanced at Násik where it was to take place, when he began to draw back in some alarm at not receiving any definite reply from Baroda regarding the proposed cessions. At about the same time he refused to allow his wife to visit the Peshwá's palace which was ordinarily a scene of gross debauchery, and he thus drew on himself the deep but carefully concealed resentment of Bájiráv. The Prince's vengeance was delayed till the night of the 14th of July 1815. Against the advice of his faithful and cautious friend Bápu Mairál the Shástri had accompanied Bájiráv to Pandharpur almost alone, at any rate unattended by the large number of troops he had in his service at Poona. Bápu Mairál did not go with him, but without his knowledge Govindráv did, and at this time the Shástri had in his possession a letter addressed by this person to the Ráni Takhatábái which contained the ominous threat that under certain contingencies 'the Shástri will never more look that way,' that is, return to Baroda. It is well known how on the 14th of July Bájiráv entertained the Shástri with that gracious courtesy by means of which he could win over the minds of those who knew him best; how on the same night Trimbakji invited him repeatedly to be present at a ceremony in the temple from which the Shástri endeavoured to excuse himself on the plea of ill-health; how he finally consented to go; and how on his return accompanied by a clerk, a few friends and some servants, he was set upon by some four or five disguised men to whom he was pointed out by Sitárám's agents, and by them was almost cut to pieces. Trimbakji made no attempt to discover the guilty parties or only such attempts as tended to confuse the evidence of what had happened, while the Peshwa did not act in any way except to guard his own person and protect Trimbakji from all blame. Bápu Mairál had the greatest difficulty in effecting the escape of himself and the Shástri's family, for the Shástri's troops created a disturbance after having been urged to mutiny by the intrigues of Govindráv.[3]

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[1] Fatesing expressed his unwillingness to cede territory worth 7 lákhs (22nd April 1815), much to the Shástri's disappointment, who fancied that the annual money interest for the debt would amount to 18 lákhs. At this time the Shástri made the mistake of conceding to the Peshwa, that if the succession was confined to the nearest heir, the Gáikwár would accept investiture from him. The Resident promptly ordered him not to touch the topic of sovereignty, but to keep to his accounts.

[2] Trimbakji Denglia, very probably at this time, really intended a reconciliation. He is said to have confessed to the Shástri that he had at one time during the negotiation intended to murder him.

[3] The Shástri's family returned to Baroda where they were well received by Fatesing. Bápu Mairál was left at Poona to continue the discussion of the claims. He died there on the 5th of February 1817 and so ended the fruitless, disastrous, and expensive mission to Poona.

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Results of the Shástri's murder.

Such was the crowning act of wickedness and folly committed by Trimbakji and Bájiráv in their attempt to revive the old policy of the Peshwa and by the anti-British party in Baroda who hoped to get rid of a clever opponent by a deed of violence. During the previous year not only had the Nizám been attacked under false pretences, but the Jám of Navánagar's servants had been assisted to rebel, troops had been sent into Gujarát, asylum had been granted to notorious plunderers who had fled from that country, and the Káthiáwár chiefs had been instigated to combine against the British. A general spirit of lawlessness and discontent had been raised in the collectorate of Kaira, in the Ahmedabad districts and in Káthiáwár, which gave rise to much alarm and disgust among the British authorities in Gujarát. The British, anxious not to precipitate matters, acted towards Bájiráv with the greatest forbearance. It was taken for granted that he had not been a party in the murder, and all that was demanded of him was that Trimbakji and some others should be delivered up. It is unnecessary to describe here how Bájiráv's plans wavered between striking an immediate blow and waiting to combine with other Marátha princes. At length he was frightened into obeying Mr. Elphinstone's directions, and Trimbakji, who had been in sham confinement in the fort of Vasantgad in Sátára, was delivered up to the British, and shut up in the fort of Thána. Bhagvantráv and Govindráv were surrendered to Fatesing (November 1815).

At this time the British, who did not want a war, took no further steps to avenge the death of the minister who had been sent to Poona with their approval and under their safeguard. But, meanwhile, the news of the Shástri's death had created great excitement at Baroda. Fatesing for a time appeared to be beside himself with rage and grief, and on the 9th of December the post held by the minister was after his arrival at Baroda bestowed on his eldest son, a mere boy, with the Government guarantee, or *báhedhari*, though the duties of the post were carried on by Yashvantráv Dáda. But a strong party in the court looked on the event as a triumph, and confidently expected the restoration of Sitárám by the intervention of the Peshwa. The feeble Ánandráv was at this time writing to Govindráv to get this measure carried out, adding 'you are faithful to the *sarkár*, you did what was very right.' And this when the latter was informing the ex-minister's relation, Kákáji, 'the business here has been completed, do you commence the duties of Diwán.' Besides the support of the reigning prince, Sitárám possessed that of Gahinábái, and of the ever intriguing Takhatábái, who now openly expressed her bitter hatred of the Shástri who had caused her to be placed in confinement. Sitárám himself, though under strict surveillance, found means to do mischief.[1] His old servant Bápu Raghunáth was persuaded to hold all his troops at Dhár, amounting to about four thousand men, in readiness to march from the border and strike suddenly at the capital,[2] if, as seemed probable, any

[1] Baroda Resident's letter, 15th August 1815.

[2] Bápu Ragunáth had succeeded Sakhárám, Chimnáji Sitárám's brother, in the task of supporting on the *gádi* the child adopted by the queen-regent of Dhár, who was the son of A'nandráv's sister. The connection between Dhár and Baroda lasted till 1818, when the little State, which was heavily involved in debt to the Gáikwár, was taken under the protection of the British.

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disturbance took place. For, at Ahmedabad the Peshwá's *sarsubha* was collecting troops and corresponding with the disaffected party in Baroda, and large bodies of Jats and other marauders were collecting on the northern and western frontier of the Honorable Company's territories and threatened Dholera.

The attempt at a revolution in favour of Sitárám proved abortive; but Fatesing evidently fell for a time under the influence of the patriotic party. Moved chiefly by the support given to the ex-minister by the Ráni Gahinábái, he could not be persuaded by the Resident to surrender Sitárám that he might be conveyed to Surat or Bombay. Pending an investigation into his participation in the late events, Sitárám's house was converted into a prison on the 20th of September and a guard of English troops was placed over him. Finally in April 1816 he was ordered to be conveyed to Bombay, and he was taken as far as Navsári where in a short time a *sanad* was granted him raising his *nemnuk* 50 per cent as a salve for the harshness which the Bombay Government had forced the Gáikwár to use towards him.

1816.

The change in the demeanour of Fatesing, who now began to show signs of restiveness and of a desire to assert his independence, led the Resident to propose the appointment of a successor to the Shástri who might prove a useful counterpoise to the new race of State councillors, very different from Rávji Appáji, Mádhavráv Tátya, Bábáji and the Shástri, men such as Bechar Mánekdás who lent the young prince money and who 'being himself notorious for dissolute principles, ministered to the luxurious inclinations of Fatesing.' So, on the 20th of February 1816, Dhákji Dádáji was nominated medium of communication between the Resident and the Darbár on a salary of Rs. 250 per month, and was at the outset regarded by the Regent as a second Shástri who would hinder him from enjoying legitimate pleasures. He accordingly kept Dhákji ignorant of all that passed and secretly consulted Bechar on every matter, till this person was dismissed at the peremptory request of the Resident. Between the latter who carried matters with a high hand and the Regent further misunderstandings soon occurred. Fatesing incautiously quarrelled with the Ráni Takhatábái, and then refused to acknowledge the claims of the *sávakárs* who had under British guarantee supplied the wants of the costly Poona mission. A threat to resign his post almost met by the Bombay Government, a refusal to divulge all items of expenditure, and the determination to reduce the pay of the army instead of diminishing the number of the troops aggravated the feeling of discontent on both sides. On the 15th of August 1816, we hear, too, for the first time of the Resident's complaints that the Gáikwár was taking bribes to settle matters in a manner contrary to the evident interests of the State. It is no exaggeration to say that the Bombay Government, as anxious then as in 1812 to withdraw from its close connection with the administration of the State, was deterred from doing so by its doubts of the future conduct of Fatesing, by the peril in which the *báhedhari* interests would be placed if the sovereign's character was unsatisfactory, and also by the threatening aspect of political affairs in almost all the Marátha States.

Dhákji Dádáji.

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The beginning of the final struggle between the British and the Marátha States.

1816.

In September 1816, Captain Carnac was informed that the infamous Trimbakji Denglia had escaped from the fort of Thána and his apprehensions that serious troubles were at hand were quickened by the presence of a large body of troops at Godhra. Information had also been received that a confederacy of the great Marátha chiefs was on foot, and among other significant facts it was ascertained that the channel of communication between Sindia and the Peshwa was the very Govindráv Gáikwár connected with the murder of the Shástri who was still corresponding with Rája Ánandráv. The Peshwa was tampering with Fatesing, and his *sarsubha* at Ahmedabad in person and through his agent at Baroda was vainly urging Vithoba Diwánji, the *sarsubha* of Káthiáwár, to raise *sibandi* for mischievous purposes as he himself was doing in Gujarát. Ahmedabad itself was surrounded by turbulent Koli horsemen who were distressing the country, and the Peshwá's agents were breeding all kinds of disturbances in the Káthiáwár peninsula.

Meanwhile, the discussion of the Peshwá's money claims on the Gáikwár was opened afresh on the old basis of a cession by the latter of territory worth 7 lákhs, for the Governor General had decided that the murder of the Shástri was not to affect the general question. Thirteen years, however, had passed since the treaty of Bassein and five years since the present negotiations had been started, and the Peshwa was no longer satisfied with so slight a substitute for the demands he had made, while Fatesing expected a diminution in these very demands. But events were now taking place which were to cut short these wearisome discussions. On the 7th of April, 1817 Lord Moira warned Sir Evan Napean that war between the British and the Peshwa was imminent, as the latter would not listen to reason, and that he was to hold himself in readiness to seize the Peshwá's portion of Gujarát and the northern portion of the Konkan. Every preparation for war had been made, when Mr. Elphinstone gave notice that on the 10th of May 1817 His Highness had agreed to give up Trimbakji Denglia and to surrender three forts which were demanded of him as pledges.

1817.

Treaty of 1817 at Poona.

On the 13th of June 1817 the Right Honorable Mr. Elphinstone, on the part of the Company, and Moro Dikshit and Báláji Lakshman on that of the Peshwa, drew up a treaty at Poona, by the Vth Article of which the Peshwa surrendered all past claims on the Gáikwár for an annual payment of 4 lákhs and renounced all future claims. This decision, so favourable to the Gáikwár, was justified on the ground of the terms being a penalty for Gangádhar Shástri's murder.[1] By the VIIth Article the Peshwa ceded the tribute of Káthiáwár to the British;[2] and by the XVth Article the farm of Ahmedabad in perpetuity to the Gáikwár and his successors for the same sum as was given for it when Káthiáwár formed a portion, *i.e.* 4½ lákhs per annum.[3] By the same treaty Jambusar, Ámod, Desbora,

[1] H. Pottinger's account of the interview. Mr. Elphinstone insisted that the gain of the Gáikwár 'was compensation for the murder of the prime minister,' 4th June 1817. [2] In 1815 the Peshwá's *mulukgiri* was valued at Rs. 5,62,939.

[3] The Ahmedabad farm without Káthiáwár was worth the sum; the then *sarsubha* was supposed to pay a rent of 9 lákhs for the entire farm.

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Dabhoi and Bahádarpur were ceded to the British, as well as Sávli, the cession to date from the 5th of June, in other words, 'all the rights and territories of the Peshwa in Gujarát, except Ahmedabad, Olpád, and the annual payment due by the Gáikwár. Besides, the Peshwa renounced all future authority over the Gáikwár, who thus became an independent prince, and free of, first tribute, second commutation for service, third *nazarána*.'

Supplemental Treaty.
6th November 1817.

On the 25th of June 1817 the *sanad* for the perpetual grant of the farm of Ahmedabad to the Gáikwár was made out and carried into effect within a month. On the same day the Bombay Government began to consider if the Gáikwár, whose position had been so wonderfully improved and who had obtained without an effort the lion's share of the spoil, should not be called upon to maintain a larger subsidiary force. It represented to the Governor General 'the great disproportion of the military charges borne by the British, compared with that of the expenses incurred by the Gáikwár. It is true that his military establishment was valued at 42 lákhs, but it was 'of little practical use, two or three thousand men only being fit for service,' and the British had spent 12 lákhs in an expedition to Cutch and Vágher, 'while the whole responsibility of Gujarát and Káthiáwár against external attack and internal commotion had devolved on the British Government.' Let therefore, it was proposed, an additional subsidy of two regiments of cavalry and a battalion of native infantry 1000 strong be entertained by the cession, on the part of the Gáikwár, of his tribute in Káthiáwár, and, if he pleased, let that prince make a corresponding reduction in his own army.[1] In addition to this increased subsidy, let the Gáikwár be bound to help the British with the aid of a contingent force in case of foreign war,[2] and of the subsidiary force, excepting only one battalion which should remain in the country.[3] The Gáikwár, it was understood, was to be paid for his aid by sharing in the fruits of any foreign conquests. As the Peshwa was now excluded from Gujarát a commercial treaty was also contemplated, which should lead to the abolition of the vexatious dues levied in the Baroda state. Finally, on the 25th of July, the Bombay Government considered if Dabhoi, that old bone of contention between the Gáikwár and Peshwa, Sávli which was revered as the spot where the last honors were paid to the body of Piláji, the founder of the Gáikwár family, and Bahádarpur might not be exchanged for the *pargana* of Viramgám and the Panch Maháls, lately leased to the Baroda state by the Peshwa.

Fatesing agreed to the increase of the subsidiary force and to its

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[1] This was carried out by Article 1 of Supplemental Treaty of 1817 : Aitchison's Treaties, IV. No. 83. The treaty was called supplemental because it was held to supplement the Definitive Treaty of the 21st of April 1805.

[2] By Article 8 of the same treaty, a contingent of 3000 men was to be kept by the Gáikwár properly accoutred, regularly paid and mustered, and to be under the direction of the Resident. See Article 3 of the same treaty, and Schedule B.

[3] See Article 2 of the treaty.

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Supplemental Treaty.

payment by territorial cessions, though not by the surrender of his rights in the peninsula, instead of which he offered to give in *jaidád* the whole of his rights lately acquired by the perpetual lease of the Ahmedabad districts, provided the British paid the rent for the same, that is, districts worth Rs. 17,11,969 minus the rent of Rs. 4,50,000, or in net value Rs. 12,61,969, which included half the city of Ahmedabad, the Peshwá's Daskroi, Viramgám, Parántij, the Peshwá's share of Harsoli and the Panch Maháls.[1] This offer was accepted by the Resident somewhat to the disappointment of the Bombay Government, but certain exchanges of territory tended afterwards to make the arrangement most agreeable to them. The British at that time laid great stress upon the prestige which would attend on the acquisition of Ahmedabad, the old Muhammadan capital of Gujarát, and the Baroda darbár took a historic pride in the retention of a portion at least of that place, so that on both sides a degree of interest was attached to this city which it is difficult now to understand. However, Fatesing, for the present retaining Daskroi, the *háveli* in the city and for good the Mahi Kántha tributes, ceded his share of Ahmedabad to the British at the estimated value of Rs. 1,65,313. The city was not, however, in reality worth that to the Honorable Company, for some Rs. 60,000 were levied in customs of such a nature that they could not continue to be enforced by the British. In the *pargana* of Petlád, too, as much was ceded by the Gáikwár as went to make up the aggregate value of the following districts, which he acquired out of territories lately won by the British from Bájiráv: Dabhoi valued at Rs. 2,07,918, Bahádarpur[2] at Rs. 14,377, and Sávli at Rs. 75,333, total Rs. 2,97,628.[3] The Bombay Government was the more pleased with these exchanges that they consolidated their possessions in north Gujarát, and because on the 19th September the Peshwa had sent a *sanad* to the Gáikwár, informing him that he had granted his rights of sovereignty in Ahmedabad to the British, who no longer paid any rent for these territories, the remission being taken into account in part payment of a British subsidiary force he had been obliged to entertain.

By the VIIth Article the province of Okhámandal and the island of Bet, which contained places dear to the worshippers of Krishna, were ceded to the Gáikwár as a free gift, on condition that the Honorable Company should retain a building for the deposit of stores on the island, and that their ships should pass in and out of any port belonging to the Gáikwár free of hindrance, a similar provision being made for any of the Gáikwár's vessels visiting a British port. Piracy, too, was to be repressed.[4] By the VIth Article of the same treaty the Honorable Company promised 'that they would not

[1] See Article 3 of the treaty and Schedule B in Aitchison's Treaties.

[2] The actual surrender from one side to the other of Ahmedabad, Dabhoi and Bahádarpur took place on the 30th of November and 1st December 1817. Ahmedabad had been given up by the Peshwa on the 9th July previous.

[3] See Schedule C of the Supplemental Treaty, 1817. The British also ceded Vijápur and *tappa* Sámi of Kadi in return for Kapadvanj, Bhálej, Karod, and some other villages.

[4] The IXth Article, which is not mentioned in the text, stipulated that 'offenders taking refuge in the jurisdiction of either party shall be surrendered on demand without delay or hesitation.'

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apply in future for the exchange of any more territory whatever.' Nevertheless a few weeks had not passed before Captain Carnac was instructed to apply for a new exchange. The Gáikwár first parted with Daskroi, then with the *inám* and *dumála* villages of that district, and finally with the *háveli* of Ahmedabad. The exchange was ratified by the Bombay Government in November 1818. The value of Daskroi was computed at its last annual receipts or Rs. 1,10,000, though its average revenue for the past few years had exceeded Rs. 1,24,000. The *inám* and *dumála* villages ceded with it brought up its value to Rs. 1,86,000. The Gáikwár received lands in Petlád worth Rs. 1,33,967, together with the remission of *moghlái* dues in the Surat *atthávisi*, amounting to Rs. 75,763, and some other villages.[1] There was accordingly a balance of exchange to the credit of the Honorable Company, in consideration of which a grant was made to it of the *kasba* of Mota and the *pargana* of Tadkeshvar. Finally the Peshwá's share of the town of Petlád was ceded to the Gáikwár in exchange for Omrat, and at the same time a gift was made to him of Sidhpur, a town much esteemed on account of its sanctity.

To conclude our notice of the Supplemental Treaty, a remark should be made on the spirit in which Fatesing met the suggestion that while increasing his subsidiary force, he might make a corresponding reduction in his own army, though by Article VIII of the treaty a portion of this reduced force amounting to 3000 effective cavalry became for the first time bound to fight in aid of the British beyond the frontiers of the state if required to do so. The Gáikwár had won his state with the assistance of a Marátha military class which had never, to any great extent, been rewarded with landed possessions. The Marátha *sardárs* were attached to his service by the pay they obtained from military posts now all the more lucrative that a corresponding amount of real efficiency was not expected of them. When British influence was greatest, that is, immediately after the expulsion of the Arab mercenaries, Colonel Walker had endeavoured to reform the army, but his success had been more apparent than real, and now Fatesing refused to sacrifice the personal interests of many of his *sardárs* by a reduction of his forces to twelve thousand men, though, in order to pay his tribute to the Peshwa, he consented to reduce, not the numbers of his troops, but his military expenditure by 4 lákhs. It is doubtful whether such a compliance had any reality in it, but, however that may be, the great war or series of wars on which the British were about to enter with the Peshwa, the Rája of Nágpur and Holkar, made any kind of aid the Gáikwár could give acceptable, and the importance of the military class increased accordingly. A few years later Sayájiráv, anxious by every means to strengthen his influence over his subjects, which he imagined British interference weakened, strongly upheld his own army, or that portion

[1] The fixed annual amount of *moghlái* arose from the Timba *pargana*, valued at Rs. 10,012, the Variáv *kasba* Rs. 18,220, Balsár Rs. 24,204, Kámrej Rs. 9994, Salha Rs. 6987, Maroli Rs. 338, Máhora Rs. 4503, Teládi Rs. 6856, and the Mota *kasba* Rs. 1007, the Bendári of the Vasrávi *pargana* Rs. 600.

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Wars in India.

1818.

of it which did not bow the knee to the stranger, and so real reforms were indefinitely postponed, though there was no doubt that an efficient military body could not co-exist with a subsidiary force, for the maintenance of which large territories had been alienated.

Before closing the recital of the events which took place during the regency of Fatesing, allusion must be made to the series of wars into which the British at this time entered. On the 6th of November 1817 Bájiráv made the sudden and fruitless attack on the Residency near Poona which resulted in his defeat at Kirkee, in his flight from the capital which opened its gates to the conquerors, and eventually in his surrender as a prisoner to Sir John Malcolm on the 3rd of June 1818. On the 20th of the same month (November) the Rája of Nágpur made a similar attack on the Residency near his capital, and the battle of Sitábaldi brought him to the verge of the ruin which was shortly to overwhelm his kingdom. Large British forces were at this time in the field with a view to crush the Pendhári hordes, but the difficulty of the undertaking was increased by the unfriendliness of Sindia and the hostility of a party in Malhárráv Holkar's court, which, on the 21st of December, led to the decisive battle at Máhidpur. It is no wonder that the British were glad to get any assistance the Gáikwár could give, and Fatesing behaved like a staunch ally. Not only did these events hurry on the augmentation of the subsidiary force, but Fatesing placed a contingent force at the disposal of his friends. After detaching 400 horse for the defence of Songad, Kehmál-ud-din, the veteran Gáikwári officer, joined the Gujarát army, which under Sir W. Keir was to enter Málwa with a force of 2000 horse and foot. Kehmál-ud-din died of illness during the campaign, but the contingent cavalry continued to serve during the whole campaign and for some time after the war was actually at an end under his son Mir Amin-ud-din, and it did some valuable service in the shape of escort duty, &c. Some 200 of the Gáikwár's cavalry, at the desire of the Bombay Government expressed on the 28th of November, were detached from the main force to serve in the Konkan, and rendered some service in cutting off fugitives and capturing cattle at the siege of Ráygad. During the war Songad and the *maháls* were garrisoned by 1367 horse and 620 infantry; while 1000 men were added to Bacha Jamádár's Mahi Kántha force, with a view to keep Pálanpur in order in conjunction with the British. Both Pálanpur and Dhár gave rise to some anxiety during the latter part of 1817; in the last-mentioned place, because of the doubtful attitude taken up by the virtual commander of the forces there, Bápu Ragunáth, the connection or servant of the ex-Diwán Sitárám, of whom mention has been made. The Málwa war was a most costly one to the Gáikwár and led to the State's becoming once more involved in debt. No additional territory, however, was granted to the Gáikwár for the aid[1] he had thus given: all he got was the extinction of the tribute of 4 lákhs he would have had to pay had the Peshwá's power not been destroyed.

[1] Captain Jackson in his paper on the Contingent (1877) gives the total number of the Gáikwár troops employed otherwise than in Málwa at 9000 men.

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Sayájiráv succeeds Fatesing as Regent. *1818.*

Saya'jira'v (II.) Ga'ikwa'r (Regent), 1818-1819.

Fatesing, when only twenty years old, died after a five days' illness on the 23rd of June 1818. The undoubted heir to Ánandráv's *gádi* was Fatesing's younger brother, Sayájiráv, then aged nineteen years, and the Bombay Government unhesitatingly urged on the Mahárája his nomination to the post of Regent. As the character of this, the most remarkable of all the rulers in Baroda, greatly influenced the history of the State, a few words on this point will not be amiss. Brought to the front at so early an age, little was known of him to the Resident, but that little was favourable, as he was held to be of a studious disposition and sober behaviour. There were people in the palace who knew him better. Though Sayájiráv's claims to the throne were undoubted, two persons advanced pretensions. One was Rádhábái, the widow of Fatesing, who, on her husband's death, had, without much sincerity, threatened to become *sati*. She was, however, prevented from doing so by the remonstrances of Captain Carnac, who allowed her to adopt a son on the express understanding that the adoption should only entitle him to inherit Fatesing's private property. She selected Govindráv Gáikwár, the son of that Ganpatráv who, when *jághirdár* or *mámlatdár* of Sankheda, had been deprived of his little territory shortly after the Kadi war. Ganpatráv after a long life passed in exile had died of a lingering disease just as he was returning to Baroda on the 21st of April 1811, so that his son, in the event of Sayájiráv's death, would have had a chance of rising to the *gádi*. The other less reputable pretendant was the intriguing Takhatábái, who, not being a Marátha but a Rajputan, was not a legal wife to Ánandráv, and could not seriously hope that her children should succeed to the *gádi*. She had, however, vague ambitions and perhaps hoped to wheedle the fond Ánandráv into recognising one of them as regent or heir. Behind these ladies was a numerous party, perhaps all the ministers and *darakhdárs*, who were scheming to keep Sayájiráv out of his rights, the most prominent among them Vithalráv, the minister, openly favouring the cause of young Govindráv. The fact is that the ministers, ladies, and favourites had, for a length of time, enjoyed privileges and powers which they knew would be taken from them by a prince of Sayájiráv's stamp of mind. Their fears were fully realized, for he turned out to be a man of exceptional vigour and self-assertion, and of extraordinary tenacity of purpose; jealous of interference or anything savouring of dictation; capable of the most vindictive and protracted hatred towards those who opposed him or denied his authority; fond of power, and fonder still of money; distrustful of his ministers, and yet unfortunately led by them into all kinds of crooked ways; physically timid and naturally fond of display, and yet driven by his strong will not to give way an inch in any direction, and to subordinate his expenditure to the steady accumulation of money. Undoubtedly it was much to be regretted that he had not been better educated, for then perhaps he would have understood his own interests and those of the State better, and some of the recommendations of the Bombay Government would have found favour with him. It is probable that he of all the

is opposed.

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Sayájiráv succeeds Fatesing as regent; but is opposed,

and for a time relies on Dhákji Dádáji.

Gáikwárs is regarded by his subjects with the most respect, for he was considerate towards those who surrounded him, as long as he did not suspect them of thwarting him, and in his private life he was exceptionally moral. His long reign was passed in almost uninterrupted opposition to the Bombay Government, during the course of which he was by turns punished and conciliated without any particular result. In the end he gained his own way in most respects, though at a cost ultimately ruinous to the state.

At the very outset of his public life Sayájiráv, who found himself alone and unsupported, even, as he thought, by the Bombay Government, turned for assistance to a man who was possibly the biggest rogue in India.[1] Dhákji Dádáji, as has been stated, was the unworthy successor of Gungádhar Shástri in the post of Native Agent at the Residency, to which he was appointed by Captain Carnac, whose father had had business relations with his family. The Resident believed in the man, and gave him credit for having saved the State 40 lákhs by reducing the *potedári* rate of interest. In opposition to a wise Government order issued in 1805, but at the earnest recommendation of Captain Carnac, the Bombay Government allowed Dhákji to retain his post of agent and to become joint-*potedár* to the native state, that is, to conduct a large banking business with the State, in which he did not delay to commit some enormous frauds. These did not at once come to the knowledge of the Resident, but they very quickly created great disorders in the money matters of the State. Sayájiráv was pleased with Dhákji, because the latter pretended that he had espoused his interests against Govindráv, and perhaps he thought it good to make friends with so clever a man whom, morever, he believed to be petted by the Resident.[2] At any rate, Captain Carnac acting, as he thought, by the wish of the regent, applied for Dhákji's nomination to the post of minister. The Supreme Government reluctantly gave the man his choice between service at the Residency or service in the State, and, against the judgment of the Bombay Government, he was suffered to leave the residency in September 1819 and to take up the work of minister. Before long all kinds of complaints and suspicions arose; among other matters there were rumours of murders committed by Dhákji's *gumásta* Umyáshankar, but for a time the Government hesitated to interfere with the affairs of the Gáikwár by instituting an enquiry into the acts of their own servant. In January, however, they recommended that he should be dismissed from his post, and Sayájiráv was glad enough to carry out the proposals. But Dhákji had been promised a salary of one lákh of

1819.

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1 Wallace's History of the Gáikwár and his Relations with the British Government, with a supplementary chapter by Captain Barton, 601. This work will be frequently quoted for the record of the first portion of Sayájiráv's reign.

2 See Mr. Elphinstone's account of his visit to Baroda, 20th April 1820. Sayájiráv said 'that Dhákji had paid him much attention and made him many promises, until he obtained his appointment, after which he entirely changed his conduct towards him.' When asked whether he wished to retain Dhákji as minister, he answered by another question, 'Was Captain Carnac coming back?' 'Because,' he said, 'Dhákji possessed great influence with Captain Carnac and might possibly injure him in that gentleman's estimation.' Doubtless the Governor's assurances that Dhákji's influence was not very great did not meet with much credence.

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The Right Honorable Mr. Mountstuart Elphinstone's visit to Baroda.

rupees, of which Rs. 30,000 were given him in the shape of three *inám* villages. Was the grant to be withdrawn and who was to succeed as minister? These matters were left to be decided by the Governor in person after a visit to Baroda.

Such a visit was likely to prove advantageous owing to several events which had lately taken place in Baroda. By the fall of the Peshwa the Gáikwár government had become exempted from paying the yearly tribute of 4 lákhs due to the Peshwa; but the contingent had now returned from Málwa and Sayájiráv asked that, according to the stipulation made in the VIIIth Article of the treaty of 1817, he should share in the benefits of the victories gained during the war. The British Government did not consider him entitled to any further advantages, though the subsidiary force employed was maintained at a cost of over 24 lákhs a year, and the expenses of the contingent during two years had amounted to over 39½ lákhs. Sayájiráv was bitterly mortified at this decision, though he might reasonably have considered that indirectly the gain to the State had been enormous, as it was no longer possible for any enemy to invade or bully his State in the way the Peshwa, the Pendháris, Holkar, and Sindia had done for many years past. But the cost of the war and other circumstances had once again plunged the State into that sea of debt out of which it had struggled by efforts continually exercised for nearly twenty years. Into the present condition of its affairs, therefore, the Governor of Bombay, the Right Honourable Mr. Mountstuart Elphinstone, was coming to enquire. Besides, the status of the Rája was to undergo a change. On the 2nd of October 1819 the poor Rája Anandráv had died at the age of fifty-five, the shops in the city had been closed for twelve days, the old seal had been broken and a new one made, the criers had proclaimed Sayájiráv Mahárája, and a new order of things was going to take place. In addition to these events, two family quarrels had arisen which required appeasing.

Death of Ánandráv

Saya'jira'v (II.) Ga'ikwa'r, 1819-1847.

SAYÁJIRÁV (II.) GÁIKWÁR.

The first quarrel was between Sayájiráv and Rádhábái, the widow of Fatesing. When Captain Carnac allowed this lady to adopt Govindráv Gáikwár, he had informed her that the adoption itself would not give the youth any additional right to the succession. He had some difficulty in persuading Sayájiráv to settle on Fatesing's family *nemnuks* worth in all Rs. 93,000, for the prince really feared the pretensions of the youth, backed as they were by a strong party. And he was right, for when, before the actual payment of the salary, the ladies of the family were requested to sign a proviso that Govindráv by the adoption acquired no rights to the succession, Rádhábái and the others declared that they had never heard of Captain Carnac's warning to them, founded though it had been on the decision of the Bombay Government. Rádhábái not only refused to sign the proviso, but she withheld as belonging to her late husband, certain royal insignia which Sayájiráv declared were state property. Thereupon Sayájiráv refused to pay her a farthing though strongly pressed to do so by the Bombay Government. Subsequently Mr. Elphinstone approved of his policy, for the *vakils* of the family

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had used strong language during the discussion: 'We are neither servants, strangers, nor relations, but master of the Gáikwár's territory and estate.' So the quarrel waxed fiercer: Rádhábái entrenched herself in Fatesing's house and laid hands on all she could claim as her own. Sayájiráv, by withholding the *nemnuk*, not only put the family to great straits, but filched away some of the property it claimed and confined in prison many of the family servants and dependents on the pretence that they were creating a disturbance. He himself the while was persuaded that a conspiracy had been made to assassinate him, and did not venture from his house unless attended by numerous well-armed followers. Mr. Elphinstone, when he visited Baroda, investigated the whole matter, and finding that Rádhábái still maintained that by the adoption Govindráv's right to the *gádi* was greater than Sayájiráv's, or that he was at least entitled to be the next Mahárája, he withdrew the British guarantee to the *nemnuk*.[1] But the quarrel kept simmering on in Baroda, till it blazed up in the strangest manner nine years later.

Takhatábái.

Sayájiráv's second quarrel was with Takhatábái and was of a more farcical turn, for there was always something amusingly impudent in that lady's behaviour. On Ánandráv's death she, like Rádhábái, who had gained something by the move, threatened to become *sati*, but as no faith was placed in her assertion, her son Balvantráv got nothing by the trick, though both he and she advanced claims to his succession. But the real quarrel centered on that jewel room upon which Ánandráv had lovingly fixed his last glance from his death bed. The lady declared that some of the jewels were her private property, and Sayájiráv asserted that they belonged to the State, so that Captain Carnac, till an arrangement could be made, had to place sentries over the door of the room. It is true that there was a back entrance by which for some time admittance was gained, till that too was stopped. At length Sayájiráv, at Captain Carnac's suggestion, reluctantly granted Takhatábái and her family allowances amounting to Rs. 1,74,600.[2] He subsequently denied that he had done so, but was brought to book, and so finally gave in. Finding that this was so, Mr. Elphinstone took off the sentries and allowed Sayájiráv to get at the jewels.

Besides temporarily settling these quarrels Mr. Elphinstone, during his memorable visit in April 1820, placed some more important

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[1] Mr. Elphinstone's letter to Sayájiráv (3rd April 1820). App. G. to Minute of 20th April 1820.

[2] In 1833, after Takhatábái's death, her two sons separated. Balvantráv's monstrous unpaid debt and his neglected *pága* made him a memorable example of the trouble and vexation a workless man could give the British Government, simply because he possessed that mysterious privilege, a guarantee. The younger brother, Piláji, had the misfortune in 1855, soon after he came of age, to incur the enmity of the minister Vanirám by refusing to pay him the *vakil's dasturi* of 1 per cent, assigned to him by Sayájiráv on all *nemnuks* guaranteed or otherwise. Under pretence of incapacity, his property was handed over to the care of Umedbái, one of Ánandráv's widows, who embezzled most of it, so that he died in great want. This, as we shall see, was not an uncommon fate for enemies of the Mahárája as most people were considered by him to be who possessed the British guarantee. Wallace's History of the Gáikwárs, 588-599.

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Mr. Elphinstone's settlement. *1820.*

matters on a basis which he hoped would be a firm one.[1] First and foremost he put an end to the commission which, with the Resident at its head, had, during the imbecile Ánandráv's reign, carried on the administration for the Mahárája. In a letter dated 7th April 1820, Mr. Elphinstone informed His Highness, 'The arrangement of a commission is no longer necessary, the government will henceforward be conducted by His Highness in person, and all complaints and representations are henceforward to be addressed to him.'[2] But in a long letter dated four days earlier,[3] a letter to which Sayájiráv had objected on the score of its length, the Governor had informed the Mahárája that all foreign affairs were to remain under the exclusive management of the British Government, but that in internal affairs the Gáikwár was to be unrestrained. Still it was provided that the engagements with guaranteed bankers were to be kept,[4] that the Resident was to be informed of the plan of finance determined on each year, to have free access to all accounts and to be consulted before any large and new expenses were incurred, that the British guarantees to ministers and others were to be observed, and that the Bombay Government was to be consulted before the choice of a new minister was made.

Fall of Dhákji.

Sayájiráv cheerfully accepted the situation. Perhaps he did not foresee that each of the provisos was destined to be the source of endless troubles. The last one created a coolness before the Governor left India. It was decided by the Governor that Dhákji was to be dismissed, but before stating who succeeded him it may be as well to trace to its end the history of this bad man. He was deprived of his money salary, but Mr. Elphinstone thought that, as no treason had been proved against him, he should retain his *inám* villages worth Rs. 30,000 a year, though he distinctly informed the Supreme Government that no guarantee was given.[5] Sayájiráv at once brought heavy charges of embezzlement against Dhákji, though the latter continued to reside in Baroda, ostensibly to settle his *potedári* affairs, really in the hope of regaining his influence with the Mahárája, wherein he nearly succeeded.[6] By the 24th of September 1821, the embezzlement being proved, the British protection was withdrawn from Dhákji, and, shortly after, though he got clear of all claims from his partners in the *potedári*, Sayájiráv resumed the *inám* villages, obtained and tore up his *sanad*, and made him disgorge Rs. 7,75,000, to enable him to do which, he was allowed to plunder his agent Umayáshankar. Though he was but a convicted rogue, the Home Government in 1835 directed the Bombay Government to insist on Sayáji's returning Dhákji the *inám* villages, as Mr. Elphinstone's decision, in which it was expressly stated that there was no guarantee but that the villages should be resumable at

[1] Minute given in extenso in Wallace's History of the Gáikwárs, 251.
[2] Appendix I. to Minute. [3] Appendix A. to Minute.
[4] This with another proviso was supposed to include a warning that the British would control Sayájiráv's transactions with his tributaries.
[5] Letter to C. Metcalfe, dated 20th July 1820, from Secretary to Bombay Government. It would seem that this was a mistake, as a guarantee had been given.
[6] Wallace's History of the Gáikwárs, 607-617.

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Fall of Dhákji.

the Gáikwár's pleasure, had been upset in 1821. The Bombay Government really approved of Sayájiráv's policy in resuming the villages, and yet in 1840 Sayájiráv had to pay up all arrears for seventeen years on their account with interest, in accordance with the order of the Honorable Court of Directors communicated on the 23rd of June 1838. About this time Captain Carnac, then Sir James Carnac and Governor of Bombay, was on the point of visiting Baroda to settle some points which Sayájiráv had very much at heart. Dhákji, trading on his supposed influence with his old master, induced the Mahárája to believe that if 5 lákhs were advanced to him he would induce the Governor to give Sayájiráv his ear. At the same time he impudently wrote to Sir James Carnac to recommend his claims privately to the Gáikwár. The letter was returned, but Dhákji succeeded in making Sayájiráv believe that a bribe of 5 lákhs was not large enough, and that 12½ lákhs were required to pay the Governor and his Secretary. In January 1841 a sum of 7½ lákhs was accordingly forwarded to Bombay, but as Sir James Carnac did not concede all Sayájiráv wanted, two agents of Gopálráv Mairál, the Rájá's trusted friend, were sent down to make enquiries. These Dhákji won over, and five lákhs were paid him. Still His Highness suspecting that all was not right, sent down a fresh emissary whom Dhákji could not bribe but did manage to throw into prison for a time on a false charge of debt. During the subsequent trial on this charge the whole truth gradually became known to the Bombay Government; though it was long before Sayájiráv would reveal what he had done. Yet after all this, the Government still insisted that the Mahárája should continue to pay Dhákji the full amount of his *inám* to the day of his death in 1846, when fortunately he left no heirs.

Sitárám's end.

To return to Mr. Elphinstone's visit and the choice of a new minister: there was only one person to whom the Governor objected, and yet this was the very man whom Sayájiráv selected and had indeed wished to select before Dhákji's appointment. Sitárám soon after his exile to Navsári in consequence of his participation in the events which preceded the Shástri's murder, had had his *nemnuk* increased from forty to sixty thousand rupees a year, so great a favourite was he at Baroda.[1] At Sayájiráv's request he was allowed to return to Baroda in a private character, and, though prevented by Mr. Elphinstone from becoming minister, he was frequently consulted by the Mahárája to the day of his death which took place in 1823.[2]

Vithalráv Bháu and his son.

Failing to get Sitárám, Sayájiráv declared that he did not care a bit who was his Diwán, and with great show of indifference first

1 Wallace's History of the Gáikwárs, 479.

2 The matter of the *nemnuk* guaranteed to his family gave rise to long disputes. It had been settled in 1808 that his office of "seal bearer" was not hereditary and yet the Bombay Government forced Sayájiráv to continue the emoluments to his adopted son and grandson, a child who died in 1843. And though before this time the family was convicted of forging false evidence to support its alleged claims, the Resident constrained Sayájiráv not to take away from the widows certain villages which he mistakenly believed to be private property. So the Mahárája was bullied to maintain the family of a man who had done the British great injury.

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Vithalráv Bháu and his son.

selected Vithalráv Deváji and after him the Vithalráv, called Bháu, son of Bábáji, whom he had two years before hated for favouring Govindráv Gáikwár's cause. He eventually selected the latter as his minister,[1] but without ever trusting him, and joined to him in his office Vithalráv Deváji who was the cleverer man and who soon entirely ousted his partner. Vithalráv Deváji, after a time and for a time, became a great pet of the Mahárájá's, but at about this period the latter trusted neither of his ministers entirely, and employed a third person Mir Sarfaráz Ali to watch them both. A short digression will serve to trace the history of Vithalráv's adopted son, whom Sayájiráv hated and the British guarantee was deemed to protect. The minister died in 1828 and his adopted son Bháskarráv was allowed to succeed to the post and most of the emoluments of *khásgivála*. In 1836 he fell under the displeasure of the minister Vanirám from the same cause as had Piláji, and the next year his (Bháskarráv's) natural father was permitted to proceed against him by armed force and confine him. He was released by the Resident and assured of protection as long as he behaved well, but in 1838 he was guilty of a foul murder which His Highness would have punished lightly enough had he not been the object of his dislike. His *nemnuk* was preserved to him by British interference, but he was fined a full year's salary, Rs. 70,000. He was an ill-conditioned careless man, who afterwards got hopelessly into debt, and lost the British guarantee in 1855 for attempting to bribe the Resident, or, as really happened, for paying to the Resident's servants money which he believed reached the Resident himself.

Thus, with the exception of Sitárám, His Highness was allowed to choose his own minister, and Mr. Elphinstone wisely determined that for the future the Native Agent was no longer to have any political influence though he was still to get a good salary. He directed the Resident officially to act in person in all important matters, to abstain from interfering in the internal concerns of the state, and to offer advice only with regard to matters likely to seriously affect the State, to hear no complaints except from guaranteed persons, but to keep a sharp look-out on the expenditure. Such were the main results of the Governor's visit, if we except the arrangements made regarding the debt, the finances and the tributary states which are detailed elsewhere.[2]

The Gáikwár claims *ghásdána*.

Sayájiráv had certain claims to urge on the Bombay Government which sprang from the altered state of Gujarát and the treaty of 1817. For instance, the Gáikwár claimed a tribute from the Honorable Company as possessor of the Ahmedabad farm under the name of *ghásdána*, alleging that he had acquired by 'custom' a

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[1] Sayájiráv expressly stipulated that 'none of his ministers should ever be sent for to the Resident except through him, or be permitted to visit the Residency without his leave.' He also desired that no minister should be removed directly by the British Government, unless an application had been made first to himself. These stipulations were made after his proposal that he should be his own minister had been rejected and serve to show the determination with which Sayájiráv asserted his own independence. See note to para. 145 of Baroda Précis of 1853.

[2] See the Chapter on Revenue and Finance.

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The Gáikwár claims *ghásdána.*

right to levy this contribution. It is necessary to explain the term. In the days of the decline of Muhammadan rule the Moghal governors, in addition to the regular taxes on which the Maráthás could levy their *chauth,* set about levying irregular taxes of which the invaders could not claim a share under the name of *vera,* and one of these was called the *khichadi vera* which was an assessment for the maintenance of the troops or the governor. The Maráthás, not to be outdone, instituted a somewhat similar practice named the *ghásdána* or 'grass and grain' imposition. It was at first levied only under certain conditions, when, for instance, the Gáikwár's army was passing to its destination through some country subordinate to the Peshwa, the *jamindárs* or chiefs of that country paid it something as '*ghásdána*' that its stay might not be protracted, something in the shape of a douceur to secure the good behaviour of the troops, of which no notice was taken by either the Gáikwár's or the Peshwá's government.[1] The Peshwá's troops in the same manner levied *ghásdána* while passing through the Gáikwár's country, and it must be remembered that the territories of the two governments were singularly intertwined. But as the Gáikwár's armies in Gujarát were more numerous than the Peshwá's, the farmers of revenue belonging to the latter chief frequently obtained military assistance from Gáikwár troops to levy taxes or quell disturbances, so that the amount of *ghásdána* raised by these exceeded that raised by the Peshwá's troops. In due course of time the occasional demand changed into a fixed tribute, levied indeed, like all tributes in those times, only when the troops were out in the country to be mulcted, but still partaking as much of the nature of a regular tribute as any other. For this reason Colonel Walker in 1808 recognised the Gáikwár's *ghásdána* in the Peshwá's share of Káthiáwár, but for other reasons given lower had refused to compute it as continuing to fall due, though, in 1819 Captain Ballantyne mistakenly calculated that its full value was Rs. 84,679. Captain Carnac's minute of the 16th of August 1817 also appeared to acquiesce in the right of the Gáikwár to levy it in the territories belonging to the Ahmedabad farm as a right which had been frequently exercised in Antroli, Thásrá, and other places since 1782. Thus too Captain Ballantyne settled in 1812 that the little state of Lunáváda which was subject to Sindia should pay the Gáikwár *ghásdána* every other year at the rate of Rs. 6500 minus Rs. 500 for a *sirpáv* or dress of honour. On the same principle, Chhota Udepur, a tributary to Holkar, paid the Gáikwár *ghásdána,* as did the Nawáb of Bálásinor, and the chief of Motása a portion of whose dominion was subject to the Peshwa. Again in the same way the British paid *ghásdána* to the chief of Lunáváda, and the Nawáb of Junágad continued to levy it on Porbandar.

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1 The following sentence in a report by Major Walker, dated June 1804, throws a side light on the custom. 'The Mehvás and Garásia villages in the Vijápur district are peculiarly obstinate and never pay either their *salámi* or *ghásdána* unless a force comes against them. It has on this account been usual for the troops employed on the *mulukgiri* of Mahi Kántha to take Vijápur in their progress; and their commander receives a present from the Kamávisdár for his trouble under the head of a *mizbáni,* or entertainment.'

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The Gáikwár claims *ghásdána*.

Now the question arose whether the British were to pay the Gáikwár his *ghásdána* tributes in Káthiáwár, and the Ahmedabad farm districts. In Káthiáwár the right to levy *ghásdána* had been expressly renounced by the partition treaty of Gujarát, but the Gáikwár rested his claim on a custom alleged to be fifty years old. It was, however, proved that the tribute had only been levied eight years, during four of which the Gáikwár was farming the Peshwá's *maháls*, and during four years in reference to which the Peshwá's officers had duly raised objections. Captain Ballantyne out of ignorance of the novelty of the re-imposed tribute had also given the Gáikwár the *ghásdána* of the Peshwá's share of the peninsula during two years. But Colonel Walker, who had investigated the subject, had before that time refused to continue the *ghásdána* to the Gáikwár as it was levied simply for a time, compensation being granted to the *jamindárs* for the sums assessed in their next instalment of tribute payable to the Peshwa. Accordingly, the Gáikwár's claims to *ghásdána* in the Peshwá's share of Káthiáwár was not allowed by the Bombay Government.[1]

Of the Gáikwár's claims to *ghásdána* in the Kaira collectorate some amounting to Rs. 7383 were not allowed on Bálásinor, Antroli, Kapadvanj and Nadiád. But the following were allowed: Bálásinor Rs. 4001, Antroli Rs. 2920, Thásra Rs. 2597, and subsequently Alirna Rs. 245, total Rs. 9763. This settlement has since been altered and the present tribute accruing to the Baroda government as *ghásdána* will be found at the end of this chapter under Tributes.

The Gáikwár also claimed *ghásdána* from the Nawáb of Cambay. He had, as far as records could show, exacted it from him four times only in past years, but these payments the Nawáb termed forcible extortions.[2] Was this *ghásdána* then an occasional contribution or a regular tribute? Mr. Elphinstone decided that it partook of the nature of a regular tribute and would certainly have become such if the British power had not created a revolution in the history of the country. Colonel Walker had offered to mediate between the Nawáb and the Gáikwár, certainly without any intention of putting an end to the hopes of the latter. But the Nawáb of Cambay, finding that the British had interfered in 1810, put off all payment, till at last in 1814 the Bombay Government allowed the Gáikwár to employ force in order to exact some payment, and accordingly seventeen of his villages were seized and held for four years, the revenue of these amounting to 3 lákhs. In 1821 Mr. Elphinstone decided that the annual *ghásdána* should be fixed at Rs. 4200, though the Gáikwár claimed the absurd sum of Rs. 25,000. Thereupon a sum of Rs. 70,000 was left with the Gáikwár as a pledge for future payments, the interest of it at 6 per cent going towards paying the tribute, and of the residue of the 3 lákhs after paying for arrears a

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[1] The Peshwa had twice raised objections to the Gáikwár's levy of the *ghásdána* tribute. In 1788 he not only prohibited it but sent Rámchandra Bháskar on a commission of enquiry into the irregularities of Mádhavrávsáheb. On another occasion he had issued directions on the subject to the *sarsubha* of Ahmedabad.

Mr. Elphinstone's Minute, 21st of April 1821.

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balance was restored to the Nawáb of Rs. 82,352-12-0. The sequestered villages were then restored.[1]

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The Septennial Leases. *1827.*

It may be briefly noticed that Sayájiráv did not keep certain promises that he had made to pay off the guaranteed debt, and that after the year 1823-24 the embarrassment became so great that the Resident was under the necessity of offering His Highness some very unpalatable advice. He recommended him to 'pay off a portion of the debts from his private treasury which he could easily afford to do,' for though the public debt was rapidly increasing Sayájiráv contrived under his mother's advice to augment his private stores by fair and unfair means. The Mahárája absolutely refused to follow this advice, and matters political as well as financial went from bad to worse[2] till the death of the Ráni Gahinábái, when, as stated by the Resident Mr. Williams in his despatch dated the 31st of May 1827, Sayájiráv consented to the issue of septennial leases of the *maháls* to respectable men, chiefly the great State creditors, instead of annual leases to persons of doubtful means and position. For it must be understood that the increasing embarrassment of the finances was due rather to the falling of the revenue than the increase of expenditure, and that the system of annual leases failed because Sayájiráv in the selection of farmers sought rather to increase his private means than to improve the condition of the public revenues.

Vithalráv Deváji disgraced.

It would be useless to detail the reluctant and dilatory manner in which Sayájiráv entered into the proposed reform, the patience with which first Mr. Williams and then the Acting Resident, Mr. Willoughby, endeavoured to gain his concurrence in the scheme, or the hearty co-operation given to the latter gentleman by the minister Vithalráv. Up to the 1st of April 1827 this officer must have been in favour with the prince, for on that date he increased his allowance to Rs. 1,05,000, but soon after, disappointed at the prospect of a certain loss to his private income from the diminution of *nazaránás* usually given by the revenue farmers, or for some other reason, Sayájiráv suddenly turned agains his Diwán, and, after denying that he had ever wished to enter into septennial leases or to increase the Diwán's salary, dismissed him towards the end of 1827. Then followed a series

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1 Keeping closely as has been done to the history of the Baroda state, which does not include that of the petty tributary states which surround it, no particular mention of them has been made. But notice may be taken of the rapid increase of British influence in the west of India about this time in so far as it affected the relations of Government with the Gáikwár state. Not only was the Peshwa effaced when the British entered into his possessions, not only was the intimate connection between the Gáikwár and the states in Káthiáwár and the Mahi Kántha brought to an end, but a Political Agent was appointed in 1818 to protect young Fatekhán the ruler of Pálanpur, and the state of Rádhanpur and other states bordering on the Ran of Cutch, Sind and Márwár were placed under his charge (1825); and a few years later Sindiá's Pávágad, the Panch Mahás, Báriya, Rájpipla and Chhota Udepur were placed under a Political Agent who had also the power to mediate between the Gáikwár and his Mehvási subjects of Sávli, Sankheda, Tilakváda, &c.

2 Or as His Highness put it, 'I know that in the year 1827, when Mr. Willoughby carried on the business as acting Resident at Baroda and Sárábhái was *munshi* to the Residency, for the sake of profit to this *munshi* (understand 'and to the Acting Resident') nothing was left undone in the way of sending all sorts of accusations against me and my *vakils* to Bombay.' Sárábhái, according to His Highness, was dismissed by Lord Clare in 1832.

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of intrigues during which Vithalráv Deváji imagined his life to be threatened, and the struggle ended in the appointment of two joint ministers Vanirám Áditrám, His Highness' *vakil*, and Prabhákar Dikshit, commonly called Bháu Puránik. The latter was a man trained in the old-fashioned policy of native states and was therefore sufficiently obstructive, but Vanirám Áditrám who exercised great power over the Rájá's mind during the ten years he was minister was certainly the worst of the several advisers to whom Sayájiráv gave ear. It was much to be regretted that the Bombay Government did not at the outset exercise the power it had reserved to itself by disallowing the appointment of this violent and intriguing man. While discussing this matter of ministers it may be as well to mention that Gopál Átmárám, whose character compares most favourably with that of his colleague, was appointed joint minister in 1829 and retained the post till 1833, when he was supplanted by the intrigues of Vanirám A'ditrám.

1828.

During the whole of the intrigues which followed the adoption of the system of septennial leases and which resulted in the dismissal of the minister who had endeavoured to co-operate with the Resident, Mr. Elphinstone, the Governor of Bombay, continued to treat Sayájiráv with marked forbearance and lenity, refused to compel the Mahárája to retain Vithalráv, and in the course of his correspondence with him informed Sayájiráv that he was at liberty to deprive the fallen minister of his increased *nemnuk*. Mr. Elphinstone was next informed by Sayájiráv that he was willing to pay off in two years the great loan raised under British guarantee by drafts on the revenue and by raising a running loan. The Governor was quite willing to discuss any plan for the removal of the State debt, but he warned the Gáikwár that an incautious plan of the sort hinted at might give rise to such a crisis as would force the British Government to take over the exclusive management of the state finances. In short Mr. Elphinstone up to the day when he left India, 28th of November 1827, continued to endeavour to win over the Máhárája to a sense of his duty by gentle means.[1]

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[1] Bishop Heber visited Baroda in 1825, and his account of a *darbár* and interview between Sayájiráv and Mr. Williams has the merit of being unofficial: 'The Mahárája informed Mr. Williams in a low voice that he had a daughter a year older than his son whom, consequently, it was high time he should bestow in marriage, that he had an excellent match for her in the son of a Rája in the Deccan, but that he had no money to pay the necessary expenses; and hoped, therefore, that the Government would join him in a security for 5 lákhs, in order that he might obtain them at more reasonable interest than he could otherwise hope to do. Mr. Williams, in the same low voice, told him that the Government, he much feared, would never assent to such a measure, on which the Rája came down in his request to 4 and even 3 lákhs, his wish to obtain which last sum Mr. Williams promised to transmit to Government. On my afterwards observing that the wish to obtain money did not tally with all which I had heard of the Rájá's wealth and covetousness, he answered that the Rája always distinguished his personal savings from the national property, that he expected his daughter to be portioned out by the State; but that if he could get sufficient security he was able and likely, under a borrowed name, himself to lend the money.' Bishop Heber adds: 'The Gáikwár is said to be a man of talent who governs his state himself, his ministers having very little weight with him, and governs them well and vigorously. His error is too great a fondness of money, but, as he found his state involved in debt, even this seems excusable.'

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Changes in the policy of the Bombay Government. *1828.*

Mr. Elphinstone was succeeded by Sir John Malcolm who adopted a wholly different policy, partly necessitated by the increasingly recalcitrant behaviour of the Mahárája. The following is therefore the period during which the British Government endeavoured to coerce Sayájiráv by punishing him, and that during which great loss and dishonour were inflicted on him, till the time came round again when another Governor, Lord Clare, once more attempted to lead the Mahárája along the road by which he could not be driven.

Though Mr. Elphinstone had informed Sayájiráv that the immediate payment of his debts or the payment of them in two yearly instalments was not only not inadmissible but praiseworthy, provided that such a measure could be undertaken without injury to the State, he certainly added that the consent of the creditors, who expected to be paid in smaller instalments and therefore to obtain more interest, was necessary. No difficulty should have arisen on this point, but it proved the signal of a complete rupture between the Resident and the Mahárája. The latter towards the end of 1827 asserted that he had been permitted to pay the bankers as soon as he pleased, and shortly after, in order to put an end to the increase of the guaranteed debt, he abandoned the guaranteed *potedár* Hari Bhakti and began to draw cheques on other bankers and to assign revenue for the payment of these drafts. Remonstrance after remonstrance was made, but all was of no avail. Sayájiráv had determined to disregard the guarantees which, as he imagined, prevented him from paying off his debts and threatened to cut off a large portion of his territory from his authority for a number of years.

First sequestration by Sir J. Malcolm.

Sir John Malcolm consequently resorted to strong measures. The Court of Directors had, under the circumstances which had been foreseen and had now actually taken place, authorised the Bombay Government to adopt one of two alternatives, either to take over the management of the entire state as a temporary measure or to permanently acquire some districts. On the 28th of March 1828 a proclamation was issued by the Bombay Government announcing 'the temporary sequestration of the following resources and territories of the Gáikwár state, viz., the *parganás* of Petlád, Bahiyal, Kadi, Dabhoi, and Bahádarpur, as well as Sinor, Amreli, Dámnagar, &c. in Káthiáwár, the *tappa* of Shiyánagar and the tributes of Káthiáwár, those of the Mahi and also of the Rewa Kántha countries, of Rájpipla, of Udepur and of the tributary villages of Sankheda.' The proclamation continued: 'The above sequestration has in view only the fulfilment of the pecuniary engagements made with the bankers under the guarantee of the British Government, but when that object shall have been attained, it will remain to consider of the reparation which may be due to itself for the expenses to which it has been exposed by the conduct of His Highness and to take ample security against any future violation by that prince, either of the terms of its treaties with the Gáikwár state, or the pledges and guarantees it has given to individuals.' The sequestrated *mahâls* and tributes were valued at over fifteen lákhs of rupees.[1] Curiously enough the septennial leases

[1] When the sequestration of 1828 was made, His Highness was at the same time

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Support given to the ex-minister.

were at the same time cancelled by the British Government, though, as may be seen in the Financial History, the Mahárája was subsequently held bound to indemnify the farmers for the losses incurred by the abandonment of the contract.

Vithalráv Deváji was taken under the protection of the Bombay Government. He received a guarantee and a pension, retained the management of the confiscated districts, and his tenure of certain villages held in *jághir* in Káthiáwár was also placed under the British guarantee. Nothing could have been more obnoxious to the pride of Sayájiráv than the favour thus shown to the minister whom he termed a traitor. The story may be pursued a little further, that it may be understood why the Mahárája ever after refused even to discuss Sir John Malcolm's dealings with himself. On the 7th of February 1830, resting his interference on the treaty of 1802, Sir John Malcolm confirmed Vithalráv under guarantee in his first *nemnuk* of 1821, though not in the increased *nemnuk* granted him by the *sanad* of April 1827, with extra allowances amounting to Rs. 2653, secured to him his *pága*, which, consisting in 1802 of sixty-five horse, had been raised in 1809 to 110 horse, and recognised the adoption of a son Krishnaráv, though the Mahárája had refused to acknowledge it and no *nazarána* whatever had been paid. In 1830 Lord Clare justly asserted that these proceedings formed the 'only weak case' against Sayájiráv, and repeatedly informed his council that he would deserve impeachment if he pressed His Highness to carry out these harsh and degrading measures.

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informed that he would be called upon to maintain his contingent of horse on a better footing, to enter into a commercial treaty and to reform his coinage.

The two sequestrations of 1828 and 1830 ran into one another; for owing to three of the guaranteed bankers, Kushálchand, Mangal Párekh, and Sámal Behechar, having come to terms with Sayájiráv, a portion of the first sequestration was taken off, and transferred to the second sequestration of 1830, though some other districts had to be added to complete the requisite amount.

1st Sequestration.	Net Produce. Rs.
Petlád	5,06,739
Bahiyal	87,454
Kadi	2,49,501
Dabhoi and Bahádarpur ...	96,440
Sinor	64,287
Amreli	1,22,965
Shiyánagar	3,501
Mulukgiri of Káthiáwár ...	1,42,654
Mahi Kántha	1,19,213
Rewa Kántha	79,821
From other sources	75,150
Total...Rs.	15,47,725

To make up the second sequestration it was at first proposed to transfer from the above list Kadi, Bahiyal and the four districts of Amreli. Later the following were so transferred, Petlád and Bahiyal.

The additional districts sequestrated were:

	Net Estimated Produce. Rs.
Pattan	2,22,862
Visnagar	54,595
Vadnagar	13,517
Vijápur	1,00,641
Sankheda	17,836
Total...Rs.	4,09,451

These with the transferred districts made up the requisite sum of Rs. 10,03,747, the cost of the contingent, not taking into account the payment made by *varáts* or from *dumála gáms*.

In the Baroda Précis of 1853 the value of the districts in the sequestrations of 1828 and 1830 is placed at twenty-one lákhs. The first sequestration was approved of by the Government of India, 23rd of May 1828, by the Honorable Court of Directors, 28th of April 1830. The second sequestration was not approved of.

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End of Govindráv.

Allusion has been made to the quarrel between the Mahárája and Govindráv, the adopted son of Fatesing, which originated in 1820 and which ever since had been simmering in Baroda. True, in 1826, Mr. Williams, the Resident, succeeded in making Sayájiráv settle life pensions of Rs. 10,400 and Rs. 12,400, respectively, on Rádhábái and Govindráv in consideration of the withdrawal of the claims of Govindráv to the *gádi* and in making him promise to release the servants of the family whom he had at various times imprisoned. But Sayájiráv afterwards broke his engagements, withheld the guaranteed *nemnuk*, still detained the servants, and in short so managed that Govindráv should be driven to despair. On the 22nd of July 1829 an affray took place between the young man and some of the Mahárájá's city guards who refused him entrance into the town. He took refuge at a house sometimes occupied by Colonel Ballantyne, and gathered from 800 to 1000 followers, while Sayájiráv actually blockaded the road to the house and loudly called on the Resident to aid him. The latter refused to interfere, and for six months semi-warlike proceedings were kept up in the streets of the capital, and the usual processions at the *Ganpati* and *Dasera* festivals had to be omitted. No blow was actually struck, and Sayájiráv contented himself with endeavouring by incantations to procure Govindráv's death,[1] till at last Sir John Malcolm on visiting Baroda put an end to this ridiculous state of affairs. The Resident was directed to pay off the mercenaries whom Govindráv had collected and whom he could not pay, and then to stop the amount out of his pension. The claims of these men amounted to Rs. 1,30,000, but about half their number were contented to take 25 per cent of their demand, the others stood out and threatened to deprive the unfortunate young man of his life if they were not satisfied. Finally the whole rabble was discharged for some Rs. 10,000 more than the sum first offered, and Govindráv was removed to Surat. In 1832 Lord Clare arranged with Sayájiráv that Govindráv's pension should be continued to him as long as he behaved well in exile, and he continued to drag out a wretched, foolish, and sometimes wicked existence at Surat and Ahmedabad on a portion of his allowance of Rs. 50 per diem, the rest going to pay off his debts. Rádhábái died in 1846, and Sayájiráv seized on her property as well as on that of Lakshmibái, a younger wife of Fatesing, whose decease took place in 1843. Govindráv then fell to quarrelling with him about his rights to succeed to this property. He did not get much by his exertions, and nothing but vexation attended him during the whole

1829.

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[1] The whole account is given at great length in Wallace's History, 386-396 and 571-574. Captain Barton writes: 'He endeavoured to procure his death both by poison and assassination.' It thus appears that finally Govindráv rather than Sayájiráv was condemned as a disturber of the peace, and this is evident from the words used by the Bombay Government a little time after. 'The Government was aware that a very powerful though erroneous motive of action with Sayájiráv had been that Vithalráv Deváji with the principal holders of the British guarantee, and Sárábhái, the Native Agent, had formed a conspiracy against him, and that they had proposed to elevate Govindráv to the *gádi* with the approval of the Residency. This impression, it was certain, was very prevalent throughout Gujarát and Káthiáwár.' Wallace's History, 297.

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of his life, till, in 1857, an imbecile and a leper, he lost the British guarantee for allowing the sepoys at Ahmedabad to hold mutinous talk with him. So ended the career of another of Sayájiráv's enemies.

Second sequestration. *1830.*

Allusion has just been made to a visit paid by Sir John Malcolm to Baroda. He visited the capital on the 28th of December 1829 to confer with the Mahárája on matters then in dispute with the Baroda state. The chief result of this visit became evident on the 25th of January 1830 when, because his requisition was disregarded that the Gáikwár Contingent of 3000 horse should so far be made more efficient that 2000 of them at least should be fit for service, Sir John Malcolm ordered the re-organization of the force by the Resident, and in March 1830 districts to the annual value of about 10 lákhs of rupees were sequestrated.[1] This sequestration was disapproved by the Honorable Court of Directors on the 31st of October 1832, and as will be seen soon came to an end.

Withdrawal of Resident.

The breach between the two Governments shortly became still more pronounced. The office of Resident at Baroda was abolished as a separate appointment, and from the 1st of December 1830 Mr. Williams, who was merely Resident up to that time, was appointed Political Commissioner in Gujarát, and directed to reside at Ahmedabad. He was still 'vested with all the powers he had exercised as Resident,' and was 'to maintain the necessary intercourse for fulfilling all the objects of the alliance with His Highness the Gáikwár and to superintend the strict fulfilment of the treaties of subsidy and alliance.'[2] At the same time the British subsidiary force was incorporated with the northern division of the army whose head-quarters were at Ahmedabad. The motives which led Sir John Malcolm to adopt this plan have been given by him at great length. 'The position of the Resident and the minute interference with the affairs of the Gáikwár had called into being a succession of Native Agents who had had an ample share of those intrigues and misunderstandings which had so long embarrassed the alliance.' A course was therefore proposed 'which should dispense with that vigilance which some deemed essential, but the absence of which would remove those causes of alarm, disgust and discontent which called for a constant and degrading interference.'

With Mr. Williams the guaranteed bankers, whom Sayájiráv would not pay punctually, and for the payment of whose debts the septennial leases had been fruitlessly instituted, also left the capital to live at Ahmedabad much to the disadvantage of their other business affairs and to the great hindrance of any possible agreement between them and their sovereign. Matters were come to such a pass that it is no wonder that on the 16th of February 1831, the Political Commissioner reported an abortive conspiracy at Baroda, entered into by the relatives and even some of the wives of Sayájiráv to seize the prince's person, punish his favourites and advisers, and if he proved stubborn, to proclaim his son Ganpatráv Mahárája in his

[1] See note on first sequestration, p. 242.
[2] Baroda Précis of 1853, para. 166.

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stead. So far had the fear of a party in Baroda carried them lest the policy of Sayájiráv should bring about the downfall of the State, but the conspiracy was discovered and some of the ringleaders executed.[1]

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1831.

Lord Clare's conciliatory policy.

Fortunately for the Gáikwár family Sir John Malcolm was in 1831 succeeded by Lord Clare, who laboured to undo the consequences of his predecessor's harshness by treating Sayájiráv with the greatest forbearance and courtesy. The sequestration of the Mahárája's *maháls* had been deemed necessary in order to compel Sayájiráv to pay by certain instalments the debts he owed to some of the principal bankers of the State who had advanced a loan under British guarantee and to maintain an effective contingent. The financial aspect of affairs has been fully described in the chapter devoted to that portion of the subject, and it will suffice here to say that the bankers were satisfied in full and permitted to return to Baroda, that the Mahárája pledged himself to keep the contingent force in an effective condition as was intended by Art. 8 of the treaty of the 6th of November 1817, that all other claims on the Gáikwár were to be settled within a year, and that all the confiscated *maháls* were restored. This apparently desirable state of things was brought about simply by Lord Clare's extreme gentleness and by the feeling with which the two Governments were strongly impressed that the sequestration of a large portion of the State was ruinous to the Gáikwár and vexatious to the Bombay Government. The Governor studiously avoided mixing himself up in the details of the bankers' claims, and contented himself with fully ascertaining by personal enquiries from the bankers themselves that their claims had been arranged. Indeed, they expressed themselves as being only too glad to return to their business in Baroda, and His Highness was so anxious to get back his districts that to settle with his creditors he parted with twenty-five lákhs or more of his dearly loved private[2] accumulations. As for the manner in which the Mahárája pledged himself to keep the contingent in an efficient condition, it was his own idea; he volunteered to deposit in the Residency treasury or at Bombay a sum of ten lákhs of rupees, from which any deficiency in the monthly payment should be made good and which should not bear any interest. Lord Clare's proceedings were approved by the Government of India on the 6th of June 1832 and by the Court of Directors on the 6th of November 1833, and the latter even suggested that the sum deposited for the contingent might be restored at once. But the suggestion was not carried out until the early part of 1841, when all the further differences which had intermediately occurred were settled.[1]

Resident returns.

1835.

Thus an opening was once again made for His Highness to establish amicable relations between the two Governments. All

[1] Wallace's History, 400.

[2] It is not possible in reality to tell what Sayájiráv considered private and what public funds. It is probable that he treated all savings as money which he might spend on himself or on the State as he pleased. This has hitherto been the idea of the Gáikwár princes, except during periods when the British supervision was close.

[3] Baroda Précis of 1853, para. 165.

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1835.

he had to do was to settle the claims made upon him by persons possessing the British guarantee, for Lord Clare disregarded any matters in which the British Government had not hitherto become involved. To maintain the friendly rapprochement the appointment of Resident at Baroda was with the concurrence of the Government of India re-established towards the end of 1835, and Mr. Williams returned to the place where he had so long worked, still retaining the appointment of Political Commissioner of Gujarát which was not abolished till the death of the Resident, Mr. Boyd, in August 1844. The Court of Directors approving of the re-establishment of the Residency wrote on the 13th of February 1838 that all should be done 'which was necessary for the purpose of retracing an ill-advised step. We consider the residence of the Political Commissioner at the Gáikwár's court and frequent personal communication between him and that prince essential.'[2]

Sayájiráv continues to oppose Bombay Government.

Unfortunately many years were still to pass before a friendly feeling could be established between Sayájiráv and the power which had nursed the State through its time of dangers and difficulties. Mr. Ogilvie has written: 'The aptitude of Sayájiráv for business has generally induced him to retain the chief management of Baroda affairs in his own hands, but his policy has varied from the different characters of his advisers.' When Vithalráv Deváji was removed from his post of minister to become the servant of the British he was succeeded in 1828 by the joint ministers Vanirám Áditrám, and Prabhákar Dikshit, commonly called Bháu Puránik, and the following year Gopál Átmárám received the appointment which he held till 1833, when he was supplanted by the intrigues of Vanirám who continued in power till 1839. Gopál Átmárám bore a good character, but Vanirám was a bad intriguing person, and, by encouraging Sayájiráv to oppose the British guarantee and thwart the Government, he nearly cost the sovereign his throne. Indeed in spite of the optimist view taken by Lord Clare of the probable results of his visits, it must be confessed that his forbearance only gave rise to greater license of behaviour on the part of the Mahárája. Vanirám, whose chances of promotion seemed so small when Sir John Malcolm visited Baroda rose to the highest post in the State immediately after Lord Clare's visit. The period between Lord Clare's and Sir James Carnac's visits is the darkest in the reign of Sayájiráv; terror reigned along the border and murders became common; whole villages were plundered and burnt by the Koli and Bhil subjects of the Gáikwár; the contingent force was allowed to deteriorate for political purposes; Vanirám and his master relentlessly attacked the bankers and others who held British guarantee; the remonstrances of the Agent, of the Government of Bombay, and of the Supreme Government were set at naught. As the Bombay Government put it (11th August 1837) 'these returns exhibit no less than 305 cases in which the application of our officers for redress from injuries sustained have either been refused or evaded.' Sir John Malcolm had perhaps been too severe. Can it be questioned that his successor was too lenient

1837.

[1] Baroda Précis of 1853, para. 169.

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or rather that, in order to produce an amicable arrangement, he had slurred over certain demands which should have been enforced? At any rate Sir Robert Grant quoted with approval these sentiments of the High Court in regard to matters of police, and acted on them in other directions. 'The ostensibly improved feeling between the Gáikwár government and our own has been unproductive of any amelioration in the state of things in this quarter. The object in view is to make a thorough change from supineness to activity, from indifference to energy, without further waiting.'

We pass at once from the first two sequestrations and from the visits of Sir John Malcolm and Lord Clare to two fresh sequestrations and the visit to Baroda of Sir James Carnac that we may see at one glance how the severity of the first and the kindness of the second Governor had failed to influence the mind of Sayájiráv and how he had to be taught one more lesson in good government.

Case of the Desái of Navsári.

Mancherji Kharsetji, *desái* of Navsári, was the first person in the Baroda state who ever obtained the British guarantee. So early as 1793 Govindráv Gáikwár requested Mr. Griffith, Chief of Surat, to give the *desái* his assurance under the guarantee of the British Government for his safety from oppression, in the same manner as it had been given him under the same guarantee in Fatesing's time. These promises were renewed in 1801 through Mr. Seton, Chief of Surat, and in 1800 when Mr. Duncan was treating for an exchange of territory as well as in 1802 when the Bombay Government was employed in secret negotiations with Rávji Áppáji, the *desái* served the British well. In 1829 Sayájiráv deprived the *desái* of the management of the Navsári *pargana* of which he was farmer, and, pending a settlement of his accounts, attached his hereditary possessions. The *desái* was at this time not Mancherji, for he had died, but a successor, and the guarantee was not expressly hereditary, nor had the *báhedhari* granted by the previous sovereign been renewed by Sayájiráv. But, on the 20th of May 1880, Mr. Andrews, Assistant Collector of Surat, decided that almost all the *desái's* claims were just and the Bombay Government warned Sayájiráv that any damage done to the petitioner would be noticed. It has been mentioned that in 1832 Lord Clare left several points in dispute unsettled, and that Sayájiráv promised to adjust them within one year's time. The *desái's* claims were included in these; but as in many other instances the Mahárája did nothing, so after the 20th of November 1837 he was officially informed that if the matter was not settled within one month the district of Navsári would be placed under attachment. The *pargana* was accordingly sequestrated in the middle of February 1838, and remained so for three years.[1]

Attachment of Navsári. 1838.

It was restored to Sayájiráv after Sir J. Carnac's visit in 1841, the former promising to give credit from the Káthiáwár tribute for any amount due, and it may here be added that after infinite delays, quarrels, and investigations, the *desái* came to an amicable

[1] Wallace's History, 469; Baroda Précis of 1853, para. 182.

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and private agreement with Sayájiráv in 1845. The attachment was taken off on 1st Febuary 1841.

Certain demands were made on Sayájiráv between the visits of Lord Clare in 1832 and that of Sir James Carnac in 1841, the refusal to which led to the sequestration of the Petlád sub-division the value of which was nearly 7½ lákhs of rupees a year. Some of these demands were made before the sequestration and some after that event, but before it came to an end, and taken together they were twenty-eight in number.

Case of Vallabhdás Mánikchand.

On the 17th of August 1833 and subsequently a person named Vallabhdás Mánikchand, an opium broker, who had resided more than fifteen years at Baroda, complained to the Resident that no less than sixteen of his relatives had, for no specified crime, been imprisoned at Visnagar and Baroda, simply because the minister Vanirám had a friend who had instituted judicial proceedings against the petitioner's brother. First the Resident and then, by a letter dated July 1834, the Governor General requested His Highness to release these people, but the Mahárája refused. Finally Vallabhdás, driven to despair by the prolonged confinement of his family and the death of his mother, brought matters to a climax by committing suicide, though the family was not released till April 1836. This atrocious case disgusted the Governor of Bombay, Sir Robert Grant, and made him despair of being able to deal with Sayájiráv by gentle means, and on the 15th of October 1838, after the matter had been considered by the Governments of Bombay and India and the Honorable Court of Directors, Sayájiráv was called upon to pay Rs. 50,000 to the family of Vallabhdás as compensation. His Highness complied with the request in June 1840, at about the time when he was forced by the strong pressure put on him to give in on this and the twenty-seven other demands.

Before stating what these all were, mention may be made both of the nature of the compulsion used and the circumstances under which a settlement took place. When the Bombay Government found that His Highness was in no ways inclined to come to any terms on the demands made to him, it suggested to the Government of India on the 6th of August 1838 that in order to enforce compliance the sub-division of Petlád should be sequestrated, after notifying to Sayájiráv that one month would be granted him to give satisfaction. The Right Honorable the Governor General in Council approved of the plan on the 30th of August 1838, and added that if the adoption of the above course should fail in bringing the Gáikwár to his senses, he 'should be deposed and his son elevated to the *ráj* in his stead, provided his character should prove to be such as to give tolerably fair promise of good government.' So nearly was the fate befalling Sayájiráv Gáikwár which has attended his son Malhárráv in recent times.

Sequestration of Petlád.

Petlád was sequestrated from the 1st of November 1838, the following proclamation being issued on the 5th of the same month by the Bombay Government. 'Be it known to all that after many years of useless discussion with His Highness the Gáikwár, though to save the honour of that prince every forbearance has been shown,

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the British Government to maintain its own honour and character has been obliged to make certain demands on His Highness which were made to him on the 1st of October last, and a period of one month was allowed him in which his acquiescence with them was to be signified; otherwise he was informed that the district of Petlád would be sequestrated. This period of one month has now elapsed .... and .... the *pargana* has been sequestrated. If within two months the Gáikwár agrees to the demands above alluded to, the district of Petlád will be restored to him; should he not agree, after that period the revenues will be appropriated by the British Government.' Finally on the 12th of Febuary 1839 the Government of India directed the Bombay Government to notify that Petlád had been absolutely and entirely forfeited as regarded Sayájiráv.

1839.

A year later Sayájiráv made submission. On the 28th of November 1839 he came to the Residency and expressed to Mr. Sutherland his unreserved submission to the wishes of the Bombay Government.[1]

Sir James Carnac's visit to Baroda. *1840.*

On the 7th of February 1840 the Resident was furnished with instructions as to the course he was to observe in proceeding with a settlement of each of the demands, and during this year he was engaged in conducting an adjustment on each point with His Highness. Finally Sir James Carnac, who had twenty years before assisted Colonel Walker in re-founding, as it were, the Gáikwár state, visited Baroda as Governor of the Bombay Presidency in order to complete the settlement. He reached the capital on the 26th of January 1841, and between that date and the 8th of February once again satisfactorily adjusted all differences. Thereupon and when His Highness had promised not to oppress any of his subjects in the sequestrated sub-divisions of Petlád and Navsári, Sir James Carnac directed the withdrawal of the attachment from these sub-divisions and from His Highness' tributes in Káthiáwár, the Máhi Kántha and the Rewa Kántha, and he restored to him the ten lákhs of rupees deposited in 1832 for the purpose of providing for the future regular payment of the Contingent. At the same time His Highness was informed that on the *Ganpati* and *Dasera* festivals the British authorities and troops would be drawn up at some notified spot to give the Mahárája the accustomed honorary salutes, but that they would not take part in any of the religious observances and in the processions. Recently (1875) the British troops have been ordered to discontinue their attendance at the *Ganpati* festival, and the Mahárája is invited to attend a review in Camp. By the same letter the Resident was prohibited from presenting *aher* or gifts of clothes, and from accepting such gift from the Mahárája.[2]

Gujarát Irregular Horse.

All discussion of the Gáikwár's Contingent will be omitted in this portion of the Gazetteer, but it may be mentioned that owing to its unsatisfactory condition, the Bombay Government was directed to issue orders on the 9th of March 1839 for the raising of a Regiment

[1] It is not the humiliation of the prince which gives pleasure, but the fact that an obstinate and bad policy met with some punishment.
[2] Letter from Political Department to Resident, 6th February 1841.

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of Irregular Cavalry to be called the Gujarát Irregular Horse and to provide for its maintenance from the revenues of Petlád. When Petlád was restored, His Highness consented on the 1st of February 1841 that three lákhs of the revenues of Káthiáwár should annually be set aside for their support.[1] Such were the chief points discussed and settled at this visit, for though His Highness presented Sir James Carnac a *yád*, or counter protest, in which thirty-one articles stated as many demands, these could not be settled at the time. In this visit the Governor of Bombay showed himself as friendly and courteous as Lord Clare had been, but, warned by experience, he was firmer and more provident.

What, then, were these twenty-eight demands, of which one only has been mentioned, which were settled under pressure of a sequestration, and finally adjusted by the Governor in person? It is not necessary here to give them in the order in which they were presented to His Highness and have since been recorded, nor need more than passing allusion be made to some among them. It has already been remarked that, after Lord Clare's visit, Sayájiráv was greatly misled by bad advisers and especially by Vanirám Áditrám. The dismissal of this minister[2] was one of the most imperative demands made on the Mahárája and one of those which he was most reluctant to grant. Frequent representations were made by the Government of Bombay that the counsels of Bápu Argade, Bába Náphade, Ganeshpant and Bháu Puránik were detrimental to His Highness' true interests, but with regard to Vanirám, it was insisted upon that he should be dismissed and entirely excluded from the counsels of His Highness, and that a respectable person should be appointed in his stead. He was accordingly dismissed on the 28th of November 1839, and on the 24th of February 1840 Sayájiráv formally announced to the Government that he should never be re-employed.[3]

Vanirám Áditrám dismissed.

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[1] This body of horse was to be generally under the control of the Resident and to have its head-quarters at Ahmedabad. It consisted of 680 *savárs* under European officers. Letter from Chief Secretary, Resolution, 1st February 1841. The continued maintenance of the Gujarát Irregular Horse and the payment of arrears due to this force out of the revenues of Petlád held in deposit formed the subject of the 28th demand, complied with in 1841. The 25th and 27th demands concerned the Contingent and will be treated of under 'the Gáikwár's Army.' Sayájiráv was only too pleased at any cost to get back the Petlád sub-division, but his last request to Sir James Carnac while accompanying him on his departure from Baroda was that he might, if possible, be relieved of the maintenance of the Gujarát Irregular Horse.

[2] Demand No. 2.

[3] In 1837 Government demanded the dismissal of Vanirám on the ground that he was born a British subject; and that by Art. 9 of the treaty of 1805 it had the right to make such a demand. Sayájiráv then answered that though he was born in Ahmedabad (where he had practised as a *vakil*) he had resided at Baroda over twenty-five years and been in his employ ten years. Vanirám Vakil Himmat Bahádur, as was his title, had expressed a great desire to go to Benares some eight months previous to this, alleging that he was in danger of the machinations of Bháskarráv Vithal, as he had before been of those of Sárábhái and Vithalráv Deváji in 1827, though he had afterwards been saved by Lord Clare's visit in 1831-32. His Highness persuaded him to remain on receiving a monster petition in his favour from the bankers, nobles and other subjects of the state. Now in 1837 an anonymous counter-petition was written to the effect that all the people in Baroda hated him, and that his start for Benares was really a flight from Baroda which ended in his being robbed and having to return to the capital. The Mahárája had forced certain people to get up a petition in his favour though he had looted the house of Ratanji Kahándás and beaten

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Nevertheless Sir James Carnac during his visit in February 1841 thought it necessary to warn the Mahárája against holding any communication with this man whom His Highness on his part now mentioned as the object of his aversion and ticketed with an opprobrious name. At the same time he begged that in future he should be allowed to do the work himself and to dispense with a minister altogether. Sir James Carnac granted the request 'so long as His Highness should continue on good terms with the Resident, listen to his advice and avoid all breach of engagements.' The other objectionable advisers were, with a view to conciliate Sayájiráv, allowed to continue by him, but 'not to interfere in any matter in which the British Government or any of its guarantees were concerned.' This reference to the Resident was less explicit than one of the demands, the 13th, which was that 'this officer should be treated with respect and attention and should be allowed free intercourse with all with whom he might wish to communicate,' a demand to which assent was supposed to be made by the Mahárájá's promise to abide by existing treaties passed on the 10th of January 1840.

Reference has already been made to the part Vanirám played in ill-treating Piláji Gáikwár,[1] and Bháskarráv Vithal, who held the British guarantee and in persecuting the family of Vallabhdás Mánikchand, and further on, notice will be taken of his malicious policy towards people who were under British protection. But one of his cruel deeds formed the subject of a demand, the 24th: Pinjáji Joráji, a British subject, had endeavoured to recover some *garás* rights and so incurred the anger of Vanirám, who had caused him to be mutilated by having both his hands cut off above the wrists. The sufferer obtained a donation of Rs. 1000 from the Gáikwár's tribute and Sayájiráv subsequently allowed him a monthly stipend of Rs. 75.

Demands relative to Káthiáwár.

A number of demands arose from the wretched government of Káthiáwár. Náráyanráv Venkatesh, an officer of the Gáikwár, was accused of having, in November 1833 when in charge of Okhámandal, instigated certain piracies. His surrender was demanded (the 3rd demand), and complied with on the 6th of January 1840. Mehboláh Khán, while manager of the Gáikwár's districts in Káthiáwár, had oppressed certain chiefs and persons entitled to British guarantee. His punishment was demanded (the 4th demand), and complied with in January 1840. The 5th demand was for a net retrospective settlement of the claims of the Chullala Káthis as concluded by Mr. Blane in 1830, and it was complied with on the 14th of January 1840. The 6th demand which was for the punishment of the murderers

his agent after having had him turned out of his caste, the house of Parbhudás Sheth, the house of Lallu Mangal Párekh and other smaller fry, the Sardárs, and the Agent of Gopálráv Mairál, though the latter's house and that of Hari Bhakti afterwards purchased his support, as did the Nawáb who obtained for him the *subhá*ship of Amreli where he made a large fortune by oppression.

[1] The 15th demand was that provision should be made for the widow of Piláji, son of Anandráv Gáikwár, that investigation should be made into the alleged misappropriation of Piláji's *nemnuk* and that Námu Mela, the Sindi *jamádár* and others concerned in the murder of two of Piláji's servants, should be tried.

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of one Mango Mánik at Dwárka in 1835 was subsequently abandoned, because the culprit Dhanda Mánik had condoned for the offence by the payment of a sum of money. The 7th demand was for the settlement of the claims of Bába Koman, a Káthi chief who had been driven into *bahárvatia*, to take the road as it were, in consequence of acts of oppression. Certain Vághers of Okhámandal, subjects of the Gáikwár, had committed robberies on villages belonging to the Jám of Navánagar. Satisfaction for the damage done formed the subject of the 8th demand which was complied with on the 2nd of January 1840. Finally the 21st demand was for satisfaction for a robbery committed in April 1837 by some Vághers in Okhámandal. It is no wonder therefore, that the 9th demand was for the better administration of the Káthiáwár peninsula, or rather that portion of it which belonged to the Gáikwár. Certain orders for the introduction of a better system of government were accordingly issued on the 2nd of January 1840.

Demands relative to police.

The 10th demand was for co-operation in matters of police and satisfaction for past acts of gross carelessness on the part of the Gáikwár's officers. The latter demand was complied with on the 23rd of January 1840, but hearty co-operation in matters of police not being really desired by Sayájiráv, no real amelioration took place. The 22nd demand was of a cognate nature, *viz.*, that measures should be adopted for preventing offenders, subjects of the British Government, from obtaining an asylum in the Gáikwár's territory, a demand with which Sayájiráv was supposed to have complied in April and August 1840. Two matters of deficient police gave rise to the 14th and 20th demands. Eight horsemen in the Pattan district had in January 1828 murdered two Kolis of the Mahi Kántha; they were surrendered and the families of the murdered persons received compensation. Captain Brown and some English residents at Baroda had been robbed of their property, and lives had been lost, and for this compensation was granted.

There were other demands of a different character. The 11th was for the surrender of prisoners captured at the attack made on Ránsipur in 1837, the submission to British arbitration of the claims of Pratápsing, chief of Aglor, and the removal of the Sind chiefs, who in 1837 had charge of Vijápur. These demands were complied with on the 1st, 4th and 26th of January 1840. The 26th demand was that Sayájiráv should agree to such remissions as British officers should deem it right to make on the occurrence of any *asmáni-sultáni* calamity such as want of rain, destruction of crops by locusts, &c., among his tributaries in the Mahi Kántha, the Rewa Kántha and Káthiáwár. The 19th demand was that Gopálráv Ganpatráv, his relative, who had been dispossessed of a stipend and had consequently gone out into *bahárvatia* should have justice done him. The Mahárája promised to do so on the 24th of March 1840.[1]

[1] This man was the son of the *jághirdár* of Sankheda and the brother of Govindráv Gáikwár who became the adopted son of Fatesing and aspired to the *gádi*. Because of his relationship to the luckless aspirant Sayájiráv stopped his allowance for which no guarantee had been given. He fled from the capital and took refuge with the chief of Sevrájpur, whose village was in Sindiá's dominions and forty miles distant from

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Demands relative to guarantees.

The 23rd demand was that the Gáikwár should recognise and confirm all the guarantees [1] of the British Government including those to Gangádhar Shástri, Dhákji Dádáji and the *desái* of Navsári, and agree to all the measures which had been adopted by the British Government for affording satisfaction to those individuals of their claims. And with this great demand may be coupled the 16th, which was that His Highness should respect the property guaranteed to the family of Subhánji Pol, formerly *killedar* of Kaira, on the occasion of his surrendering the town and fort of Kaira, which consisted of a number of villages granted in perpetuity on the condition of his maintaining a *pága* of twenty-three horse.[2] It is impossible to pass over this period of the political history of the Baroda state without a detailed account of the British guarantee system. The wrath of the British Government had been kindled against Sayájiráv, chiefly owing to an impression that he set their guarantees at naught, and the chief end of Sir James Carnac's visit was to impress on His Highness that they should be carefully respected. The main source of the vexation which had for twenty years preyed on Sayájiráv's mind was the feeling that an influential portion of his subjects protected by the British guarantee set his authority at defiance and looked abroad for assistance in thwarting him. No article of the thirty-one contained in His Highness' *yád* was more earnestly written than the 25th: 'The persons holding the guarantees should be strictly ordered that they should obey the commands of the *sarkár* and perform their duties, and that whatever business they may have should be brought to the notice of the *sarkár*.' When informed by Sir James Carnac that his government would see that the guarantees were fulfilled in the minutest

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Baroda. Here he assembled some 200 Bhils and threatened to create a disturbance; he had subsequently to flee to Báriya where he was arrested and then transferred to the Baroda cantonment. Here he lived for some months till Sayájiráv granted him an allowance.

1 See post list of guarantees, especially numbers 2, 17, and 24.

2 In 1802 the Gáikwár gave Kaira in *inám* to the British Government and at about the same time Sulbáji and Subhánji Pol, *págádárs*, who held the fort of Kaira, obtained under British guarantee villages worth Rs. 10,600 on condition of maintaining a *pága*. In 1814 this guarantee was cancelled and Subhánji obtained villages worth only about Rs. 7000 for the maintenance of twenty-one instead of thirty-four horse, apparently without the knowledge of the Resident. Subhánji and his successor Goráji were men of weak intellect and as holders of a British guarantee were persecuted by Sayájiráv. For instance, for four years (1827-1830) he withheld from the family dues worth over Rs. 2000 in spite of the Resident's remonstrances, and then suffered a banker Bába Náphade (1832) to mismanage the estate and ruin the *pága*, whereupon he seized the villages. The Bombay Government requested Sayájiráv to have Bába Náphade's accounts investigated, and on his refusal deducted from the Gáikwár tributes worth about Rs. 14,000, the value of the *nemnuk* for the two years during which His Highness held the villages, and it ordered the Resident to re-establish the *pága*. At this time, 1840, Sayájiráv restored to the Pol family the whole of the *nemnuk*. Once in after years Sayájiráv was compelled to pay up Rs. 9000 withheld from Goráji, and after infinite squabbles it was agreed (1849) that the Gáikwár should resume the villages, but that the full sum of Rs. 7193 should be paid to the Pol by the Resident on behalf of the Gáikwár. The former also managed his affairs in consequence of the trouble given by the different bankers entrusted with the work. Wallace's History of the Gáikwárs, 533.

The 12th demand which concerned Bháskarráv, son of Raghunáthráv Mahipatráv Kákáji, the uncle of Sitárám Rávji, was not pressed. It need not therefore be mentioned, nor is any account given here of the 17th and 18th demands.

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Guarantees.

particular, Sayájiráv retorted by a request 'that the possessors of British guarantees should be enjoined to treat him with respect and not to forge,' that after all 'he was their sovereign.' And the Governor later in his minute confesses that 'the possessors of our guarantee have in many instances presumed on their right to claim our interposition and have been wanting in that respect and obedience which they are bound to pay to the Gáikwár as their sovereign.'

Volumes have been written about these guarantees, and an attempt must be made to condense their contents into a few pages, for, after all, it must be borne in mind that the issue of the guarantees was the means used by the British Government to gain authority and influence in the Baroda state, and that their employment subsequently shaped the whole policy of the Government in its relations with the State. Useful and acceptable at first to both parties, while the active interference of the British Government was both necessary and welcome, the guarantees tended to prolong an 'imperium in imperio' at Baroda which was utterly abhorrent to the pride of Sayájiráv and vexatious to the Bombay Government. The latter was led by them to interfere on behalf of persons often quite unworthy of support, whatever may have been the shortcomings of the native sovereign.

Not taken over from the Arabs.

Before Rávji Áppáji in 1802 summoned the British to his aid in supporting Ánandráv against the conspiracies and attacks of Kánhoji, Murárráv, Malhárráv and Ganpatráv, all members of the Gáikwár family, as well as against the mutinous insolence of the Arab mercenaries who increased the intestine troubles of a heavily indebted State, there existed in Baroda the *báhedhari* system. *Báhedhari* has been derived by Colonel Walker from *báhe* a hand and *dhar* to seize, and the word may be translated as 'guarantee.' The system had its origin in a state of society difficult to realize. In it there prevailed among men of all classes so common a feeling of disbelief in each other's good faith that scarcely any transaction of importance could be commenced or carried through without the assistance of a third party, who guaranteed that the stipulated terms should be observed. Especially was the government distrusted by its own subjects and its every administrative act was guaranteed by certain of its own subjects, and chiefly by the Arab *jamádárs* who exercised such a power in the state that they could enforce on the sovereign the keeping of his promises. We have briefly stated how as early as 1793 the British guarantee was extended to the *desái* of Navsári at the request of the Gáikwár, and how, on the 8th of June 1802, Mr. J. Duncan, Governor of Bombay, stated, 'It is the intention of the Government that the Diwánship of Rávji Áppáji shall be permanent, and that his sons, brothers, nephews, relations, and friends shall be duly protected and supported by the Bombay Government in their just rights; and if the Gáikwár, or any body else should unreasonably treat them ill, the Company will protect them by interfering on their behalf.' And in the agreement of the 29th of July 1802, Ánandráv by the 10th article states: 'In the event of any evil-disposed persons attempting anything unfair or unreasonable

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against my person, my Diwán Rávji Áppáji, his son, his brothers, nephews, relations and Mádhavráv Tátya *majumdár*, or even should I myself or my successor commit anything improper or unjust, the English Government shall interfere.' It may easily be perceived what enormous influence the British gained by placing the minister of the State under such obligations to themselves that his well-being for the future seemed to depend on their favour rather than that of the sovereign.[1]

Taken over from the Arabs.

But this was a mere beginning. On the 26th of December 1802 the Arab mercenaries were turned out of the Baroda state, first making it a condition 'that the *báhedhari* of the Honorable Company should be substituted for theirs whenever it had been granted either to persons or property.' This was the origin of most of the British *báhedhari* engagements at Baroda, for these persons had for a long time stood, so to speak, between the Government and the people. The Rája and his advisers were glad enough to get rid of the humiliating relation between the Darbár and some of the most turbulent persons in the State; the Resident rejoiced at the power he acquired by stepping into the position these held. He wrote officially in para. 19 of the letter of the 2nd of April 1806: 'By the substitution of the Company's for the Arab *báhedhari*, the Honorable Company became possessed of a very extensive influence and at the same time deprived the Gáikwár Sardárs of a powerful means by which they derived a right of controlling their government. ..... It also establishes a connection with the monied men which the Company have reaped much benefit from, in their pecuniary transactions in Baroda.'

The Arabs gave two sorts of guarantees, one was for the due payment of money, the other for personal security and they enforced these guarantees. As Major Walker wrote in the letter above referred to, 'the breach in the engagement by the Government absolves him, the giver of the guarantee, from his duty as a subject as far as relates to the performance of the duty of the *báhedhari* and violence would be justifiable in obtaining the ends of

[1] Rávji died in 1803, and his adopted son Sitárám succeeded him, but was excluded from all power in about 1808, nor did the British Government consider itself pledged by the treaty of July 1802 in continuing the Diwánship hereditarily in the family as Sitárám demanded, basing his claim upon a liberal Maráthi version of the treaty. Soon after his participation in the intrigue against Gangádhar Shástri, Sitárám was by the advice of the British exiled to Navsári. But in March 1816 the Gáikwár increased his *nemnuk* from forty to sixty thousand rupees a year and before his recall to Baroda by Sayájiráv, his son was installed as *shikkenavis*, or 'keeper of the seal,' in his stead. Sitárám died in August 1823, and his son Náráyanráv succeeded to his emoluments and the Diwánship, though he exercised none of its powers. The British Government granted its guarantee (1824) that the emoluments should be secured to him. This person died in 1837, and his infant son enjoyed the *nemnuk* of Rs. 60,000 and some three thousand rupees for a *pága* of horse till 1842. During this interval the family tried to maintain its claims by passing a gross forgery of the *sanad* of 1802 on the Resident. Even after this, in 1845-46, Mr. Ogilvie and Sir R. Arbuthnot endeavoured to force Sayájiráv to leave the widows of Náráyanráv in possession of some villages, being under the wholly mistaken impression that they were *inámi* and therefore private property. Nothing was settled till 1850, when Government came to the opinion that the villages were not private property, but for some time kept pressing His Highness to settle on the family a large allowance, till Sir J. Outram pointed out that the surviving members were by no means badly off.

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justice. The Arabs presented many instances of this nature when to enforce guarantees, they filled the Darbárs of the Rája and the minister, and held their persons in rigorous confinement.'

The British Government kept up the guarantees they had taken over from the Arabs, but did not, it must in justice be conceded,[1] 'maintain the system in force to the same extent as prevailed during the dominion of the Arabs. Our guarantee was for the most part confined to loans raised for the purpose of relieving the Baroda government from embarrassments. The principal exceptions were guarantees granted to Rávji Áppáji and his adherents, in return for the aid which they had afforded us in accomplishing our views in Baroda and to certain members of the Gáikwár family.' The mischief lay in this, that certain powerful subjects of the Gáikwár obtained the protection of the British Government and then expected that, as they had rendered that Government service in the past, they and their descendants would continue under all circumstances to be their protegés in the future. For this reason it was that of all the different kinds of guarantee none were so calculated to make mischief as the 'hereditary ones which not only extended to person and property but guaranteed the continuance of offices to particular families.'[2]

No inconvenience was felt from the guarantees up to the year 1819, for up to that time, owing to the imbecility of Ánandráv, the State was managed by a commission of which the Resident was the virtual head. But when a strong-willed ruler like Sayájiráv ascended the *gádi*, it is no wonder that constant rubs took place, though between the years 1819 and 1828 only one new guarantee, that to the two illegitimate sons of Ánandráv was granted; still there was a tendency during the early part of Sayájiráv's reign to consider the guarantees as hereditary and to carry out the promises made in too scrupulous and unbending a fashion, even when the protected persons were unworthy of the favour done them. This tendency was for many years strengthened by the violent policy of Sayájiráv who endeavoured to retaliate upon the British by injuring those

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1 Mr. Willoughby's memo. dated 4th August 1837.

2 In the official writings of the Resident and also of the Bombay Government at the beginning of this century it is frequently observed 'that the connection of the British with the Baroda state is of a peculiar character and entirely different from any of the alliances subsisting with other Native Powers.' This opinion originated in the view taken of the extent of the right of control over the conduct and affairs of the Gáikwár state acquired by the British Government under the operation of its *báhedhari* engagements. Colonel Walker (see letter to the Bombay Government, 15th October 1805) held that 'the British Government possessed as guardian of the Baroda state an authority over the officers intrusted with the administration of public affairs equal to that of the Gáikwár.' In April 1816 the Governor General held that 'the British were, owing to the engagements, endowed with a power of control over the Gáikwár almost unlimited in a particular restricted direction, that is, as far as applies to the purpose of securing the application of those means which have been pledged for the fulfilment of the pecuniary obligation incurred by the Gáikwár to third parties.' At this time the Bombay Government was of opinion that the *báhedhari* conferred on it 'the right of uniform and systematic participation in the internal authority of the Gáikwár's government' even in cases in which the *báhedhari* was only indirectly concerned, and that the Company had the right to interfere in the most important public affairs.

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of his subjects who looked for assistance to another power than his own.

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At the time of the settlement made by Sir James Carnac, that is, in the year 1840, there were in existence seventeen hereditary guarantees granted for personal protection and situations, *nemnuks*, property, trade, *vatans* and *hakks* to certain families; and nine guarantees of pensions, *nemnuks*, or provision for life; while twenty had lapsed, or been redeemed.[1] We shall first notice the guarantees handed over by the Arabs. A distinct and most important class was that insuring the repayment of certain loans made by the great Baroda bankers with the view of helping the State out of its financial difficulties which in 1803 alone amounted to nearly fifty-six lákhs of rupees.[2] By the year 1808 the sums thus guaranteed had been reduced by liquidation to a little over 12½ lákhs. But in 1807 a new loan had been raised under guarantee of nearly 71¼ lákhs of rupees. The guaranteed debts were at first reduced but afterwards other debts went on increasing till in 1820, Mr. Elphinstone, Governor of Bombay, found that they exceeded a crore of rupees, and in 1825 they exceeded a crore and thirty-three lákhs. Sayájiráv did not satisfy his creditors and upset the septennial leases which would have brought the State an increase of income and means to pay off the guaranteed debt, so in 1828 Sir John Malcolm sequestrated a large portion of the Baroda territories till the whole had been repaid. But in 1832 Lord Clare adopted a more gentle method and Sayájiráv was allowed to come to terms, as best he could, with all the remaining creditors who held the guarantee, Gopálráv Mairál, Ratanji Kahándás, Hari Bhakti and Ratanji Mánikchand. He did so at a considerable sacrifice of his

The bankers' debts.

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[1] Abstract made by W. S. Boyd, Resident, 18th November 1840.

[2] The details are as follows:

Date.	Reason.	Name of Bankers.	Amount guaranteed.
December 1802...	To discharge the Arabs...	Hari Bhakti ... ... Sámal Behechar ... ... Mangal Sakhidás ... ... Arjunji Náthji Tarvádi ...	Rs. 22,48,000
September 1803...	To repay British for expenses of Kadi war.	Khushálchand Ambaidás ...	12,35,000
October 1803...	For discharge of Arabs...	Sámal Behechar ... ... Mangal Sakhidás	9,23,600
August 1803...	For discharge of arrears to Sindhi *sibandis*.	Hari Bhakti ... ... Mangal Sakhidás ... ... Sámal Behechar ... ... Khushálchand Ambaidás ... Ratanji Kahándás ... ... Vakhatsha Sheth ... ... Mairál Náráyan	8,16,750
1803	To pay off arrears of Dumse bin Ali *silledár*.	*Varáts* were granted on Káthiáwár	75,000
,, ...	To pay debt due to Dayárám *jhaveri*.	*Varáts* do. do.	87,500
,, ...	To settle commissariat accounts.	Sámal Behechar ... ... Mairál Náráyan	3,00,000
1807	To discharge arrears ...	Mangal Sakhidás ... ... Sámal Behechar ... ... Arjunji Náthji ... ... Parbhudás Sheth ... ... Hari Bhakti ... ... Mairál Náráyan	71,26,733

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Guarantees to firms.

private income, and thus was brought to an end this most troublesome though useful group of guarantees.

Among the guarantees transferred from the Arabs to the British, was one granted to Kahándás, *patel* of Daropura, and Bháichand, *desái* of Baroda, in 1795, consisting of ten articles.[1] The guarantee was *chálu*, but Mr. Willoughby in 1827 did not consider this meant 'perpetual' though the original guarantees had died and the Resident had looked on the claim to protection as hereditary. He accordingly wished to deprive Bápu, the successor to Bháichand, of his guarantee from misbehaviour, but the Government was of opinion that a public trial should first take place that actual hostility to the government of Baroda might be established. But in 1829 Mr. Williams gave the family of Kahándás a copy of the original guarantee, and endorsed it as hereditary, whereas no mention of heirs had been made in the *parvána* granted by the Arabs. In 1855 it was discovered that the firm of Kahándás had conspired with other bankers and the minister of the Rájpipla state to defraud the Rája of that country of a sum amounting to nearly a lákh and a half. In 1854 Sir James Outram, siding with Mr. Willoughby, pointed out that though the engagement was *chálu* 'it was a misconception of the original engagement made by the Arab officers to continue it as an obligation binding in perpetuity on the Government, because as the employment of those officers was in its very nature temporary, an engagement by them must, as a general rule, also have been intended to be temporary.' The guarantee became forfeited by misconduct and the Government agreed with Sir James Outram's general remarks on a guarantee not being hereditary unless strictly termed so in the original document.[2]

A third guarantee taken over from the Arabs had up to this time given no great trouble. In 1801 Ánandráv Gáikwár promised personal security for himself, his family, and his agent, *gumásta*, Parmánand, to the house of Khushálchand Ambaidás, established by two brothers in Baroda six years previous to this date, which promise was to last while the firm existed in Baroda. To anticipate events, owing to several deaths, Jamnábái, the widow of Kisandás who had been adopted by the heir of the head of the firm, became sole heiress in 1833, but on her arrival at Baroda in 1843 she found that a certain Dámodar, grand-nephew of Kisandás, had taken possession of all the property on the plea that he had been adopted by the widow of the founder of the firm.

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[1] Wallace's History of the Gáikwárs, 504; this guarantee is numbered as the 6th on Mr. Boyd's list.

[2] The guarantee numbered 4th on the same list needs only passing mention. It was granted in 1801 to Amritlál Tuljárám, *kárbhári* of Ába Shelukar, the Peshwá's farmer of Ahmedabad, and ensured personal protection for himself, his family, and his six *gumástás*, as well as the permanent possession of the village of Makdumpur in the Ahmedabad district. When this part of Gujarát became British, the heir of Amritlál also became a British subject so that practically the guarantee was of no more use. But Sir James Outram discussing *chálu*, or so called hereditary or perpetual guarantees, used this engagement as proving that it was not intended to be extended to the heirs of seven different families, besides none of the heirs of the *gumástás* had made use of it.

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Guarantees to firms.

Sayájiráv, who had received from this person a large *nazarána* on granting the *sanad* of adoption, adopted his cause, but the British Government, appealed to by Jamnábái to maintain the guarantee, ordered an investigation, and in 1848 it was proved that Dámodar founded his claims on a gross forgery. In 1851 against the wish of His Highness she was put in possession of the whole property, though she too had made use of forged evidence to maintain her claim. She almost lost her guarantee afterwards for ill-treating and imprisoning Dámodar, but retained it to her death when it lapsed.

The last, and, according to Sir James Outram, the only really hereditary guarantee taken over from the Arabs was that granted in 1801 to Sundarji, the *desái* of Balsár's adopted son Shankarji. Twenty-two months after Sundarji's death his widow produced a child on whose behalf she wished that the *desái's* rights should be confirmed in preference to Shankarji who had been adopted a short time before the *desái's* death. But the latter's natural father pushed his claims and obtained a hereditary guarantee for all the *desái's* rights on the payment of Rs. 32,000 borrowed from the Khushálchand Ambaidás firm. This firm till repayment, managed the estate and retained the *sanad* of the guarantee. Gangádhar Shástri got hold of this document and deprived the *desái* of all his rights. But in 1823 Shankarji complained to the Resident, and Sayájiráv was compelled to restore him the *sanad*. His Highness in 1828 suffered his *sarsubha* to oppress the *desái* and torture him into paying a fine, and again the Resident had to interfere in his defence, on the whole successfully. This guarantee is the only one now remaining in force of all those guaranteed by the Arabs.[1]

When the Arabs were turned out of Baroda, their paymasters Sámal Behechar and Mangal Sakhidás obtained temporary guarantees for their protection and the settlement of their accounts, but the latter of the two managed in 1802 to obtain from Mr. Duncan the 'hereditary favour and protection of the Honorable Company at Ahmedabad, Dholera, Surat and Bombay, against any unjust attack or claim from the English or Gáikwár government' without the consent and probably without the knowledge of the reigning Gáikwár, as Sir James Outram very justly pointed out in 1854. The Government of India decided however that this promise must be kept.

Guarantees to Gáikwár family.

The remaining guarantees have nothing to do with the Arabs but may be considered in the order of their bestowal. The 8th in Mr. Boyd's list was that granted to Subhánji Pol in May 1803, of which mention has been made in the 16th demand on Sayájiráv. The 9th was a guarantee granted in favour of Daulatráv Gáikwár, the son of the Kánhojiráv, who, it will be remembered, was released from confinement by the Arabs at about the time of the mutiny in Baroda and, after fighting against the State and roaming about the border of Gujarát, surrendered in 1808 and was allowed to reside at Pádra

[1] Wallace's History of the Gáikwárs, 520-529. Some other guarantees extending over a few months or years were also taken over from the Arabs and lapsed as the period in each was fulfilled.

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on an annual allowance of Rs. 40,000. Of this sum Rs. 4000 were to go to his son Daulatráv who did not forfeit his particular allowance when his father attempted to upset the government for the fourth and last time. He was partly insane and given to drink, and in 1832 he murdered his wife in a jealous fit, after which he was confined in irons for eight years and died in 1857, when the guarantee lapsed. The 10th guarantee arose thus. Just as in 1808 Kánhoji was allowed to return to Baroda, so in the same year two other members of the Gáikwár family Mukundráv and Murárráv, after aiding in the Kadi and Sankheda wars and then taking refuge with Bápu Povár of Dhár, made submission and returned to Baroda on guaranteed allowances of 5000 and 4000 rupees respectively. Both died in about 1851 and so the guarantees lapsed.[1]

Guarantees to merchants.

The 12th guarantee was as follows: on the 21st of March 1809 Captain Carnac granted Mánikchand Rupchand a guarantee that he 'should not be in any way molested or injured' if his firm settled at Baroda, but in 1849 Captain French pressed the Government to withdraw the guarantee as it was personal to Mánikchand, the head of the firm, and not hereditary; and this was accordingly done. The 13th guarantee was granted in the same year to the firm of Hari and Bhakti, two sons of a Vánia of the Visa Lád caste, who grew rich in the 18th century by doing business with the two governments of Baroda and Poona. The two brothers had a sister to whom three sons Nandlál, Sámal and Dulabh were born: the second of these aided his uncles at Baroda and the third at Poona, and, when they, the uncles, died, Dulabh endeavoured to take possession of his branch of the firm though Bhakti's widow was the rightful proprietor. He failed to accomplish his purpose, and Bhakti's widow adopted Sámal who thus became heir of the whole great property in 1803. Sámal died in 1809 and his widow adopted a relative named Behechar, whom the Gáikwár government recognized not only as heir to the property but as *potedár* in place of his father. In October 1809 Captain Carnac gave verbal assurance 'that the family should be preserved in the rights and privileges of the deceased Sámal Bhakti during their residence in the possessions of the Gáikwár, subject to their own merits,' and a formal guarantee was granted in 1820. Behechar Sámal died in 1845 and entrusted the management of the house on behalf of his family to the rogue Bába Náphade, whose name has already been mentioned in connection with Goráji Pol and whom the Bombay Government had requested the Gáikwár to dismiss in 1841, and again in 1843, for complicity with Dhákji Dádáji in tricking Sayájiráv. This rascal in 1849, having been taxed with embezzlement by his late master's second wife, first suborned some people to prove to a one-sided *panchayat* that her child born after Behechar's death was not hers at all; and afterwards he suborned some others to declare that in place of the first spurious child which had died another had been substituted. He then proceeded to imprison the lady Joitábái as an impostor and to kidnap the child which died.[2] In August 1850, at Sir James Outram's request,

[1] The History of Malhárráv is told elsewhere.

[2] Round this extraordinary case centered most of the choice rascality of the place.

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a second *panchâyat* investigated the matter but arrived at no conclusion, and the Resident interested himself in the matter and brought to light such facts that the Gáikwár punished Bába Náphade with seven years' imprisonment and a fine of Rs. 15,500.[1] The guarantee lapsed on the death of Mahálakshmi the elder widow of Behechar Sámal in 1860.

Guarantees to others.

The 14th guaranteed pension was granted to Daryábái one of Ánandráv Gáikwár's wives, who enjoyed it to the day of her death which took place in 1845. In the same manner, by the 15th, a pension was guaranteed to another wife Umedkuvarbái and her son and one, by the 16th, to the Mahárájá's illegitimate son Ganpatráv. The 17th guarantee was that given in favour of the great trickster, Dhákji Dádáji, of whom and of whose undeserved support by the Bombay Government enough has been already related. The 18th guarantee was that extended to the family of Fatesing, and a detailed account of Govindráv and his adoptive mother Rádhábái who hoped to eject Sayájiráv from the *gádi* has been given. These two guarantees alone, by which the British Government thought itself pledged to protect the interests of a treacherous minister and a troublesome pretender, explain the great hatred with which Sayájiráv was filled against the whole system. The 19th guarantee was extended to Náráyanráv Mahádev *majmudár* in 1828 and was forfeited by him in 1858, because, as Sir R. Shakespeare represented, his behaviour was 'disrespectful and contumacious and he set himself up in opposition to the ministers.'[2]

Forced to leave Baroda on account of bad health Colonel Outram had to abandon the supervision of the trial of the case by the first *panchâyat*. The Native Agent, Narsupant, was an ally of Bába Náphade and influenced Captain French to uphold the decision of a fresh *panchâyat*, which was given as soon as Colonel Outram had turned his back on Baroda. After his return Colonel Outram opened up the whole question afresh and brought about the result mentioned in the text, a result which, the Government considered, did the greatest credit to his acumen and energy.

[1] It was subsequently discovered that the Bába had embezzled large sums belonging to the firm and that he had transmitted portions of the money to British territory with the view of bribing Members of Council in Bombay. In 1850 Bába Náphade's agent attempted to suborn the Native Agent at the Residency with the offer of a present of Rs. 20,000, but this official, who had lately succeeded a man who had been dismissed for having long been in the Bába's pay, revealed the fact to Sir James Outram. The Rs. 20,000 were seized, and, with the sanction of the Government of India in 1854, the money was expended on the construction of a racket-court and public swimming-bath in the Baroda cantonments which exist to this day. Wallace's History, 558.

[2] The family had been connected with Baroda since 1794, and Govindráv on his return from Poona to Baroda appointed Mahádevráv *majmudár* or record-keeper to the State. When Kánhoji usurped the government he was imprisoned and on his downfall released. At this time he obtained a guarantee for his protection from the Arabs, and the British took up the promise and especially mentioned his name in the 10th article of the treaty of 1802. In 1827 the head of the family died without heirs, and the next year Náráyan was adopted with the appoval of Sayájiráv. In 1855 His Highness the Gáikwár complained that the village of Kolni had been granted to the *majmudár* for the maintenance of a palanquin, or in other words, as a *nemnuk* of Rs. 1100, that the village was worth much more, and that the revenues in excess of that sum had not been paid in to the *sarkár* since 1826. The Resident found that the complaint was a just one and that the Darbár was entitled to recover arrears at the rate of Rs. 1200 per annum, or as His Highness made it out, in a lump sum Rs. 32,000. The grant of a village worth Rs. 3000 for the maintenance of a palanquin represented as Rs. 1100 was an instance of the impositions practised on the Darbár by the holders of *dumála* villages.

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Guarantees to Bháskar Vithal

The 20th guarantee was that granted to Bháskarráv Vithal the representative of the family of Bábáji Áppáji, the *khásgivála* or private minister, whose *nemnuk* and allowance were fixed at Rs. 70,000 per annum, while Rs. 30,000 were granted for the maintenance of a *pága* of horse 100 strong, and Rs. 22,900 for the establishment of clerks (1809). Bábáji died in 1820 and his son Vithalráv enjoyed his emoluments till 1828, when on his death an adopted son, Bháskarráv, was permitted by the Gáikwár to take his nominal post and place, and enjoy all its emoluments except some Rs. 8700. The youth was of a dissipated character and in 1836 fell into the bad graces of Sayájiráv and his minister Vanirám, to the latter of whom he had refused to pay a fee of one per cent on his *nemnuk*. In 1837 the minister instigated Bháskarráv's natural father to imprison him, on the grounds that he was under the mischievous guidance of his adoptive mother. He was released by the interference of the Resident, but in 1838 the unworthy protegé of the British Government cruelly murdered one of his servants, and Sayájiráv who hated him because of this declared that he was dismissed. The British Government would not allow Sayájiráv to stop the whole allowance, but fined Bháskarráv Rs. 70,000. For many years after, his inconsiderate debts gave the Resident a vast amount of trouble, and he repaid the kindness by an attempt to bribe Mr. Davies. For this reason the guaranteed protection of the British Government was withdrawn from him and his family in 1855.[1]

and the Shástris.

The 24th guarantee concerned the family of Gangádhar Shástri. When the three sons of the *mutálik* or deputy returned to Baroda from Poona after their father had been murdered, the eldest of the three, Bhimáshankar, was formally installed in the post of *mutálik*, and a *sanad*, dated the 29th of July 1816, granted the sons a *nemnuk* of Rs. 60,000, besides the villages and palanquin allowance already enjoyed by their father. To this, for some unexplained reason, Captain Carnac neglected to formally affix the British guarantee. In 1822 the Shástri's sons incurred the displeasure of the British Government by allowing a youthful aunt of theirs to become *sati*, and in 1827 when a reform of the finances was attempted, Sayájiráv was permitted to reduce the Shástris' *nemnuk* from Rs. 60,000 to Rs. 48,000. In 1832, however, the Court of Directors, considering that a guarantee had virtually been granted, directed Sayájiráv to restore the *nemnuk* to its original proportions and to pay up all arrears. Sayájiráv refused to do so, and the Shástris kept on petitioning the Government of Bombay and the Court of Directors, till in 1837 the Company paid the latter the arrears of the full *nemnuk* from 1827 to 1833, and for the subsequent interval made up the arrears out of Sayájiráv's tribute in deposit, but the Court of Directors refused to investigate any matter regarding the extra *nemnuk*. In 1840 Sayájiráv

[1] We pass over a consideration of the guarantees granted to Balvantráv and Pilájiráv Gáikwárs, the sons of Takhatábái the wife of Ánandráv. The brothers separated after their mother's death, the elder to bother the Resident all his life with dissatisfied creditors and an ill-managed *pága*, the younger to fall under the vengeance of Vanirám in 1835, who handed him over to the tender care of the Ráni Umedkuvarbái by whose designed mismanagement his estate was ruined.

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granted Bhimáshankar the full allowance of Rs. 60,000 with the *inám* villages of Karouli, Legur and Sirda, together with the *talab* and *pálkhi* allowances. In short the *sanad* was mistakenly granted to Bhimáshankar instead of to the family; it was made hereditary instead of being a life grant, and it included the extra allowances. The last of these three errors was corrected by the Court of Directors in 1842 and again in 1845, but when Sayájiráv attempted to resume the *inám* villages the Bombay Government did its best to dissuade him from taking this course, and in 1848 he gave in. In 1845 the Court of Directors declared that the guarantee was not hereditary, and when Bhimáshankar died on the 13th of August 1851, Ganpatráv Gáikwár declared that the office of *mutálik* had ceased, but continued to grant allowances to his son and his two brothers.

Allusion has been made to Punjáji Josáji whom Vanirám mutilated for unduly pressing certain *garásia* claims; the 25th guarantee assured this man a life pension of Rs. 75. Enough has also been said of Gopálráv Gáikwár in a previous passage; he had the 26th guarantee.

To Vithalráv Deváji.

The 27th and the last guarantee has already been alluded to as the one which gave most offence to Sayájiráv. His Highness dismissed his minister Vithalráv Deváji for the part he had taken in establishing the septennial leases, and henceforward looked on him as a traitor. Sir John Malcolm, on the 5th February of 1830, finding that he was left without support, gave the fallen minister a *sanad* granting him hereditarily his first *nemnuk* and a *talab* allowance of Rs. 2655, together with a *pága* of 110 horse. He also confirmed the adoption of a son, Krishnaráv Vithal, and thus usurped two of the Gáikwár's most cherished privileges. Naturally enough, after Lord Clare's visit in 1832, Sayájiráv stopped the *nemnuk*, resumed the *inám* villages, and confiscated all Vithalráv's private property. The Court of Directors, in 1833, decided that the Gáikwár had a perfect right to do this, but the next year they granted Krishnaráv a pension of Rs. 24,000, and in 1838 from the British revenues repaid the sum of Rs. 1,44,389 which Lord Clare declared had been overdrawn by Vithalráv. For some years longer Krishnaráv urged Sayájiráv, personally and through the British Government, to restore him some of the property of which he had been deprived, and in 1852 by a private arrangement he obtained from the Gáikwár the village of Ránápura, worth Rs. 4000. The guarantee of course came to an end in 1833.[1]

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1 As early as 1828 the Government of India arrived at the conclusion that 'the *bdhedhari* engagements were no less objectionable in principle than embarrassing in practice and that they were glad to learn that the Government of Bombay had laid it down as an established principle to clear itself as soon as possible of the guarantees to existing loans and to contract no more pledges of such a nature in future.' In 1849 Captain French, Officiating Resident, strongly recommended that many of the *bdhedhari* engagements should be considered as having lapsed and was successful in the case of the Shástris, which engagement owing to his representations was held to terminate with the life of Bhimáshankar, and in the case of Mánikchand Rupchand. The supposed immunity from punishment enjoyed by possession of the British

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This lengthened discussion of the demands made on Sayájiráv up to the year 1840, and especially of that one among them which relates to the guarantees, here briefly traced to an end, has necessitated the postponement of the record of the engagement made on the 13th of April 1840, whereby the abetment of the practice of *sati* or of widows burning themselves on the death of their husbands was proclaimed throughout the Gáikwár's territories to be a penal offence.[1]

Intrigue replaces open opposition.

A connected account of the visits of the four Governors of Bombay has now been given, but certain aspects of the history of the State during the time when the British Government endeavoured to recede from its awkward position of supervisor have unavoidably been omitted. We have mentioned how Mr. Elphinstone declared Sayájiráv to be an independent ruler, advised the Resident to be cautious in his management of the Mahárája and limited the power, emoluments, and position of the Native Agent. At the same time he counselled His Highness to be faithful to his *báhedhari* engagements and to take regular measures towards paying off the guaranteed debts. Unfortunately during the next seven years the tendency of Sayájiráv was to break his engagements and not to pay his debts, that of the Resident was to adopt a less friendly tone towards the Mahárája. Sir John Malcolm attempted by the harsh method of sequestrating a large portion of the Baroda territories to compel His Highness to obedience, but in spite of the vexation and loss accruing therefrom to both powers no perceptible advantage was gained. After this visit the Resident was withdrawn from Baroda. But after Sir John Malcolm's visit came that of Lord Clare who endeavoured to win over the prince by gentleness and conciliation. The attempt failed most signally, as has been related, and to the failure the return of the Resident to Baroda perhaps contributed something. For some years there was an evident wish in the Bombay Council to believe that all was going well, though matters were going more and more wrong, and a deaf ear was turned to all complaints. But Sir James Carnac was not long at the head of affairs before he perceived that a return to coercive measures was absolutely needful, and the years 1837, 1838 and 1839 were the darkest in the long reign of Sayájiráv. In 1840-41 pressure was once more applied and His Highness was forced to comply with every request made him. He recognised that open resistance would be impossible in the future. Could he not, by underhand means, prevail on

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guarantee was, he said, most noxious, and worse protegés than Dhákji Dádáji, Bába Náphade, Balvantráv and Govindráv Gáikwárs cannot be imagined. So in 1850 the Court of Directors recorded that 'the condition of good conduct on which so many of the guarantees depended had not been enforced with sufficient strictness,' and in 1853 determined that the guarantees granted by officers of Arab troops were in their nature temporary and could not be considered to be binding in perpetuity on the British Government. Colonel, afterwards Sir James, Outram brought many of the engagements to an abrupt end, for his representations that *chálu* meant 'running' and not 'perpetual' were in 1856 adopted in the case of several engagements hitherto considered as hereditary by the Court of Directors.

[1] Baroda Précis of 1853. The date of the proclamation is given 12th February 1840, and the merit of the negotiations is ascribed to Mr. Sutherland, to whom also is ascribed the merit of urging the completion of these demands.

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the Bombay Government to let him off his punishment, the maintenance of Robert's Irregular Horse? Another set of circumstances aggravated the evils of which Sir John Malcolm had a sort of prescience, and of which among other matters an account will now be given. We have said that as early as 1828 the Bombay Government and the Court of Directors clearly perceived the mischief which sprang from the protection given to certain subjects of the Gáikwár who possessed the British guarantee. The difficulties into which these relations drew it were not however cut away till long after Sir James Carnac's settlement; and the intrigues of some of these people with or against their master to take advantage of the current policy of the Bombay Government, as it varied according to the supposed character of the Governor and of the Members of Council, of the Secretary and of the Resident, added to the dark troubles of this time. It was worse when His Highness himself attempted by bribing the very highest officials to remove the burden Sir James Carnac laid on him, when, as was subsequently discovered, a systematic theft was made of the secrets of Council, and the clerks and underlings of the Residency and Secretariat were regularly corrupted to mislead their employers.

Sárábhái, Native Agent.

Mr. Wiliams, so many years Resident at Baroda (1820-1837), returned to that town from Ahmedabad after Lord Clare's affable visit. He brought with him his former Native Agent Sárábhái, a Nágar Bráhman, who acquired a great deal more power than Sir John Malcolm would have thought proper, and used it to forward his own interests. Colonel Outram, many years afterwards, believed him to be supported not only by castefellows and relatives who filled the highest posts in all the important offices of Gujarát, but by the Gáikwár himself, and his allies, the bankers of Baroda. The power thus acquired by Sárábhái and the clerks subordinate to him was grossly misused.

Mr. Sutherland succeeds Mr. Williams. *1837.*

Mr. Williams died at Baroda in 1837 and was succeeded by Mr. James Sutherland, whose benevolent exertions in Rajputána pointed him out as a fit man for the post thus bestowed on him. At about the same time Colonel Outram was appointed his assistant in the Mahi Kántha, where he quickly distinguished himself by his wonderful energy, as he had during ten years previous to this, by the good fellowship which had enabled him to raise among the turbulent Bhils of Khándesh an efficient police force.[1] While conducting an important investigation Colonel Outram struck the first great blow at the rascality of the Residency clerks by bringing home to an accomplice of Sárábhái's brother-in-law, also a clerk in the office, a charge of injustice for which he was dismissed. But the brother-in-law himself, Brijlál by name, escaped punishment at the time

[1] Sir F. Goldsmid's James Outram, I. 113 and 146. Outram was Political Agent in the Mahi Kántha from 1835 to 1838. He had to attend to the well-being of the Garásiás and minor feudatories, and conduct them along the path of respectability. He had to organise and keep in order a local police; to superintend the formation of a corps of Kolis; to establish courts of justice; to render the roads secure to merchants and travellers; and to give a stimulus to commerce by the institution of fairs and reduction of transit duties.

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and continued to remain at the Residency as Sárábhái's successor, much to the hindrance of Mr. Sutherland. Mr. Malet was deputed to Baroda by the Bombay Government to enquire into the condition of the Political Commissioner's establishment, and, though unable to expose any one owing to the great power and collusion of the Nágar Bráhmans, the Gáikwár himself and the bankers, he drew up a memorandum showing 'the disgraceful extent to which the names of high British functionaries had been made use of,' or in other words, the extent to which certain parties boasted that they had by underhand and unlawful means prevailed on the very highest British officials to protect and aid them.

In March 1838 Mr. Sutherland expressed his certainty that one of his clerks, Ánandráv, took bribes, but the man could not be touched. Soon after, however, Mr. Malet proved that his brother Dádupant was guilty of the offence and he was dismissed. Late in the same year another clerk, Motilál, was at length proved beyond doubt guilty of taking a bribe, though he had on several previous occasions thrown dust in the eyes of those who believed in him and brought the removal of an officer who had convicted him of a gross crime in Rájpipla. This man, too, was requested to throw up his service, but no publicity was given to the request by the Bombay Government, though it was the constant cry of Mr. Sutherland that such men whom he was forced to use and who betrayed him deserved public censure. Then Sayájiráv began that foolish attempt of his to bribe on a large scale the Governor, the Secretaries, and the Members of Council. Allusion has been made to this episode in Dhákji Dádáji's bad life. Sayájiráv employed Gopálráv Mairál, the de facto minister, to get at Sir James Carnac through Dhákji, and to reach Mr. Willoughby he employed the same Motilál who had been dismissed and Mahádev Bháu Puránik. It has been said that Brijlál, the head of all this community of corrupt servants, escaped detection in 1837, when he was tried at Ahmedabad. Luckily during his absence Mr. Malet found out some other practices of his, in one of which Evans, the head English writer, was implicated, and on the 20th of September 1838 he was dismissed, but no adequate punishment was or could be awarded him. Still the strength of the Nágar Bráhmans was broken and bribery made more difficult, though one notorious offender, Dádupant, was suffered to escape. Such was the state of things at the Baroda Residency when Mr. Sutherland was striving single-handed to put down corruption, when Bába Náphade,[1] the scoundrel whose name has been mentioned in the history of Hari Bhakti's house, was the most powerful man in Baroda, except perhaps the infamous Vanirám Áditrám whose policy had almost destroyed the influence of the Resident.

Brijlál dismissed.

In 1838 Colonel Outram left his political post to take part in the Afghán war, and in June 1840 the task of cleansing the Augæan stable was dropped altogether on the death of Colonel Outram's dear master, Mr. Sutherland.[2]

[1] Bába Náphade was the agent and at one time the real head of Hari Bhakti's house in which His Highness was a sleeping partner.

[2] Some doubt was entertained as to the cause of this Resident's death, but Dr. Arnott declared that it was the result of a stroke of apoplexy.

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Mr. Sutherland dies and is succeeded by Mr. Boyd. *1840.*

In 1840 and 1841 His Highness was, as has been mentioned, brought to book by Sir James Carnac who laboured to make up for the too intentional oversights of Lord Clare; and to his successor, Sir George Arthur, Mr. Boyd seemed to fail in the firmness which had distinguished Colonel Outram and Mr. Sutherland; so when in 1843 His Highness and Gopálráv Mairál's attempts to bribe the great men in Bombay came to light, the Resident was blamed for not using towards the first of the two sufficiently high language, and with regard to the second for allowing him to trick him by specious words.

On his death Sir R. Arbuthnot is Resident after an interval. *1844.*

Mr. Boyd, like his two predecessors, died at Baroda in August 1844, and Sir Robert Arbuthnot was Resident from March 1845 to June 1847. In the interval between Mr. Boyd's death and his successor's arrival Mr. Remington officiated. This gentleman virtually deprived of his appointment a person in whom Colonel Outram placed great faith. This was Vináyak Moreshvar Phadke who had come to Baroda to push some claims of a female relative, the daughter of Haripant Phadke, the late commander-in-chief of the Peshwa Bájiráv's army. Vináyak or Bába Phadke had lived at Baroda for six years and made great friends with Sayájiráv, when in 1836 he was expelled from the city through the machinations of Vanirám Áditrám.[1] Taken up by Colonel Outram he showed himself useful in exposing all kinds of rascality from 1837 to 1839, and was finally appointed successor to Motilál Purshotam. It was he who managed the sequestrated district of Petlád, but as has been said, Mr. Remington finally turned him out of his post in 1844.

Harilál dismissed.

It should be mentioned that on the 21st of July 1843, Harilál, the Native Agent, was dismissed for corrupt practices detected by Mr. Boyd, and two men applied for the post. One was the Phadke just mentioned and the other an old Government servant named Narsopant who was finally chosen. This was undoubtedly a bad appointment, for Narsopant was either related to or a castefellow of several worthies, Bába Náphade, Ganeshpant[2] the Fadnavis, and Dádupant, one of the Native Agents whom it was found necessary to dismiss, and this Narsopant soon began to intrigue against his masters for bribes and from family interest.

During the last thirteen months of the time when he held his appointment Sir Robert Arbuthnot was absent on sick leave, and Mr. Andrews, Judge of Surat, officiated for him. Poor man, three years later Colonel Outram found among Bába Náphad's papers a memorandum purporting to be the count of moneys spent in bribing some low people to influence the Acting Resident. Mr. Andrews entered into an acrimonious correspondence with Colonel Outram on the subject, utterly disbelieving the unwelcome evidence, when death brought the matter to an end, for him at least.

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[1] Sir F. Goldsmid's James Outram, II. 20. From 1837 to 1839 Phadke was head *kárkun* to the Assistant Commissioner at Rájpipla and rendered Mr. Malet 'bold and valuable assistance.' After 1839 he was in disgrace and unsupported.

[2] At the request of the Bombay Government Ganeshpant was removed from the Darbár by Ganpatráv Mahárój in 1849.

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History.

SAYÁJIRÁV (II.) GÁIKWÁR.
1847.

Colonel Outram as Resident renews his crusade against khatpat.

Colonel Outram was Resident at Baroda from June 1847 to January 1852, or rather he left Baroda on one month's leave on the 20th of December 1851 and did not return. But during that time he was forced to absent himself owing to ill health from September 1848 to May 1850, and in the interval Captain French officiated for him. Once again, as ten years before, Colonel Outram found that trickery and corruption were rampant, and once again he attacked the evil with that zealous whole-heartedness which found no equal in his contemporaries. Shrewd, contriving, utterly brave, unsparing of himself and not sparing of others, he drove his way through all difficulties. Perhaps he had not a calm judicial mind, perhaps he never could understand why others as honest as himself did not see exactly what he saw. Certainly he had the right to say of himself: 'I know that, humble as are my abilities, I do possess qualities the possession of which by the Baroda Resident is indispensable at the present moment.'[1]

On his return to Baroda in 1847 Colonel Outram for some time thought well of Mr. Remington's nominee, the Native Agent, Narsopant, but he soon had reason to believe that this man was in collusion with the infamous Bába Náphade. The latter made a false claim for three lákhs of rupees on Govindráv Gáikwár, and for a length of time the Agent withheld certain important papers. Later, Goráji Pol's estate was mismanaged by Bába Náphade who now for the second time attempted to ruin his victim, and the Agent seemed to be playing into the Bábá's hands. Colonel Outram, therefore, once again availed himself of the services of Phadke, but, before the case was completed, and while the great Joitábái Setháni's case was still under investigation, the Resident was forced to go to Egypt for his health's sake, leaving Baroda in the latter half of 1848. Captain French took his place; Narsopant once more was a trusted agent; the Mahárāj Ganpatráv was persuaded by the Resident or at least allowed by him to deprive Phadke of his allowance, and, perhaps through Narsopant's intrigues Bába Náphade was supported in his machinations against Joitábái.

Ganpatra'v Ga'ikwa'r (1847-1856.)

GANPATRÁV GÁIKWÁR.

We mentioned that it was the Mahárāj Ganpatráv who was moved to eject Phadke from the city, and so it was. For on the 28th of December 1847 Sayájiráv's life and long reign came to a close, and his eldest son Ganpatráv aged thirty ascended the *gádi* which he was destined to occupy to the day of his death on the 19th of November 1856. The new prince differed in every respect from his predecessor; and Colonel Outram in 1851 had written of him as weak though well intentioned and much under the control of his intriguing Minister Bháu Támbekar. But Mr. Ogilvie two years previously had written of him, 'He is said to be weak, dissipated and indifferently educated; he is not on good terms with his father, whom he has intrigued to supplant.'

[1] Sir F. Goldsmid's James Outram, II. 12-14.

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GANPATRÁV GÁIKWÁR.
1850.

Early in 1850 Colonel Outram returned to Baroda and for two years did an immense quantity of work. He brought down the censure of Government on Captain French for his abandonment of Phadke to the Gáikwár's good pleasure, though he was a British servant. He made the most tremendous effort to get rid of his Native Agent, Narsopant, whom the Government, with a too nice sense of honour, refused to dismiss without full proof of his guilt, and his trial occupied a special Commissioner, Mr. Frere, four months from the 16th of June to the 20th of October 1851;[1] he exposed the villainy of Bába Náphade in the Joitábái case,[2] and obtained the deprival of his guarantee; finally he wrote the celebrated '*Khatpat* Report' in which he maintained in no measured terms that, by its punctilious and gentle treatment of Government or Residency servants who had been convicted of bribery and corruption, the Bombay Government encouraged among all classes of people in Baroda the notion that British officers of the very highest standing could be gained by money and underhand persuasion.[3] This report was written on the 31st of April 1851 and submitted on the 31st of October, and Lord Falkland, together with the members of Council, Messrs. Blane and Bell, arrived at the conclusion that 'Lieutenant-Colonel Outram could no longer with benefit to the State remain' at Baroda. He was, accordingly, allowed to leave his post in the manner most pleasant to himself. He took a month's leave on the 20th of December 1851, and was no longer Resident on the 20th of the following month. The Honourable Court of Directors on the 26th July 1852 noticed both the want of 'due deference' in the report and 'the zeal, energy, ability and success with which inquiries had been prosecuted attended with great difficulty,' and trusted that the Government would find 'a suitable opportunity of employing Colonel Outram on his return to India, when his talents and experience may prove useful to the public service.'

The Khatpat report.
1851.

1852.

It has been related that several months elapsed between the writing of the *Khatpat* Report and Colonel Outram's departure from Baroda. One or two incidents may be told of this time. Bába Phadke had, as has been related, been turned out of the city by the

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[1] Of seven charges only one was partly proved, namely, that of 'a betrayal of his official trust' in misleading Colonel Outram himself, and Narsopant was removed from his present employment and 'considered ineligible for re-employment.' Four subordinate clerks were at the same time removed from the Residency office. See Sir F. Goldsmid's James Outram, II. 54.

[2] See the 13th guarantee.

[3] See Sir F. Goldsmid's James Outram, II. 49. 'In May 1850 Government had addressed a circular to the Political, Judicial and Revenue Departments, calling for a report on '*khatpat*.' 'Government has been led to believe that an impression prevails in some parts of the mofussil, that, by means of intrigues at the Residency the arrangements of local officers can often be defended or superseded by the parties interested secretly obtaining the friendship of persons in power, who, it is expected, will, irrespective of right and wrong, interest themselves for the party soliciting their favour. This species of intriguing is termed making *khatpat* in Bombay.' Analysis of the *khatpat* Report is given at p. 58, 59. In section I. Colonel Outram maintained that the belief in *khatpat* arose from the leniency with which Government treated its guilty servants: section II. was devoted to Bába Phadke and section III. to Narsopant. He concluded by recommending the dismissal of Bhán Támbekar, and by proposing certain reforms which were actually carried into effect in 1854 and 1855 under orders of the Government of India or Court of Directors.

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GÁNPATRÁV GÁIKWÁR.

Alleged conspiracy against Ganpatráv.

new Maháráj in Captain French's time, the reason being that Ganpatráv suspected him of conspiring with the *killedár* to make a party in favour of his brother Áppásáheb or Khanderáv, the heir to the *gádi*, His Highness' children having died young. In September 1851 a letter was conveyed to Colonel Outram purporting to be from the minister, Bháu Támbekar, to this brother of the Maháráj, which contained these words: 'Arrangements are being made to carry out what occurred to Fatesing Maháráj. You wait a little.[1]' The letter may or may not have been a forgery concocted by Bába Phadke, and it appears doubtful whether he or the minister was conspiring with His Highness' brother to overthrow His Highness. Ganpatráv after ejecting Bába Phadke from Baroda subsequently recalled him, but finally sided with Bháu Támbekar. By causing letters to be stopped at the post office and directing the recipients to open them in his presence and declare their contents, Colonel Outram produced clear proof of the old systematic purchase by Darbár officials of the secrets of Council.

Captain French.

Public works, infanticide and slavery.

Only a brief mention has been made of Captain French that no break might occur in the account of Colonel Outram's energetic efforts to stamp out rascality, but the Acting Resident deserves some special notice. Captain French made a friend of His Highness Ganpatráv. He found him so uneducated as to believe that the capital of the United Kingdom was somewhere south of Calcutta, so he bought him books and maps. He ordered out from England models of steam engines and an electric telegraph apparatus; he induced the Gáikwár for the first time to visit Bombay; he persuaded him to make roads and plant wayside trees, to connect the camp with the city, and again the camp with Fázilpur, not omitting bridges and *seráis*, to build a *dharmshála* at Tánkária *bandar*, to design a tramway from that town to the capital, and to trace a road twenty-two miles long from that place to Mundála. Owing to Captain French's influence, Ganpatráv Maháráj was induced to issue a regulation prohibiting infanticide among the Leva Kanbis of the Petlád and other *parganás*, whereupon the chiefs of this class signed an agreement to reduce the expenses of the marriage ceremonies and to banish from them Bháts, Chárans and other professional beggars, and he cheerfully devoted half the proceeds of the *mohasal* fines in the Mahi Kántha to a fund for checking infanticide in that district. The sale of children whether stolen or orphans or the offspring of careless parents had up to this time been common. It was now proclaimed an offence to sell a child without the knowledge of the Darbár, and a step was thus made towards the total abolition of slavery. Old claims for restitution for robberies committed in the State were squared off; strict orders were issued to arrest and deliver up criminals after whom pursuit was being made from British territory; an opening was made for the introduction of vaccination; and other acts of good sense and of friendship to the Bombay Government were wrought by Ganpatráv

[1] The sudden death of the regent Fatesing at twenty-six years of age and after an illness of only six days may have been caused by some dark plot known to the writer of this anonymous letter.

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GANPATRÁV GÁIKWÁR.

Mahárâj during Captain French's incumbency at Baroda. This gentleman dwelt with pleasure on these signs of progress and urged the Government of Bombay 'to meet the Darbár half way in concession, that it might not assume a cold sulky position fatal to its stability, but might become a friendly confiding ally leaning on the dominant power, seeking its counsel and following its example,' by retransferring to His Highness the Mehvási villages of the Sávli *pargana*, Bhádarva and Vánkáner, a demand which met with a just refusal. But, to sum up, the chief characteristic of Captain French's incumbency was that there came a lull in the fierce though suppressed struggle between the two Governments and perhaps a cessation of intrigues.

1853.

Lieutenant-Colonel Outram was succeeded by Mr. Davies who continued in office till 1853, when he was forced to absent himself on sick leave, and Mr. Seton-Karr officiated for him till March 1854, when Colonel Outram returned to Baroda.

Colonel Outram's return to Baroda. *1854.*

Meanwhile all the circumstances which had preceded the dismissal of Colonel Outram had been taken into consideration by the Honorable Court of Directors, which ultimately found that he was entitled to high praise and resolved that 'measures should be taken for correcting the impression which recent information has shown to be widely prevalent among the natives on that side of India, that the proceedings of Government may be affected by the employment of undue influence, personal or pecuniary, at Bombay.'[1] Lord Dalhousie carried the wishes of the Honorable Court into effect by nominating Lieutenant-Colonel Outram Resident at Baroda for the second time (24th February 1854), in spite of a *kharita* lately sent to Calcutta by Ganpatráv Mahárâj, begging that that officer might not be deputed to his court. Lieutenant-Colonel Outram was also directed to weed the establishment in the Residency office as far as was necessary, and to abolish the post of Native Agent, but Bába Phadke was not to be re-employed.

The Government of India steps in. *1854-1860.*

A few days previous to this appointment, the charge of Baroda had, under orders of the Court of Directors, been taken from the Government of Bombay and transferred to the Supreme Government, in spite of the remonstrances of the former, which pointed out, among other 'local difficulties of detail,' 'the great intermixture of the territories of Bombay, of Baroda and of numerous chiefs tributary, some to Bombay, some to Baroda.'[2] Such for the time was the result of the policy which upheld the *báhedhari* system. 'Nearly the whole of the business,' wrote the Governor General, 'which is transacted between the two Governments, arises, more or less directly, out of the peculiar position of those subjects of the Gáikwár who hold the guarantee of the British Government; and it is out of this class of business that those abuses and attempts to carry on a system of corruption have sprung.'

Yet the remonstrance of the Bombay Government must have been a more or less reasonable one; and looking forward a little, a letter

[1] Letter from Gov. Gen. (Lord Dalhousie) to Col. Outram, 24th February 1854.
[2] Letter from Sec. to Gov. of India to Sec. Gov. of Bombay, 8th February 1854.

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from the India Office to His Excellency the Governor General of India in Council, dated the 17th November 1859, called out by the outbreak in Okhámandal, may here be quoted: 'It appears to Her Majesty's Government that the system under which the whole of our political relations with Baroda are conducted by your Government has not worked well. These relations are so intimately connected with those of Gujarát generally, that they ought not to be disunited geographically. Baroda should be administered by the Bombay Government, and it should be remembered that it was only placed directly under the authority of the Government of India for special reasons and circumstances, which ceased to exist on the death of their Highnesses Sayájiráv and Ganpatráv. Accordingly on the 17th of November 1860 the Resident, Major Wallace, was advised to take his orders in future from the Government of Bombay and that Government was warned 'to take full precautions against the revival of the notorious system of intrigue.' His Highness Khanderáv Mahárâj, when he received official intimation of the changes, made but one critical remark on it.[1] 'I am sorry to hear of the changes, as the people who are friends to Bháu Támbekar and others who are equally like them, on account of enmity, will attempt to avail themselves of this opportunity to take their revenge.'

Dismissal of Bháu Támbekar.

These words naturally lead this history back to the record of the only important official act of Lieutenant-Colonel Outram during his second short term of office at Baroda.[2] The Resident had been directed to demand the expulsion from the Court of the Minister Bháu Támbekar, who was strongly suspected to be the real author of the Prince's letter begging that Colonel Outram might not be sent to Baroda. This wily person had encouraged Ganpatráv to believe that the Resident would advocate his removal from the *gádi* and the immediate succession of his brother Áppásáheb or Khanderáv with whom he was not on friendly terms, and who had lately addressed a letter to Government complaining against him. Bháu Támbekar was moreover much loved by the feeble Mahárâj and his dismissal was a blow to his feelings not only of regard for the man but of respect for his own dignity. The first interview between the Resident and His Highness took place on the 20th of March 1854, and the latter at once held out against the demand then made of him. A few days after, however, he dismissed Bháu Támbekar, and to outward appearance, accepted into favour Govindráv Rode, who, since Colonel Outram's departure two years before, had been in disgrace. But he positively declined to appoint

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[1] Letter, *kharita*, from His Highness Khanderáv to Lord Canning, 17th December 1860.

[2] Sir F. Goldsmid's James Outram, II, 83. Narsopant, who had been the chief cause of Colonel's Outram's removal from Baroda, died suddenly at a place distant seventy miles from that city at the exact hour on which Outram himself re-entered his official quarters. A *khatpat* agent deputed by the Gáikwár to Calcutta at the instigation of Bháu Támbekar was taken so ill on the road that he had to be brought back to Baroda, where he died about the time of Colonel Outram's arrival in Bombay. These occurrences had had, according to Colonel Outram, considerable effect on the superstitious minds of the natives.

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a new minister, and consequently Colonel Outram for some days stopped all communications with the Darbár. It was not till the 12th of April that Ganpatráv wrote to the Governor General, as was in truth the case, that he had dismissed from his councils Bháu Támbekar and the greater part of his adherents, whereupon the Government did not insist on his appointing any responsible minister in his stead.

A few days after, on the 5th of May 1854, Colonel Outram was, solely for the advantage of the British Government and because he was the person best fitted for the post, transferred from Baroda to Aden, where the highest political and military functions were united in his hands in view, as the Governor General put it, 'of the war we are just entering into, the shock of which will be felt in every part of the globe, and whose issues no man can foresee.'

Major Malcolm, Agent at Sindia's court, was appointed to succeed Colonel Outram. This excellent Resident, the nephew of Sir John Malcolm, was scarcely more than one year at his post. He left Baroda in poor health and was on his way to Surat when his wife died at Baroda. He at once returned to Baroda, but death had marked him too as his victim, and he was soon after laid to rest in the Baroda cemetery. A stone placed there by Major Wallace marks the spot. He died at the end of 1855 and was succeeded by Major Davidson (7th of February 1856).

1855.

In 1856 Ganpatráv Mahárája ceded to the British the lands required for the construction of the Bombay Baroda and Central India Railway, on condition that he should not suffer by the loss of transit duties. Such losses as might be proved were to be calculated every year and compensated year by year.

Khandera'v Ga'ikwa'r, 1856-1870.

KHANDERÁV GÁIKWÁR.

No other event of interest occurred during the reign of Ganpatráv, which came to an end on the 19th of November 1856.[1] As he left no legitimate male issue he was succeeded by the eldest of his surviving brothers Khanderáv Mahárája.

His character.

This Prince contrasted favourably with the brother who preceded and the brother who succeeded him.[2] Though he was only partially educated he possessed a fair share of abilities, a retentive memory and a quick perception. His physical powers were remarkable and he gave them fair play in all games of strength and skill as well as in the hunting field. His love for the chase amounted almost to a passion and was the cause of his building the handsome palace of Makarpura where he passed most of his time in making hunting expeditions into the magnificent, costly and jealously guarded deer preserves which lie in its neighbourhood. Though at no time so

[1] He is supposed to have been drowned by accident while bathing, or to have had a stroke while in the water.

[2] In 1869 the Resident wrote of him: 'Khanderáv is a man of bodily and mental energy, sometimes self-willed, very shrewd and observant and takes a large share in the administration, has a mind open to kindly impressions and is actuated by generous impulses.'

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KHANDERÁV GÁIKWÁR.

distinguished for application to business as his father had been, the commencement of his reign was marked by a general desire to reform and improve the administration of his country which led to some beneficial changes and pointed the way to others still more important. But, to bring the Baroda state to a level with the rest of Western India, a radical change was necessary which could only be effected by enlightened ministers, and these were not then to be found in the service of a conservative family. Before a revolution came, matters were to get worse instead of better. Finally it must be admitted that Khanderáv Mahárája was fond of jewels, displays and buildings, and that in the pursuit of these luxuries he forgot all bounds and left himself no money to spend on useful public works. On the contrary he burdened his subjects with taxes which became insufferably heavy as soon as the temporarily high price of cotton fell, and the sudden, apparently inexhaustible stream of wealth thus poured into the country as suddenly failed.

As an instance of his recklessness, we find that in 1867 the Resident reported that His Highness had contracted that a waterway should be constructed from the Narbada to Baroda at a cost of thirty-six lákhs, which should supply the capital with good drinking water. The following year the Resident noted with regret that the scheme had been abandoned as impracticable, and the money accumulated had been squandered. Some splendid gems were added to the family jewels, two silver guns were made, a palace was erected, the arena sports were celebrated with great magnificence, eccentric pigeon-marriages were solemnised in a manner to cause astonishment; but little or nothing was done for the well-being of the people. Yet Khanderáv Mahárája is kindly remembered by his subjects. Like an Eastern 'King Hal' his bluff, open ways are recalled with pleasure, his manliness, his splendour.[1] His sudden fits of passion are also still spoken of with fear, though these never settled into habits of cruelty.

Sir R. Shakespeare.

1857-1859.

Colonel Malcolm, as has been said, died towards the end of 1855, and in February 1856 he was succeeded by Major Davidson, who was at Baroda till March 1857. This gentleman was followed by Sir Richmond Shakespeare who resided at Baroda till May 1859. His friendly relations with the Mahárája and his Sardárs were conspicuous during the time of the mutiny of the Bengal army. Mention has been made by a contemporary of his 'chivalrous rectitude and ceaseless devotion to duty. He had tact and temper, a great command over native languages, and a lofty demeanour. His policy tended to defeat Tátya Topi, his prompt energy had long before this time saved the poor Russian prisoners in Khiva, when his love of duty and his noble ambition put him at the head of 900 Kazilbashi horse and enabled him in the Afghán campaign to rescue the English ladies and officers before General Sale's force came up. His military career up to the battle of

[1] Besides endowing several educational institutions in the Presidency town, His Highness contributed Rs. 2,00,000 towards the erection of the Bombay Sailors' Home and Rs. 1,80,000 for the Queen's statue.

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Chillianwallah was distinguished.' This was the man who helped Khanderáv to maintain peace and security in Gujarát when Western India was in danger of being drawn into the mad uprising of the Bengal army. He prevented Gujarát from joining Tátya Topi by disarming the population with the greatest expedition. When General Roberts proceeded to Rajputána, he was appointed Acting Major-General in command of the northern division, and, after that, Special Commissioner for Gujarát.

Chapter VII. History. KHANDERÁV GÁIKWÁR.

The Mutiny times. *1857.*

The mutiny of the Bengal army broke out soon after Khanderáv had taken his seat on the *gádi.* In the section on the Baroda Army it has been told how he was rewarded by the remission of the annual payment of three lákhs for the maintenance of the Gujarát Irregular Horse which had been imposed on Sayájiráv. As insignia of sovereignty, Khanderáv was, at his own request, also presented with the *morchals,* or fans made of peacock's feathers. And, writes Colonel Malleson,[1] as a further mark of the satisfaction of the British Government, a *sanad* was addressed to the Gáikwár, dated 11th March 1862, conferring upon him the right of adoption. In this he is markedly designated as His Highness the Mahárája Gáikwár of Baroda. He was also created G.C.S.I.

Though allusion has been made to the mutiny year in the section on the Army, a brief idea may be given of the dangers which at one time surrounded the Baroda state and the British power in Gujarát. Mutiny had done its worst at Nasirabad and Indor, and Baroda was of easy access from either station. On the Mhow road bands of Villáyitis had penetrated as far as Dohad. Baroda had to throw out her posts some one hundred miles in this direction in order to check their advance. Sedition had been at work at Ahmedabad, and a bloody plot was discovered on the very eve of its execution. The Mahi Kántha tribes met nightly at Kánpur, and the Náikda Bhils, not fifty miles from Baroda, were growing troublesome and had to be kept under by the presence of troops. At Broach the Bohorás were committing murders in the streets and in broad daylight. Troops had to be sent to Nándod to punish any rebels there might be in Rájpipla; the Musalmáns in Surat were ready at a moment's notice to rise. Baroda was filled with *badmáshis* or turbulent fellows of all sorts, and the very heir to the *gádi* was plotting against his brother's life and the public peace. The Vághers of Okhámandal were in open rebellion. All honour, then, to the young Prince, who stood staunchly by his allies, and to the Resident, whose cool pluck and untiring vigilance enabled the friends of order to keep a brave front and forced the turbulent classes to hesitate before striking a blow.

Lieutenant-Colonel Wallace. *1860.*

Lieutenant-Colonel Wallace became Resident in August 1859, and on the 17th of November 1860 he was instructed to correspond with and take his orders from the Government of Bombay instead of the Government of India. The commencement of something like regularity in the administration of justice dated from the time when his influence was felt. His reports in 1865 advert to the improvement

[1] Colonel Malleson's Native States of India, 252.

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KHANDERÁV GÁIKWÁR.

Colonel Barr. 1866.

of the land revenue system, the relinquishment of the custom of farms, the commencement of a revenue survey, and the substitution of a fixed moderate cash payment in lieu of the numerous and arbitrary exactions which had hitherto been laid on the land.

Colonel Barr became Resident on the 15th of June 1866. In the following year he reported that the Police had been separated from the Revenue Department, and that the Judicial Department was becoming more and more organised, rules and regulations having been issued for the guidance of all officials.

It has been mentioned that Ganpatráv's minister, Bháu Támbekar, was dismissed in 1854 at the instance of Colonel Outram, and that no accredited minister took his place till the end of the Mahárája's reign in November 1856. The title of Diwán had for many years remained in the family of Rávji Áppáji, and the minister had been simply termed *kárbhári*. After the fall of Bháu Támbekar, Govindráv Pándurang Rode, the brother of Sayájiráv's adviser Sakhárám, took the lead in the administration, but there was added him in a somewhat subordinate position, Ganesh Sadáshiv Ojhe. These two men were at the outset termed *kárbháris*, but, for their services during the mutiny which were noticed and rewarded by the British Government as well as by His Highhness Khanderáv, each obtained the *sanad* of Diwán on the 20th of March 1857. Ojhe was dismissed from office before Rode was, and the latter continued in sole power till the 10th of November 1867. On that date he too was dismissed and died on the 16th of July 1868. Bháu Támbekar had this to recommend him: he was not wasteful in his expenditure. Ganesh Ojhe too is fairly entitled to a slight amount of praise for attempting to place some restraint on Khanderáv, but of Rode the same cannot be said. There was a regularly descending scale of merit in the minister as Khanderáv's reign proceeded, and Bháu Shinde, the last of the list entrusted with real power, was the worst.

Bháu Shinde.

On the 17th of November 1867, after Govindráv Pándurang Rode had been dismissed from the post of minister, Náráyanráv Bháu Shinde took his place. He was an ignorant low fellow, a *bárgir* by occupation, an illegitimate son by birth as his name seems to show, but his one merit lay in his power of amusing the Mahárája, and there were good reasons for objecting to the appointment. The chief cause of displeasure to the Bombay Government, however, lay in the fact that Khanderáv had, contrary to all previous agreements, appointed his responsible minister without having obtained the previous sanction of the Government, at a moment when the Resident was absent on furlough and his office was temporarily held by Colonel Arthur.

1869.

In 1869 Bháu Shinde was convicted of having offered a bribe to the Assistant Resident, Captain Salmon, and his dismissal was demanded of Khanderáv. His Highness was with difficulty persuaded to accede to the demand, for he looked upon Bháu Shinde as his one real friend, the man who had been as a brother to him before he ascended the *gádi*. He did, however, at length comply with a request similar to that which had caused so much trouble to his father and brother, and appointed Nimbájiráv Dhavale, an

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uneducated man, acting minister, though he kept Bháu Shinde by his side to be his trusty counsellor. What the miserable end of this step was to be neither prince nor favourite could then foresee.

The general tenor of Khanderáv's reign was, according to Colonel Barr, one of progress and of permanent reform. This was too favourable a view of the reign; for, as it turned out, the reforms were not in their nature permanent, and greater weight should be given to his criticisms on a bad minister and selfish courtiers. The most important of the so-called reforms have been briefly noticed, and of the few public works which were effected, the chief were the construction of the branch railway from Miyágám to Dabhoi. Certainly some order was introduced into the State, and the general welfare of the people increased, but their content perhaps sprang mainly from the high prices which cotton fetched during some years of Khanderáv's reign. The expenditure of the revenues was undoubtedly lavish, and had Khanderáv lived a little longer he would have been forced to curtail it, as well as to reduce the rate of assessment on the land.

But of permanent reforms such as Colonel Barr alludes to there were none. In the early part of his reign Khanderáv saw the necessity of effecting such changes as would raise the Baroda state to something like a level with the neighbouring British districts. During the first years of his career he also displayed a respectable amount of energy in public affairs, and this energy was expended in starting schemes of reform. Nevertheless, all Khanderáv did was destined to fail utterly and in every way except one. In one respect he succeeded; he destroyed some old systems entirely or so shook them that they could not be revived. But he was quite unable to construct, and probably by his changes did much more harm than good. His failures were due to three distinct causes well worthy of consideration. Firstly, his reign did not end as it began; every succeeding year it degenerated in its motives and actions; such energies as he possessed were more and more selfishly determined by his love of pleasure and ostentation, and as time passed, he not only did not attempt fresh reforms but lost all interest in such as he had at the outset imagined. Secondly, the desire that animated him during the first years of his career to carry out reform was not accompanied by knowledge. As a rule a rude attempt was made to imitate some British system in a half-and-half sort of way, but there was no statesmanlike insight into either the basis of the system to be copied or into the needs of the people in a native State which justified a partial departure from the model. Thirdly, the chief cause of Khanderáv's failures was that most commonly a reform was imagined, an old system swept away, a new one ordered, but after the issue of orders not the least attention was paid to see how the reform worked or if it was being carried out. It seemed to His Highness enough that he had given an order; he took it for granted that it was obeyed and that, if obeyed, it must have the desired result.[1]

[1] To Khanderáv the words of M. Thiers on Napoleon III. apply: 'He gave orders, but he gave them only once; he did not personally see that they were executed. Now

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After a reign of fourteen years Khanderáv Mahárája died, on the 28th of November 1870, suddenly and in the prime of life.

His brother Malhárráv, in default of legitimate sons, was the undisputed heir and was, accordingly, proclaimed Rája without delay.[1]

Malha'rra'v Ga'ikwa'r, 1870-1875.

MALHÁRRÁV GÁIKWÁR.
His history before his accession.

Colonel Barr, on receiving the news of Khanderáv's death, communicated the intelligence to Malhárráv who had for some years been confined as a state prisoner in a wretched little house at Pádra, a village distant some ten miles from Baroda. For a long time the brothers had been on the worst of terms. In 1857 Malhárráv, then a youth of about twenty-five years of age, had been mixed up in a conspiracy against the British and the Baroda state. An attempt was to have been made to plunder Ahmedabad with the aid of the Kolis of the Vijápur district and of the British district of Kaira. The northern portion of the Baroda state was thereupon to rise, and a rapid advance was to be made on the capital, when Khanderáv was to have been deposed and his brother placed on the *gádi* in his stead. Malhárráv escaped all punishment for his participation in these schemes, as Sir R. Shakespeare was of opinion that he was too deficient in intellect to be dangerous. But, in 1863, he again entered into a conspiracy to get rid of his brother by sorcery, poison or shooting. This time Colonel Wallace saved him from the worst consequences of his crime by again using the argument that 'he was intellectually feeble and apparently irresponsible for his actions.' A serjeant in the British force quartered at Baroda had been hired to shoot Khanderáv, but he had informed his superiors of the intentions of those who wished to make him their instrument. This person had a very narrow escape from the vengeance of the conspirators, for he was shot at one morning while lying on his bed and just managed to escape.

It was in consequence of this plot that Malhárráv was imprisoned in Pádra, as Kánhoji had been before him, too far from Baroda to mix in the intrigues of the capital, too near to escape supervision. Four people were imprisoned at the same time under suspicion of having abetted Malhárráv. One was Krishnaráv alias Tátya Bhimáshankar Shástri, who subsequently confessed to his guilt, the others were Vishnu Trimbak Nene the brother of Dámodarpant, Mukundráv Máma, and Bhagvándás Bairági. The last of these died in prison, the other two were released by Malhárráv, while the grandson of Gangádhar Shástri obtained his freedom long after, while the enquiry into the death of Bháu Shinde was taking place.

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an order should be followed up á la piste as a bloodhound follows up a scent. An order is like a cricketing ball; it touches the ground at every bound, and unless it receives a fresh impulse it is spent by the time it reaches its mark. It was not the absence of orders, but the conflict of orders that occasioned the calamities.'

[1] The events of this and the following reign are briefly related as they are of recent occurrence.

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During his confinement at Pádra, that is in the year 1867, a fresh conspiracy was planned to take away the reigning Gáikwár's life by some of Malhárráv's intimates or attendants. Their designs were, however, discovered and the criminals were, some of them, executed, and some of them placed in confinement.[1]

His provisional accession.

Almost immediately after Khanderáv's death, his wife, Her Highness Jamnábái, informed Colonel Barr that she was with child. Until, therefore, it could be ascertained whether the child to be born was a boy or a girl, Malhárráv was held to be in the position of regent rather than in that of sovereign prince.

Malhárráv commenced his reign with the intention of pleasing the British Government. He appointed as his Diwán the aged Gopálráv Mairál, the well known banker and the friend of Sayájiráv Mahárája, a person much respected in Baroda for his many private and public charities. His great age, however, prevented him from taking any very active part in the administration, and in 1872 he died a natural death while still in office. He was almost the only Baroda minister who was not ejected from his post, either by the action of the prince or on the insistance of the British Government.[2] It must at the same time be allowed that Malhárráv gave too ready an audience to the evil counsels of Hariba Dáda and Bálvantráv Ráhurkar.

His vengeance on his enemies.

Malhárráv was from the outset determined to take his revenge for the sufferings he had endured at Pádra; not one of his brother's adherents, advisers or even servants should escape. His first act was to set free almost all men who had been imprisoned for taking a share in the conspiracy of 1863. Her Highness Jamnábái was rightly or wrongly persuaded that her very life was in danger, and as the time of her delivery drew near, she was permitted to take up her abode in the British Residency, where, on the 5th of July 1871, she gave birth to a girl, whom she named Tárábái. Six months later she and her child were allowed to leave Gujarát for Poona; nor did it then seem probable that either of them would ever return to Baroda. An allowance was granted to Her Highness of Rs. 36,000 per annum through the intervention of the Bombay Government, and she received the moral support of H. H. the Mahárája Holkar, whose minister Sir T. Mádhavráv then was. All Khanderáv's servants and dependents were ignominiously turned away. It is true that the Prince pleaded as an excuse that the State was in debt for a sum exceeding two crores of rupees; but it is doubtful whether this was the case and it is certain that Malhárráv did not in any other way

1871.

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[1] On the 12th of March 1867, the last execution by elephant-trampling took place in the streets of Baroda. The British Government obtained a promise from the Gáikwár that this barbarous form of punishment should never again be employed.

[2] Nimbáji Dáda, the last minister Khanderáv had, once a *hujrya* and to the end unable to read and write, had been ejected from his post a fortnight after that prince died, but retained a salary or pension of Rs. 30,000. Hariba Dáda, termed Gáikwár because he was an illegitimate son, *lekavla*, of the Gáikwár by a palace slave-girl or *laundi*, a shrewd and immoral man, who kept on good terms with all the three sons of Sayájiráv, was then Diwán or rather Vakil for about four months, assisted by Bhikoba Anna, a mere clerk. For some time Gopálráv Mairál had under him Balvantráv B. Ráhurkar, as Náib Diwán. This man, a Deshastha Bráhman, had been a betel nut and leaf seller at Kalyán and was almost wholly illiterate. He obtained the Ráni Mhálsábái for H. H. Malhárráv from a village near Sholápur in the Deccan.

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seem actuated by a spirit of strict economy. On one person was centered Malhárráv's most bitter hatred: this was Bháu Shinde, the *Dhurandhar Nidhi* of Khanderáv, the pillar of the State, the Prince's dearest friend. It was he who had taken a leading part in advising Malhárráv's imprisonment and the disposal of Malhárráv's first wife, the too busy Bhágubái, the sister of Nána Khánvelkar. He was thrown into the common jail which he never left alive; and it is almost certain that he was poisoned there with arsenic on the 1st of May 1872. His family was reduced to beggary, and his friend Rávji Master met with a horrible death similar to that of Govindráv Náik, a person in charge of the *shillekhána*.

1872.

Rapid deterioration in the nature of Malhárráv's government.

In the chapter on Finance it has been fully explained how Khanderáv's reign was distinguished by an almost reckless expenditure. At any other time the weight of taxation would have speedily crushed the people, and the manner in which the revenues were expended would have brought down on the Prince the bitterest animadversions of the public. But judgment was suspended owing to the delusive and short-lived prosperity of the cotton exports which poured such large sums of money into Gujarát. When Malhárráv ascended the *gádi* the halcyon days of trade had passed away, but His Highness did not recognize the fact, and failed to lighten the burden his brother had laid on the people. On the contrary he increased it by resorting to the worse devices of past Gáikwárs by accepting presents, *nazaránás*, in the disposal of revenue and judicial matters, by introducing a system similar to the farming out of the districts, and by levying irregular or special taxation on unexpected accounts. It would not be right, however, to suppose that Malhárráv's reign differed from that of Khanderáv merely in degree of folly and extravagance. It differed from it in kind, as the character of a weak and essentially vicious ruler differed from that of a man who had been lavish and improvident, but, on the whole, sane and determined. It has been remarked that as Khanderáv's reign proceeded there was a general deterioration in its character of which the strongest evidence was the choice he made of more and more worthless ministers. So it was with Malhárráv. Gopalráv Mairál was an inoffensive old man, Balvantráv Ráhurkar was not thoroughly ill-intentioned even if he was feeble; their successors were of a lower type, and it may be asserted of the two brothers-in-law to Malhárráv that one of them, Bápujiráv Mohite, the Senápati, was a cypher in the State, and that the other, Sayáji or Nánásáheb Khánvelkar, who became Diwán, was ignorant and avaricious. Behind these were Hariba Gáikwár, Revenue Commissioner, a little despot, and his subordinate Náráyanbhái Lallubhái, a worthless creature who had been dismissed from the British service. There were also the controller of the banks, Vasantrám Bháu, an unscrupulous agent of His Highness, Govindráv Máma, Balvantráv Dev, and the well-known Dámodarpant.

Colonel Phayre, Resident.

1873.

The condition of the Baroda state had long been an object of great anxiety to the Bombay Government, and the unfortunate result of this for Malhárráv was that it was determined to send to the Baroda court a Resident who should exercise a more energetic influence over it than could be expected from the gentlemen who had preceded

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him. Colonel Phayre arrived at Baroda on the 18th of March 1873, and on the 22nd of that month he was startled by the news that certain men had been arrested on a charge of poisoning one of the Mahárájá's servants, Ganu, brother of Lakshmi Tátváli, that eight of them had been publicly flogged in the streets of Baroda, that some of them had died of the injuries they had received and that others were dying. From this moment up to the time of the catastrophe which preceded his departure, Colonel Phayre devoted all his energies to exposing the rottenness of the State. Of course his zeal raised against him the bitterest enmity of the Rája and his foolish courtiers: of course it was natural that, as fact after fact came to the Resident's knowledge, the fury into which he was plunged at the sight of such wickedness should prompt him to give advice, to urge, to threaten in a manner which some might term indiscreet. Yet, of all the men who played their parts during that bitter time, the headlong but singleminded Resident is the one to whom the future will accord some measure of praise. It seems to us all now that the Baroda state, after sinking lower and lower, is like to mend and to take a high rank among the Powers of India, and the man who hastened on the crisis by refusing to wink at the evils which had long degraded the whole body politic, did a work which has had good results.

A few days after the flogging case, news came in that five Thákurs of the Vijápur district were out in open rebellion. They had been asked to pay an accession *nazarána* which could not be justly demanded of them and they utterly refused to obey. There followed other complaints of various kinds. Colonel Phayre strongly urged a thorough investigation into these matters, and finally the Government of India directed a Commission of enquiry into the complaints of British and Gáikwári subjects and into the state of the Contingent Force. The Commission was to meet in Gujarát and to consist of four members: Colonel Meade, the President, and Mumtáz-ud-daulát Nawáb Faiz Ali appointed by the Government of India, Mr., now the Hon'ble, E. W. Ravenscroft and Colonel Etheridge by the Government of Bombay. The first sitting of the Commission took place in Baroda on the 10th of November 1873, the last on the 24th of the following month; but the report of the conclusions it arrived at was not forwarded to the Government of India till two more months had elapsed. While Colonel Phayre's representations had been unrestrained, the conduct of the enquiry made by the Commission was of a markedly moderate type. Great stress was laid on the fact that no unnecessary interference with the details of the Government of the Gáikwár was contemplated, and all individual grievances were referred to the Prince. Nevertheless, after acquitting the Gáikwár's government of any notable ill-treatment of British subjects, the Commission found that Colonel Phayre's charge of general misgovernment was proved. The wholesale reduction of the adherents of the late Rája was blamed; the accession *nazarána* was declared to be injudicious; the subjects had been overtaxed to a notorious degree; State and other bankers, Khanderáv's relatives and followers, and a great number of *inám*-holders had been treated in an arbitrary fashion. It was also proved that many people had suffered personal ill-treatment, and that respectable married and unmarried women had been forced to become *laundis*,

The Commission of 1873.

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Malhárráv is warned, 1874.

or household slaves of the Gáikwár, in other words, that they had been forcibly abducted and seduced.

The Government of India approved of the suggestions of the Commission and without then interfering with the Mahárája, it warned Malhárráv, on the 25th of January 1874, that he would be held responsible for the actions of his Government. He was, therefore, called upon to effect a thorough and lasting reform in the government of the Baroda state before the 31st of December 1875. He was also invited to dismiss a number of the high officials about him, and to accept as his minister a person who should meet with the approval of the Government of Bombay.

in vain.

Such was the solemn warning Malhárráv received. A tremendous exertion of will might have saved him; but, failing such energy, it was certain that under a feeling of desperation at the imminence of the peril to which he was exposed, Malhárráv would adopt worse courses and sillier subterfuges to escape his doom. This is what appears to have happened. He was asked to dismiss his minister, Nánásáheb Khánvelkar, and he did dismiss him from that post only to raise him to one of still higher honour. He was appointed *pratinidhi*, and Colonel Phayre condemned the measure unreservedly on the 13th of August 1874. For this the latter has been blamed, as well as for his criticisms on the next step His Highness took, criticisms which he justified on the ground that the measure was a mere parade of reform which would inevitably lead to the re-introduction of foolish counsellors, who would be all the more dangerous that they were irresponsible. Mr. Dádábhái Navroji, a respectable and well-meaning Pársi gentleman, came to Baroda at the invitation of the Mahárája and brought with him four or five others of his own people. To these persons the administration was to be entrusted, but Colonel Phayre doubted if power would in reality be given them to carry out any reforms. On these and on many other points concerning which information was supplied to him by Bháu Kelkar and Bháu Punekar, Colonel Phayre refused to approve of the steps the Mahárája was taking, as tending, in his opinion, to bring about the result so anxiously to be avoided. In consequence of the ill feeling which was thus engendered, the Government of India on the 25th of November 1874 determined to withdraw Colonel Phayre, and to appoint in his stead, as special Commissioner and Agent to the Governor General, Colonel Sir Lewis Pelly.

Lakshmibái.

One subject of disagreement between the Resident and the Mahárája has hitherto been omitted, but it was of great importance and perhaps led to the final disaster. In March 1874 a person who was a British subject presented himself before Colonel Phayre and petitioned that a woman Lakshmibái, whom he alleged to be his wife, might be restored to him. She was at the time living with the Mahárája as his mistress. While Colonel Phayre was still investigating the petition of the applicant, His Highness, being then at Navsári, married the woman Lakshmibái on the 7th of May, though she had been several months pregnant. The Resident was invited to attend the ceremony, but, under instructions from the Bombay Government, he declined to be present. To anticipate events, on the 16th of December 1874, Lakshmibái gave birth to a male child, who, if legitimate, would naturally be heir to the *gádi*. But as it was doubtful if he were legitimate, or if the marriage contracted by the Mahárája

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An attempt is made to poison Colonel Phayre.

were a lawful one, Sir Lewis Pelly did not pay the child the complimentary honours usually granted on the birth of an heir to the *gádi*.

On the 2nd of November 1874 Malhárráv had earnestly petitioned the Government of India that Colonel Phayre might be removed, the letter being drafted by Mr. Dádábhái Navroji and Dámodarpant. As has just been mentioned, the Government had decided to send Colonel Sir Lewis Pelly to Baroda on the 25th of that month. Meanwhile an attempt to poison Colonel Phayre came to light, but this fact and the trial of the Prince that ensued are of so recent occurrence and so widely known that it is proposed to give here only the outlines of what took place.

It was on the 9th of November that Colonel Phayre first suspected that a secret attempt was being made on his life. He had for some time been suffering from giddiness and a feeling of nausea, and by degrees he came to believe that this resulted from the habit he was in of every morning drinking some *sherbet* made of pummelo juice. On the 9th he again drank of some of this *sherbet* and at once felt sick. He therefore determined to throw away the contents of his tumbler which was as usual placed in his study. After throwing the greater portion of the contents out of the window, his eye happened to fall on a strange dark sediment collected at the bottom, which it struck him might be poison. This sediment was almost immediately after examined by Dr. Seward, the Residency Surgeon, and declared by him to be composed of common white arsenic and diamond dust.

Colonel Phayre reported the occurrence without delay both to his own Government and the Government of India, but this made no difference in the plan which had already been formed of sending Sir Lewis Pelly to Baroda. The Agent to the Governor General arrived in December 1874, and on Mr. Dádábhái's soon after quietly resigning his post, probably at the suggestion of Sir Lewis Pelly, the latter assumed the virtual direction of the administration, though for five days Bápu Mohite, Senápati, was in charge. The latter had denied all knowledge of the large sums of forty or sixty-two lákhs entrusted to him by Malhárráv, and was therefore considered unworthy to retain his post. In December 1874 a clue was found to the poison case through the depositions of two Residency servants: Rávji, a *haváldár* of peons, under promise of pardon confessed that he had put a certain mixture into the *sherbet*; Narsu, a *jamádár* of peons, confessed that he had abetted the act after having been bribed to do so by Malhárráv himself, who had presented him with the poison. In consequence of this and some other evidence, the Government of India issued a proclamation on the 13th of January 1875 notifying that the Gáikwár had been arrested, and that the British Government had assumed the administration of the State on behalf of the Queen, pending the result of an enquiry into the conduct of Malhárráv.

The Trial.
1875.

This action was not based on municipal law; it was an act of State. The enquiry was to be conducted by a Commission, consisting of Sir Richard Couch, the Chief Justice of Bengal, as President, of Sir Richard Meade, Mr. P. S. Melvill, and of three natives in exalted positions, the Mahárája Sindia, the Mahárája of Jaypur, and Sir Dinkarráv. The tribunal was not intended to be a judicial one: it was a committee which met to report to the Government of India their opinions with regard to four questions on the degree of complicity of Malhárráv in the attempt made to poison Colonel

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Phayre. The Commission lasted from the 23rd of February to the 31st of March 1875. The fourth and only serious count was 'that in fact an attempt to poison Colonel Phayre was made by persons instigated thereto by Malhárráv.' The three English members were of opinion that an attempt so instigated had been made. Two of the native Commissioners found that Malhárráv was guilty only on one or more of the minor and trifling counts.

Deposition of Malhárráv resolved on,

The Government of India found themselves unable to reconcile certain points produced in evidence and established at the trial with the hypothesis of Malhárráv's innocence. On the 15th of April 1875, they accordingly proposed to the Secretary of State that the Mahárája should be deposed, that a well known native statesman, Sir T. Mádhavráv, or more properly Mádhavráv Tanjorkar, should be invited to conduct the administration, and that Her Highness Jamnábái, the widow of Khanderáv, should adopt from the Gáikwár family a son who might at once ascend the *gádi*.

Her Majesty's Government, however, took a different view of the case. The criminality of Malhárráv was not held to have been proved, the proceedings of the Commission were set on one side, but the Mahárája was nevertheless deposed on grounds which were stated in a proclamation issued on the 19th of April 1875 by the Government of India. Malhárráv, it was stated, was deposed, 'not because the British Government have assumed that the result of the enquiry has been to prove the truth of the imputation against His Highness, but, because, having regard to all the circumstances relating to the affairs of Baroda from the accession of His Highness Malhárráv, his notorious misconduct, his gross misgovernment of the State, and his evident incapacity to carry into effect necessary reforms,' the step was imperatively called for.

and carried out

On the 22nd of April Malhárráv was accordingly deported to Madras, where he has since resided under the surveillance of a British officer. A fair income has been assigned to him, and his family has been allowed to join him.

without disturbance.

During the time of the trial no attempt was made by the people or the troops in Baroda to frustrate or hamper the action of the British Government. But a few days after the deportation of the Prince, that is, on the 28th of April, an emeute took place in Baroda connected with an attempt to seat Lakshmibái's son on the *gádi*. Sir Richard Meade, who had lately succeeded Sir Lewis Pelly as Special Commissioner and Agent to the Governor General, promptly sent down to the city a mixed body of artillery, infantry and cavalry. The Laharipura Gate was thrown open and the disturbance was promptly quelled without loss of life.

In fact, the deposition of Malhárráv led to but one deplorable incident. Two brothers who belonged to the Gáikwár family and were descended from Govindráv, the adopted son of the regent Fatesing (see p. 232), imagined that they were entitled to the succession. Their claims were rejected and one of them, Murárráv, subsequently committed suicide, while the other, Sadáshivráv, having made a rash and utterly futile attempt to upset the new administration, was seized and quietly taken off to Benares, near which city he now resides under surveillance.

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Saya'jira'v (III.) Ga'ikwa'r, present Maha'ra'ja.

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Her Highness Jamnábái returned to Baroda on the 2nd of May 1875, and on the 27th of May formally adopted as the son and heir of Khanderáv a lad of thirteen years of age, who by descent was entitled to represent the Gáikwár house.

The boy thus selected by Her Highness was the son of poor but respectable parents who lived in an obscure village in distant Khándesh, and who, though they had been recognized the previous year as true Gáikwárs by Malhárráv himself, honoured with a present and pensioned by him,[1] belonged to a distant branch of the family, and were of no account till it appeared probable that all the sons of Sayájiráv II. were destined to die without legitimate issue.[2] The young Prince has been carefully brought up and possesses qualities of mind and body which promise well for his future career.

1877.

On the 1st of January 1877 Sayájiráv was one of the many princes of India who attended the Delhi Darbár to hear the announcement of Her Gracious Majesty the Queen of England that it was her intention to assume the title of Empress of India. Sayájiráv was then invested with the title of *Farzand-i-khás-i-Daulat-i-Inglishia*, 'Favored son of the British Empire.' In January 1880 his marriage with a niece by marriage of the Princess of Tanjore was celebrated at the same moment that Tárábái, the daughter of Khanderáv, was given away to the Ráje Bahádur of Sávantvádi. Her Highness Chimnábái, the Queen Consort, has had issue two girls, one of whom is deceased.

Rája Sir T. Mádhavráv's Administration.

On the 16th of May 1875, Sir T. Mádhavráv, K.C.S.I., was formally installed as minister, and he lost no time in forming a vigorous and intelligent administration by gathering round him a number of well educated officers, most of whom had been trained in the British service. Khán Bahádur Kázi Sháháb-ud-din, C.I.E. Revenue Commissioner, Khán Bahádur Pestonji Jahángir, C.I.E. Settlement Officer and Military Secretary, Ráv Bahádur Vináyakráv Janárdan Náib Diwán, Khán Bahádur Kharsetji Rastamji Chief Justice, and Mr. Janárdan Sakháram Gádgil are the most prominent. But there are others whose services are doing much to make the administration successful, such as Dr. Bhálchandra K. Bhátavadekar the Head Medical Officer, Mr. Lakshman Jagannáth Vaidya, Ráv Bahádur Manibhái Jasbhái who has more recently joined, and many more.

Yet the chief responsibility, the great burden, lay on the shoulders of Sir T. Mádhavráv on whom the title of Rája was bestowed at the Delhi Darbár. This gentleman, born in 1828, is a Marátha by race, a Bráhman by caste. He received a sound English and mathematical training at the Madras University whence, after having acted on the professorial staff, he went to Travancore, a State in which his father and uncle had been Diwáns. At first tutor to the two young princes of Travancore, he afterwards became assistant

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[1] Residency and *khángi* records : information supplied by Mr. Bháskarráv B. Pitale, J. P., Baroda State Vakil at Bombay.

[2] The present Mahárája is descended from Pratápráv, the brother of Damáji (1732-1762). It is affirmed that Pratápráv accompanied Damáji in an incursion into Khándesh, where, in 1738, he was left in charge of forty-six villages, and an agreement was made that he was to share in Damáji's conquests. Soon after Pratápráv's death the villages were given to the Peshwa in exchange for Vájpur in the Navsári division, and the sons of Pratápráv were left out in the cold.

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Diwán, and then Diwán in 1858. He continued fourteen years in the post and succeeded in thoroughly reforming the deeply indebted and priest-ridden State. In 1873 he was invited by His Highness Holkar to become his prime minister, and in 1875 he was requested by the Government of India to transfer the scene of his labours to Baroda, a request which was willingly backed up by the Mahárája Holkar.

The New State.

Sir T. Mádhavráv ranked among the leading native statesmen of India before his coming to Baroda, and his achievements during the last six years bid fair to place him at the very head of the class. In whatever direction we turn we find that great changes have been effected, or rather that a new condition of things has been created. The range of his labours has been very wide; the thoroughness of his labours has been or will prove to be as remarkable. The relations between the native State and the Paramount Power have become sensible for the first time. The finances have been restored to a healthy condition, and the immense sum of one crore and a half of rupees has been placed in reserve for unforeseen contingencies, though six years ago it was not certain if the State were solvent or plunged in debt.[1] Order and publicity have taken the place of confusion and concealment in this as in all other matters. A revenue system has been started where there was no system, and the land taxes as well as other taxes are beginning to be ascertained both by the rulers and the ruled. A great number of anomalous and needlessly vexatious taxes has been swept away and the excessive land-tax has been reduced. Fresh departments have been created, where of old men worked with uncertain powers and within ill-defined limits. Regular courts of justice and a body of police, together with a medical and an educational department are now for the first time in existence. Finally, though for want of space many points of interest have been omitted, large sums have been judiciously expended in making new lines of railway, in embellishing the capital, in scattering broadcast over the State schools, dispensaries, jails, and other public buildings.

On the 28th of December 1881 His Highness Sayájiráv was formally installed on the *gádi* and invested by the Government of India with full sovereign powers in the presence of the Right Hon'ble Sir James Fergusson, Bart., Governor of Bombay, who on the occasion represented His Excellency the Viceroy. His Highness was advised to conduct the administration for the first two years of his reign with the assistance of a consultative body. Rája Sir T. Mádhavráv, whose services were retained by His Highness, and four other heads of departments were nominated to make up the inner council, while a larger council was also formed for legislative purposes. On the 3rd of January 1882, Mr. P. S. Melvill, C.S.I., who for six years had given Rája Sir T. Mádhavráv all the assistance in his power, quitted the Residency and was succeeded by General Watson, V.C., C.B.

The past history of the Baroda state is a dark and miserable one: its future is full of hope and vigour.

[1] A sum of sixty-two lákhs was in the State branch bank at Bombay. Malhárráv, shortly before his arrest, placed the sum or a portion of it with his brother-in-law, Bápusáheb Mohite. In the four State banks also were lodged twenty-five lákhs of rupees, and in Dámodarpant's own treasury were Rs. 25,000. Some of this money was spent in paying the arrears of the troops. It would be a matter for blame and not for praise if the minister had saved a crore and a half. He has not done that, but he has placed this large sum out of the reach of pilferers.

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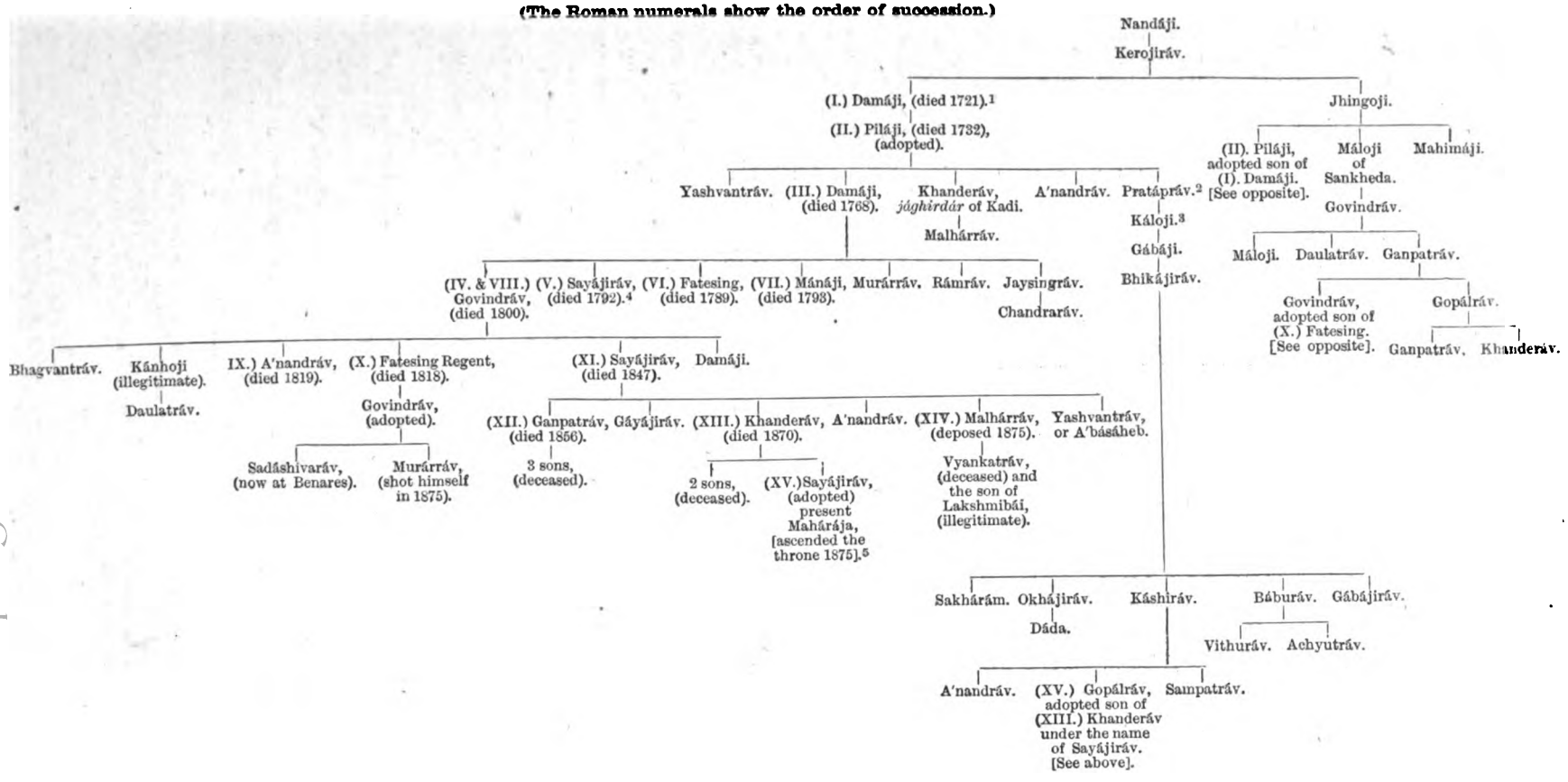
Family Tree of the Gáikwárs.

(The Roman numerals show the order of succession.)



[1] Besides Damáji also called Panji and Jhingoji, Kerojiráv had two sons, Kánhoji and Harjiráv, who separated from their brothers but who left descendants still alive.
[2] Besides these, Piláji had other sons named Sayájiráv, Kálojiráv or Dhondujiráv, and Jaysingráv.
[3] Káloji had another son called Okhájiráv, of whom, through Dhondurâv and Govindráv, there are still descendants called Shrávanráv and Raulujiráv.
[4] Bom. Gov. Sel. (Mahi Kántha) XII. (New Series), 3.
[5] The Gáikwár of Baroda is entitled to a salute of twenty-one guns.

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History.

Residents.

LIST OF RESIDENTS, 1802-1882.

Names.	From	To
Major A. Walker	11th July 1802 ...	... 1809.
Captain J. Rivett Carnac (acting) ...	... 1809 ...	... 1810.
Colonel A. Walker	... 1810 ...	... 1810.
Major J. Rivett Carnac	... 1810 ...	May 1820.
Mr. C. Norris (acting)	1st June 1820 ...	May 1821.
Mr. J. Williams (1) (3)	May 1820	November 1837.
Mr. J. Sutherland (1) (3)	November 1837 ...	June 1840.
Mr. W. S. Boyd (1) (3)...	June 1840	July or Aug. 1844.
Mr. T. Ogilvie (1st assistant in charge).	August 1844 ...	July 1845.
Sir R. K. Arbuthnot, Bart.	July 1845	April 1846.
Mr. W. Andrews (acting)	April 1846... ...	May 1847.
Colonel J. Outram	May 1847	October 1848.
Captain P. T. French (acting) ...	October 1848 ...	May 1850.
Colonel J. Outram	May 1850	January 1852.
Mr. J. M. Davies	January 1852 ...	June 1853.
Mr. G. B. Seton Karr (acting) ...	June 1853	March 1854.
Colonel J. Outram (2)...	March 1854 ...	May 1854.
Major D. A. Malcolm (3)	May 1854	November 1855.
Major C. Davidson	February 1856 ...	March 1857.
Sir R. Shakespeare	March 1857 ...	May 1859.
Colonel R. Wallace	August 1859 ...	January 1866.
Colonel J. T. Barr	January 1866 ...	May 1867.
Colonel E. P. Arthur (acting) ...	May 1867	November 1867.
Colonel J. T. Barr	November 1867 ...	April 1872.
Colonel A. G. Shortt (acting) ...	April 1872... ...	March 1873.
Colonel R. Phayre	March 1873 ...	December 1874.
Sir Lewis Pelly (4)	December 1874 ...	April 1875.
Sir R. Meade (4)	April 1875... ...	November 1875.
Mr. P. S. Melvill, C.S.I. (5)	November 1876 ...	January 1882.
Colonel Waterfield, C.S.I. (acting) ...	April 1881... ...	June 1881.
General J. Watson, V.C., C.B. (5) ...	January 1882 ...	.....

Diwáns.

LIST OF DIWÁNS, 1743-1882.

Diwánji Tákápir and Mahádáji Govind Kákirde (1743).

Mádhav Nimbáji Vanikar.

Rámchandra Basvant.

Báláji Yamáji acted while his cousin Rámchandra was imprisoned with Damáji at Poona.

Gopál Náik Támbekar.

Antáji Nágesh (1777). In 1780 Govind Pandit was disgraced; Hiramand officiated till one Báloba was made minister. He was perhaps succeeded by Gumáji Patel.

Rámchandra Bháskar (1787), up to whose time ministers were termed *kárbháris*.

Rávji Áppáji, the first Diwán, came to Baroda with Govindráv in December 1793; died July 1803.

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[1] The Resident was also Political Commissioner of Gujarát.

[2] From March 1854 to 17th November 1860 the Residents were under the orders of the Governor General.

[3] Died at Baroda.

[4] Designated Agent to the Governor General and Special Commissioner.

[5] Agent to the Governor General.

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Diwáns.

Sitárám Rávji, from July 1803 to 1807, when he was dismissed. The title and emoluments remained with the family till the death of Ganpatráv, infant son of Náráyanráv, son of Sitárám, in about 1842.

Bábáji Áppáji, brother of Rávji, was *kárbhári* and *khásgivála* from 1806 to 1811, when Fatesing became full regent. Bábáji continued to be *khásgivála* till his death (28th November 1810), and then his son Vithalráv Bháu was so for two years. The latter retained the post without having any duties attached to it, as did his son Bháskarráv Vithal, till he lost his *sanad* in 1856.

Gangádhar Shástri was in power from 1813 to the 14th July 1815 and bore the title of *mutálik*. His son Bhimáshankar inherited the title.

Dhákji Dádáji was chief minister from the 12th of October 1819 to January 1820, or a little later.

Vithalráv Bháu was then for a short time nominally minister, but Vithalráv Deváji was joined to him in office even in 1820, and in 1822 became sole minister. In 1828 he was dismissed, and Gopál Átmárám Devdhar (Gopálpant Dáda) was *kárbhári* from 1829 to 1833; but during that time and in the interval between 1828 and 1829 Venirám Áditrám and Bháu Puránik were confidential advisers.

Venirám Áditrám was *kárbhári* from 1833 to 28th November 1839, when he was dismissed. Subsequently and till some months after Sayájiráv II.'s death there were no accredited ministers.

Ganesh Sadáshiv Ojhe was, during most of the time, private secretary, though for seven or eight months Gopálráv Mairál acted as *kárbhári* or rather chief clerk of the *fadnis* department. The confidential advisers were Bápu Argade, Bába Náphade, Bháu Puránik, Gopálráv Mairál, Sakhárám Pándurang Rode, and Bálkrishna alias Rávji Bháskarji. Bálásáheb Dhaibar, *killedár*, brother-in-law of Sayájiráv, was *kárbhári* till the time of Bháu Támbekar.

Bháu Támbekar (Vithal Khanderáv) was *kárbhári* from 1849 to 1854.

Ganesh Sadáshiv Ojhe (Gopál Átmárám Devdhar) and Govindráv Pándurang Rode, brother to Sakhárám, became joint *kárbháris*, though the latter was chief. They took office in 1855 and obtained the *sanad* of Diwán on the 28th March 1857. Ojhe was dismissed and fined in March 1861, and Rode on the 10th of November 1867.

Bháu Shinde, styled *Dhurandhar Nihdi* (pillar of the State), was Diwán from 17th November 1867 to 24th November 1869. He was then dismissed for bribery, but continued as secret adviser.

Nimbáji Dáda Dhavle was officiating Diwán from 25th November 1869 till after Khanderáv's death, that is December 1870.

Hariba Dáda Gáikwár was then *vakil* for about four months.

Gopálráv Mairál was next appointed Diwán on the 22nd of March 1871, and, unlike nearly all his predecessors, remained Diwán till his death in 1872.

Balvantráv Bhikáji Ráhurkar was Náib Diwán for four months.

Nánásáheb Khánvelkar, Malhárráv's brother-in-law, was then Diwán from the 5th of March 1873 to the 4th of August 1874. His dismissal was insisted on by the Bombay Government, but Malhárráv promoted him to be *pratinidhi*.

Dádábhái Navroji was Diwán from the 4th of August 1874 to the 7th of January 1875.

Rája Sir T. Mádhavráv, K.C.S.I., was appointed minister on the 10th of May 1875 and still holds that post. Khán Bahádur Kázi Sháháb-ud-din, C.I.E., has since then acted as Diwán during brief periods.

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II.—THE GAIKWÁR'S ARMY.

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THE GÁIKWÁR'S ARMY.

A brief chapter supplementary to the political and financial histories of the Baroda state, which should relate exclusively to the army, can scarcely be dispensed with if those portions of the Gazetteer are to be rightly understood. By the term 'army' we refer not merely to the forces which at one time or another the Gáikwár could place in the field, but to the military class, which comprehended the majority of the Sardárs by whom the Rája was supported. The political influence and social power of this class must be taken into account when we consider the measures adopted by the British Government to reform the Baroda state, or the steps by which that class has descended to its present unimportant status.

Rise of the Gáikwár and Sardárs.

A short retrospect into certain aspects of the political history of Baroda should first be given. When the Maráthás first invaded Gujarát, the head of the Gáikwár family was not a Rája, not even a chief, but first a subordinate and then chief lieutenant to the Senápati, Dábháde. By degrees, Piláji obtained the command of three *págás* of horse, and made (1719) Songad his head-quarters, whence he began to invade Gujarát much to his own particular advantage. In the scramble which attended the breaking up of the Moghal viceroy's dominion in Gujarát, three or four Maráthás rose to be independent or quasi-independent commanders of marauding parties, and among these was the Gáikwár. When not merely the right to levy *chauth* but actual territory became the prize of the luckiest leaders, the Gáikwár found himself a ruler. He had supplanted the heir of his commanding officer, Dábháde, and now proved himself strong enough to be partially independent of the Peshwa.

In short, the Gáikwár family was astonishingly fortunate, but it must not be forgotten that at the outset the head of that family had only just grown out of the cavalry captain. If he had become a sovereign, his subordinates were entitled to consider themselves Sardárs, and to have their share of the spoil. It is no exaggeration to say that in Damáji's time (1732-1768) five-sixths of the revenue went to pay tribute to the Peshwa or to maintain the military class. But fortune favoured the Gáikwár in this, that he rewarded his adherents with money, that is, with well-paid military posts, and not to any appreciable degree with gifts of land.

The State Cavalry.

At the head of the Gáikwár's army should be placed the *pága savárs*, who were divided into three bodies. The most honorable was the *ain huzurát pága*, which was under the direct command of the Gáikwár, and dated its history from the earliest days of the State. This was the *pága* originally entrusted to Piláji, the founder of the State, and therefore entitled to carry the *jari patka* or national standard, the *nishán* or flag, and the *nagára* or kettle-drums bestowed on the Gáikwár by Sháhu Rája of Sátára. Its existence still records the time when the Gáikwár was a *siledár* drawing an allowance for his troop. The horses and their fodder were supplied to the

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men by the Prince.[1] Next to the *ain huzurát* came the *huzurát chándi pága*, whose horses were purchased by Government out of the *nemnuk* of the *pága*, and last the *patki pága* whose horses were purchased in the same way, but to whom no grain or hay was supplied.[2]

The Cavalry of the Sardárs.

At the head of the military class should be placed the *siledárs* who originally accompanied the Gáikwár from the Deccan with their own horses, and who were allowed to entertain *págás* of their own. They were treated with distinguished honour, their annual pay was fixed, and the foremost among them were the Pándhre Rája,[3] the Ghorpade Rája, Mir Sáheb, and Jádhav Rája. The value of the *siledárs'* horses was fixed at the time of muster, and should they be killed or wounded in action, the sum, so rated, was paid by the State. But the value of Mir Amin-ud-din Husain Khán's horses, or that of those belonging to Mir Mohsan and Mir Akbar Ali was permanently fixed at Rs. 500, for their muster was only nominal, whilst the three Rájás first mentioned and several members of the Gáikwár family who were *págedárs* had not to attend the muster at all, their stables being visited privately. When in 1807 Colonel Walker reduced the military expenditure, he allowed the *siledárs* and also the *págedárs* and *sibandi jamádárs* to retain their *pálkhis* and other insignia of dignity, in consideration of the fact that many of them were men of high birth. As a rule men preferred to serve in the regular *págás* to enlisting under a *siledár*.

The foreign troops.

To fully enumerate the component parts of the Gáikwár army, we may here mention the *sibandi*: and, indeed, in later days, before the British were called in, they exercised great power in the State. These

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[1] In Sayájiráv's (II.) time (1819-1847) the pay of a horseman, except perhaps a *siledár*, fell short of Rs. 30. The pay to the troops was of course very irregularly issued. The old practice was this: as the Government pay was irregular, the soldiers obtained the sums of money they from time to time required from private bankers who obtained from them their *chittis* or papers of pay due. The Government gave the banker its *kaul* or promise that the banker should continue to receive the *chittis* of the indebted soldier, as long as any demand existed against him. The *jamádárs*, *haváldárs*, &c., mutually guaranteed the bankers or paymasters, *párekhs*, for the receipt of each other's pay. By breaking his *kaul*, allowing for a consideration the soldier to change his banker without paying off the one he discarded, and by a few similar means Sayájiráv, after the failure of the septennial leases, disgusted the paymasters and reduced the men of the Contingent to great distress. See pp. 123, 124.

[2] The *ain huzurát* and *huzurát págás* were again subdivided into *págás* of from fifty to one hundred men under separate *págedárs*. Sayájiráv took seven *págás* out of the *huzurát* class and formed them into what has been subsequently termed the *khás pága* in which his own relations obtained posts of command. Till 1862 the *khás págás* were treated on the old footing of the *pága* entrusted to the Gáikwár as a mere *siledár*, that is, the Prince managed the force and drew certain emoluments from the State in exactly the same way as other *siledárs* or *págedárs*. But when Khanderáv found that these *págás* were no longer a source of pecuniary gain, he made them over to the State and so ceased to be a *siledár*.

At the present moment, therefore, there are reckoned to be two kinds of *págás*, the *mothi* or large and the *dhákti* or small. The *huzurát págás* are State property and under State management, though they may still be termed *khás págás*. The other *págás* are entrusted to *págedárs* with fixed *nemnuks* or emoluments, suited to their rank and the number of men they entertain.

[3] Ekoji and Náráyanji Pándhre were the first partners of Piláji and Damáji Gáikwárs in their invasions of Gujarát. Colonel Walker to Bombay Government, 27th May 1807.

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were the foreigners whom the Gáikwár entertained to assist him in his conquests and placed in forts and *thánás* or as guards upon gates, a service for which they were more fitted than the Maráthás. Among them the most distinguished were Amin and Batcha *jamádárs*, Rája Rámchandra and Kásam Hala, whose companies or *kárkhánás* bear their names to this day. If any of the *sibandi* were killed, their families received one month's pay, for a wound half a month's pay, and compensation for the loss of a horse or arms.[1]

Finally there were the *ekondis*, individuals who were separately engaged with their own horses and were under no distinct chief, but generally subordinate to one of the Sardárs. A *bárgir* rode a horse supplied by another; his pay was only from Rs. 6 to Rs. 8, but being humble he was often useful.

For the present all mention of infantry is omitted. The pay of the cavalry is alluded to in a footnote, but it was subject to certain deductions, which in Sayájiráv's time have been enumerated: 1*st*, the *mallpatti*, a sum deducted from the *págás* for the maintenance of wrestlers; 2*nd*, the *dharmáday patti*, a percentage deducted from the *chittis* of all the soldiers for the maintenance of Bráhmans from Benares or the Deccan; 3*rd*, the *aher patti*, a deduction made when a Darbár was held on auspicious occasions, such as birth-days; 4*th*, the *chándla patti*, exacted when the red mark, *tika*, was placed on the forehead of the heir to the Prince, a practice abolished by Khanderáv; 5*th*, other pretences for receiving *nazaránás*: thus, when a son succeeded to his father's post, he was mulcted a whole year's pay; 6*th*, when payment was made, the *potedár* was allowed to deduct a percentage amounting, when the British entered into their connection with the State, to 3½ per cent, the proceeds being shared with the government, ¼ per cent being also assigned to the *gumástás*: in 1845 the *potedár's* share was 2½ per cent; 7*th*, a deduction was made from all the soldiery to make up a *daita* or allowance to certain high officers. These *darakhdárs* were the *fadnavis*, the *sikkenavis*, the *khásgivála*, the *mujmudár*, the *bakshis*, the *jásuds* and others.

The Sardárs.

The fortunate thing for the Gáikwár, as matters eventually turned out, was that the highest military leaders were paid in money, and that a comparatively small portion of recompense for service consisted of landed estates or *jághirs*. When the moment came for reduction and reform through the agency of the British Government, the task was a far easier one than it would have been had land been granted. But with regard to the maintenance of efficiency: from the moment that conquests ceased and the boundaries of the State were no longer widened, a mere money payment led perhaps to more rapid deterioration than would otherwise have been the case. The following sentence written by the Resident in 1828 might apply to an early as well as a late period of Baroda history: 'It is customary in the Gáikwár service for some Sardárs to keep indifferent

[1] These foreigners included Arabs, Sindhis, Makránis, and Hindu Pardeshis. A full description of the *pága*, its constitution, the pay enjoyed by the combatant and non-combatant members, the dress and arms of the men, the order of march, &c., is given by Captain Jackson, Assistant Resident, in his History of the Contingent, 1877.

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horses, and others to have their quotas deficient in numbers; their pay is pocketed by the Sardárs who come to an understanding with the person through whom the musters are taken.' To increase their gains, in other words, careless Sardárs or favorites let their *págás* or troops fall off in numbers and efficiency.

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Early career of the military class.

We have seen in the political history that previous to the incoming of the British there was a period of success and a period of decline. Almost up to the year 1768, when Damáji died, that strong Prince resisted, though with indifferent success, the Peshwá's pretension to be his suzerain, and increased his territories and tributes by extending his dominion over a hundred petty rulers in Gujarát and Káthiáwár. During this period the military class shared the spoils, but it also did some work and continued to possess some vitality, while at certain great crises it really proved itself worthy of the fortune which attended the Gáikwár's house. After Damáji's death no resistance against the Peshwa was possible, such wars as were waged were civil wars between rival Gáikwárs and not for the increase of the State, and, above all, Gujarát became the battle field of two great powers, the Peshwa and the British. During this period the military class might have risen to great power, and that it did not do so was the result of its own decadence. Fatesing, the willing or unwilling ally of the British triumphed over his brother Govindráv, and being able for some time before his death to take a firm seat on the *gádi*, he, like a strong man, kept down the expenses of the army, in other words, restrained the power of the military class.

The mercenaries.

But Fatesing was the prince who introduced a practice which well-nigh ruined the Baroda state, for he first, though with a sparing hand, obtained the services of mercenary troops.[1] Govindráv added to their number, but Rávji Áppáji, to secure his authority, so increased their power and emoluments that they became the chief authority in the State. It was as much their insolence and rapacity as the hopeless muddle into which the finances had fallen that compelled the minister to call in the British. The pay of the Marátha military class and of the Arab mercenaries exceeded the total revenues of the State.

Rávji Áppáji's visit to Cambay, which has been noticed in the political history,[2] had for an object to settle with the Governor of Bombay the terms on which the British alliance should rest. On the one hand the aid of British subsidiary troops was to be purchased, on the other the Gáikwár's army was to be reduced. Subsequently the Vth article of the treaty of the 29th of July 1802 pledged the British to effect the reduction of the troops.[3]

1802.

Accordingly, when Major Walker came to Baroda as Resident after the termination of the Kadi war, he at once considered what

[1] These mercenaries were chiefly Arabs. Some entered the Gáikwár's service soon after their landing in India, and these were the most prized. They arrived singly or in batches, sometimes with and sometimes without followers, some ill-armed, others well-armed and horsed. They were paid according to their efficiency. Others of the mercenaries were the descendants of men who had years before entered the country in search of military employ, which was sure to be offered them at any of the Indian courts. It is not quite accurate to say that Fatesing first introduced foreign troops, for Damáji certainly employed a few. [2] See p. 203. [3] See p. 207.

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could be done to carry out the promised army reform. His chief design was to break up the Arab force, but he also proposed to reduce the troops serving under Bábáji. He estimated that the Gáikwár's *sibandi* had increased threefold since Fatesing's time and twofold since the death of Govindráv. The troops were paid by two great bankers and were much under the control of these paymasters. A statement has been preserved of the numbers in Govindráv Gáikwár's time, and of the numbers Major Walker proposed to retain :

PAYMASTERS.	FORCES IN TIME OF GOVINDRA'V GA'IKWA'R.			BY ACCOUNT DELIVERED BY RA'VJI A'PPA'JI AT CAMBAY.			NUMBERS COL. WALKER WISHED TO RESERVE.		
	Foot.	Cavalry.	Monthly Cost.	Foot.	Cavalry.	Monthly Cost.	Foot	Cavalry.	Monthly Cost.
			Rs.			Rs.			Rs.
Sámal Bechardás ...	3722	550	70,811	5741	1418	1,32,494	3072	790	75,025
Mangal Párekh ...	3981	1303	83,834	7385	2313	1,67,148	3177	951	75,075
Total ...	7703	1853	1,54,645	13,126	3731	2,99,642	6249	1741	1,50,100

Reductions.

The Arabs paid by Sámal Bechardás numbered no more than 1928, those paid by Mangal Párekh only 2480; but it must be understood that the pay and influence of these mercenaries far exceeded their numbers. Col. Walker's reductions would have cut them down to 825 and 1016, or in all to 1841 men.

The forces paid by the two bankers cost therefore nearly three lákhs a month, and the proposed reduction would have diminished the expenditure on them by 1½ lákhs. Besides these, Bábáji's troops, or as they were termed the new *sibandi*, designed to levy the *mulukgiri* in Káthiáwár which was several years in arrears, cost one lákh a month; Major Walker proposed to reduce their number and the expenditure by Rs. 86,425 a month, and in this manner to save the State on the whole army Rs. 2,36,425 a month. In addition to this annual expenditure of forty-eight lákhs a year on the *sibandi*, it was calculated that the cost of the *siledárs* and *págás* was twenty lákhs and there was also a fictitious item of fifteen lákhs a year supposed to be expended on fortifications. But for the present Major Walker had no settled plan for reducing the latter sums.

Difficulties in the way of reform.

One great difficulty barred the way; large arrears were due to the troops, to the old *sibandi* nearly fifteen lákhs, on Rávji Áppáji's note five lákhs, to Bábáji's new levies three lákhs, in all Rs. 22,83,545. Another difficulty was to get poor old Rávji Áppáji to act. He disliked the Arabs and their paymasters, but he also feared them. Bábáji with justice complained (July 1802) that the new *sibandi* were being discharged, while the more disorderly old *sibandi* were spared. Major Walker borrowed ten lákhs from the Honorable Company, five lákhs from the two Párekhs, three lákhs from Sámal Bakshi, in short obtained sums which came within nearly three lákhs of the twenty-two lákhs and eighty odd thousand rupees required. At first he allowed the minister to adopt his own plan of getting rid of the troops which were to be dismissed, and Rávji's idea was to leave the gradual

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dismissal to the two paymasters, but naturally enough this scheme broke down. Then he took the matter into his own hands, and determined to pay the *jamádárs* themselves at the time of calling the muster. It was the custom of the Gáikwár to adjust the accounts of the army every two years after holding a general muster, and to allow those soldiers their discharge who might then insist on it. The muster was held in September or October, and Major Walker designed to take advantage of the practice to pay off and discharge the men.

Resistance of the Arabs.

But the reform of the army was not to be carried out without disturbance, as the Arab mercenaries had determined to retain if possible all their privileges, a resolve in which they were supported by the two paymasters. On the 11th of October 1802 the Resident mentions the anxiety he felt at the growing signs of insubordination shown by the Arabs who were at the time in possession of the person of Ánandráv and who held all the gates of the city of Baroda, having usurped the functions of the *killedár*. Colonel Walker was right in supposing that the Arabs meant fight, for a regular siege of Baroda had to be undertaken of which an account is given in the history of the City of Baroda, in the chapter on Places of Interest.

Though the British troops had suffered considerably before this impudent mutiny could be suppressed, the Arabs were paid all their arrears and suffered to leave Baroda freely on the condition that they should not remain in the State a day longer than was necessary. These arrears amounted to about seventeen and a half lákhs of rupees.[1] Sultán Jaffir and some 700 Arabs went to Arabia, others sought the Deccan, but many of the Arabs instead of leaving Gujarát joined Kánhoji who was in Rájpipla, nominally at the head of a large body of Kolis, and who was thus strengthened by 200 Arabs and 300 Sindhis. Major Holmes with a detachment of the 75th and three 6-pounders was immediately ordered out to join Sitárám's force in attacking Kánhoji. On the 11th January 1803 the allies met the fugitive prince at Vajiria and put him to flight. With great difficulty they got at him again on the 6th of February at a place called Prathampur near Sávli. The Arabs occupied a very strong position, and the English detachment lost a great number of men in recovering a gun, which they had been forced to abandon to the

1803.

[1] The capitulation of Sultán Jaffir, Sultán Tallah, Hámed and Sayad Muhammad *jamádárs* on the 26th December 1802 was guaranteed by Major Walker, Náráyanráv Rája Pándhre, Kamál-ud-din Husain Khán and Amin Ben Hámed. Articles I. II. VII. and VIII. provide for the discharge of the Arabs and the payment of arrears; Article III. for payment of revenues of *inám* villages held by *jamádárs*; Article IV. for the evacuation of the fort; Article V. for the revocation of all guarantees given by the *jamádárs*, the safety of their families and agents; Article VI. for the absolute and entire disconnection of the Arabs from the Baroda state and its domestic enemies, particularly Malhárráv and Kánhoji. See p. 209.

In schedule B. of the treaty of the 21st April 1805, it is mentioned that the first British loan raised to pay off the Arabs, 21st December 1802, amounted to Rs. 10,77,448, and that from four *sávkárs* to Rs. 12,48,000; that the second British loan raised, 31st January 1803, amounted to Rs. 8,89,683, and that from two *sávkárs* to Rs. 9,23,601; total Rs. 41,38,732. See p. 213 line 4: for Rs. 91,58,732 there read Rs. 91,38,732, and see Revenue and Finance Chapter, Col. Walker's Reforms.

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enemy at the beginning of the engagement, and afterwards in routing the enemy. But the victory was complete: Kánhoji fled, leaving his money chest and baggage in the hands of the Baroda force; Gánpatráv of Sankheda and Murárráv Gáikwár who had previously joined him were wounded. The most capable adherents Kánhoji had left were Shivrám, an old Gáikwár officer and the lame Abud, an Arab *jamádár* who had been conspicuous at the siege of Baroda and was now at the head of some 550 men of whom 250 were Arabs, and these men soon began to treat Kánhoji not as their master but as their puppet. Kánhoji and Abud long remained on the borders of Gujarát, causing more alarm and vexation than real damage, and hoping to gain support from Sindia or Holkar. On the 2nd of March Major Holmes defeated Kánhoji and his Mehvási force at the Alovás village of Chopda, after driving them out of Korál with loss. No further action of importance took place: Kánhoji and Abud with his Arabs dodged about Dohad and fell foul of the little princes on the border, Báriya, Dungarpur, Sunth, Lunáváda, and Bánsváda as these resented the ill-treatment they received at the hands of the mercenaries. Finally, Kánhoji managed to escape from Abud's thraldom, and the latter went further afield but still continued to give his old enemies, the British, some annoyance from Dhár and elsewhere.

Army reforms delayed.

Thus Major Walker disposed of the Arab mercenaries at no small cost. The most dangerous enemy to the State existed no longer, but the reform of the great body of the troops was as far off as ever. The *mulukgiri* in Káthiáwár was of such importance in the estimation of the Resident that no reduction in that quarter could be attempted, and elsewhere there were wars or threatenings of war. Besides there were those vast mysterious arrears of pay which in 1804-5 were supposed to amount to Rs. 38,67,697, and which by the year 1807 mounted up to Rs. 73,42,528.[1] Besides Colonel Walker had to contend against the machinations of the Diwán Sitárám and his relatives, who stubbornly resisted any attempts to reform the army.[2]

1804-1807.

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[1] When these arrears were estimated at Rs. 49,76,000, they were thus divided:

	Rs.
To the *pága* cavalry	6,36,000
To the *siledárs*	30,15,000
To Kamál-ud-dín	3,75,000
To the fort *sibandi*	1,00,000
To the *huzur sibandi*	8,50,000

Who can fathom the mysteries of these arrears? When computed at nearly fifty lákhs, Colonel Walker thought he might wipe them off for thirty lákhs, first because the custom was to pay off arrears at 12 *annas* in the rupee and then because almost all the demands were exaggerated. The whole question of military pay is obscure to the last degree. Thus for instance, a *patka pága* officer nominally entitled to Rs. 12,000, after certain deductions of *dumála* and *batta*, realised only Rs. 8750, while the *huzur págedárs* were subjected to two *dumála* reductions, to a 10 per cent *batta* reduction and the interception of ½ the residue. The *siledárs* were still more curiously paid, and the conviction is left on one's mind that the accounts were purposely involved for the benefit of the Bráhman *kárkuns*. Perhaps the following statement may be accepted: 'Before the arrears of the army could be properly scrutinized and arrangements made for their liquidation, they had been greatly increased, but they were ultimately fixed at Rs. 66,18,594, and this sum, which with promium, &c., amounted to Rs. 71,26,733, was obtained by a loan on British guarantee.' Para. 81, Baroda Précis of 1853. See Revenue and Finance Chapter. [2] See p. 215.

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Reasons of delay.

The payment of arrears by raising a large loan, the political contest which ended in the dismissal of Sitárám and his relations from all real power, the strong measure by which the district civil officers or revenue farmers were deprived of their authority over the forts in different parts of the State, all these several points which accompanied the reform and the reduction of the army have been discussed in the political history and financial chapters. This one fact is evident that, though Col. Walker had reduced expenditure by dismissing nineteen *bairaks* of Arab troops comprising 1246 men and costing for each *bairak* Rs. 550 a month, and by thus leaving only 404 Arabs and 368 Hindustánis in the *sibandi*, the total cost of the army was not more cut down before the year 1808, because of the great *mulukgiri* and settlement in Káthiáwár. This one fact, we say, requires some notice. In 1803 and 1804 the greater portion of the Gáikwár army was with Bábáji in the peninsula and its expenses were reckoned at twenty-seven lákhs a year: at that time he had with him eight guns, 100 artillery lascars, forty *bairaks* of 456 Arabs, 684 Hindustánis, 7200 infantry, and 5240 horse, of the latter not 2000 being fit for duty of any kind, and of these not half being such as would prove efficient in action. In 1806 the cost of the army is represented as not materially reduced, while Bábáji's *sibandi* troops were more expensive than ever. So it came about that in June 1807 Colonel Walker calculated that the army cost Rs. 42,96,372 a year, exclusive of the payment made for the British subsidiary troops. Then came the reductions and the reform, together with the payment of arrears which were unattended by any opposition except from a mercenary called Kásim Halla, and Colonel Walker was able to boast that he had reduced the expenditure by Rs. 20,20,856:

1807.

Reductions of 1808.

	Rs.
The *siledárs* were paid	10,00,547
Sibandi	6,50,000
Págás	6,24,968
Total ...	22,75,515

or, as was soon after discovered, the actual sums to be paid were, for—

Siledárs	10,40,213
Sibandi	7,20,235
Págás	6,39,574
Total ...	24,00,022

At an expense of twenty-four lákhs, of which fortunately only about 5½ lákhs were paid in the shape of landed *jaidád* to some of the principal officers, the State was held to possess 7952 horse and 3693 infantry, which were thus disposed: in Káthiáwár 3418 horse and 1430 foot, in the Mahi Kántha 1875 horse and 136 foot, and the rest in details in Baroda Proper.

So Colonel Walker had done something. He had wiped away the arrears. The supposed cost of the army before a British subsidiary force was entertained had been sixty lákhs; he had hoped at once to reduce this enormous sum to twelve lákhs, instead of which at the

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end of six or seven years he had brought it down to twenty-four lákhs.

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Three circumstances now tended to reduce the power and prestige of the military class to the increase of the Gáikwár's authority. The numbers of the State army and the expenditure had been unsparingly cut down. A foreign subsidiary force better armed, better disciplined, more powerful in short, was entertained. An end had been put to the *mulukgiri* system of which the yearly campaigns afforded the only field in which the State army could safely show its powers, and in which it found opportunities for reimbursing itself after long arrears.

Army expenses increase again.

Unfortunately the reform was not of a permanent nature. Colonel Walker's reductions were not lasting, for in the course of the next ten or twelve years all the great Marátha princes waged war against the British, and this period of confusion was marked by the lawless risings of the Pendháris: the one Marátha ally of the British was dragged into the contest, the army increased in numbers and in cost, and the division of the spoils wrested from the Peshwa led also to the requisition of a serviceable Contingent, efficiency being demanded from a State where it did not exist and could not be created.

These events, as we shall see, led to strange results in the reign of Sayájiráv II. The military class not only rose again in numbers and importance, but this Gáikwár being for years engaged in a political struggle with the British, not only kept up but augmented the power of his military retainers, of those, that is, who sided with him and made no terms with his ally. Sayájiráv, however, had a complete and easy ascendancy over his Sardárs and only bettered their position so far as he thought fit in order to thwart the British Government.

1817.

Against the gains won by the Gáikwár through the fall of the Peshwa must be balanced the three following disadvantages: 1st, owing to the long war the army increased in numbers, the military expenditure underwent a similar increase and large sums fell due for arrears; 2nd, the British subsidiary force was augmented by the agreement made in 1817; and 3rd, a portion of the State army, termed the Contingent Force consisting of 3000 horse, had to be placed in an efficient condition by Article VIII. of the treaty of the 6th November 1817. 'The Gáikwár government also binds itself to maintain and hold at the disposal of the Company to act with the subsidiary force wherever it may be employed and to be subject to the general command of the officer commanding the British troops, a body of 3000 effective cavalry to be supported exclusively at the expense of His Highness the Gáikwár, and that His Highness will conform to the advice and suggestions of the British Government relative to the formation and equipment of the Contingent of horse, its regular monthly payment, the condition of its arms and accoutrements, according to the custom of the Gáikwár government.'

The Contingent.

The muster of the Contingent was to be taken monthly, if at Baroda by the Rája and the Resident, if serving in the field by the officer commanding the troops and the Gáikwár Sardár. The pay was to be monthly. The troops were in all respects to be kept up

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The Contingent.

in a perfect state of equipment in respect to horses, arms and accoutrements, and this is where the shoe pinched. The Darbár long fought against the demands of the British Government, thereby showing their wisdom. Military efficiency was just the one quality the native army could not acquire, and the keener the inspections or the more sharp the demands of British officers for reform and discipline, the less was the wholesome result. In fact the only fruit of this attempt to reform a portion of the Gáikwár army was an endless strife between the two Governments. Besides, from the outset the Contingent was not permitted by the British Government to serve in Baroda, though the treaty evidently contemplated that it should. On its return from the Málwa campaign it was split up into three bodies and made to do ill-defined duty in the *mulukgiri* country which the British had promised to control without assistance from the Gáikwár.

No more reforms. *1819.*

As has been pointed out in the political history the Government of Bombay, when the subsidiary force was increased and the Contingent started, suggested to the Regent Fatesing that he was at liberty to reduce his own army to the strength it had in the first Fatesing's time. But Fatesing objected strongly to any reduction being made. That referred to in the treaty of 1802 was, he argued, contemplated simply in order temporarily to relieve the Gáikwár and not with a view to entertain a larger subsidiary force. As for an army of 12,000 men, that was only suited to the much smaller dominions the Gáikwár then possessed. In short all he would do was to promise to reduce the expenditure by four lákhs, without, however, dismissing a man, a promise which it is doubtful if he ever intended keeping.[1]

The fact was that Fatesing felt that the personal interests of too many of his leading subjects were at stake to allow him to undertake a reduction, and the Bombay Government recognised the force of this feeling which was not distinctly put forward as an argument. Besides, when in December 1819 the Resident, seeing the embarrassment of the State, proposed to reduce the annual expenses of the army from Rs. 42,67,000, the enormous figure it had reached since Colonel Walker's reform, to Rs. 15,91,500, the Bombay Government declined to sanction the proposal until they should be assured against the danger of disturbances from the disbanded troops.

And it may be interesting to observe of the services of His Highness' army as the ally to the British previous to the treaty of 1817, that Captain Carnac, the Officiating Resident, while contending that 'the irregular Marátha soldiery could not be compared with trained British troops,' was still of opinion 'that it was universally admitted that, of all the armies of native states in alliance with the British Government, none have ever manifested, when tried, a better inclination to serve with fidelity and devotion than the troops of the Gáikwár in active operation with the forces of the Company.'[2] He instanced their conduct in the war against Navánagar, and the services they had rendered in 1805 in conducting supplies, &c. The praise was perhaps considerably exaggerated, but need not be omitted

[1] See p. 228.

[2] See p. 229.

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The Contingent of Baroda troops which served in Málwa.

altogether. Now the Málwa Contingent which so long served beyond the borders of Gujarát consisted of:

Págá horse	431
Siledárs	784
Sibandi	276
Total Horse ...	1491
Foot ...	523

The annual expense of these troops, Rs. 17,49,944, entailed a heavy burden on the State.[1] Besides, the rascal Dhákji Dádáji had the control of the *potedári*, and so managed affairs that all payment to the troops was stopped. Major-General Sir John Malcolm had to advance fourteen lákhs for the Contingent, and the sum was repaid by Sayájiráv in 1820. All this was, if not strange, at least very burdensome; and though by dint of much pressure Fatesing had at one time, 5th January 1818, got up the Contingent to the required number of 3000 horse, that number was never maintained, and shortly after his death fell to half the requisite strength. So, in spite of the treaty of 1817 His Highness was unable to do what he had promised to do, but he had done all he could; and when the war was over Sayájiráv expected some rewards in the shape of increased territory.[2] This, as has been mentioned in the political history, was refused to him, the consequence being that His Highness was very much vexed, and up to the time when it was decided to return the Contingent to Gujarát in 1820, was more irregular than ever in his payments to this portion of his troops, though he promised to issue the pay once in every three months.[3]

At about the time when the Contingent returned from foreign service, as it may be termed, Mr. Elphinstone paid a visit to Baroda,

[1] The expenses are sometimes given at a lower figure. 'The expenses incurred by the Gáikwár in furthering the general objects of the war were, the Resident calculated, Rs. 15,31,995 annually, making a total of Rs. 39,63,965, besides the expense of the subsidiary force which amounted to Rs. 24,31,969.' Capt. Jackson's History of the Contingent, 1877, para. 63. But these figures evidently do not embrace the total expenditure.

[2] The Gáikwár had previously always been paid for the services of his troops if they were employed beyond the frontiers of the State. When in June 1816 Captain Carnac informed the Bombay Government that the Gáikwár could supply a force of 2500 horse and 1000 foot, which together might be raised to 5000 men, he stated that the troops would require pay as had been the custom. In the war against Daulatráv Sindia, December 1803 to February 1804, pay was issued by the Government to the Baroda troops at the rate of Rs. 83,347 a month. In the war against Yashvantráv Holkar, May to November 1804, a monthly sum of Rs. 82,307 had been issued. See p. 229.

[3] Sir John Malcolm, the Commander-in-Chief, was in 1820 so much impressed with the utter uselessness of the Gáikwár's Contingent, that he drew out an elaborate report on the subject, advising Government to reform the army on the model of the Mysore horse. 'That recommendation was, however, not approved of, because it took away too much patronage from the Gáikwár and threw a class of men out of employ who it was in our (the British) interest, should be able to find service under our allies.' A small body of these men under Mir Sarfaráz Ali accompanied Malcolm on the occasion when the Peshwa surrendered, and behaved well during the subsequent mutiny of his troops. Otherwise the Gáikwár's Contingent never distinguished itself in any good way, though it certainly did some service in conveying ammunition, &c., during the course of the campaign. This should be borne in mind, because an official statement of thanks was after the war issued by the Commander-in-Chief in which high praise was awarded to the allies. Sir John Malcolm, when as Governor of Bombay he had to deal with Baroda, remembered the shortcomings of the Gáikwár's Contingent.

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and on the 3rd of April 1820 made an agreement with Sayájiráv that, 'His Highness should not send any troops into the lands of the *zamindárs* in Káthiáwár and the Mahi Kántha without the consent of the British Government,' the latter being of opinion that it could effect the collection of tribute without creating the disturbances which attended the proceedings of His Highness' servants. At the same time it was resolved that the troops which had heretofore been stationed in those provinces should remain and any increase supplied that might be required, and that they should be considered as part of the *mulukgiri* service distinct from the Contingent. The force thus apportioned to these outlying provinces consisted of 510 horse and 140 infantry, as mentioned in His Highness' letter dated 29th January 1821.

But when the troops returned from Málwa it was resolved to station the 3000 horse in separate bodies of 1000 horse in Káthiáwár, in the Mahi Kántha with head-quarters at Sádra, and at Deesa, each division being placed under a Sardár of its own, in spite of the remonstrances of the Gáikwár (5th April 1830).[1] From the outset, however, the numerical force of the Contingent fell short of the strength agreed on, and the promise of the Gáikwár to pay them every three months was not kept. Some relief was accorded to the distress of the irregularly paid troops in the Mahi Kántha in 1822, when in accordance with Captain Ballantyne's request, a *gumásta* of the *potedári* and a *kárkun* of the *darakhdárs* were sent to that district, but the Deesa troops had nothing done for them. Finally, in 1826, quarterly payments were actually made during one whole year, but with the failure of the septennial leases, all regularity once more came to an end.[2]

In 1828 the Resident informed the Bombay Government that he was constantly receiving complaints from the officers attached to the three Contingent bodies, regarding the irregularity of the payment of the troops and the obstacles placed in the way of regular musters, 'so that where a nominal body of 3000 horse was said to be kept,

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[1] The last detachment of the Gáikwár's Contingent did not return to Baroda till 1823. The disposal of the Contingent in the manner alluded to in the text must have preceded this date by a little. Khán Bahádur Pestanji Jehángir has kindly furnished the following particulars. The Gáikwár's memorandum, dated 5th April 1830, is to this effect: 'There is no article in the treaty which specifies that the force is to be stationed within particular places; for that reason wherever the Contingent may be, this Government will order them to Baroda, and whenever the Company may require their services, then the 3000 horse, according to the treaty, shall be in readiness.' On the 18th October 1837 the Honorable Court expressed their sentiments as follows: 'We have on a former occasion distinctly apprised you that we do not consider the treaty with the Gáikwár gives us any right to the services of the Contingent except to act with the subsidiary force wherever it may be employed; these being the very words of Art. VIII of the supplementary treaty. As now employed it generally does not act with any portion of the Company's troops, but seems to be employed without any warrant from the treaty as a sort of police force.' This opinion was repeated on the 13th February 1838: 'We should be glad if it were possible to effect a commutation on terms advantageous to both parties of the imperfect claims which we possessed to the services of the Contingent.' The employment of the Contingent force was subsequently legalised by the engagement entered into with His Highness Khanderáv when the Gujarát Irregular Horse was broken up.

[2] Lieutenant Fawcett had to dismiss some of the *págás* almost by force, after sending for troops from Hirsoli.

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Sir John Malcolm curtails the authority of the Gáikwár, *1830.*

there were not 2500 in the field, one-third of whom were so badly mounted as to be totally inefficient.'

On the 25th of January 1830, Sir John Malcolm, the Governor of the Bombay Presidency, required of His Highness that two-thirds of the Contingent at any rate should be rendered fit for service, and, on his requisition being disregarded, he ordered the Resident to reorganize the force. At the same time, March 1830, districts of the annual value of about ten lákhs[1] were sequestrated for their payment, a measure which was disapproved of by the Government of India and the Court of Directors, and subsequently annulled. By Sir John Malcolm's measure the Mahárája was deprived of all authority over a portion of his army, and his influence over a portion of the high military class was curtailed. This naturally irritated him to a very high degree, and he not only at the time attempted to prevent his servants from obeying the orders of the British Government, but subsequently visited with his vengeance all those who sided with the foreigner. It must, however, in justice to Sir John Malcolm be stated that he attempted to restrain his action to the narrowest limits which the necessity of efficiency appeared to him to prescribe. Existing arrangements regarding the *págás, bárgirs* and *siledárs* were to be interfered with as little as possible, reasonable leave of absence was to be granted to the great *págedárs,* the work of the political officers in charge of each of the three quotas was to be confined to the payment of the troops, the acceptance of receipts for the same from the commander of the quota, and the inspection of the actual number of men and horses at muster. Though each quota was placed under its own Sardár, a sort of pre-eminence was given to the one at Sádra whose pay of Rs. 25,000 exceeded that of the other two, and by the end of the year 1830 the post was confided to Amin-ud-din Husain Khán, the person who was in command of the Málwa Contingent after the death of Kamál-ud-din. Steps were also taken to have the soldiers paid regularly and to reduce the number of deductions from their pay.

who retaliates.

His Highness Sayájiráv now began to show what he could do to obstruct the measures of the British Government. Already when the first sequestration took place, he had refused to give any regular pay to such of his *sibandi* troops as were stationed in these districts, though they had bound themselves to serve under the manager appointed by the British authorities, and the pay which ought to have been given them amounted to Rs. 82,363. Now he issued peremptory orders to the troops of the Contingent neither to obey the commands of Mir Amin-ud-din, nor to receive their *chittis* of pay from him. By many, such as the Pándhre Rájás and the Bakshi, these orders were implicitly obeyed and the Resident had to allow these men to return to Baroda.[2] As every effort

[1] See p. 242.

[2] Those best inclined to accept the Resident's terms had to save their reputation by a nominal obedience to the Rájá's orders for some time. The retention at Baroda of Ján Muhammad, son of Bacha *jamádár,* by Sayájiráv in January 1831, after he had expressed his desire to join his *pága,* was one of the Gáikwár's acts of resistance.

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was made to retain as many as possible of the old troops, it was not till the 12th of May 1831 that the Contingent was reformed, when its yearly cost was found to be something under thirteen lákhs. One-half of the Contingent had elected to obey their sovereign, and their places had to be supplied by new levies, the other half after some, and as events proved wise, hesitation trusted their fortunes to the British protection. Sayájiráv's means of retaliation did not end here. The sequestrated districts did not suffice for the maintenance of the troops, and the Resident was fain to demand of the Bombay Government fresh sequestrations, 6th August 1831, a demand which was not repeated by Lord Clare, who looked on the whole of Sir John Malcolm's scheme as a vexatious and useless measure. Though the whole of the cavalry was now kept up, there was no infantry at all by whom they might be supported, for Sayájiráv now contended that he was not bound to hand over even the *mulukgiri* force entrusted to the British, as the latter, in 1820, had undertaken to collect the revenues of Káthiáwár and the Mahi Kántha. In fact he refused to support the *tainâti* force, or force detached on special duty, which had hitherto done the police work of the sequestrated districts, a force of 1117 horse and 709 foot of which the annual charge amounted to Rs. 4,29,248. The British had consequently to entertain a body of 280 horse and 600 infantry, and to pay them from the *mulukgiri* collections in Káthiáwár and the Mahi Kántha. But the maintenance of the *tainâti* force was a much greater difficulty, for if the pay of the troops had to be defrayed out of the revenues of the district, the net proceeds would be so small that the sequestration would last an indefinite time.

Finally His Highness determined to wreak his vengeance on the men who had preferred to trust themselves to British rather than to his own protection. One-half of the Contingent had received and accepted what were at first ample assurances of British protection. But on the 26th of October 1830 the Resident was informed by the Bombay Government: 'You were authorised to let these persons, who served with the Contingent, know that they should be protected personally.' And on the 7th of September 1831 this limited guarantee was further restricted: 'Whenever these persons pass into any of His Highness' territories, unless they are with a body of the Contingent ordered there on duty, even the (above) security ceases and they are situated exactly like any other subjects of the Gáikwár:' and in October 1831 the Government intimated that its guarantee was only designed 'to protect these persons from molestation and grant them reasonable pay as long as they shall remain in our service.' Against the future wrath of Sayájiráv they had no safeguard; and in 1832 Lieutenant Long was reprimanded for going beyond these instructions. Besides Lord Clare, in his too great anxiety to put an end to this cause of quarrel with Sayájiráv, not only refused to see whether the arrears of the old men of the Contingent were paid to them, arrears amounting to four lákhs, but rejected any consideration of extra emoluments not strictly comprised within the money salary of the troops.[1]

[1] See p. 246.

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Settlement about the pay of the Contingent.

1832.

An end was brought to the sequestration on the 6th of April 1832, when His Highness agreed 'to place in continual deposit with the Company's *sarkár* ten lákhs of rupees in cash, bearing no interest from the present, and he will pay to the 3000 horse their monthly pay, according to treaty. If he should fail in so doing the Company's *sarkâr* shall out of the said ten lákhs of rupees give to the Sardár, who will on the part of the Gáikwár be over the horse, the pay of the 3000 horse for that month; and the money shall be replaced by the Gáikwár to complete the annual regular deposit of ten lákhs always.'[2] The plan answered and the Contingent was duly paid. The Court of Directors suggested a year later that the sum in deposit should be restored, but other complaints were then cropping up against Sayájiráv and the money was not handed back till after Sir James Carnac's visit to Baroda in 1841.[1]

Lord Clare had not thought of shielding from their wrathful sovereign's vengeance those troops in the Contingent who had disobeyed his orders by serving under the British. In 1832 the Nawáb Amin-ud-din was superseded by Ganpatráv Dhamdhere as commander at Sádra, for the Mahárája determined to get rid of the post of commander-in-chief, and then he schemed to dismiss the other two Sardárs in command of quotas, Mir Sarfaráz Ali and Hamid Jamádár. In spite of the express desire of the Bombay Government both were deprived of their posts, and the former of the two retired to Ometa, a ruined man. Ganpatráv Bápu, who, with his father, had served for forty years in command of the third *huzurát pága*, was turned away in spite of an offer of *nazarána*, and in the same way Bháskarráv Vithal, though enjoying the Company's guarantee, was deprived of his *pága* of 100 horse. But why linger over the names of the leaders? Every man of the Contingent, great or small, who had seceded from His Highness was, when the latter got back the force, obliged to return to Baroda, and there was either dismissed or re-admitted only after the payment of a large *nazarána* or fine for having listened to the promptings of the British Government. It is of comparatively little importance that the newly levied half of the Contingent raised by Sir John Malcolm's orders was immediately turned away, though naturally the men were ruined. But the older portion of the Contingent which had accepted British protection had to experience the vengeance of Sayájiráv. It was well that, after the matter had been ventilated in 1836, some relief was granted to the more prominent of the sufferers between that time and 1841.[2]

1836-1841.

More recent history of the Contingent.

A brief summary of the voluminous correspondence regarding the Contingent will suffice to show what became of it, when Lord Clare abandoned its direct supervision and His Highness ruled it as he pleased. Again the numbers fell far below the requisite strength,

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[1] See p. 245.

[2] In his official letter dated the 8th February 1841 Sir James Carnac expressly reminds His Highness: 'In the number of the Contingent your Highness must retain those persons, as Mir Sarfaráz Ali and others, whose restoration to your service has already been acceded to by your Highness, as one of the demands which the British Government made against you.'

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general musters were held which were a farce, and separate inspections were dropped. Subordination and discipline vanished, for the men obeyed their special leader, or *págedár*, and set at nought the requests or entreaties of the Sardár Ganpatráv Dhamdhere, though this officer was both willing and active. The *págedárs* looked on their *págás* 'as part of the owner's maintenance to be made as profitable as possible, no matter how inefficient,' and for the most part absented themselves, leaving the men in the charge of some under-paid and hungry *kárkun* who had no power to enforce activity, but only opportunities to conceal all kinds of laches. Indeed not a few of the *págedárs* for whom the *kárkuns* acted were children or women, who were provided for by the Gáikwár with a military command.[1] In short the Contingent became a sham, on which no reliance could be placed even to subdue a riot among the Khosás, or to aid in taking a village. On the other hand, it came to be used by the political officers as a force with which *thánás* might be filled in the safer portions of their district, police and revenue work might be done, messages and letters conveyed, and such trifling business carried out. In one way there was a change. Not a whisper was uttered about irregularity of pay, perhaps because no man dared to draw on himself the reproof of the master who had triumphed over the protégés of the British Government.

In spite of all that has been written of Sayájiráv's bias with regard to the Contingent, there is no reason to believe that when he obtained the direction of this force, it became more inefficient than the rest of the army. For purposes of war the State army was equally valueless all through, for this one good reason if for no other. Its raison d'être had disappeared with the *mulukgiri* system, predatory warfare, and loose discipline where irregular pay was eked out by occasional plunder.

The Gujarát Irregular Force, or Robert's Horse. *1839.*

This undesirable state of the Contingent continuing to exist, the Government of India issued orders on the 9th of March 1839 for the raising of a regiment of irregular cavalry to be designated the Gujarát Irregular Horse, and for its maintenance set aside a portion of the revenues of the Petlád district which had been formally annexed in the previous month of February. When Petlád was restored in 1841, His Highness agreed on the 1st of February 1841, 'to pay the new *risála*, the Irregular Horse, from the day on which it was raised up to January 1841, and from that date to allow the expense of the *risála* at an annual charge not exceeding three lákhs of rupees.'[2]

The additional burden thus thrown upon the State continued to be borne till the year 1858, when in consideration of 'the unswerving

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[1] For this reason perhaps the ill-paid *sibandi* troops, principally Sindhis and Beluchis, formed a more efficient part of the force than the *siledár págás* and the *bárgirs* of the *khás pága* itself, the *crême de la crême* of the military class.

[2] The Irregular Horse which was placed under the exclusive control of the Resident, with its head-quarters at Ahmedabad, was to consist of 1 European Commandant, 1 European Second in Command, 1 European Adjutant, 1 European Surgeon, 8 native *risáldárs*, 8 native *jamádárs*, 96 native *dafedárs* and *náib-dafedárs*, 8 native trumpeters, 8 native *nishán-fauzdárs*, 680 native *sawárs*; total 812 men. See p. 249.

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1840.

attachment, and active assistance of His Highness the Mahárája Khanderáv, during the mutiny, without which 'our hold on the whole of Western India would have been most seriously compromised,' the exaction of this fine which had always been considered as a public disgrace was remitted, with retrospective effect from the date of His Highness' accession.[1]

To return to the Contingent: in 1840 the Government modified its demands regarding the Contingent to a requisition for 1500 instead of 3000 horse, but an important departure was made from the terms of Article VIII. of the treaty of 1817. It had then been agreed that the Contingent was to be maintained and held 'at the disposal of the Honorable Company to act with the subsidiary force wherever it may be employed.' As we have pointed out, however, the Contingent had gone through a complete change; it had been stationed in three quotas in the tributary *maháls* of Káthiáwár, the Rewa Kántha and the Mahi Kántha, where it had shown itself worthless as a military army but useful enough for police and other similar duties, and so it had come about that it had been put to uses not contemplated by the treaty, the omission of which would have seriously hampered the political officers. Accordingly, Sir James Carnac expressly stipulated that the Contingent which was to consist of a body of not less than 1500 horse should be kept up by His Highness 'for service in the tributary *maháls*,' under European officers. Now Sayájiráv abhorred the existence of the Irregular Horse, and it was a matter of comparatively little importance to him whether 1500 or 3000 of his own cavalry served in the *maháls*. At his request, therefore, Sir James Carnac in 1841 stated 'that he might be permitted to maintain likewise, *i.e.* in addition to the Gujarát Horse, the whole Contingent of 3000 horse.' Hoping thereby that the annual fine of three lákhs would be remitted, the Gáikwárs continued to keep up the whole Contingent till shortly before the mutiny Khanderáv Mahárája, to the dismay of the British officials, began to consider whether it might not be cut down by one-half. When the time of trouble came, however, he ceased to press the point, and when as a recompense for his loyalty he was relieved of the cost of the Gujarát Horse, he willingly consented that the whole Contingent should be retained 'for service in the tributary *maháls*.'

1847-1856.

The duties imposed on the Contingent force were sometimes vexatiously trifling. In 1847, Colonel Outram reported that cases had occurred in which *savárs* had been ordered to carry boots, others in which they had had to carry medicines. Sometimes they were employed as beaters by the English gentlemen bent on

[1] See Government Blue Book, Return of Rewards to Native Princes of India, 1860, 164-170. To anticipate the account of the Contingent: In 1857, the British regular troops being withdrawn from Gujarát, the turbulent classes in the Mahi and Rewa Kánthás thought that this was an opportunity for them to create disturbances. Sir Richmond Shakespeare wrote: 'The Contingent was kept up in a state of thorough efficiency; they have had an extraordinary amount of work attended with much fatigue, exposure, and expense to themselves; all of which they have cheerfully borne. They did very fair service in fact.'

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1856-1882.

shikár. In the reign of Ganpatráv Mahárája the condition of the Contingent force gradually improved, and in 1856 met with unqualified approval. The men were still chiefly employed on police duties, but the principle that His Highness might, if he chose, employ the troops outside the districts in which they were stationed was established. The services of the Contingent during the mutiny in 1857 have already been alluded to. In 1858 a body of 250 horse belonging to the Contingent assisted in the pursuit of Tátia Topi. But though the men endured many hardships, they were of very little use in actual warfare, being but ill-paid *bárgirs.* In 1861 Khanderáv Mahárája put 100 men of each of the three quotas into an efficient condition, choosing such as belonged to the *khás págás,* on the condition that they should not be employed on the non-military duties exacted from the ordinary Contingent force. From about the year 1864 the condition of the Contingent force again fell off, and the serious disturbances in Káthiáwár and Okhámandal during the years 1863 and 1864 induced the Political Agent, Colonel Keating, to call for a reform of the Contingent which was efficient neither as a police force nor as a military corps. It was thought injudicious to attempt a reform of the Contingent, but a local corps of *sibandi* under British officers was raised and paid by the chiefs, and a British officer was appointed to superintend the regiment of the Gáikwár's infantry at Dhári. In 1867 the Government of India endeavoured to persuade His Highness that the Contingent should, in part or as a whole, be rendered efficient as a military body, while their employment in civil duties should not be discontinued, and 'it is obvious that in order to be efficient to render service in time of war, the Horse must, while performing civil duties, be kept up to the standard which their probable employment on military duties would demand.' A suggestion was also thrown out that the Contingent might be reduced by 500 men, but this proposal, for reasons repeatedly given above, was not acceptable, and His Highness argued that as long as the Contingent was employed in miscellaneous work in the tributary *maháls,* no real efficiency could be obtained. If, he said, a military force was to be organised, let the troops return to Baroda and be regularly disciplined. A new set of rules was, however, issued by Khanderáv which naturally did very little good. The censures and proposals of reform emanating from the Bombay Government kept increasing, as did the counter claims of Khanderáv, till this Prince died in November 1870. Meanwhile the Contingent force deteriorated, and from bad became worse, when Malhárráv ascended the *gádi.* In 1873, a Commission was issued to examine the state of the Contingent, and its labours were assisted by the personal inspections of Colonel Meade. When its results were placed before Malhárráv, he, like his predecessors, threw all the blame on the kind of work the Contingent was called upon to perform, and consented, if it was thought necessary, to convert the 3000 nondescript men into 1500 efficient cavalry. He also quoted with approval Lord Clare's hesitation to adopt any measure which would seriously curtail the authority, patronage and power of the Prince, as well as greatly diminish the means of support for the Sardárs. Shortly after this, Malhárráv fell from power and

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the reform of the Contingent or rather an entire change in its condition, has become the task of Sir T. Mádhavráv's administration, a task lately elaborated though not yet carried into execution. The Contingent is at present thus stationed: In the service of the Baroda Residency 100, in the Rewa Kántha 314, in the Mahi Kántha 1000, in Káthiáwár 900, at Disa 686, total 3000.

Mr. Ogilvie's description of the Contingent force shows that no attempt was really made to render it a serviceable body for military purposes.[1] The command of a *pága* was still looked on as a lucrative appointment. 'Out of the sum allowed for 100 horses the Sardár is supposed to gain Rs. 5000.' With regard to the *págás* in the immediate service of His Highness false musters enabled the Sardárs to acquire exorbitant gains out of their horse allowances. The regular infantry and some 3000 of the others were under the orders of the *bakshi*, the first mentioned body being under the direct command of an Indo-Briton, Mr. Dunbar. The *killedár* of Baroda held the command of about 1000 irregulars.

Neither Sayájiráv nor his eldest son Ganpatráv Mahárája cared much for military matters, but His late Highness Khanderáv was a soldier at heart, and after the stirring times in the mutiny it was his intention to create a disciplined force of infantry, which might, on some occasion, fight side by side with his British allies.

Regular Troops.

The origin of the infantry regiments in the service of the Gáikwár cannot be given here, but of two regiments mention may be made. In imitation of Colonel Outram's successful attempt to raise a local corps of Kolis in the Mahi Kántha, the Vághers of Okhámandal were enrolled in a regiment that they might be weaned from their predatory and lawless habits by adopting an honorable and legitimate profession.[2] But the experiment failed, and the Vághers after a few months' service gave up their arms and returned to their homes. The Vágher Corps had been under a British officer since 1861; but in 1865, after it had been thrown open to Beluchis, Sindhis, Rajput and Marátha settlers, it became known as the Okhámandal

[1] In 1845 the total military establishment of the Gáikwár consisted of Horse Artillery 25, cavalry (with Contingent) 5750, infantry (regularly armed and dressed) 575, irregular infantry (Sindhis, Arabs, &c.) 3425, *sibandi* (who collected revenue and did police duties) 3000, total 12,775. (Mr. Ogilvie's Précis). The City of Baroda was supposed to be defended by some 500 cannon, of which 400 were unserviceable. Under orders of the present minister Rája Sir T. Mádhavráv, these old guns have been broken up and sold as old iron or relegated to some safe spot.

[2] After the rising in Okhámandal, His Highness in conjunction with the Resident devised a plan to 'equip and maintain a body of about 300 men under the command of two European officers for service in his Káthi *mahâls*; one of the officers to be stationed in Okhámandal, the other in some part of the Amreli districts, both to be nominated by the Governor General and to be placed under the orders of the Resident' (Resident's letter to Secretary to Government of India, 19th October 1860). Major Johnstone, Assistant Resident in Okhámandal, was instructed to raise a Vágher corps of about 300 men as police to take the place of the *sibandi* on the 21st February 1861. In January 1862, Major Johnstone was actively forming the Vágher Battalion, but suggesting an infusion of Beluchis, who were, however, not then employed. In March 1862, the Vágher Battalion had dwindled to 255 men, and some were beginning to demand their discharge, so that it was found necessary to introduce Sindhi and Beluchi men into the corps. Two months later, the Vághers began to discharge themselves, and by December 1862, very few remained in the battalion, while Beluchis were introduced in their stead.

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Corps. In the same way a local battalion was raised by the Gáikwár in Amreli in Káthiáwár, which was designed to be a counterpart of the Okhámandal Corps, and which was placed under the exclusive authority of the Assistant Resident, Lieutenant-Colonel Anderson (1865). This regiment called the Dhári Regiment, or that in the Amreli *maháls*, was and is the 5th of the Gáikwár's Regular Baroda Army. It was sent up to Amreli after the rising of the Vághers in 1864 (an affair which cost the British Government a great deal of trouble), and there it has been permanently stationed. A British officer paid by the Gáikwár still superintends this regiment, while the Assistant Resident is *ex-officio* Commandant of the Okhámandal Corps.

Army under Khanderáv.

It is, however, from the year 1858 that we may date the existence of a considerable disciplined force, and about twelve years later the Resident gives the following list of them. The 5th Regiment, or Dhári Battalion, is apparently omitted as is the 4th Skeleton Regiment, Silver Gun Battery 166, Horse Artillery 212, *risála* 196, 2nd Battery Foot Artillery 172, 3rd Battery Foot Artillery 173, 1st Regiment Highlanders 594, 2nd Regiment Highlanders 594, 3rd Regiment Highlanders 594, total 2701 men; and 1 General, 2 Colonels, 1 Brigade-Major, &c.

The guns, cannon and small arms were manufactured at Baroda; Khanderáv, indeed, once ordered out some Armstrong guns from England, but they were purchased from him by the British Government. Khanderáv Mahárája, it has been said, gave much of his attention to the disciplining of his troops, and under his fostering care they reached a respectable point of efficiency. In the matter of dress, however, Khanderáv erred in too faithfully imitating his copy. During his visit to Bombay he saw some Highland regiment, and he thereupon inducted his own troops into kilt and plaid and shako complete, and, alas! into flesh-coloured tights. The present administration has discarded the costume (1876-77). Khanderáv's army was largely officered by Englishmen and Indo-Europeans to whom a considerable amount of authority was given, and consequently discipline was maintained. But during the reign of his successor their power was taken from them, that it might be entrusted to *kárkuns* or clerks and other under-strappers of the *sibandi bakshi's* department.

In 1875 the regular forces were remodelled by Sir Richard Meade, with the approval of the Government of India. The Anglo-Indian officers were entrusted with some power over their men, the *kárkuns* were set aside, and subsequently the pay of the Anglo-Indian officers was raised to a fair scale. The regular forces are, for the present, under the control of the Agent to the Governor General and consist of:[1] ARTILLERY.—One battery of gold and silver guns with 65 officers and men, 70 horses and 12 bullocks, 1 light field-battery of six guns with a complement of 69 officers and men, and 52 bullocks. In addition to the above-mentioned artillery, there were, and still are,

[1] Information kindly supplied by Khán Bahádur Pestanji Jahángir, Head of the Military Department, December 1881, *i.e.* during the minority of the present Rája.

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32 guns, most of which are kept in the British Cantonment. They are used for firing salutes, &c. Of Rumi gunners there are one officer and twenty men, with eight bullocks. CAVALRY.—The Mahárájá's Bodyguard of 55 officers and men and 5 bullocks; 2 *risálás* on the *siledári* system, each of 96 officers and men, since merged into one *risála* of 192 officers and men. INFANTRY.—Four regiments at Baroda, of which one is incomplete, one regiment at Dhári, and one regiment at Dwárka; the whole aggregating 3130 officers and men. BANDS.—The Mahárájá's Band of 36 men, the regimental band of 35 men, and the *risála* mounted band of 22 men.

The Infantry is thus divided:

GARRISON.	REGIMENT.	OFFICERS.	MEN.	NON-EFFECTIVES.	TOTAL.
Baroda[1] ...	1st Regiment ...	66	500	56	622
Do. ...	2nd do. ...	66	500	45	611
Do. ...	3rd do. ...	66	500	75	641
Do. ...	5th do. ...	43	295	35	373
Dhári ...	4th do. ..	64	450	24	538
Okha ...	Battalion ...	111	350	22	483
		416	2595	257	3268

The whole force is under a General (pay Rs. 750 per mensem), 2 Colonels (Rs. 500 each), 1 Brigade Major (Rs. 250), and a Military Secretary (Rs. 230 with horse allowance Rs. 30).

The Artillery and Cavalry corps are each commanded by a European or Eurasian officer with a Lieutenant of the same race. There are a European or Eurasian Captain (Rs. 300), and Lieutenant (Rs. 225), and a native Lieutenant (Rs. 80) to each of the full regiments, and a European or Eurasian Captain for the 5th Regiment.

The Dhári and Okha Battalions have each a European commanding officer (Rs. 350 and Rs. 300), who is under the supervision of the Superintendent of the Dhári Battalion (Rs. 525) and the Assistant to the Agent of the Governor General at Dwárka, who are appointed by the Government of India.

The pay of the native officers varies from Rs. 11 to Rs. 100 per mensem, and that of the privates from Rs. 8 to Rs. 10 per mensem. Full dress uniforms are supplied to the men by the State, and undress uniform as well to the 5th Regiment and the Dhári Battalion.

The cavalry is armed with swords and carbines, the infantry with smoothbores. The artillery carry swords and muskets. Ball practice has been lately introduced at the Varásha parade ground for the first time since the mutiny year. Powder and fire-arms must, by a recent arrangement, be purchased from the British Government.

There are 17 Europeans or Eurasians, 773 Musalmáns, 925 Maráthás, 1589 Pardeshis, 97 Rajputs, and for the bands 76 Goa Portuguese. Each regiment is composed of men drawn in certain proportions from these several nationalities.

Till lately each corps or regiment had its native *vaidya*, or indifferent hospital assistant, but now there is an excellent

[1] A detachment from one of the first three regiments is stationed at Kadi.

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military hospital called the Sayájiráv Hospital, close to the great parade ground, and the wants of the men are well supplied.

The salary cost of the regular forces amounts to Rs. 6,44,000 per annum, the total cost, inclusive of the keep of horses and purchase of horses, arms and ammunition, to something under Rs. 7,80,000.

Irregular force.

At this day the irregular troops composed of foot and horse are managed according to either the *siledári* system or that termed *kacha*. Under the former system the *siledár* maintains his own horse out of the funds accorded him, under the latter or departmental system all expenses are borne by the State.

The foot is composed of *behedás*, companies now composed of men of all nationalities, but once of bodies of men of one race or class. Hence they are still known as the Konkani *beheda*, Gosái *beheda*, Sindhi, Pardeshi, or Arab *beheda*. Of old the *behedás* were under *jamádárs*, now many of them are departmentally managed. The *jamádár* is allowed a certain sum for his own remuneration and for the pay of the men whom he is supposed to entertain.

The immediate head of the *siledári* department is the *siledár bakshi*, that of the *sibandi* the *sibandi bakshi*, and that of the *huzurát págás*, the *huzurát pága kámdár*. The *khálsa* horse and foot are under two or three *kámdárs*. The *bakshis* are paymasters, and are responsible for proper musters and the due discharge of all salaries. To them *mansubdárs* and *jághirdárs*, render their accounts. Most of the Marátha and Hindu Sardárs and *siledárs* deal with the *siledár bakshi*; most of the foreigners, the Sindhis, Arabs, Makránis, Pardeshis, with the *sibandi bakshi*. Under the *huzurát pága* department are Maráthás and some Bráhmans, under the *khálsa* department only *savárs* and footmen of different nationalities. The *bakshis* are remunerated partly in lands or villages and partly by money allowances; they also were entitled to *darakhs* or certain fluctuating cuttings from the pay of the men. All the *darakhs* of the *darakhdárs*,[1] the *fadnis*, the *godgaste*, the *jásuds*, and others,

[1] The *darakhdárs* and Sardárs: The most ancient *darakhdárs* are the *jásuds* who entered Gujarát with Piláji. The *godgaste*, or the master of the ceremonies, and the *munshi*, or the writer of the *sanads*, come next as the oldest holders of hereditary offices. The *fadnis*, or the record-keeper, is as old as the reign of Damáji; the *mazmudár*, or the keeper of the seal, came with Govindráv. The families of the *siledár bakshi* and the Ránade *bakshi*, the latter of whom is only an honorary *darakhdár*, date from the reign of Anandráv; the *sibandi bakshi* is of older date. Besides the above, there are the Shástri family, Bháskarráv Vithal son of Vithalráv Bháu, and Krishnaráv Vithal son of Vithalráv Diwánji.

The Sardárs include the *siledárs*: Mir Kamál-ud-din, Nawáb Sáheb; the six members of the Rája Pándhare family; Rámchandraráv and Náráyanráv Rája Ghorpade, the former of whom, though he had been Amir-ul-Umráv in the Deccan, entered the State long after the other Ghorpades, as the son-in-law of Sayájiráv II.; Mir Ibráhim Ali, grandson of Mir Sarfaráz Ali, commander in the Málwa campaign; and Ganpatráv Dhamdhere, into whose family the Regent Fatesing married; the four *págedars*, Shripatráv Náráyan, of real military descent; Anandráv Náráyan Dhaibar, brother-in-law to Sayájiráv II.; Kavarji Rája Shirke, allied to Khanderáv; and Mádhavráv Dalpatráv Gáikwár; the leaders of the *sibandi*, Dost Muhammad Jámin Mia, Sháh Muhammad Rádhan Jamádár, Muhammad Ali Murád Ali descended from Amin Sáheb, the last of the three by an illegitimate son, the first of the three ranking next, to the Nawáb Sáheb; Ján Muhammad Ibráhim and Pir Muhammad vallad Ján Muhammad; Sulimán Gulám Hussain, descendant of Bacha Jamádár; Nimbájiráv Dhavale, an old Diwán to Khanderáv; Hasan Kála Gulám; Usmán Mia Gulám; Salim vallad Muhammad Bilamora Shindi; Farid vallad Ali Bahádur; and others.

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have now been converted into fixed salaries from the State, a reform which has put an end to much uncertainty and confusion.

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In the *siledári* department are about 1661 horse, in the *sibandi* about 1824 horse and foot, 400 horse in the *huzurát pága*, and 2350 *savárs* and footmen in the *khálsa* department; total 4412 horse and 1824 foot. The horse includes the Contingent.

The Contingent Horse is no longer divided into three equal bodies.[1] Of the 3000 Horse, 1963 are maintained on the *siledári* system and 1037 are *khálsa savárs*. The latter include the so-called 'Reformed Horse' 400 strong divided into four corps, two at Sádra and one at Disa and Mánekváda, respectively.

There is a *subha* at Mánekváda and Sádra, a *subha kámdár* at Disa and Rewa Kántha, and the *bakshi* and *godgaste* have *kárkuns* at the three principal stations of the Contingent. The immediate head of the Contingent is the *sarsubha*, the Nawáb of Baroda, who is under the orders of the Military Department at the *huzur*. The *subhás* look after the condition of the troops and correspond with the *huzur* through the *sarsubha*.

The pay of the *siledári savár* is fixed at Rs. 29 in Káthiáwár and Rs. 21 elsewhere. A *bárgir* of the Reformed Horse gets Rs. 10, other *bárgirs* Rs. 10 or from Rs. 8 to Rs. 7. The total cost of the Contingent is about ten lákhs per annum.

The total allowances in the *siledári* department amount to Rs. 9,02,561, fodder and contingencies not included; in the *sibandi* department they amount to Rs. 4,21,537; in the *huzurát pága* department to Rs. 1,68,115; and in the *khálsa* department amount to Rs. 5,89,200.

The total expenditure on the irregular troops may be set down at about Rs. 23,56,000 per annum. The total expenditure on His Highness the Gáikwár's army may be placed at thirty-one lákhs or £271,500. The Baroda state, it should be remembered at the same time, has made large cessions of territory for the maintenance of a British subsidiary force.

Conclusion.

To sum up in a few words a portion of this chapter: The Maráthás conquered Gujarát by repeated invasions of large cavalry bodies. As soon as it became necessary to garrison forts and *thánás*, foreign foot soldiers were employed. Till the middle of the last century, Damáji prospered in the true Marátha way, but soon after that his power was broken by the Peshwa. The latter half of the century was marked by the decadence of the Marátha troops and the introduction of Arab mercenaries. At the commencement of the present century the State was disorganized, and the mercenaries acquired a dangerous ascendancy. The British then intervened, and the Gáikwár parted with a large portion of his territories to subsidize a British force. The times were troublous for twenty years, and though the Arabs were quickly dispersed, the State army was very slowly reduced in numbers. The British Government had mean-

[1] See pp. 307 and 308.

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while called on the Gáikwár to set aside a portion of his cavalry to serve as a Contingent force, and this cavalry was employed to do service in turbulent countries outside of the State itself. The Sardárs no longer looked after their *págás* and lost all consideration, except in so far as they became a bone of contention between the Gáikwár and the British authorities. The dispute about the disposal of the Contingent led to the establishment of a small organised body of cavalry, called the Gujarát Irregular Horse, which was kept up till nearly a quarter of a century ago. Within that time the Gáikwárs have organised and maintained a small army composed of regulars and comprising artillery, cavalry, and infantry.

All this forms a sad history of misapplied energies, especially as it cannot be read without a consideration of the financial condition of the State, which was prevented from assuming even an appearance of health owing to a large, often a ruinous, military expenditure. Rapid as the changes have been from Maráthás to Arabs, from Arabs to a British subsidiary force, from an unfettered alliance to the compulsory maintenance of a Contingent, from a purely irregular to a partly regular system, they have not been so rapid as the changes that have taken place in the balance of power. Nor have the military changes been in accordance with the needs of the time which should have directed their tendency. The most carefully considered treaties, even, have proved a hindrance to true reform, because they failed within a few years to meet the exigencies of the times. Neither the irregular nor the regular State army is of any use, except as a strong police force, all wars being impossible. The subsidiary force is not required for any purpose contemplated in the engagements made during the early part of the century. The Contingent simply cannot co-operate with the subsidiary force.

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TRIBUTES. Káthiáwár *mulukgiri.*

It has been pointed out in the political history of the Baroda state[1] that the early efforts of the Marátha invaders were directed not towards the acquisition of territory, but of the right to levy tribute in Moghal territory. When, however, the rule of the Ahmedabad viceroy broke down, they were left masters of almost the whole of Gujarát; but in certain directions they contented themselves with following the predatory system which best suited their ways and the wants of the army which alone were felt to be of any consequence. This was the case in the Káthiáwár peninsula which adjoins Gujarát, though by a sort of chance, and later in the day, they here too acquired the districts of Amreli and Okhámandal, of which no mention need be made in a chapter devoted exclusively to the tributary States of Baroda.

Rough sketch of the scene of the *mulukgiri.*

Although it is only the history of the tribute of Káthiáwár which need be given here, a few prefatory remarks must be made. The peninsula of Suráshtra, or good country, was named Káthiáwár by the Maráthás who started on their ever-increasing circle of conquests from the land of the Káthis. It has been divided into ten unequal *pránts*, or districts, viz.: 1, Okhámandal, the country of certain piratical tribes; 2, Hálár, which comprises Navánagar, Gondal, Rájkot, and Dhrol of the Jhádeja tribe; 3, Machhu Kántha, whose inhabitants came over more recently from Cutch and which includes Morvi and Mália; 4, Jhálávád, in which are the states of Dhrángadra, Limdi, Wadhwán, Vánkáner, and Thán; 5, Gohelvád, comprising Bhávnagar, Pálitána, Vala, and Láthi; 6, Undsarvaiya, the seat of the original Rajput holders of the country; 7, Bábriávád, the country of the Bábriás and Áhirs; 8, Sorath of which the Musalmán Nawáb of Junágad held the largest portion; 9, Barda of the Jetva Rajputs; and, 10, Káthiáwár proper. These, however, were arbitrary divisions, for, in reality, there were at one time in Suráshtra at least 292 separate jurisdictions, often themselves minutely subdivided; and the idea of union among the chieftains of the peninsula seems never to have been deemed practicable. Subsequently eighty of these jurisdictions were absorbed by the Baroda state, chiefly by gradual encroachment, and the number paying tribute either to the British Government, as the successor of the Peshwa, or to the Baroda state, is 212, while twelve only are wholly independent.[2]

Meaning of the term *mulukgiri,*

For many years previous to the first invasion of the Maráthás, the Musalmáns unable to bring the Káthiáwár chieftains under complete

[1] As far as possible this chapter has been confined to the doings of the Gáikwárs in Káthiáwár. No detailed account need be given of the different peoples whom the Gáikwár rendered tributary, or of the action taken by the British after their first interference. All allusion to Amreli and Okhámandal which form integral portions of the State has been omitted.

[2] Bom. Gov. Sel. XXXIX. part I. 285.

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Meaning of the term *mulukgiri*.

subjection, owing as much to the physical configuration of the peninsula as to the warlike character of its inhabitants, were in the habit of extracting tribute from them by constantly recurring military demonstrations which came to be known by the name of *mulukgiri*. The practice was also pursued by the Musalmán ruler of Junágad and by other petty chiefs and was finally adopted and developed by the Maráthás, till it came to an end when a settlement was effected by Major Walker in the early part of this century. This term *mulukgiri* signified, according to Major Walker, a seizure of the country or more probably a circuit of the country, and was applied by the Musalmáns to the systematised raids in search of tribute made by them on the Rajput chieftains occupying all the tract between the Indus and Jodhpur. Perhaps the word may be a rendering of the *Vijay-Játra*, or victory pilgrimage, practised by the old kings of Anhilváda who sought to make all neighbouring kingdoms tributary.[1]

not territorial acquisition.

How different the *mulukgiri* was in its nature from territorial acquisition may be understood from the following fact. In Major Walker's time (1807) the Maráthás had made only these few settlements in the country: 1, Káthi, a station made by Damáji in 1742-43; 2, Amreli by Damáji; 3, Shiyánagar, formerly called Márud, by Sayájiráv Gáikwár in 1765-66; 4, Thán and Lakhtar in 1805-6; and, 5, Bhimkota by Bábáji a short time before the settlement. Kodinár, too, was an early acquisition, though the *pargana* was not ceded to the Gáikwár till 1813. The port of Salaya was made over by Jám Jesai[2] after 1812 and the Peshwa had no settlements in Káthiáwár.

Varieties of *mulukgiri*.

The *mulukgiri*, then, was this:[3] an annual tribute, which was held to be as annual arrears whenever reckoned for intervening years, was obtained from the petty States by sending out an army which made a circuit of the peninsula. The tribute consisted of one or some or all of the following: the *khandani*; the *nálbandi* or compensation for shoeing horses; the *ghásdána* or compensation for hay and grain, of which a fuller account is given in the political history; the *ganim vera*, a collection for the plunderers, that is the Maráthás; the *turk vera*, a collection for the Musalmán government; the *bábi vera*, a collection made by the Nawáb of Junágad; and a variety of trifling impositions classed under the general head of *kharáját* or *kheryát* extraordinaries, chiefly due to the invention of Bábáji and his lieutenant.

Description of a *mulukgiri* expedition.

The Marátha troops sent to collect the *mulukgiri* were of the most lawless kind, the season chosen for the expedition was that when the crops were beginning to ripen and the utmost damage could be done in case of resistance or delay on the part of the tributary. No limit was placed to the degree of devastation that might be effected; for instance, as firewood was scarce in many parts of the peninsula, the materials of which the houses of the villagers were made would often be devoted to the wants of the soldiery. It was as much a point of honor for the collector of the revenue to demand

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[1] Rás Mála, I. 6. [2] See p. 326. [3] Bom. Gov. Sel. XXXIX. part I. 269.

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Description of a *mulukgiri* expedition.

more than his predecessor had been able to extract, as it was for the tributary chief to refuse, if possible, all payment whatever. It was indeed a monstrous system, though there were some alleviations which made it bearable to these warlike tribes who fancied that by constant protest they maintained their liberty, and there were some rules fixed which mitigated the horrors of the *mulukgiri*. The invasions were of a transient character: property alone was taken and the persons of the villagers escaped cruelty and oppression; the invaders were not strong enough to carry walled towns or villages and contented themselves with ravaging the open country. While the Marátha *mulukgiri* lasted, it was the custom to suspend all other petty wars and internal *mulukgiris*, and those of the Káthiáwár chiefs who held that they too had the right of levying tribute, though they were on a lesser scale, were quite as ferocious as the foreign expedition.[1] If a settlement with the Maráthás was intended, a *vakil* met the army at the boundary and a *hát zalamni* bond was given when, the terms having once been fixed, the invaders left the country, while any depredations on the part of the soldiery were sternly repressed, each village being furnished with one or more *bándárs*, holders of the hand, to act as guardians. Should, however, no indication of an early settlement be afforded, the Pendháris were let loose and the march of the army was then marked by every species of plunder and devastation.

Retaliations on the Maráthás

The evils of the *mulukgiri* system were not visited on the inhabitants of the peninsula only, for, especially when the Baroda state grew weak through family quarrels, the tributary chiefs resorted to a regular course of retributive plunder on the province of Gujarát. It was in those days not uncommon for bodies of horse to penetrate and commit depredations in the neighbourhood of Ahmedabad, and to advance on some occasions nearly as far south as Baroda. Under such circumstances there was no security for the lives or properties of the inhabitants, the commerce of the country was suspended and the revenue considerably diminished. These reprisals were only stopped by the measures adopted by the British.

Increased severity of *mulukgiri* as time went on.

There remains to be said one word on the tendency of the *mulukgiri* to increase in severity on the tributary chiefs. The principle of the collector was to get as much more than his predecessor as he could, that of the chieftain to pay as little as possible. The actual settlement, therefore, was not regulated by any fixed standard, but varied according to the power of attack and defence in either party. When the tribute of any place had fallen into arrears, no revision was thought of, that the whole sum might be realised. On the contrary, an endeavour was made to settle for a proportion of the tribute due at its full rate, all arrears being left for a future opportunity. The demands were constantly progressive, but the revenues obtained did not increase except in the

[1] Bábáji, for instance, fined the Nawáb of Junágad for allowing his army to remain in the field after the Gáikwár troops had entered the country. It was on the strength of this custom that the permanent stay of the British was held to render illegal all inter-territorial fights and raids.

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Increased severity of *mulukgiri* as time went on.

case of States which were unable to resist exaction till, of course, they broke down under the pressure. It has been mentioned that one of the alleviations to the general oppressiveness of the *mulukgiri* was the weakness of the invading army, which was unable to do damage except in the open country. But this remark applies with less and less force as the period of the settlement made by the British approached, for, as the sums extracted from the peninsula increased, the Marátha armies sent in that direction augmented in force and number, and it may be said that, when Colonel Walker interfered, matters had come to a crisis.

Under Damáji Gáikwár the general tenor of the expeditions was of this nature. Three or four thousand predatory horse without guns or camp equipage pursued their plundering march though the country and adjusted the amount of their demands according to the ability of the party to resist or their own power to enforce. As the government of the country, however, became more settled, some little regularity began to be observed, the *mulukgiri* came to be considered as an available and valuable addition to the income of the State, and a certain number of *sibandi* and foot soldiery were employed.

The person, however, who made the most considerable inroads upon the ancient practice was Shivrám Gárdi who commenced his *mulukgiris* in 1793-94, and after having conducted several bodies of troops into Káthiáwár at different times, gained experience in ascertaining with great certainty the ability of the country to bear a greater tribute than formerly, which tribute he had also the means to enforce. Shivrám, therefore, raised the standard of the *mulukgiri* tribute, and enforced it with much cruelty and oppression. Before passing on to a record of Bábáji's expeditions a few States may be mentioned as instances of what has been said :—

Morvi.

Between the years 1758 and 1803, according to a memorandum of the Gáikwár and Peshwá's *jamás* levied from Morvi and sent to Major Walker in 1807, tribute was levied on the little State sixty-five times. In 1758 Sayáji Gáikwár *subhedár* levied Rs. 21,500 for the Gáikwár; in 1795 Shivrám obtained four years *jamábandi* at once, that is Rs. 18,000 for the Peshwa and one lákh for the Gáikwár. In 1798 the same person collected Rs. 22,500 for the Peshwa and Rs. 64,500 for the Gáikwár. Bábáji Appáji in 1803 levied tribute for three years amounting to five lákhs.[1] In all, during the forty-five years, nearly 22½ lákhs were obtained, of which nearly eight lákhs were collected in the last nine years.

Hálár and Kotra.

'The *mulukgiri* revenue of Navánagar,' writes Major Walker, 'has been as elsewhere progressive.' In 1784, 1785, and 1786, it amounted to Rs. 70,000. Shivrám increased it to Rs. 80,000, and it was advanced by Bábáji to Rs. 98,000. The revenue of Kotra was raised by Shivrám from a small sum to Rs. 17,000. Bábáji,

[1] 'But,' adds Colonel Walker, 'by this time, the resources of the Thákur were exhausted, and the country exhibited a scene of disorder and calamity.' In 1806 the third *mulukgiri* circuit of Bábáji 'helped to perpetuate the miseries of the country.' From 1804-5 to 1807-8 Morvi fell into arrears.

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calculating at this rate, made his first settlement with Kotra for three years at Rs. 50,000, for the next three years he was obliged to receive only Rs. 24,000, and the growing distress forced 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.

Sorath and Bántva.

The first collections of the Maráthás from the Nawáb of Junágad were but Rs. 31,000. The year that the Diwán Umárji was assassinated by his master, 1784-85, Rs. 50,000 were collected, after which the rate again fell but never exceeded Rs. 40,000. Bábáji's settlements with the Nawáb of Junágad were, on the average of six years, between Rs. 75,000 and Rs. 76,000; the last year the settlement was made at Rs. 80,000, of which nearly Rs. 9000 were for *kharájút*. Before Shivrám's time the Bántva *jama* varied from Rs. 28,000 to Rs. 32,000 according to the power of the collector. Shivrám raised it to Rs. 38,000 and Bábáji 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. The consequence of these exactions was, in Major Walker's words, that 'the greatest part of Bántva was waste.' The fact was that in early times the Maráthás did not enter Káthiáwár regularly, and no arrears were collected till Shivrám instituted the practice in 1793-94. Those who followed him, guiding their exactions as much as possible by the total of the sum that Shivrám had collected, made it the rule, or nearly so, of their exactions for the year of account.

Peshwá's share in Káthiáwár.

Before passing on to a record of Bábáji's expeditions which immediately preceded the settlement by the British, brief mention must be made of the Peshwá's share in the tributes of the peninsula.[1]

The year after Gujarát had been partitioned between the Peshwa and Damáji, the division of Káthiáwár took place under the same conditions, the division, that is, of the districts of Sorath, Hálár, Gohelvád and Káthiáwár, by which the Peshwa obtained the right to draw the revenues of thirty-eight *maháls*, of which the *kamál jama*, or full land revenue was estimated at about seven lákhs and the present *jama* at Rs. 2,85,300. Three *jamánat maháls* were also to be held jointly by the two powers, viz., the Shri Jagat Dwárka Bandar, the city of Junágad, and Diu Bandar.

Gáikwár's farm.

For a time the Peshwá's own officers collected the revenues of his share of the peninsula which was included in the Ahmedabad district, but, under the *subhedári* of Bhaváni Shivrám and Ába Shelukar, owing to the inability of the local officer in charge of Ahmedabad to realize the revenue, the Peshwá's share was farmed to the Gáikwár, who was held bound to pay for the privileges a net revenue of from Rs. 2,15,000 to Rs. 2,55,000. The enormous advantages which arose to the Gáikwár from holding an undisputed sway over the

[1] Aitchison's Treaties (1876) IV. App. IV. The partition took place in 1752-53. Among other things it was agreed that, neither party should afford asylum to the *garásiás*, *tálukdárs*, *rayats* or *zamindárs* of the other side, that if any new country was acquired, it should be equally divided, and that if any *mahál* remained unpartitioned from oversight, it should be shared equally after an enquiry.

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whole country must have made this arrangement a most profitable one to him.

As has been stated in the political history, after the war with Ába Shelukar, the whole of the Ahmedabad *subhedári* which included the Peshwá's share of Káthiáwár, was farmed to the Gáikwár. Three or four years later, that is in 1802-3, the latter made a curious proposal for the redistribution of the tributary States by which the Peshwá's share was to be worth Rs. 5,38,019, or, to be more correct, Rs. 4,80,419, and that belonging to himself Rs. 4,01,901. No notice was taken of the proposal by the Peshwa, and in 1814-15 the farm came to an end. The acquisition of the Ahmedabad farm by the Gáikwár after the expulsion of Ába Shelukar should have ensured the rapid and entire subjugation of the whole peninsula. But, as has been noticed in the political history, the death of Govindráv Gáikwár was followed by a period of terrible discord in the State, and for five years no *mulukgiri* force was despatched to Káthiáwár. When, however, Colonel Walker had brought affairs into some order at Baroda, an opportunity was given to the minister Rávji Áppáji to, in some measure, supply the crying pecuniary wants of his government by despatching a powerful *mulukgiri* army into Káthiáwár under the command of his brother Bábáji.

At this time the revenues of the chiefs were roughly estimated at sixty-eight lákhs in the following proportions: Junágad seven lákhs, Navánagar eleven lákhs, Bhávnagar ten lákhs, Limbdi (Jhálávád) ten lákhs, Morvi and Tankári three lákhs, Chithal and Jetpur three lákhs, Gondal Doráji six lákhs, and others who paid less. Of these sums eleven lákhs should have gone as *mulukgiri* tribute to the Peshwa and Gáikwár, or rather, as the former's share was farmed by the latter, to the Gáikwár. In Ába Shelukar's time the Peshwa expected from the farmer, after all expenses for collection, Rs. 1,60,119; in the Gáikwár's time he got to claim Rs. 3,29,560.

Bábáji's three *mulukgiris*.

Bábáji conducted or directed three great *mulukgiri* expeditions, the first in 1803-4, the second in 1805-6, and the third in 1806-7. For six years' revenues he obtained, including the sums got from Morvi, the very respectable total of Rs. 51,03,063.

As a portion of the history of the Baroda state it will be necessary to give in some detail the events of these years, the steps by which the British Government first settled the claims and dues of the Baroda state and of the chiefs respectively, those by which the Peshwa was deprived of all power in the peninsula, and those by which he was supplanted by the British power which eventually took the management of the whole into its hands, merely remitting the annual collections to the Gáikwár.

On the 19th of December 1803, the chiefs of Chithal, Jetpur, Medorda, and Kundla, suffering from the exactions of the chiefs of Bhávnagar, Junágad, Navánagar, as well as from those of the Gáikwár and Peshwa, applied to the Resident at Baroda for protection.[1] The Rája of Morvi, at war with his kinsmen of Mália,[2] and

[1] Bom. Gov. Sel. XXXIX. 65. [2] Bom. Gov. Sel. XXXIX. 67.

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the ruler of Jodiya Bandar followed suit. The Resident, Major Alexander Walker, had for some time previous been anxious to interfere in the affairs of Káthiáwár, and was now allowed by the Bombay Government (July 1803) to send an agent named Maulvi Muhammad Ali among the chieftains of the peninsula to ascertain if they would submit to his arbitration. The Resident's main object was to assist the Gáikwár government in recovering its tribute, and so replenish its empty coffers. This, as we shall see, Bábáji was able to do unassisted, somewhat to the disappointment of the Resident, but it should always be remembered that the latter did all he could to strengthen Bábáji's hands by allowing a large portion of the State army to serve under that leader while there were wars and rumours of wars elsewhere, as well as by putting off the reduction of the army. The Gáikwár had also the moral assistance of the British alliance, though, as it turned out, active assistance except of guns and ammunition could not be given till May 1807, on account of the many dangers which then threatened the British Government in the west of India. His next aim was to effect such a permanent settlement of the Gáikwár's claim in Káthiáwár as would enable the Baroda government to realise its dues regularly, for, as has been stated, no tribute had been levied for five years, and he wished to do this without the necessity of annually sending an army into the peninsula. His further aim was to vouchsafe British protection to several Princes who had applied for it, and so to gain a hold upon the country adjoining Cutch and Sind. By the side of these general aims there ran a particular desire to crush or capture Malhárráv, the ex-*jághirdár* of Kadi, who had escaped from his loose captivity at Nadiád and was now attempting to get the chiefs to combine under his leadership for the overthrow, or, at least, the disturbance of the administration at Baroda.

The Resident's plans.

Bábáji's first *mulukgiri* in 1803.

Meanwhile (1803), Bábáji had been active enough in carrying out his two objects of collecting the *mulukgiri* which was five years in arrears, and of preventing the chiefs from combining under Malhárráv. The *jághirdár* had escaped from Nadiád on the 4th of December 1802, and fled to Bhuj in Cutch where he collected some 1500 men. But he hesitated long before entering Káthiáwár, while his relative Mukundráv, after losing the hold he had obtained on Amreli, established his head-quarters at Dámnagar and levied tribute on the neighbouring villages. At length Malhárráv, who had succeeded in obtaining assistance and promises from the chiefs of Morvi, Dhrángadra, and Junágad, passed through Dhrángadra and joined Mukundráv at Sonári, a village in Vánkáner. In July he got to Dhári with an army of 5000 men and was there met by some Junágad troops, when he made an unsuccessful attempt permanently to occupy Amreli.

Bábáji's turn now came. Unaided, except by the prestige of his alliance with the English preached through the peninsula by the Maulvi, he had by September, after suppressing the *desái* of Pátri, either brought to terms or summoned to their allegiance the Káthi *bhumiás* and the chiefs of Vánkáner, Rájkot, Gondal, Kotda, Thán, Navánagar, Morvi, Mália, Wadhwán and other States. Three of the

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most powerful rulers remained to be dealt with Junágad, Jetpur, and Bhávnagar.

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Bábáji's first *mulukgiri* in 1803.

On the 11th of October 1803 Vithoba Piláji (Vithalráv Diwánji) surrounded the Dhári fort in which Málhárráv was, but the latter managed to escape him. He was pursued and defeated near Sábar Kundla in Bábriávád and then attempted to leave the peninsula from Gogo, but was refused the means by Vakhatsing the Bhávnagar chief. The unfortunate man again fled inland and was able to strike one more feeble blow from the mountainous district of Pálitána, till at length, after he had been deserted by all his followers, starvation forced him to surrender himself, his son, and a solitary attendant to Bábáji. He was subsequently conveyed to Bombay where he long lived a prisoner at large.

In October the Rával of Bhávnagar, moved rather by fear of the British than by any concern for Sihor which resisted all Bábáji's efforts, compounded to pay three years' dues for all arrears, and Bábáji abandoned the old *mulukgiri* system of refusing any compromise out of deference to the Resident's suggestions.

Bábáji's first serious check occurred in December 1803 at the siege of Vartoli belonging to the Nawáb of Junágad, who was then expecting assistance from Kánhoji and hoped to head a confederacy of Káthi chiefs. Besides he refused to meet claims for Rs. 2,25,000 on the ground that he was no mere Rajput.[1] It was at this time, that the Rája of Morvi, the Thákor of Vánkáner, and the chief of Jodiya Bandar, from various motives, invoked the protection of the British.

1804.

By March 1804, however, Bábáji came to terms with the Nawáb rather to the disappointment of the Resident, and proceeded to call on the Porbandar chief for tribute, who, in answer to a demand for Rs. 1,80,000 offered Rs. 40,000. The chief obtained the assistance of the Rája of Navánagar, who had before this made terms with Bábáji, and the Gáikwár commander was a second time under the necessity of asking the British for ammunition, to which was added a request for a battalion of British troops which he proposed to station at Kaparband.

Second *mulukgir* in 1805.

Bábáji's first *mulukgiri* ended as triumphantly as it had begun, but his second expedition did not commence till April 1805.[2] On the 15th of the same month the Bombay Government observed 'that most of the Káthi chiefs had demanded the mediation of the

[1] Briefly told Bábáji's subsequent dealings with the Nawáb were as follows: In 1804, just as the *mulukgiri* force was entering Sorath, the Nawáb placed Raghunáthji and Ranchhodji the sons of Umarji in the *diwángiri*. The latter conducted a petty *mulukgiri* expedition on behalf of his master both in 1804-5 and in 1805-6, after having in 1804 resisted Bábáji's attack of Bhantali. On this occasion the master betrayed his servant into Bábáji's hands, and the latter, skilfully playing upon the two, settled the revenue as he pleased. In 1807, when Reváshankar, Umarji's ostensible successor, made an attempt to levy a *mulukgiri* by which he obtained a lákh of rupees, he fined the Nawáb Rs. 15,000. Reváshankar, on the resignation of the sons of Umarji, was nominally Diwán, but he remained the tool of Bábáji.

[2] By the siege of Wadhwán which occupied Bábáji a long time.

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Second *mulukgiri* in 1805.

English whose duty and right it was to interfere; for although no direct assistance had been given Bábáji, yet, from the positive declaration of the Nawáb of Junágad, it was evident that the chieftains of the peninsula had submitted the more readily from the knowledge of his and his government's depending ultimately on the Honorable Company's support.' On the narrowest grounds 'the duty and right to interfere' in the collection of revenue in Káthiáwár might rest on the fact that the Honorable Company was answerable for the debts of the Baroda state, and that anything which affected the regular collection of its revenues justly came under the control of the power which had given its guarantee for repayment. The Káthi chiefs being independent had the right to demand British interference.

Third *mulukgiri* in 1806.

The third *mulukgiri* expedition referred to was not conducted by Bábáji in person, for he was absent at Baroda, but by his lieutenant Vithalráv Diwánji, afterwards *sarsubha*. As it was the most lucrative, so it was undoubtedly the most severely conducted of the three expeditions.

The Resident joins Bábáji in Káthiáwár, 1807-8.

The great Marátha wars and other circumstances had hitherto prevented the Bombay Government from allowing Major Walker to carry out his projects in Káthiáwár in the manner he desired and the treaty prescribed. But in August 1807 the combined forces of the British and the Gáikwár, under Major Walker and Bábáji, encamped at Gutu in the Morvi *táluka*, and the two commanders issued joint letters to twenty-nine of the principal chieftains inviting them to attend the camp situated at that place in order to discuss the terms of a permanent settlement of the Gáikwár's *mulukgiri* claims. It was not till the 15th of May 1808 that Major Walker was able to inform the Bombay Government that he had completed the settlement. He had not only been obliged to examine a vast number of contending claims, but he had had on the one hand to discourage 'the chimerical or excessive expectations of the *bhumiás* (lords of the soil) for whom the utmost that could be done in general was merely to provide for their security in future,' and at the outset it was the settled belief among many of them that the British had entered the peninsula with the view of ousting the Gáikwár, and they had tendered their assistance to the accomplishment of such a purpose. On the other hand, the Resident had had 'to moderate the demands of the Baroda government upon such of the chieftains as might appear to be sufferers from over-exactions or defalcations of their revenues.' Yet it must be confessed that Major Walker was so anxious not to injure the revenues of the Baroda state by his interference that, in most cases, his award bore far too heavily on the little States in the peninsula. There was, besides, one great flaw in the settlement which was destined to bear the gravest consequences. In nearly one-half of Gujarát the Gáikwár was not a principal at all, but the farmer of the Peshwá's rights. By fixing permanently the sums which the *bhumiás* had to pay without consulting the Peshwa, the latter's rights were seriously invaded, and he had good cause to refuse the renewal of the farm when the lease expired.

Actions previous to settlement.

We shall presently revert more fully to Colonel Walker's settlement, but at present notice should be taken of his doings before

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Actions previous to settlement.

this was fully effected. From Morvi[1] Colonel Walker exacted Rs. 3,74,000, two lákhs were for four years' revenues, the remainder as clearance of all past demands.[2] The Gáikwár's requisition on Mália amounted to nearly three lákhs of *koris*,[3] but it was reduced by the Resident to one lákh. The Jám of Navánagar had abetted the Makránis in seizing the Kandorna fort belonging to Porbandar, and the allied forces were obliged to march on that place and capture it.[4] It was a well-known stronghold and the exhibition of force displayed, together with the considerate manner in which it was exercised, served to make the task of effecting a settlement with all the other chiefs an easy matter. No difficulty was experienced in coming to terms with the chiefs of Gohelvád, Sorath and Hálár, or in transferring from the Gáikwár to the British Government the tribute due by Bhávnagar as part of the territories ceded in *jaidád* for the services of the subsidiary force, 24th October 1808. The tribute which had hitherto been paid by the Rával to the Peshwa was made over to the English according to the terms of the treaty of Bassein. Porbandar also easily came to terms.

Settlement.

Shivrám's collections for 1798 had amounted to Rs. 9,47,540, those of two years of Bábáji's *mulukgiris* (1806-7 and 1807-8) had been respectively Rs. 10,66,835 and Rs. 9,32,442. Major Walker, over-anxious perhaps, as has been said, not to diminish the revenues of the necessitous Gáikwár government, fixed the perpetual settlement of the peninsula at Rs. 9,79,882.[5] It was at the same time determined that a party of Gáikwár horse and one battalion of subsidiary troops should remain in the country to ensure the permanency of the engagements as well as to suppress the petty but savage wars which the chiefs had for so many years been accustomed to wage one on the other. Thus, at one stroke the Resident hoped to put an end to the whole *mulukgiri* system, to close the long era of bloodshed and lawlessness and to confer on the Gáikwár's state as well as on its tributaries the means of enjoying certain revenues, which in the case of the latter would increase with the calm progress of peaceful years. In the end his object was obtained, and it is on his settlement (revised) that the present relations between the Baroda state and the Káthiáwár chiefs are based, but this turbulent country had to go through many trials before quiet was restored to it. The Resident's hope and belief that he would be able to put an abrupt end to the custom of female infanticide prevalent among the Jhádeja and Jethva Rajputs, and to the practice of piracy and wrecking among the small States on the sea-coast were likewise not destined to be fully realised without reiterated efforts.

The Securities.

Though the settlement was intended to be permanent, and in effect became so, it must be understood that the revenue engagements entered into by each chief under personal security were binding for

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[1] Bom. Gov. Sel. XXXIX. 121. [2] Bom. Gov. Sel. XXXIX. 124.

[3] 379 *koris* are equal to 100 Imperial rupees.

[4] Bom. Gov. Sel. XXXIX. 140. The Jám had no right to embark on a *mulukgiri* while the great *mulukgiri* was proceeding. Kandorna was restored to Porbandar on the 5th December 1807.

[5] The revenue of the peninsula was put at Rs. 51,95,550.

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The Securities.

ten years only. The first bond which was taken from the *bhumia* or possessor of the land, or his *vakil*, and called the *hát zalamni*, was an engagement on the part of a Bhát, a person of a certain caste, whose word was considered inviolable, and who would not hesitate to enforce the terms of an agreement on the part of the person for whom he stood bail at the risk of his life. Here the Bhát pledged himself to answer for certain points adverted to in the deed. The *hát zalamni* was an obligation to contract certain other engagements, rather than itself a specific engagement.

The next deed was the *talab zámin*, security for good behaviour, which provided security generally for the peace of the country and was called the *lila* or *nila zámin*, that is green fresh or perpetual. To this, in some instances, was added a counter-security called the *ád zámin*, which was taken with a view to another local practice denominated *sankla zámin* or connected security, by which the chiefs were rendered mutually responsible for each other.

Finally came the most important security 'a perpetual engagement to pay the amount of the revenue as then fixed and determined.' But as no personal security for such an engagement could be found, the duration of the revenue security was fixed at ten years.

Colonel, then Major Walker, had been assisted throughout the settlement by Bábáji's lieutenant, Vithalráv Diwánji, who had also completed the third *mulukgiri*. Bábáji was now employed at Baroda in the work for which his nephew Sitárám had been found unsuitable, so that it was with the consent of the Resident who held a high opinion of him that Vithalráv was appointed *sarsubha* of Káthiáwár.[1] It was not for a long time that this energetic officer forfeited in some measure the high degree of esteem in which he was held.

In December 1808, Fate Muhammad a partizan soldier, who had obtained possession of the person of the Ráo of Cutch, had, during the preceding month, in concert with the chief of Morvi, moved troops into Hálár with the intention of attacking Navánagar. By the remonstrances of the Resident and a promise that any just demands would be heard, he was induced to withdraw, but Hálár suffered considerably from friends and foes.[2]

In the same year Bábáji Áppáji discovered large peculations on the part of the manager of Káthiáwár, and recovered about one-half of them for the State amounting to over seven lákhs.[3]

Okhámandal and Piracy.

Though it does not fall within the scope of this chapter to give a detailed account of Okhámandal, some allusion must here be made to that portion of the peninsula, as one of the general ends the Bombay Government and Colonel Walker had in view, when they began to interfere in Káthiáwár, was the suppression of piracy,

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[1] He was definitively appointed *sarsubha* in about 1811, after Sitárám's fall; till then the post remained in Bábáji's family.

[2] Wallace's History of the Gáikwárs, 154.

[3] Baroda Précis of 1853. In 1808-9 occurred the ravages of the Káthis in Amreli, when Valla Matra plundered Bábápura, the *kasba* of Kodinár, and forty villages were looted or destroyed owing to the encouragement given by the chief of Khándádar. It was then, too, that Vildan Rafrio became so notorious as a freebooter.

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Okhámandal and Piracy.

whereby the vessels of British subjects frequently suffered. Among the hardiest pirates were the inhabitants of Okhámandal. In 1807 Sivji Sundarji, a Cutch merchant, was employed by Colonel Walker on a mission to the piratical States of Okhámandal, and was successful in persuading the chiefs of Bet, Dwárka, Arámra, Posetra, and Dhinge, to promise that they would abandon piratical habits and renounce all rights of wrecking. British native agents were stationed at the different ports to see that the engagements were fulfilled. Similar engagements were entered into by the chiefs of Mozafarabad, Porbandar, Bhávnagar, Junágad, Jodiya Bandar, and Navánagar. No place gave more trouble than Posetra, where the fort had to be regularly attacked and destroyed in 1809; and, when it was again partly re-built in 1811 for piratical purposes, it had again to be destroyed. Among other ports Porbandar has been mentioned. In 1809 the Rána in return for British protection and the adjustment of certain Gáikwár claims ceded half of his port and its rights to the Honorable Company, on condition that a small force of sepoys should be stationed there.

1809.

In 1809 important military operations were found necessary in Káthiáwár, in consequence of the disturbances created by the chiefs of Mália and Khándádar, and the excesses of the Káthis. The desperate capture of Mália,[1] defended though it was by brave Miánás, taught the whole country to respect Colonel Walker's power. In June, Khándádar too surrendered, and the chiefs concerned in the disorders incurred heavy fines.

1811.

In 1811 fresh disorders broke out in the peninsula. We have mentioned the efforts then made to recommence piracy at Posetra. The Káthis began fresh depredations; the Jám of Navánagar refused to settle with the Cutch government as he had promised to do in 1808. Captain Carnac urged him to settle his bond debts, incurred for military assistance rendered to the Jám in his quarrels with his minister, the Khavás, and with interest amounting to 18,60,000 *koris*. The Jám refused to do so, ejected an agent who was making enquiries concerning the suppression of infanticide, and refused to give proper satisfaction for an attack made by some of his mercenary troops at Murpur on Lieutenant Knight. The Jám was, in truth, organizing a combination of chiefs against the British power and the Gáikwár administration, and his intrigues with Kánhoji have been noticed elsewhere.[2]

At the same time it so happened that the son and heir of the Rána of Porbandar had seized Cháya and Kasira, two forts belonging to his father, and refused to surrender them unless certain hard conditions were fulfilled. A small force of British troops had to be despatched which took Cháya by storm, occupied Kasira, and brought the Ráná's son to his senses.

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[1] The fort and city of Mália was taken by storm in July 1809 in spite of an extraordinarily brave defence. Captains Mackenzie and Wilkinson died 'merely from the violence of their exertions, without a wound,' five other officers were wounded and eighty-two men of the 5th and 56th Regiments and of the Grenadier Battalion were killed or wounded.

[2] See above, Kánhoji's conspiracy, p. 270.

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1812.

In the following year military operations were commenced against Navánagar. Colonel Smith moved from Porbandar on the 17th of January, and halted on the Navánagar frontier from the 19th to the 27th of the same month. The Jám still refused the terms held out to him, and a British officer, Lieutenant Phelan, was killed while out-shooting in the neighbourhood of the camp. Then Navánagar was slowly approached and batteries were slowly raised. On the 23rd of February the Jám succumbed. A large fine was imposed on him to be paid to the Cutch government and his tribute was augmented; Salaya Bandar was ceded; a fine was to be paid for firing on British troops; Murpur was to be dismantled.

Bad times.
1813.

The year 1813 is one of the saddest in the annals of Káthiáwár. A famine devastated the land and a pestilence followed the famine, so that it is thought that one-fourth of the inhabitants perished. The *mulukgiris* of Bábáji had done a good deal to impoverish the States; Colonel Walker's settlement had perpetuated a high rate of tribute: then came this famine and pestilence. The while, unknown to the British, the Gáikwár officers had entered on a system of encroachments, and it is said that, now and after, Vithalráv Diwánji introduced creatures of his own into the office of minister to each of the chiefs, and through their means preyed on the *zamindárs*. In consequence of all this it had to be recorded a few years after 1813, that Káthiáwár had declined from great prosperity to extreme misery. Such was not to be the end of this country; but it is probable that when Colonel Walker triumphantly swept away in whole or in part the *mulukgiri* system, female infanticide, and piracy, he never contemplated that such would ever be its condition. In truth the misery alluded to sprang in a great measure from dual government, and little else remains for this chapter to tell but the steps by which first the Peshwa was elbowed out and then the Gáikwár.

No mention need here be made of the compact between the Nawáb of Junágad and the Gáikwár government, whereby certain exchange of territory took place, much to the advantage of the latter, such as the acquisition of Kodinár by the Gáikwár (1813).

Disturbances of 1814.

In 1814 a subsidiary force again marched into Káthiáwár on a military campaign, and as usual Vithalráv Diwánji joined Captain Ballantyne with the Gáikwár forces. The Khavás chiefs of Jodiya and Amrán had shown a rebellious spirit against the Jám of Navánagar: in August Jám Jesáji died and his heir Jám Satáji was known to be spurious: the British found themselves bound to support the new Jám before the Peshwa interfered. Colonel East, in 1815, easily reduced the Khavás chiefs, when a provision was made for their families, and Jodiya, Amrán, Balamba, together with the forts of Kandorna and Pardari, were restored to Navánagar, in whose favour the Gáikwár's extra tribute of Rs. 90,000, laid on in 1808, was also relinquished. Meanwhile, in March 1814, the Vághers who had issued from Okhámandal entered Káthiáwár, and, besides other atrocities, had devastated sixty villages, were driven across the Ran by the Gáikwár officer Govindráv Máma, while Karanji the Thákor of Kumária in the Mália district, who had given them asylum, lost both his fort and his life.

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The Khavás chiefs had been incited to create a disturbance by the Peshwá's officers. Since the beginning of the century the Gáikwár had farmed the Ahmedabad districts belonging to the Peshwa, and these included a portion of the tribute paid by the chiefs of Káthiáwár. In making his settlement Colonel Walker had, as has been remarked, wholly overlooked the right the Peshwa undoubtedly possessed of a voice in a matter so seriously affecting his revenues; and other high deeds had been done, such as the very one just related about Navánagar, which trenched on his privileges as suzerain. It is, therefore, no wonder that in 1814 he showed himself unwilling to continue to the Gáikwár the lease of the Ahmedabad farm, which he resumed on the 23rd of October 1814.

Settlement with Peshwa.

It was in vain that from 1814 to 1816 Mr. Elphinstone urged the Peshwa to allow the Honorable Company to collect his revenue for him. The only condition on which he would consent to do this was that the entire revenues accruing from the tribute should be paid him without any deduction for collection. Now, not only had a large deduction on this account always been made to the Gáikwár government, but when the lease of the farm terminated, that government had naturally withdrawn one-half of its forces, and, though it is true that when any serious disturbances occurred, the task of restoring order had fallen almost entirely on the British troops, yet for ordinary police work the Gáikwár's army had been mainly used. The condition for which the Peshwa stipulated was, therefore, a very hard one; yet, to ensure peace, the Bombay Government undertook to collect the Peshwá's revenue without charging him anything for collection, and agreed that the tributaries' agents should pay in their dues at Ahmedabad. On his side Bájiráv consented not to upset the decennial settlements.

1816.

The task the British had undertaken was all the more difficult, owing to the intrigues of the Peshwá's officers, who disseminated reports that the rule of the Gáikwár had come to an end, and, consequently, the arrangements made by Colonel Walker. Besides, no arrangements were made by the Peshwa for the defence of the country, and the Bombay Government had to add a battalion to the Káthiáwár force. In 1816 the Peshwá's *jamábandi* amounted to Rs. 5,62,939 and the Gáikwár's to Rs. 5,60,364. In June 1816 the Peshwa again reiterated his displeasure at being precluded from interfering in Káthiáwár, when the Bombay Government abruptly informed him that their engagements prevented them from allowing him to increase his demands on the chiefs. He was, however, guaranteed the whole amount of the tribute that was due to him or that migh thereafter become due, according to the spirit of the engagement.

The Peshwa loses his rights in Káthiáwár.

Soon after came the rupture between the Peshwa and the Bombay Government. The Peshwá's rights in Káthiáwár which previously formed a portion of the Ahmedabad farm were assigned to the Honorable Company in part payment of a subsidiary force; and any interference on his part in the affairs of this country came to an end. There remained only the British and the Gáikwár governments, and we have seen how anxious the Bombay Government was to get from

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Fatesing his portion of the Káthiáwár tributes in part payment of the increased subsidiary force. Their negotiations in this direction met, however, with a firm refusal from the Regent Fatesing, and it was not till Sayájiráv ascended the *gádi* that the whole management of the country, that is, the collection of the entire tributes was entrusted to the British.

1817-1819.

From 1817 to 1819 Captain Ballantyne was employed in effecting new decennial engagements with the chiefs, and a force under Colonel the Hon'ble Lincoln Stanhope was sent into Káthiáwár to restore order.

The Gáikwár was henceforward to get a fixed sum from the tributary chiefs of Káthiáwár; he was also to have no further concern in the country. The Bombay Government made itself responsible that the tribute should be forthcoming, and alone retained relations with the chiefs of the peninsula.

Mahi Kántha.

In the Mahi Kántha, the decay of Moghal power in the early years of the eighteenth century was accompanied by a revival of local independence. But about the middle of the century (1753), this was again suppressed by the Maráthás, who settling in the province levied tribute from all except the poorest and most out-of-the-way chiefs.[1] The following is a short account of some of the chief Mahi Kántha tributaries.

Idar.

About the year 1766, the Gáikwár army under Áppásáheb came to Idar[2] and demanded from Shivsing the ruler, half of the territory of Idar as belonging to his uncle Ráising who had died without male issue. Shivsing tried to avoid compliance, but was in the end compelled to write over a half share of the revenues of the State.[3] In 1778 the Peshwá's deputy at Ahmedabad, with the help of the brother of Surajmal, one of the Idar proprietors who had been put to death by the eldest son of Shivsing, levied a tax in the Idar districts named *ganim ghoda vero* or the robbers' horse cess. In 1802, the Gáikwár's revenue-collecting force came from Káthiáwár, and encamping at Sidhpur, summoned Gambhirsing to pay tribute arrears. Whilst at Sidhpur, Gambhirsing, by the promise of an increase in the tribute, induced the commander of the Gáikwár's force to help him in driving out the Musalmáns from Gadváda. After some difficulty the tribute was settled at the sum of Rs. 24,000,[4] and its name changed from the robber-horse, *ganim ghoda*, to the grass and grain, *ghásdána*, cess. In 1848 Ahmednagar and Tintori were transferred to Idar and the tribute raised to Rs. 30,340 the present figure, the increase of Rs. 9980 being for the transferred estates.

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[1] Of the sixty-three Mahi Kántha chiefs the only houses who pay no Baroda tribute are Pethápur, Magodi, Gábat, Timba, Vadágám, Ránipura, Bolandra, Likhi, Motákotarna, and Umadi.

[2] See page 184.

[3] Bom. Gov. Rec. 91A. of 1861, 26. According to another account Shivsing was obliged to pass a bond for Rs. 20,000. Forbes' Rás Mála, 459.

[4] These are *sikka* rupees. Deducting from them Rs. 3640 for exchange and presents, *shirpáv*, the net tribute payable by Idar in Imperial coin was Rs. 20,360.

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Dánta.

About the middle of the eighteenth century, during the time of Ráná Prithusing the army of Damáji Gáikwár came to Dánta and did not withdraw till the Ránás had agreed to pay tribute. A few years later, Abhaysing, the ruler of Dánta, finding his chief men and vassals troublesome, promised a fourth share of the revenue to a Marátha named Arjunráv Choparo. He, with a hundred Gáikwári horse, after about two years, began to build a small fort at Dánta. At last his conduct became so oppressive that, with the help of the people, Mánsing the Ráná's eldest son drove him out. Nothing further is known about his relations with the Gáikwár, but, at present, he pays to him as *ghásdána* a yearly sum of Rs. 2374-1-11.

Málpur.

In 1780, during the reign of Indrasingji, Fatesing Gáikwár attacked and captured Málpur and took away its gates. Since then the Málpur Rávals have paid the Gáikwár as *ghásdána* a yearly sum of Rs. 280-4-4.

Sudásna.

During the minority of Khománsing, the son of Hathioji, the Gáikwár army under Vithoba attacked Sudásna, plundered the village of Uderán, and retired. After this they returned every three or four years, and, at last, levied a fixed tribute. After a time Amarsing is said to have repulsed the Gáikwár's army. In 1804, in the time of Mohabatsing, Amarsing's grandson, Kákáji a Marátha officer, brought an army of the Gáikwár against Sudásna, but was beaten by the Thákur, who is said to have been helped by the spirit of Mániknáth Bávo and did not lose a man. He pays the Gáikwár as *ghásdána* a yearly sum of Rs. 1000.

Besides these, the Mánsa state pays as *ghásdána* a yearly sum of Rs. 11,734; Mohanpur Rs. 4749-11-2; Ghodásar Rs. 3501; Ámliyára Rs. 316[1]; Punádra Rs. 375; Khadál Rs. 1751; Ranásan Rs. 373-6-2; Varsoda Rs. 1582-14-1; Ilol Rs. 1863-3-1; Katosan Rs. 544-3-10; Valásna Rs. 280-4-4; Sáthamba Rs. 401; Dábha Rs. 150; Rupál Rs. 1164-13-6; Dadháliya Rs. 699-4-6; Vásna Rs. 3108-11-2; Hadol Rs. 112; Satlásan Rs. 1676; Bhalásna Rs. 1117; Ramás Rs. 158-5-4; Prempur Rs. 187; Kadoli Rs. 513; Khervída Rs. 302; Dedol Rs. 513; Tájpuri Rs. 699; Vektápur Rs. 1118; Hápa Rs. 1025; Dedhrota Rs. 669; Magona Rs. 890; Tejpura Rs. 310; Memadpur Rs. 170; Deloli Rs. 250; Kásalpura Rs. 50; Visroda Rs. 440; Pálaj Rs. 400; Rámpura Rs. 50; and Ijpura Rs. 240.

Settlement.

In the eighteenth century every two or three years the Baroda government collected tribute by means of a military force, but losing strength in the beginning of the present century, they failed to control their Mahi Kántha tributaries. The success which attended the settlement of the tributes due from Káthiáwár led to the making of similar arrangements in the Mahi Kántha.[2] In 1811-12, Lieutenant-Colonel Ballantyne repaired thither, accompanied by Bacha *jamádár* who was in command of the

[1] The Thákurs of Ámliyára are famous for the obstinate resistance they have more than once made to the Gáikwár's troops.

[2] Assistance has kindly been afforded me in this part of the chapter by Khán Bahádur Pestanji Jahángir, C.I.E.

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mulukgiri force, and succeeded in inducing the chiefs to enter into agreements and give the usual security for the regular payment of the tribute and orderly behaviour of the tributaries. The amount of the tribute due was fixed on the basis of the past ten years' levies.[1] By some unaccountable mistake, however, the terms were never either conformed to or formally annulled.

For some time Bacha *jamádár* had charge of the Mahi Kántha, and though he maintained the Gáikwár's authority with some vigour, he failed in wholly arresting the depradations and outrages of the Kolis. These continued to exact *garás* and *vol*, while the Rája of Idar kept up his levy of the *khichdi*. In 1818, Bacha *jamádár* was called off on foreign service, and, soon after, all the Marátha troops being withdrawn, the province relapsed into disorder.

Nevertheless, on the 15th of December 1818, the chief people of Kalliánji Námáváda, *pargana* Bahiyál, executed a security bond to the Honorable Company represented by the Hon'ble L. Stanhope on behalf of the Gáikwár, to pay the annual *jamábandi*, *ghásdána*, and other rights, quietly take their own *garás* dues from the Gáikwár's government and not molest any *patel* or village, not consort with, smoke or drink water with, criminals, but deliver them up and inform against them, sell all excess horses, &c., on pain of losing *garás* and *vánta* rights.

In 1817-18, the Honorable Company supplanted the Peshwa and obtained a firm hold on Gujarát. Their new possessions brought the British Government into immediate contact with the surrounding unsettled, *mehvási*, tribes of the Mahi Kántha, and the interlacing of possessions and the confusion of authority had produced such general lawlessness that it was evident that some one power must become responsible for the maintenance of order. As the Gáikwár government was unable to take this position, the management of the Mahi Kántha was by an agreement, concluded on the 3rd of April 1820, made over to the British Government. Under the terms of this agreement the Gáikwár promised that he would no longer send troops into Káthiáwár or the Mahi Kántha without the consent of the British Government, and that he would place any claims he had on any *zamindár* under the arbitration of the British. The British Government engaged to hand over the tributes due by the *zamindárs* to the Gáikwár free of expense. It was also agreed that expenses incurred in coercing a refractory chief should be recovered from his estate.[2] The agreement that was made regarding the tributaries of the Mahi Kántha, did not directly guarantee their *garás* rights in the Gáikwár's villages. To preserve order and carry out the terms of this agreement, a British Political Agent was in 1821 put in charge of the Mahi Kántha and a military force placed at his disposal. Owing perhaps as much to poverty as to unwillingness to pay, the chiefs had allowed their tribute to fall greatly into arrears, and the

[1] Bom. Gov. Sel. XII. 6. For the text of the treaty see ditto, pp. 282-285, and Aitchison's Treaties (1876), IV. 71.
[2] Bom. Gov. Sel. XII. 7. For the text of the treaty see Aitchison's Treaties (1876), IV. 235.

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Baroda government by pressing exorbitant claims added to the difficulty of a settlement. The matter was referred to the Bombay Government, who decided that the Gáikwár was not entitled to more than had been sanctioned by the settlement of 1811-12. Full and counter securities for future payments were taken, and an average fixed for the settlement of the various claims of the petty chiefs.

In 1822 a security bond of 11 articles was executed before Major Ballantyne, Political Agent, by the chief people of Bhádarva and *dhirálás* of the villages of the *táluka*, not to harbour criminals and outlaws or associate with them; to restore to a *zamindár* his land if its boundaries had been encroached upon; to submit all internal feuds to the Political Agent and entertain no *sibandi*, Pardeshis, Arabs, Patháns, Káthis, Rajputs, or Maráthás; to abandon thieving and be answerable for the goods of travellers according to the *pagla* system; to keep no extra horses for Kolis; to give security for the due payment of the *ghásdána* and the *hak* of any *zamindár*; to quietly submit their claims for *garás* and *vánta* to the decision of the Political Agent; to observe rules connected with the opium trade, and to see that the inhabitants of *uparvádia* villages paid the *patels* their dues.

The Bhát Ráo Jiba Gemalsing, residing at Baroda, stood *fail zámin* or security for good behaviour, and as *ád zámin* or security for security Jádav Amarsingji Gulábsingji, Thákur of Sindhrot, and his family from generation to generation.

Other security bonds were executed, but the chief one was passed before Colonel Miles, Acting Political Agent, *pránt* Gujarát, on the 11th of August 1830. It consisted of nineteen articles, and was signed by the chief people of the *táluka* of Katosan. The rights they agreed to respect consisted of the levying of the dues of *ghásdána*, *jamábandi*, *khichdi*, &c., and the customary dues of *zamindárs*. Their own rights they submitted to the arbitration of the Political Agent, namely, for *garás*, *vánta*, *vol*, grain, and *rakhopa* and debts generally. 'We will not resume the *garás*, *vánta* or *pasáita* we may have assigned away, for debt, or in *ranvatia* or gift. We will continue to our brethren and relatives and others their *garás*, maintenance or *aida jivak* lands, &c.' For the rest the agreement resembled those previously described. The two securities for good behaviour were Bháts from Pattan, and the family of Mánáji Santáji of Parmár became perpetual security for the observance of the engagement.

This bond was signed not only by the *zamindárs* of the Mahi Kántha, but also by the Kánkrej *tálukdárs* and by the five estates of Bhádarva, Umetha, Anghad, Ráyka, and Dodka. These last now form part of the Rewa Kántha Agency, while Kánkrej has been transferred to the charge of the Political Superintendent of Pálanpur.

Pálanpur.

Pálanpur, as well as Kánkrej, pays tribute to the Gáikwár. The first British connection with this State took place in 1809, when an agreement was entered into by the chief Firoz Khán, also called Pir Khán, to pay the Gáikwár a yearly tribute of Rs. 50,001.[1] For some

[1] Bom. Gov. Sel. XXV. 15.

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Chapter VII. History. TRIBUTES. Pálanpur.

years the chief power in that quarter had fallen into the hands of a faction of Sindhi *jamádárs*, who in 1812 murdered the reigning Diwán out of fear for his designs to restrict their authority. The vacant seat was offered to his son Fate Khán, who refused to accept it at the hands of the mercenaries, and appealed for protection to the Gáikwár and British governments. The Baroda Resident, with a joint force belonging to the two governments, went to Pálanpur, placed Fate Khán on his *gádi*, and entrusted the administration to his relative Shamsher Khán. The latter misbehaved. Fate Khán complained against him and he fled. At Fate Khán's request a British superintendent was then sent to Pálanpur, and till 1848 the Gáikwár kept a *vakil* in the State.

Rewa Kántha.

After the decline of Moghal power in the middle of the eighteenth century, the Rewa Kántha chiefs no longer paid tribute and began to levy demands from villages from which they had long been shut out. This revival of local power, however, did not last long. By 1730 the Maráthás, appearing in force, conquered most of the plain lands and levied tribute from all but the poorest and the remotest chiefs. At the same time the authority of the Maráthás was never firmly established, and their chiefs paid their tribute only under the pressure of military force. During these outside changes, the younger branches of the chiefs' families had from time to time been forced to leave their homes and win for themselves new estates. These cadets of the larger houses, a few daring adventurers and the descendants of the original chiefs form the present Thákurs or landlords of the Sankheda and Pándu *mehvás*. During the early years of the present century, owing to the weak misrule of Baroda, these small chieftains, except when actual force was employed, refused to pay their tribute. They plundered the country round, and as the Gáikwár failed to keep order, the charge of the district was undertaken by the British. In 1820 an agreement was concluded with the Gáikwár under the terms of which the control of the Rewa Kántha states, though not specially mentioned, was along with that of other Baroda tributaries virtually vested in the British Government.[1] In 1823 Mr. Willoughby, the Assistant Resident at Baroda, settled the position and tribute of the chiefs of the Sankheda *mehvás* to the north of the Narbada. These arrangements were completed in 1825, and in the same year the Baroda authorities placed the territories of the petty chiefs of the Pándu Mehvás on the banks of the Mahi under British control.

Rájpipla.

The following is a short account of the tributaries now under the Rewa Kántha Agent: PilájiGáikwár in 1723 overran from his castle at Songad all southern Gujarát and built several forts within Rájpipla limits.[2] Later in 1763 thePeshwa allowed DamájiGáikwár, whose share of Gujarát yielded less than had been expected, to add to his revenues by annexing small Rajput estates and by levying tribute on the larger chiefs. With this object he advanced against Rájpipla whose Chief Ráysing was only a boy of seven years of age, and forced him to give

[1] Bom. Gov. Sel. XXV. 5.
[2] Watson's History of Gujarát, 97. See also p. 185.

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Rewa Kántha.
Rájpipla.

up one-half of the four rich sub-divisions of Nándod, Bhálod, Variti, and Gováli. Shortly after, Damáji, on receiving the chief's niece in marriage, agreed to take a yearly payment of Rs. 40,000 instead of a share in the four sub-divisions, keeping at the same time three or four villages near the Narbada and building a mud fort in each of the four sub-divisions.[1] Matters remained on this footing till in 1781, Ráysing's minister intriguing with the Baroda Court, Fatesing Gáikwár with an armed force advanced to Nándod and raised the tribute to Rs. 49,000. In 1786, taking advantage of the weakness of the next ruler Ajabsingji, the Gáikwár raised the tribute to Rs. 75,000 to be paid every second year, and again in 1793 increased the amount to Rs. 78,000. In 1805, again taking advantage of the weakness of Rámsing, who, a slave to debauchery and seldom free from the effects of intoxicating drugs, had left to his minister the whole management of the estate, the Gáikwár sent a force to Rájpipla, extorted a succession fee, *nazarána*, of Rs. 1,50,000 and raised the tribute to Rs. 96,000, adding shortly afterwards a further yearly demand of Rs. 4000. In 1810 the Gáikwár, with the consent of the British government, deposed the chief, choosing as his successor a supposed child of his by the Mándva chief's daughter.[2] The deposed chief's brother began to plunder the country. Disorder continued, till in 1813 a six months' truce was followed by the despatch to Rájpipla of a large Gáikwár force and the conclusion of an agreement, under which the new chief and the deposed chief's brother, the rightful claimant, leaving the management of the State in the Gáikwár's hands, promised to keep the peace for two years and then submit their claims to arbitration.

The Gáikwár once in possession made no haste to settle the rival claims and four years passed before even a preliminary inquiry was made. For this reason, and as the Gáikwár's officers entirely failed to establish order, the British Government determined to take upon itself the settlement of the disputed succession. It was at first proposed that the arbitrators should be the Rája of Chhota Udepur and other Rewa Kántha chiefs. But as all the men of this class were under the influence of the Gáikwár and as the Gáikwár was pledged to uphold his nominee's claim, the settlement of the question was placed (9th June 1820) in the hands of Mr. Willoughby, the Assistant Resident. After very full inquiry Mr. Willoughby decided (20th February 1821) that the Gáikwár's nominee was a spurious child. The pretensions of the rightful claimant Nársing were after some hesitation admitted by the Gáikwár. The British Government then assumed the management of Rájpipla, the Gáikwár handing over all control on the same terms as those agreed to in 1820 when he gave up the supervision of the tributary States in Káthiáwár and the Mahi Kántha.[3] The British Government assumed entire control over the State finances, and the first step

[1] Bom. Gov. Sel. XXIII. 265.
[2] Aitchison's Treaties (1876), IV. 265-266, XCVIII. The Bombay Government agreed to guarantee this arrangement, but on account of the death of the deposed chief, the guarantee was not actually affixed to the *sanad*.
[3] Bom. Gov. Sel. XXIII. 501-503.

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Rájpipla.

taken was to obtain from the chief a written agreement (26th November 1823) to adopt, besides several other things, any plans proposed by the Baroda Resident for meeting the Gáikwár's debt and tribute demands. A sufficient revenue secured, it was decided (20th February 1823) to fix the Gáikwár's tribute at a yearly sum of Rs. 65,000. To settle the Gáikwár's debt was a much harder task. The amount originally claimed, no less than Rs. 21,76,246, proved on examination to include upwards of 24 per cent interest and an unjust item of Rs. 3,00,000. With very little demur the Gáikwár lowered his claim to Rs. 9,20,020. Even then there were many unjust and overcharged items, and as it was hopeless to expect the Rájpipla state to pay such a sum, the Gáikwár agreed, on condition that as much as possible should be paid in ready money and the rest in yearly instalments, to reduce the whole claim to Rs. 8,00,000. Of the Rs. 8,00,000 a sum of Rs. 1,40,330 was disputed by the chief who asserted that the Gáikwár's managers had recovered it when Rájpipla was in their hands. The whole admitted debt was thus reduced to about Rs. 6,59,670. Of this in the first year the sum of Rs. 4,05,690 was paid,[1] leaving Rs. 2,53,980 outstanding. Of the Rs. 1,40,330 in dispute between the Rájpipla chief and the Gáikwár it was afterwards settled that one-half should be admitted. In 1825 all claims were finally adjusted and it was arranged that the balance due to the Gáikwár should be paid in the eight years ending 1833-34. In 1852, two years after the British Government finally withdrew its supervision of the State, an engagement was mediated by the British Government between the Gáikwár and the Rája of Rájpipla, by which some old disputes were settled by the transfer of certain villages in which both Governments had shares to the Gáikwár and the Rája respectively, and the admission of the right of the Rája of Rájpipla to collect certain customs on payment of Rs. 13,351 yearly.[2]

Chhota Udepur.

In the early part of the eighteenth century the capital of the State was removed to Chhota Udepur from Ali Mohan (Almydhan). The site was well suited for trade, but it was a place of no strength and the chiefs were before long forced to pay tribute to the Gáikwár.

In 1822, during the reign of Prithuráj, on its guaranteeing a yearly tribute of Rs. 10,500, the control of the State was transferred to the British Government by the Gáikwár. The Rája receives in return a dress of honour and also small sums from villages in Gáikwár territory.

Lunávada.

In 1758 in the first year of Dipsing's reign, Sadáshiv Rámchandra, one of the Peshwá's officers, marched against Lunáváda, demanded from Dipsing a tribute of Rs. 50,000 and kept him a prisoner till the whole was paid.[3]

In 1812, through the medium of the Political Agent, Mahi Kántha, the State entered into an engagement to pay the Gáikwár a yearly tribute of Baroda Rs. 6501 without the intervention of an army. In 1819 the rights of Sindiá's government in the State were

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[1] Of this sum Rs. 2,25,000 were under British guarantee raised from Baroda bankers. Bom. Gov. Sel. XXIII. 623. [2] Aitchison's Treaties (1876), IV. 270-273, CII.

[3] Watson's History of Gujarát, 149 and 151.

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transferred to the British. In 1822 the engagements of 1812 were renewed and made lasting, and the State became formally entitled to British protection in accordance with the terms of the convention of the 3rd of April 1820. The political control was in 1825 transferred from the Mahi to the Rewa Kántha agency.

Bálásinor.

Sardár Muhammad Kháu, succeeding his father Sher Khán Bábi in 1758, opposed the Maráthás, but was attacked by Sadáshiv Rámchandra and forced to pay tribute. Two years later (1760) Bálásinor was taken by the Marátha commander Bhagvantráv, and in the next year recovered by Muhammad Khán Bábi, who on condition of paying tribute was allowed to keep it.[1] In 1768 the Peshwá's manager at Ahmedabad levied a tribute of Rs. 3000, and this, afterwards increased to Rs. 10,000, passed to the British. In 1780 the Gáikwár imposed a tribute of Rs. 4000,[2] and this sum was permanently fixed in 1813 at the settlement of the affairs of the Mahi Kántha tributaries at Baroda Rs. 4001 and since commuted to Rs. 3600.[3]

Mehvásis.

The *mehvásis*[4] are the petty chiefs and *zamindárs* residing on the banks of the Narbada or else in the vicinity of the Mahi, wild tracts intersected by hundreds of forest-beds and covered with thick brushwood, where it is easy for those who are acquainted with the physical features of the country to oppose or avoid an assailing force at pleasure. These *mehvási* chiefs usually possess from one to twelve villages and they love to call themselves Thákurs.

The terms of the *mehvási* settlement, of which mention has been made, are contained in a memorandum of agreement sent by the Gáikwár, and in the security bonds furnished by the *mehvásis* themselves in general accordance with the terms of the agreement. The Gáikwár's agreement of 1825 gives a list of the *mehvásis* of the Rewa Kántha, *viz.*, in Sinor, Mándva, Nandiria, and half Chándod; in Sankheda twelve villages and four hamlets belonging to him of Nasvádi, Agar, and Sisan; in Tilakváda, Vajiria, Palasni, Chudesar, Jirál (Kámsoli), Bhilodia, Uchád, Párágám, Nalia, and Bhalodra; villages in Sávli; ten villages of the Dasgámkar *garásia*. Undetermined villages were to be settled, if in former years they had been in the management of *zamindárs* for fixed amounts. If there were *talpat* and *vánta* lands, the village was to be considered as a Government village, unless such lands had been made over to the *zamindár* for a fixed amount, but the lease of a village improperly made by a revenue official was not to invalidate the rights of the Government. Long management entitled a family to continue to manage the village, and the mere existence of *vánta* lands and *talpat* lands did not bar the *zamindár* from claiming his village as *mehvási*, provided the *talpat* lands had been given him by proper authorities more than forty or fifty years back, and records existed of the gift.[5]

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[1] Major Watson's History of Gujarát. [2] Bom. Gov. Sel. XXIII. 228-229.

[3] Aitchison's Treaties (1876), IV. 258. This and a few other items of Rewa Kántha tribute do not agree with the statement, given at the end of this chapter, of tributes actually received at present by the Gáikwár Government. This is probably due to recent changes or to a different classification of the Rewa Kántha States.

[4] From *mehvás*, a stronghold or fastness.

[5] For *mehvási* rights in Gáikwár lands see Land Administration Chapter.

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Rewa Kántha.
Sankheda Mehvás.

At present the Rewa Kántha *mehvás* districts are classified under the Sankheda and Pándu *mehvás.*

Early in the eighteenth century, when Moghal authority was weakened and Marátha supremacy not established, the Sankheda chiefs were able to spread their power over the rich plain lands of Gujarát, enforcing tribute in land and money as far as the walls of Baroda. But they had no long respite, for the Maráthás, not content with recovering the chief part of the revenues of the plain villages, pressed the chiefs in their own lands and by sending an armed force wrung from them the payment of a yearly tribute. When Baroda was in the hands of a strong ruler, the Sankheda chiefs were forced to pay a regular tribute and to refrain from disorder and plunder. But with a weak ruler at Baroda, they burst out like a half-quenched fire and became the terror of the country. In 1822 the chiefs were in rebellion, paying tribute only under the pressure of fire and sword, plundering villages, and stopping all trade highways. As it had become responsible for public peace in Gujarát, the British Government determined that the unruly chiefs should be brought to order. The duty was entrusted to the Political Agent Mr. Willoughby who in three years, in spite of the rugged difficult country, hunted down and secured all the rebel chiefs, and arranged with the Gáikwár to grant them terms that would ensure their future subsistence. In 1825 the petty chiefs engaged to live peaceably, to pay their dues regularly, to leave the settlement of the boundaries of their estates and of their rights in Gáikwár villages to the British Government, and to give up all offenders who might take refuge in their lands. At the same time (7th September 1825) the Gáikwár, after recording what estates and villages should be included in the agreement, stipulated that the tribute of the larger estates should be paid through the British Government and of the smaller through the local authorities; he confirmed the proprietors in their existing rights of every description; conceded that all boundary and other disputes should be settled through the medium of the Political Agent; acknowledged the independence of the chiefs in their own villages and their rights of hereditary succession and adoption; and left their general control and management in the hands of the Political Agent. During the fifty years that have since passed the *mehvási* proprietors have given little trouble. They have ceased to be robbers and freebooters, paid their tribute regularly, and accepted the Political Agent's settlement of their boundary and succession disputes; they have spread tillage and increased the resources of their estates.

The Sankheda *mehvás* estates, some of them consisting of one or two villages and with proprietors little more than common husbandmen, and some involved in heavy debts and under the direct management of the Political Agent, come under seven groups, the Chohán group, the Ráthod group, the Chávda group, the Gori group, the Daima group, the Solankhi group, and the Parmár group. Under the Chohán group come Mándva, paying to the Gáikwár a yearly tribute of Rs. 2215, Shánor Rs. 1578, Agar Rs. 186, Sindiápura Rs. 57, Vanmália Rs. 133, and Alva Rs. 67; Devalia and Gad pay no tribute. Under the Ráthod group, Vajiria pays Rs. 5007, Nángam Rs. 1294,

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Vásan Rs. 1151, Bihora Rs. 51, Dudhpur Rs. 35, Vora Rs. 852, and Chorangla Rs. 95. Under the Chávda group Bhilodia pays Rs. 2426 and Rámpura Rs. 1422. Under the Gori group Jirál Kámsoli pays Rs. 333, Chudesar Rs. 311, and Nalia Rs. 37. Under the Daima group Virpur pays Rs. 356, Regan Rs. 461, Virampura Rs. 103, and Uchád Rs. 883. Nasvádi, the only State under the Solankhi group, pays Rs. 1091; and Palasni in the Parmár group pays Rs. 2131.

Pándu Mehvás.

Early in the eighteenth century the quarrels of the Moghal officers and the Marátha attacks loosened Musalmán rule in Pándu *mehvás*. During the rest of the eighteenth century, all the communities of this place, whether under Koli, Rajput or Musalmán leaders, attacking the rich Baroda plain villages levied large tributes under some of the many forms of blackmail. The estate of Bhádarva, the three small estates of Ráyka, Dodka, and Anghad, and the larger property of Umetha, in the west, were with other great estates, under the Gáikwár agreements of 1812 and 1820, placed under the protection of a British officer. The remaining estates were under the convention of 1825 included among the tributaries placed under British protection. Under this agreement the proprietors of estates, though only single villages divided among many shareholders, were allowed to hold the position of tributary chiefs, the amount of tribute being settled in consultation with the Gáikwár officers. This assessment would seem in many cases to have been fixed at too high a sum. The estates have ever since been struggling with debt, and compared with most of the country round the district is miserably poor. The Pándu *mehvás* estates come under three groups, the Koli group, the Bária group, and the Rajput group. Under the Koli group come the seven estates of Meváli, paying a yearly tribute of Rs. 1500 to the Gáikwár, Gotardi Rs. 425, Kasla Pagi Rs. 65, Moka Pagina Rs. 125, Gothra Rs. 201, Jesar Rs. 151, and Anghad Rs. 1754½. Under the Bária group come the seven estates of Sihora, paying Rs. 4801, Amrápur Rs. 201, Kanora Rs. 1601, Varnol Mál Rs. 85, Náhára Rs. 25, Jumkha Rs. 51, and Umetha Rs. 2552. Under the Rajput group come Bhádarva, paying Rs. 19,076, Dhari Rs. 951 and Ráyka Rs. 1200, Chhaliar Rs. 3401, Vekhtápur Rs. 151, Rájpur Rs. 51, Itvád Rs. 601, large Varnoli Rs. 101, small Varnoli Rs. 25, Poicha Rs. 1501, Pándu Rs. 4500, and Dodka Rs. 1104½. Some of these owe heavy tribute arrears.

The Baroda state in all receives annually a total tribute of Baroda Rs. 2,29,073 and British Rs. 4,56,293 from the chiefs of Káthiáwár, Mahi Kántha, Rewa Kántha, and Rund. Of these, British Rs. 3,15,457 are paid by the Káthiáwár Chiefs; Baroda Rs. 58,679 and British Rs. 1,40,836 by the Mahi Kántha Chiefs; Baroda Rs. 1,57,034 by the Rewa Kántha Chiefs; and Baroda Rs. 13,351 by Rund. The details according to the chief divisions of the districts are given in the following statement:

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Tributes paid to the Gáikwár's

No.	STATES.	Ghásdána. Sayasdi. Rs. a. p.	Ghásdána. British. Rs. a. p.	Jamábandi. Sayasdi. Rs. a.	Jamábandi. British. Rs. a. p.
	KA'THIA'WA'R.				
1	*Pránt* Jhálávád	...	382 0 0	...	...
2	,, Káthiáwár	...	6902 0 0	...	...
3	,, Machhukántha	...	50,390 0 0	...	...
4	,, Hálár	...	1,37,216 12 0	...	...
5	,, Sorath	...	42,210 0 0	...	...
6	,, Barda	...	7196 0 0	...	...
7	,, Gohelvád	...	34,577 0 0	...	...
8	,, Undsarvaiya	...	9534 0 0	...	...
9	,, Bábriávád	...	2956 0 0	...	...
10	*Táluka* Jetpur	...	...	...	3974 8 0
11	*Mahál* Amreli	...	20,119 0 0	...	...
	Total ...	...	3,11,482 12 0	...	3974 8 0
	MAHI KA'NTHA.				
1	*Zilla* Vátrak Kántha...	8679 0 0	...	...	...
2	*Pargana* Bahlyál	...	7094 4 2	...	29,026 2 5
3	*Zilla* Sábar Kántha	...	19,987 10 2	...	8903 4 10
4	,, Rehvar	...	6987 3 4	...	...
5	,, Lahána Márwád	...	39,819 5 1	...	...
6	,, Katosan	...	5564 8 6	...	3982 8 9
7	Kánkrej, inclusive of Pálanpur ...	50,000 0 0	4180 6 10	...	1604 5 7
8	Thásra, Panch Maháls (Kaira Division) ...	...	7132 11 4	...	...
9	Parántij, Modása, and Sávda (Ahmedabad Division)	...	6554 5 2	...	...
	Total ...	58,679 0 0	97,320 6 7	...	43,515 5 7
	REWA KA'NTHA.				
1	*Pargana* Tilakváda	401 0 0	...	13,995 0	...
2	,, Sankheda	179 0 0	...	5029 0	...
3	,, Sávli	...	...	27,715 0	...
4	*Sansthán* Bhádarva	8000 0 0	...	1249 0	...
5	*Pargana* Dabhoi	30 0 0	...	1241 0	...
6	,, Sinor	...	...	576 0	...
7	*Mouze* Nanderia *tábe* Chándod	...	...	1001 0	...
8	Vadaj Vánta	...	...	...	...
9	*Sansthán* Rájpipla	65,001 0 0	...	...	...
10	,, Chhota Udepur	10,500 0 0	...	...	...
11	*Kille* Umetha	5000 0 0	...	...	...
12	*Sansthán* Lunávída	6501 0 0	...	...	...
13	*Mouze* Dodka	100 8 0	...	1004 0	...
14	,, Ráyka	75 8 0	...	5000 4	...
15	,, Anghad	300 0 0	...	1447 0	...
16	Bálásinor	4001 0 0	...	...	...
	Total ...	1,00,089 0 0	...	53,757 4	...
1	*Thána* Rund	...	...	13,351 0	...
	Total Rewa Kántha and Rund ...	1,00,089 0 0	...	67,108 4	...
	GRAND TOTAL ...	1,58,768 0 0	4,08,803 2 7	67,108 4	47,489 13 7

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Government by various States in Gujarát and Káthidwár.

Salámi.		Total.		Number of villages or separate communities.	Remarks.
Sayasdi.	British.	Sayasdi.	British.		
Rs.	Rs.	Rs. a. p.	Rs. a. p.		
...	...	...	382 0 0	1	Collected, with one exception, through the Political Agent for Káthiáwár.
...	...	...	6902 0 0	22	
...	...	...	50,390 0 0	2	
...	...	...	1,37,216 12 0	11	
...	...	...	42,210 0 0	1	
...	...	...	7196 0 0	1	
...	...	...	34,577 0 0	38	
...	...	...	9534 0 0	28	
...	...	...	2956 0 0	1	
...	...	...	3974 8 0	8	
...	...	...	20,119 0 0	1	Recovered by the Amreli *subha* without the intervention of the British Political authorities.
...	...	...	3,15,457 4 0		
...	...	8679 0 0	...	9	Collected, with three exceptions, through the Political Agent for the Mahi Kántha.
...	...	...	36,120 6 7	23	
...	...	...	28,889 15 0	12	
...	...	...	6987 3 4	4	
...	...	...	39,819 5 1	11	
...	...	...	9547 1 3	18	
...	...	50,000 0 0	5784 12 5	26	Collected through the Political Superintendent.
..	...	...	7132 11 4	1	Collected through the Collector of Kaira.
..	...	...	6554 5 2	2	Collected through the Collector of Ahmedabad.
...	...	58,679 0 0	1,40,835 12 2		
...	...	14,396 0 0	...	20	Collected through the Political Agent for the Rewa Kántha.
...	...	5208 0 0	...	16	
...	...	27,715 0 0	...	22	
2627	...	11,876 0 0	...	1	
232	...	1503 0 0	...	3	
277	...	853 0 0	...	3	
...	...	1001 0 0	...	1	
61	...	61 0 0	...	1	
...	...	65,001 0 0	...	1	
...	...	10,500 0 0	...	1	
...	...	5000 0 0	...	1	
...	...	6501 0 0	...	1	
...	...	1104 8 0	...	1	
...	...	575 12 0	...	1	
...	...	1747 0 0	...	1	
...	...	4001 0 0	...	1	
3197	...	1,57,043 4 0	...		
...	...	13,351 0 0	...		
3197	...	1,70,394 4 0	...		
3197	...	2,29,073 4 0	4,56,293 0 2		

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CHAPTER VIII.

LAND ADMINISTRATION.

I.—ANCIENT TENURES.

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IN the old days of the Rajput kingdom of Anhilváda, the lands of Gujarát were either held by chiefs on condition of rendering military service or were rented direct from the Crown by cultivators. When the Musalmáns seized Gujarát they found that in every part of the country the hereditary Rajput estates constituted no small portion of the lands of each district. The conquerors, therefore, entertained a twofold object; that of reducing the consequence and military power of the Hindu nobles which was founded on landed estates held for service, and that of filling their own treasury. It was, accordingly, their policy to encourage the commutation of liability to military services, and this by a device entirely profitable to themselves. They released the Hindu nobles of all obligation to do military service and in return confiscated the larger portion of their lands, leaving them a poor remainder. The share left the chiefs was in old days one-third and was termed *vánta* or share, the remainder appropriated by the Government was termed *talpat*. The word *vánta* means a share, and *talpat* is perhaps derived from a word meaning remainder, that is, that which is left after the *vánta* has been apportioned. But this early *vánta* is probably distinct from the late *chauth vánta*. When the Musalmán power decayed and the hill chiefs grew bolder in their forays, the rulers of the country found it necessary to conciliate the robbers by allowing them a fourth of every assailable village, that is, *chauth vánta*.[1] *Vánta* lands are to this day generally held by Rajputs and Thákurda Kolis and Bhils, the first of whom were driven into Gujarát from Rajputána, while the two last were probably the aboriginal inhabitants of the country. Of old the *vánta* lands were generally subject to the payment of a *salámi* or quit-rent. The Maráthás have not altogether upset this old tenure, but very frequently, if not generally, the *vánta* does not bear its old proportion to the *talpat*, owing to the encroachments of the rulers.

Vánta and *Talpat*.

Salámi.

It should be understood that *salámi* is and always has been taken on *bárkhali*, or alienated lands, except such as are termed *dharmáday* and *devasthán*. The precise origin of the imposition of *salámi* is not known. In its general sense the term *salámi* means a complimentary

[1] It must be borne in mind that there were *vántás* older than the Musalmán times. The ancient Hindu rulers cultivated lands and *haks*, termed *vánta* and *garás* for the maintenance of younger branches. They also very commonly parted with lands to Bráhmans, Bháts, and Chárans.

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present to a superior. It is not a rate on the *bigha*, and is irregularly assessed, sometimes in a large sum, sometimes in some other way. There is no uniform rate of assessment in the *salámi*.

It must first be remembered that the early Marátha invasion took place at a time when the power of the Moghals was already breaking up, when the original *garásiás*, or, as they are more often termed the *zamindárs* and *vatandárs*, were increasing in power and independence. It must next be noted that the Maráthás did not at once conquer and rule a large extent of territory, and did not willingly remain in the country to annex territory, for they invaded only to plunder, and sought to create the confusion by which they themselves profited. Thus it happened that before and after the early invasions of the Maráthás, not only did the old *garásiás* gain in power and independence, but a new set of robber chiefs sprang into existence, the children of lawlessness.[1]

These more modern *garásiás* lived in the hilly country to the east of the great Gujarát plain, and levied a sort of blackmail on the peaceful towns situated in the champaign country. The blackmail is known by the name of *toda garás*, and in some places by that of *vol*. The peaceful country was termed *rásti* and the hill-country hard of access, held by the *garásiás*, was termed *mehvási*.

Garás is said by some to be a corruption of a Sanskrit word meaning a mouthful, and hence to have come to signify subsistence or maintenance. Others affirm it means boundary, that being the spot where the holders levied their contributions. *Toda* in *toda garás* is held to mean the match or fuse of a gun.[2]

Before making a brief remark on the nature of the *garás* right, space can be afforded for a curious reference to the history of the *garásiás*. These men played and still play so important a part in the history of the Baroda state, that it would be as well to know how during the transition period from Moghal to Marátha supremacy, they constituted the loose and fretful skirt of the civilization of the plains. Captain Hamilton, who visited India early in the eighteenth

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[1] Col. Walker wrote: 'These, the older *garásiás*, are not to be confounded with the predatory incendiaries who infest the southern districts. They are a more respectable description of people who inhabit the north and west parts of Gujarát. The older *garásiás' jama* is really a *péshkash*, a sum 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*. Villages of equal value may pay a *jama* very disproportionate to each other. It does not vary according to the produce, but was originally determined by a stipulation or agreement with the Moghal and Marátha conquerors. The increase of the *jama* did not depend upon the ability to pay a revenue, so much as the power of the *kamávisdár*, or revenue farmer. If the *kamávisdár* had troops sufficient, he could impose more severe terms on the *garásia* 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.'

This is the whole secret of the system which produced tributary chiefs, *mehvás* villages, and counter exactions of *garásiás*.

[2] See Mr. P. S. Melvill's Report on Garás Rights, written in 1877, paras. 1 and 5. Under the ancient Hindu kings the alienations to religious personages or places of worship were called *garás*, a word then perhaps exclusively appropriated to religious grants. Rás Mála, 186. *Tod* is said by some to mean compromise or composition, and *toda garás* the compromise for abstaining from plunder. The passage in the text may be read in continuation of the section on tributes in the Mahi and Rewa Kánthás.

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century, just about the time when the Dábháde and Gáikwár began to vex Gujarát, writes: 'In 1705 the circumjacent Rájás besieged the town of Surat with fourscore thousand horse. These free-booters go under the general appellation of *ganims*, but they are composed of Várlis, Kolis, Rajputs, Patháns, and *garásiás*. These *garásiás* were formerly the landed men of this country, and, upon their submission to Akbar, articled to have the ground-rents paid to them and their posterity, but the Nawábs often defraud them, and they, to put the governors of towns and villages in mind of their contract, come in great numbers and plunder or lay them under contribution.'

These *garásiás* were the old *zamindárs*, and the new *garásiás* were to spring from these Kolis, great thieves by land, as well as from down-trodden Rajputs.

The *zamindárs*, during the conquest for supremacy between the Moghal and Marátha powers, observed a strict neutrality, paying with equal facility their revenue or *jama* to whatever person possessed local authority in their own district. Neither Moghals nor Maráthás interfered in their internal policy, and, during the government of the latter power, they 'continued to possess and even enlarged the same rights and privileges which they had possessed, and they continued to occupy the same position which they had occupied in the days of Akbar, except that, as time passed, gradual increase of tribute was imposed on them by the Marátha arms.'[1]

'In the plains to the south,' says Mr. Elphinstone, 'and in the open spaces that run up between the rivers, the Marátha government always took an account of the produce of the village lands, of which it was entitled to a certain share. All the other villages retained their independence on the payment of a tribute. Most of those which lay on the rivers in the midst of a subjugated country paid it regularly every year to the nearest revenue officer; but those whose situations were stronger or more remote withheld their tribute until compelled to pay by the presence of an invading army.'

Their situation.

The *garásiás* similarly are in great measure collected near the Mahi and Narbada rivers. On the Mahi, besides Rajputs, we find a large number of Koli tribes as Bariás, Pagis, and Kotváls. In the Sankheda *mehvás* on the Narbada, the *garásiás* are of pure Rajput names, as Ráthods, Choháns and Parmárs. Some of these, especially the Ráthods, are Molesalám or other Muhammadan converts.

Returning now to a consideration of what this right possessed by the *garásiás* was, the following passage may be inserted. 'Though the *toda garás* was generally a payment in cash, it was occasionally commuted into land in order to induce the *garásiás* to become

[1] From information furnished to Colonel Walker by Amritlál, the Peshwá's agent. Bom. Gov. Sel. XXXIX. 55. 'The full jurisdiction,' says the joint report of Colonels Phayre and Barton, 'over the *vántás* of the *mehvási* chiefs was never questioned or disputed by the Muhammadan governors, while they were fully occupied by intestine troubles and Marátha incursions. The petty Hindu chiefs enlarged their *vántás*, and in many instances succeeded in absorbing whole villages, which, however, were still termed *vántás*.'

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industrious. Sometimes it is paid in kind, such as goats, hides, shoes, &c., and is frequently very small in amount at the present time, owing possibly to subdivision. At one time the State, now extinct, of Mándvi levied Rs. 80,000 per annum from 403 villages, but there are few instances where the payments levied by an individual of the present day amount to Rs. 1000, and there are numerous instances of payment to the amount of eight *annas* only. It was generally levied from villages, not towns.[1] These yearly exactions were also denominated *vol, rakhopa* and *dán*.[2]

The rights enjoyed by the *garásiás* represent either grants of land or of cash, or stipulated goods from the villages held in sovereignty by the old chiefs or from the *vántás* which remained to them from those villages, or rights of different kinds acquired subsequently as blackmail. It is difficult to say how the *hak* in each case originated, as we find many cash payments which certainly represent the '*kothlisánth*'[3] of ancestral land held for centuries, while, on the other hand, we find holdings of so-called *vánta* land which have been given by *patels* in recent times as black-mail. The following list will give an approximate idea of the kinds of rights held by *garásiás* : 1, Land held, either rent-free or subject to a quit-rent to Government, with every variety in the amount of rent to be paid by the tenant; 2, cash allowances; 3, grain allowances; 4, small shares of miscellaneous agricultural or dairy products, as so many canes for each sugar-field; 5, claims on the manufacturing industry of the villages, as so many hanks of yarn from Dheds and leather for shoes from tanners; 6, claims on manual labour of villages, as so many days *vet*, or unpaid labour from Hajáms, Dheds and Mochis; 7, free food and lodging for the *garásiás*, and a fixed number of retainers and horses.

Khanderáv and the *Garásiás.* *1862.*

Up to 1862 the *garásiás* enjoyed their *vánta* and *garás* rights without much interference from the Darbár at Baroda. It is true that sometimes hereditary district officers, such as *desáis* and others, encroached upon these rights, but, generally speaking, everything was settled between the *patels* and the *garásiás*. When the *garásiás* were, as was often the case, poor, lazy and ignorant, the *patels* took the opportunity to reduce or even sometimes to deny their caste rights, or to encroach upon their lands. On the other hand, in many villages the Koli and Rajput *patels* were the kinsmen of the *garásiás*, and, as a rule, the relations of the *garásiás* with the villagers were pleasant enough and their disputes were generally settled in the village without reference to the Darbár. But in 1862 H. H. Khanderáv took action which unfortunately affected, among others, the *garásiás* who held the British guarantee that the Gáikwár would not interfere with or reduce their *garás haks*, and these *garásiás*, of course, had long given up levying the tax they had used to enforce.[4] This was a real grievance, even though, in some cases, the *garásiás* were

[1] Mr. P. S. Melvill's Report on Garás Rights in Baroda, para. 5.
[2] *Dán*, says Forbes (Rás Mála, 188), under the Anhilváda kings meant transit duties upon goods conveyed through the country. [3] See p. 352.
[4] For a more general consideration of Khanderáv's *Inám* Commission, see p. 352.

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reimbursed their losses by the British political officers, who subtracted the money from the tributes due to the Gáikwár by these very *garásiás*. Now the history of the guaranteed rights of the *garásiás* and the way in which they were evaded is as follows: The *garás* rights of the *mehvási zamindárs* of the Rewa Kántha and of the *mahál garásiás* residing in their villages were guaranteed to them by the Gáikwár's memorandum of 1825. These guaranteed rights are, therefore, extended to the *mehvási zamindárs* of the Pándu and Sankheda *mehvás* and the *mahál garásiás* residing in their villages. There are others in the Rewa Kántha who have *garás* rights in Baroda and they are subjects of Rájpipla, but they possess no guarantee. Nor did the agreement of 1820, effected with the Mahi Kántha tributaries, make any definite mention of *garás* rights in Baroda. It has, however, been held that there is an indirect guarantee, because the British Government made itself responsible for punctually collecting the Gáikwár's tribute, and in doing this, it should take into account the *garás* income of the tributaries. The same kind of constructive guarantee should apply to the Kánkrej division and the five estates of the Bhádarva group. The *garásiás* living in British and Baroda territories have no guarantee for their *garás* rights in Baroda. The point has not been raised in Káthiáwár. The provisions of the settlements of 1825 were not strictly enforced, nor was much attention paid to them till the year 1862. In that year H. H. Khanderáv imposed a tax of two *annas* per rupee on all *vánta* lands, and placed a similar tax on *toda garás* allowances. An order was, at the same time, issued that the *toda garás* payments were to be made direct from the local treasuries, which would put an end to the direct levy of the impositions on the villages. In addition to all this, all *toda garás haks* were attached, pending an enquiry into the validity of the title of the holders. These acts caused great discontent among the *garásiás*. At about the same time Khanderáv remeasured *vánta* and *garás* lands, employing for that purpose a purposely short measure, and the result was a great number of *kumbhás* or *bighás*. The excess was called *vadháro*, and was assessed at the full *sarkári* or Government rates, not that the *vadháro* land was separated from the rest, but the total out-turn was entered in the records as liable to Government according to the fictitious increase. Khanderáv went further: he had just introduced the *bighoti* system into several districts, according to which the Government dues were paid in money and not in kind as theretofore. Under the old system the *haváldárs*, or guards, over the grain to be partitioned, received a measure of grain, a handful or *muthi* from the tenants of *talpat* and *vánta* lands. Under the new system they received regular pay from Government, and, instead of making that a payment in kind, the tenants were called on to pay a slight tax called the *haváldári*. This innovation was distasteful to the tenants and added to their general discontent.

Soon after the general attachment of *garás* allowances, an enquiry into the claims of the Rewa Kántha *garásiás* was conducted by a British officer from 1864 to 1872. The *sarsubha* also, or his subordinates, decided several claims of the *garásiás* of Baroda territory, Rájpipla, the Kánkrej country, and the Mahi Kántha. In

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1867 the enquiry into the claims of the Rájpipla *garásiás* was made over to the Assistant Resident.[1]

Still in 1875 a large number of claims of guaranteed and unguaranteed *garásiás* remained unsettled, and many of the decisions actually passed had remained unexecuted. The general questions regarding the extent of the guarantees and the jurisdiction in *vántás* had also to be decided. Mr. Melvill, the Agent to the Governor General, revised the whole question in a very full memorandum in 1877, and recommended that a special officer should be appointed to dispose of pending claims in the Rewa Kántha, Mahi Kántha, and Pálanpur. This memorandum was considered by the Government of India and criticised by Sir Richard Temple, Bart., Governor of Bombay, after which a code of rules was drawn up for the guidance of a special officer, who was to dispose of all claims of all guaranteed *garásiás* and also of unguaranteed persons of the Mahi and Rewa Kánthás, Pálanpur, Rájpipla, the Dáng country in Khándesh, the Panch Maháls, and the districts of Kaira, Ahmedabad, Broach, and Surat.

The opinion of Mr. Melvill, Agent to the Governor General, has been given in his report above referred to. 'No *Inám* Commission tax should be levied on *garás* lands or *haks* in Baroda territory, held by *zamindárs* or their *bháyáds* or others, to which the British guarantee attaches directly or indirectly. On the other hand, the right of the Darbár to impose the tax on the *vánta* lands and other *garás* rights of unguaranteed persons in Baroda is certain. In regard to alienated lands the guarantee is personal to the tribute-paying *zamindárs* only.' 'It is a question,' adds Mr. Melvill, 'for the consideration of the Minister Sir T. Mádhavráv, whether it would not be better to abandon this unpopular and unjust tax altogether.'

The following are some of the disputes regarding *garás* rights including *vántás*: Encroachments by Baroda government on *vánta* lands and by *vatandárs* on *talpat* lands; the imposition of taxation on *vánta* lands, whether in the shape of assessment, of increased *salámi* or cesses; difficulties thrown by the Gáikwár's authorities in the way of *zamindárs* in the collection of their dues from collectors of *vánta* lands; interference of the Gáikwár authorities with alienated *vánta* lands; non-payment or irregular payment of *garás* dues from the Gáikwár's local treasuries; questions about water-courses and rights of way in *vánta* and *talpat* lands.[2]

Under the rules it was settled that: 1, the guarantee of *garás* rights extended to tribute-payers to the Gáikwár in the Mahi Kántha and Pálanpur in 1820, and to their heritors, but not to permanent alienees of *garás* and *vánta* lands, unless they had obtained a special guarantee; 2, the continuance of the guarantee was not affected by the place of residence of its holder; 3, guaranteed *garás* rights were not liable to any special tax, except with the consent of the British Government; 4, the supervision and protection of the

[1] Information given by Khán Bahádur Pestanji Jahángir, C.I.E.
[2] Mr. Melvill's Garás Report, para. 196.

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rights was to be the care of the Baroda Resident solely; and 5, after the decision made by the special officer, jurisdiction in future disputes regarding unguaranteed rights was to vest absolutely in the Baroda government, regarding guaranteed rights in the Baroda Resident if the interests of the holders were affected by the action of the Baroda government; 6, the rent of a tenant cultivating only *vánta* or *garás* land could not be enhanced, but rent established by custom might continue to be levied. If the tenant had *talpat* land as well, the rent of such land was not to be so severe as to disable the tenant from paying his rent on his *garás* or *vánta* land; 7, succession to *garás* and *vánta* lands vested in legitimate heirs or sons adopted with the cognizance of the Gáikwár. The same rule applied to *garás* rights in cash or kind, if held by tributaries, but if by non-tributaries, only male heirs of the last right occupant could inherit, or, failing them, the lineal male heirs of those in the Rewa Kántha who were in possession in 1825, in the Mahi Kántha in 1820, unless earlier possession could be produced; 8, the decisions of the Political Agent in past times as to successions into guaranteed *garás* and *vánta* rights were to be final; 9 and 10, escheats and lapses in respect of all rights were to pertain to the Gáikwár; 11, civil and criminal jurisdiction over *vántas* in Baroda territory belonged and should belong, exclusively to the Baroda government. 'When any limited jurisdiction shall have been exercised by or on behalf of any *zamindár*, and the Baroda government is willing to continue the same with or without limitation to the *zamindár* personally, it shall be exercised by him in subordination to the Baroda government, in whom the residuary jurisdiction rests, but shall not be exercised by any person acting in his behalf, except with the express consent of the Baroda government.' Certain compensations might be given to the *zamindárs* for loss of income arising from fines if his jurisdiction were restricted. The only provision was, that the concurrence of the Agent to the Governor General to the resumption or restriction of the *zamindár's* jurisdiction had to be obtained by the Baroda Administration. The whole of the claims to *garás* and *vánta* held by *garásiás* residing out of Baroda territory are now, with the co-operation of the native administration, enquired into by a special officer appointed for that purpose. The cases of Baroda subjects, such as the Thákur of Miyágám, have not been taken up by that officer.

A special department at the *huzur*, at present managed by Khán Bahádur Pestanji Jahángir, C.I.E., carries out the decisions of the special settlement officer or decisions previously passed, and decides on the claims of the *garásiás* residing and having rights in Baroda territory, as well as disposes of claims to succession and *garás* matters generally.

II.—ALIENATIONS.

ALIENATIONS.

There is nothing more striking in the Baroda state than the large proportion of the land which has been alienated. Whole villages are alienated and lands in *khálsa* or Government villages are alienated.

In the three divisions of the State the number of alienated villages is as follows:

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	Divisions and Sub-Divisions.	Government villages.	Alienated villages.	Total.
NAVSÁRI.	Navsári	62	4	66
	Palsána	72	8	80
	Kámrej	74	4	78
	Veláchha	135	2	137
	Gandevi	28	2	30
	Moha	75	2	77
	Viára	149	7	156
	Songad	468	37	505
		1063	66	1129
BARODA.	Baroda	110	31	141
	Choránda	87	13	100
	Jarod	111	25	136
	Petlád	106½	5	111½
	Pádra	64	20	84
	Dabhoi	76	13	89

	Divisions and Sub-Divisions.	Government villages.	Alienated villages.	Total.
BARODA.	Sinor	49	5	54
	Sankheda	256	...	258
	Tilakváda	38	...	38
	Chánod	2	...	2
	Total ...	901½	112	1013½
KADI.	Dehgám	130	60	190
	Kadi	114	6	120
	Kálol	81	7	88
	Pattan	246	48	294
	Vadávli	114	13	127
	Sidhpur	84	11	95
	Visnagar	57	4	61
	Kherálu	104	1	105
	Mesána	77	3	80
	Vijápur	94	8	102
	Total ...	1201	161	1262
	GRAND TOTAL...	3065½	339	3404½

Thus in the Navsári or southern division, of 1129 villages sixty-six are alienated; in the Baroda or central division, of 1013½ villages 112; in the Kadi or northern division, of 1262 villages 161; and of 3404½ villages in the whole State, 339 are alienated.

Dumála and *Khángi* villages.

No further notice need be taken of this question of alienated villages. But a word may be said of the manner in which the present Administration has treated and is treating *dumála* and *khángi* villages. The so-called *khángi* and *dumála* sub-divisions were a monstrous inconvenience, the villages of which they were made up being scattered all over the Gáikwár's territory from Songad to Amreli. There may, however, have been some excuse for forming them into separate sub-divisions at the time when they were thus set aside. The *khángi* villages at one period constituted the private estate of the Rája. Some of the villages, originally public property, had been given as *nemnuks* to members of the royal family, but as they lapsed they were retained by the Rája. The *dumála* villages were those assigned to individuals as military *saranjám*.[1] In 1867-68, or Samvat 1924, His Highness Khanderáv resumed most of them and substituted cash payments. But these villages were not at once absorbed into the sub-divisions to which they geographically belonged. The political motive perhaps was to allow the previous owners to retain the hope that the villages might be restored. The Minister Sir T. Mádhavráv has accordingly stated:[2] 'The opportunity of re-distributing the sub-divisions is taken to amalgamate with the general administration a number of villages known as *khángi* and *dumála*, which lie isolated and scattered in the northern, central and southern divisions. These villages had been segregated from the several sub-divisions in which they are situated,

[1] Mention may here be made of a tenure peculiar to the Baroda state. It is known as *kanyádán*. On the marriage of a daughter of a Gáikwár, villages are presented her as *kanyádán* and her children inherit. In some instances the mistresses of Gáikwárs have similarly obtained villages.

[2] Baroda Administration Report, 1875-76, para. 209.

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and placed under the management of officers whose head-quarters were at Baroda. It was a most inconvenient arrangement which caused abuses, conflicts and embarrassments without any real advantage. It appears desirable, however, to keep a durable register of the *khángi* villages thus absorbed, because they would seem to constitute property in some way distinguished from the *Ráj* in general. If it should ever become necessary or desirable to provide a distinct arrangement for the *khángi* villages the register would show their value, and an equivalent might be allotted in one convenient block or ring-fence in preference to estates dispersed all over the territories.'

The worst trick played with these *khángi* villages was when His Highness Malhárráv entrusted the management of some of them to individuals of his *mandali*, or to courtiers who pretended to a wish to become royal *talátis*. No such wish in reality animated these men but a desire to hold power in some snug village from whence they might extract provisions of all sorts, grass, wood, &c. It was not to the interest of these *talátis* that the people of the village in which they exercised a lordship should be tolerably well off, as would be the case with an ordinary *inámdár*. Against any act of oppression on their part no appeal lay to any person except the Rája himself. It is no wonder, then, that one consequence of the bestowal of a village on a royal favourite was that in it grazing land increased with rapidity and cultivation as quickly diminished. No villages are now held by irresponsible *talátis*.

Alienated lands in *khálsa* villages.

Southern Division.

The following remarks of the Minister in the report above quoted lead to the consideration of the next point: 'There is a great deal of land in these territories which is rent-free or almost rent-free. Under the lax management of years many abuses and frauds, no doubt, exist in this direction. The proportion between alienated and *khálsa*, or Government, lands in the southern or Navsári division, during the years 1876-77 and 1877-78, stood thus:

YEARS.	Area of occupied Government land in *bighás*.	Revenue.	Area of alienated land in *bighás*.	Revenue from alienations.
		Rs.		Rs.
1876-77 (*S.* 1933)... ...	344,056	16,93,910	95,441	45,351
1877-78 (*S.* 1934)... ...	375,707	17,41,248	96,476	45,351

Central Division.

The proportion between the two kinds of land in the Baroda division stood as follows during the same years:

YEARS.	Total Area of District.		Area of Alienated Land.		Total revenue.	Revenue from alienations.
	In *bighás*.	In *kumbhás*.	In *bighás*.	In *kumbhás*.		
						Rs.
1876-77 (*S.* 1933)... ...	462,128	579,470	138,277	168,488	37,18,184	2,65,277
1877-78 (*S.* 1934)... ...	503,190	609,989	145,684	170,440	37,56,382	2,62,681

The receipts on alienated lands were thus obtained:

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YEARS.	*Haváldári.*	*Salámi.*	*Inám kansti.*	*Mágni.*	Miscellaneous.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 (*S.* 1933)	34,274	1,67,634	47,040	9628	6701	265,277
1877-78 (*S.* 1934)	35,125	1,60,444	46,956	12,223	7933	262,681

In short, remarked the *subha*, one-third of the land in the central division was *bhárkhali*.

Northern Division.

The proportion in area and revenue between Government and alienated land in the Kadi division during the year 1876-77, stood as follows :

YEAR.	Area of culturable Government land in *bighás.*	Revenue.	Area of culturable alienated land in Government villages.
		Rs.	
1876-77 (*S.* 1933).	1,862,008	25,05,668	773,635

The miscellaneous land revenue of the division has, however, been stated as amounting to Rs. 2,06,490, which sum includes the receipts from alienated land in Government villages. Some of the non-descript taxes which went to make up the sum show what curious charges the old Government made on the people. Water-taxes Rs. 3556 ; village taxes Rs. 57 ; *haváldári* or *haváldár's* wages Rs. 1123 ; *taláti chákri* or *taláti* charges Rs. 31 ; *holbandi* Rs. 550, a tax levied on each plough in hay bundles but now in money; *khedsávádia* Rs. 934, that is, a tax levied on people who cultivated *inám* land belonging to others; *uparvádia*, a tax bringing in Rs. 228 and charged only in Visnagar on residents of that town who cultivated land in other villages. *Bhárkhali jamin upar paidáni lagat* Rs. 80, that is, a water-tax on an *inámdár* who uses water for irrigation drawn from a Government well.

Technical terms.

The meaning of the terms *vánta* and *salámi* has been given at the opening of this chapter. The word *bhárkhali* literally means out of the *khala* or grain-yard, and must have existed when the *bhágbatái* system was almost universally prevalent. *Bhárkhali* lands, therefore, are simply all those of which the produce is not brought into the Government *khala*, or, in other words, alienated lands.

Nakari.

Nakari lands are lands exempted from paying a *kar*, or assessment. Among these are included *devasthán*, *dharmáday*, and such like.

Chákaryat.

Chákaryat lands are those granted for services rendered to the State, but they are not, correctly speaking, alienated lands. They are lands assigned to State or village servants in lieu of cash payments. It is not in the right of the occupant of such land to sell, mortgage or otherwise part with it. Nevertheless mortgages have been effected without the knowledge of Government to a considerable extent, and the resumption of the mortgaged lands will be a matter of difficulty. *Dharmáday*, *devasthán* and *pirastán* lands are those assigned either for the support of charitable institutions *sadávarts*, or

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Dharmáddy and *Devasthán.*

to maintain religious establishments, and they are permanently alienated. But they are alienated for special purposes, nor should their revenues be applied to other than special purposes, nor should they be sold or given away. There can be no rule against mortgaging such lands, however, but they have often been not only mortgaged but sold, and this may be said not only of lands but of entire villages. *Devasthán* grants are those which are made for the support and maintenance of native religious institutions, such as Hindu temples, *pirastán* for Muhammadan mosques. The grants are in land or money. One and the same institution often enjoys different allowances from different *maháls.* These grants are frequently misappropriated. Thus a man sets up a little image, puts a little building round it, and then gets the Mahárája to give him a great big grant for the maintenance of the so-called *mandir,* the proceeds in reality being devoted to his own pleasures or necessities. There are instances of *devasthán* grants being pledged to bankers under Government authority for the satisfaction of private debts.

Dharmáddy grants are charitable grants to individuals, chiefly Bráhmans. These grants are often much abused. For instance, it not unfrequently occurs that one man gets different allowances from different treasuries under different names.

Varshásan.

Varshásan or yearly grants are annual charitable allowances, either to *devasthán* or individuals.

Pasáita.

Pasáita is defined to be rent-free land allowed to the different orders of village servants in Gujarát; also assignments of the same for religious or charitable allowances.

Inám.

Inám is the Arabic for a gift or grant, and *inámi* grants or alienations include all kinds of grants. Thus a *jághir* is *inámi,* though it is a grant for service, military or civil, the word meaning to take a place or position, and answering to the Maráthi *saranjám.* Again, *inámi* lands and villages include some that have been granted as *devasthán* or *dharmáddy,* but they are purely *inámi,* that is they have been presented as a free gift to Bráhmans, Bháts, Fakirs, and other such people. A distinction should, however, be drawn between lands and villages. *Inámi* lands are sold, mortgaged or given away without any interference on the part of Government. But it is a question whether Government should not watch the transfer or sale of villages, which have been of late years granted to individuals for very trifling purposes. These villages were originally given for the proper maintenance of an individual and his family, and rules might be framed for a special entail and a reversionary right to remain with Government.

Moghlái.

Moghlái: The term has been explained in a note on page 181. The term *moghlái,* as indicating grants for the *moghlái* shares of the revenue of a village, is chiefly found in use in the districts of the Surat *Atthávisi.* There are at present several *moghlái* allowances paid from the Navsári division of the Gáikwár's territory. Originally a charge upon land, which the grantees used to collect direct from the villages, the grant since 1865-66, or Samvat 1922, has taken the shape of a purely cash allowance paid from the Government treasury. Thus, a

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moghlái allowance of some twelve or thirteen thousand rupees is held by the Bakshi family at Surat, in the Gandevi sub-division of Navsári.[1]

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Vajifa.

Vajifa lands are those which were granted to the Musalmáns during the Moghal rule or earlier, and which have been continued to them by the Maráthás. The term is defined as a pension, a stipend or a grant of land rent-free or at a quit-rent to pious persons, such as Muhammadan saints, or for past service. These lands are mostly in the southern division, and many of them have passed out of the hands of the original grantees into those of others, such as Pársis and others.

Kasbáti.

Colonel Walker thus explains the term *kasbáti* : 'Some wealthy *kasbátis* have arrogated to themselves a power similar to that which the *garásiás* possess by inheritance. The *kasbátis* were soldiers of fortune, who aided the Marátha government to restore the population of certain villages leased to them for a certain number of years at a fixed rent. The Gáikwár government, contrary to good policy, allowed their farmers to take bonds from the *patels* for balances of revenue, sometimes obtaining grants of their land 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 Government as well as of the subject. Villages and lands were in this manner yearly alienated by specific grants or by mortgages, which had nearly the operation of perpetuity. But the agency of *kasbátis* and *garásiás* was necessary to enable the farmer to realize the revenue speedily, which he was prompted to do by his own avarice and the necessities of the Government to anticipate. *Kasbátis*, moreover, were frequently securities to the *manotidárs* for their advances, and the villages became subject to a double authority. The villages subject to the *garásiás* and *kasbátis* paid half their produce to those chiefs and proprietors, and after satisfying the dues of Government, they appropriated the remainder to their own use.'

Vachánia and *Gheránia.*

Lands termed *vachánia* and *gheránia* are those originally Government lands of which proprietorship had been sold outright or mortgaged by the Government through the *patels*. Such strange transactions were occasionally sanctioned by the Government in times of difficulty, in order that a sufficient revenue might be collected to pay compensation for thefts and crimes committed by the villagers.[2] But no doubt the *patels* sometimes acted without sanction, and, when they found it hard to meet Government or the farmer's demands, sold and mortgaged lands on their own responsibility. Their right to thus

[1] The charges upon the *moghlái* and *desáigiri haks* in the southern division upon the State revenue amount to Rs. 16,837 and Rs. 15,326 respectively. The Pársi *desáis* of Navsári have hitherto also levied some irregular and probably unauthorised contributions in money and kind upon artisans and others. Thus one *desái* has been in the habit of taking yearly 400 tiles from potters, eight goats from herdsmen, four skins from the tanners, Rs. 2 from each liquor-shop, Rs. 42 from holders of *vajifa* lands, and Rs. 125 from the liquor contractor of Navsári.

[2] Colonel Walker writes: 'The lands were mortgaged or sold by the *patels*, on condition that the purchasers or mortgagees should pay the *sarkár* a certain yearly acknowledgment called *salámi* of not more than Rs. 2 per *bigha*.

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dispose of Government land was, however, not openly recognised by the *sarkár* after 1827.

Ranvatia lands are those given by *patels* to the descendants of those who have lost their lives in defence of the village.

Batamia.

Batamia lands are those forcibly taken by the holders, but which have become the property of these by right of prescription. They are considered to be the private property of the holders, though they are liable to pay an extra cess.

Hadia.

Hadia lands are those granted by a village in compensation for injury done to the descendants of persons who have been killed by some of the members of the village.

Kothlisánth.

Kothlisánth is a money payment from the Government treasury for alienated land resumed for any purpose. It follows the original tenure of the land in lieu of which it is made. If the land resumed be *vatan* land, the *kothlisánth* granted in lieu of it becomes a part of the *vatan* to which the land belonged. If the land resumed be *devasthán*, the *kothlisánth* becomes *devasthán*. In some cases the *patels* or farmers resumed the lands given them in *vachánia* or *gheránia*, and fixed *kothlisánth* payments instead; and these payments have continued to be charged on the public treasury.

Khanderáv's *Inám* Commission of 1862.

When His Highness Khanderáv instituted his enquiry into *inám* lands he refused to acknowledge as alienated all lands sold or mortgaged after the year 1827, and on such lands, where the tenure dated before 1827, he ruled that an assessment of one-fourth should be levied in excess of the survey rates, that is four *annas* in the rupee.[1] In other words Khanderáv's ruling was that where land was held under one of the following tenures, *pasáita, vánta, garás, dharmáday*, or *ranvatia*, the Darbár should take two *annas* per rupee in excess of the survey classified rates, and four *annas* per rupee in the case of *vatandárs'* lands. It was written by the Assistant Resident in Khanderáv's time: 'The Gáikwár has followed the example set him by the British Government, and has established a department called the *Inám* Commission, whose sole business it is to enquire into the titles whereby persons hold their lands.' But in truth there was this fundamental difference between Khanderáv's *Inám* Commission and the example he followed: no fixed promise was made that the lands held in *inám* should not be resumable.[2] In fact nothing was finally settled; and, however excellent or faulty the Mahárájá's intention may have been, there was an absence of registration and vagueness pervading the final arrangement, which permitted the rejection of the terms on the part of many *inámdárs*, and left matters

[1] In reality the only authority in the State that should have granted alienations was the Sovereign. Even the *mutálik* Gangádhar Shástri never granted alienations. But an immense number of unauthorised alienations have been made at one time or another, by *mahál* and village officers, *izárdárs* and others, and the grants have been sought to be strengthened by *sanads* which really are unauthorised and valueless deeds, termed *mahál sanads* in contradistinction with the *huzur sanads*.

[2] Alienated lands are removed from all scrutiny on payment of a quit-rent to Government of two *annas* per rupee (Act VII, of 1863). The Darbár, however, sought to impose a tax of ⅛th on cash *haks* that were undisputed, and the advantage of freedom from inquiry into the validity of tenures was not given.

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Inám Commission.

in a state of considerable confusion. It is impossible to lay down with accuracy the present extent and condition of *inám* lands. As in the case of the rude survey and assessments the whole matter is still pending, and the present administration has not had the leisure to approach the consideration of it in the only scientific way possible, namely, a thorough survey and accurate registration.

This cess was not laid on entire villages, but only on lands which were alienated. The superior holders of many alienated villages affected, however, to imitate the Rája, and levied the cess on alienated lands in their villages for their own profit. Of course their action was quite illegal.

Charitable Grants.

As this chapter deals with land it may appear out of place to discuss cash grants, but they are so much mixed up with alienations of land that the subject is here introduced and some mention is made of the manner in which such grants are now treated:

Charitable and Religious Grants, 1881.[1]

No.	GRANTS.	LANDS	CASH.	VILLAGES.	TOTAL.	REMARKS.
			Rs.	Rs.	Rs.	
1	*Devasthán*	Not known, but supposed to be considerable.	2,09,000	32,000	2,41,000	The figures here given as revenues of the villages are generally those which are entered in old accounts as revenues about the time the villages were granted. The actual realizations from the villages at the present day must be much more.
2	*Sadávart* and *annachhatra* ...		17,000	19,000	36,000	
3	*Varshásan*		1,65,000	44,000	2,09,000	
4	*Shrávan más dakshina* and *bidági*		62,000	...	62,000	
5	*Khairát kharch*		3000	5000	8000	
6	*Khichdi* to Deccani Bráhmans..		1,44,000	...	1,44,000	
7	*Bájri* to Maráthás		11,000	...	11,000	
8	*Khichdi* to Muhammadans ...		1,27,000	...	1,27,000	
9	*Nemnuks, asámis, &c.* disbursed from the *fadnisi* and the *khángi*, exclusive of those debited to the head Military...		6,27,000	2,44,000	8,71,000	
	Total ...	..	13,65,000	3,44,000	17,09,000	

Devasthán allowances granted by *sanads* up to 1860-61, or Samvat 1917, are generally confirmed and continued. More recent allowances supported by *sanads* from the *fadnis* department are also confirmed and continued with greater or less reductions. The reason is that up to 1861-62, or Samvat 1918, when Bháu Sindia came into power, the affairs of the State were not mismanaged to the same extent as after that year, and subsequent grants were preposterously extravagant. If *sanads* or other written evidence of inferior strength are not forthcoming, but if enjoyment for thirty years up to the date of the adjudication is proved, permanent continuance is secured. A less duration of enjoyment gives a right to a reduced enjoyment of the grant. If any allowance is not found continuable on a *devasthán* grant at all, it is treated as a personal *varshásan* to the holder and disposed of as such. If it is found not to be continuable even as a personal *varshásan*, it is only continued during the lifetime of the person in possession.

Personal *varshásans* supported by *sanads* are continued in the terms of the *sanad*. *Varshásans* enjoyed for fifty years are also continued. A reduction is made if enjoyment for fifty years cannot be proved. *Varshásan* allowances are in the feeblest cases continued

[1] The figures given in this statement must be understood as only approximate.

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Charitable Grants.

during the lifetime of the actual incumbent, and provision is always made for widows and sometimes even for daughters.

Sadávarts, cháturmás and other *shidhás* to Gosáis, Bairágis and others, though but lately granted, are continued with some reductions.

The *khichdi* or custom of feeding poor Bráhmans is common to all Hindu States, and Baroda distinguished itself so greatly by its munificence from the earliest years of its existence, that it is sometimes styled the *dharma rájya*. To be sure the charity of the earlier princes was of a restricted Marátha type and was monopolised by the Bráhmans of the Deccan. It was the offspring probably of the munificence of the Dábhádes who cherished many Bráhmans at Talegaon, till the Peshwa removed the institution to Poona and there instituted the *dakshina*, which exists to this day under the modified form prescribed by the British. Be that as it may, it is certain that the first Gáikwárs fed Deccani Bráhmans at their head-quarters, and that then, as now, crowds of able-bodied people congregated to receive the support of the State. Nevertheless it was not till the reign of H. H. Khanderáv that these gifts of food and money assumed very large proportions. In 1804-5, or Samvat 1861, the ancient custom of distributing cooked food was changed into one of giving each Bráhman applicant, male or female, man or child, rich or poor, a *sher* or 40 rupees weight of uncooked rice mixed with *dál* in proportion of two to one. On the four Mondays and the two *ekádashis* of every month, that is on the fast days, instead of food one *pie* was given. H. H. Khanderáv reduced the number of non-distribution days, and during his reign and that of H. H. Malhárráv, though the amount given in each instance did not increase, the total expenditure grew with the larger number of recipients and the enhanced cost of grain. In 1859-60, or Samvat 1916, H. H. Khanderáv instituted the *gyarmi* or bestowal of gifts on Musalmáns, irrespective of sex or age. Each applicant is entitled on demand to receive a certain quantity of cooked rice, to which on feast-days meat was added. H. H. Malhárráv abolished the practice of distributing meat.

Each case of *nemnuk* and *asámi* is disposed of on its merits. None are altogether resumed, unless they are found to have originated only within the last fifteen or twenty years without formal grant or authority.

Lastly, there are the *nemnuks* and *asámis* debited to the military department, or those entered in the *páts* or rolls of the *siledár* and *sibandi bakshis* and the *hujurát pága kámdár* (see Army), which were originally all service payments and considered hereditary, though, strictly speaking, they are hereditary only while service is rendered. These grants generally consist of two parts, one allotted for the maintenance of the dignity of the chief *siledár* or *sardár* and called *zát*, the other given for the maintenance of the troops under him. Unless very recent, these grants are continued, and no change is made except on failure of heirs. Then there is some modification, but if reductions are made they are generally in the allowances for troops rather than in the *zat* portion.[1]

[1] Most of the information on alienations has been kindly supplied by Khán Bahádur Pestanji Jahángir, C.I.E.

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III.—GOVERNMENT LAND TENURES.

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GOVERNMENT LAND TENURES.

We have now arrived at existing tenures of lands paying revenue to the State, those of alienated lands having been discussed.[1] With regard to lands paying revenue to the State it may be generally remarked that all such lands are at the absolute disposal of the Government, the holders or cultivators holding them at the pleasure of the Government, and having no such right in them as to constitute the holders in any degree joint-proprietors, except when they have acquired any such right from the State or by immemorial custom. It is not, however, easy to write with exactitude on such a subject, especially when no formal enquiry has taken place or judicial decision been given in matters of contested rights.

Rayatvári System.

One of the principal tenures prevailing in this State is the *rayatvári*, under which the State collects the revenue directly from each cultivator without the intervention of a third party. The varieties of the *rayatvári* tenure are: (1) Collection of the revenue in cash, assessed on each prevalent measure of land such as the *bigha*; (2) collection in kind according to a fixed share of the produce; (3) collection in cash according to assessment, per plough and other such rough methods. There are other varieties, such as assessment by the pickaxe and by the perch or stand on which the cultivator sits to watch his crop. These modes apply to an insignificant area of land and to extremely primitive communities.

Bighoti.

The first variety in principle and practice is similar to the *rayatvári* or survey assessment system prevalent in the British districts of the Bombay Presidency, with this important exception that in the British districts the rates are fixed for thirty years, whereas there is no such settlement in the Gáikwár's districts. The survey assessment was recently introduced into this State, when the rates were fixed for ten years. But neither the Government nor the people respected this settlement and in many of the districts where it was introduced changes were made. It was found necessary, as has been related, to revise the rates in 1874-75, or Samvat 1931, both where the ten years' settlement had expired and where it had not expired. The present rates are therefore the revised ones, for which, however, no period is fixed for the obvious reason that a fresh scientific survey and assessment has become necessary; and until that takes place it is not expedient to bind the Government or the people for any definite period. There is consequently in this State no occupancy right such as has been created or exists in the British districts under the survey assessment system and which is there legalised by the Legislature. The Baroda Government, however, finds it expedient not to interfere with the occupancy of land so long as the occupants pay the revenue. The survey assessment system prevails mostly in the southern, to a

[1] Information derived from Khán Bahádur Kázi Shaháb-ud-din, C.I.E., Revenue Commissioner. Those tenures are first described where the Government is apparently sole proprietor, then those where the holders have larger proprietary rights. Thus we almost reach the half-conquered and *mehvási* villages, and finally the countries which merely pay a tribute.

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GOVERNMENT LAND TENURES.

Bhágbatái.

great extent in the central, and, with the exception of a comparatively few villages, in the northern division.

The second variety, under which the revenue is collected in kind, exists in the Amreli division with the exception of the sub-division of Okhámandal and some villages in the Kodinár sub-division, where cash assessment prevails. Under this variety of the *rayatvári* tenure the Government takes its share, which is fixed for every kind of crop, in kind. Monsoon crops pay a much higher share than the cold season crops, and the latter again pay a higher share than the hot season crops, which are entirely produced by irrigation.[1] Besides the share in kind a small rate in cash is charged on the estimated area of each holding. This estimate is often far from the truth, but the error is always in favour of the cultivator.[2] Over and above this, the Government levies small quantities of the produce towards the expenses of the village. The produce is estimated, as it stands, in fields, or is actually weighed in the village barn-yard after it has been collected for the purpose of ascertaining the quantity of the Government share. This share is then generally collected out of four or five villages into storehouses, and sold by Government officials when the market rates are favourable.

The subject of reforming, if not superseding this, which may be called the ancient Hindu and old Marátha system, is under consideration. There are two survey parties actually at work in the Amreli *mahál* whose labours will form the basis of a new *bighoti* system.[3]

Holbandi.

The plough assessment variety of the *rayatvári* system prevails in the eastern districts of the northern division, and in one *mahál* in the central division. A rate is fixed for one plough worked by two oxen. It is increased according to the number of oxen employed in tillage. Three oxen are reckoned as one and a half plough. There is no limit as to the extent of land to be cultivated with one plough. The occupant may cultivate with one plough as much land as he can.[4] This mode of assessing land is restricted to tracts inhabited principally by Bhils, Dhánkás, Náikdás, Dublás, Konkanis or such other primitive communities.

Perch.

In a few places there exist nomadic communities whose skill in agriculture is very slight and who are assessed according to the perch. Perches or stands are erected in the midst of a field from which to watch the crops, and, as these are naturally placed at some distance from each other, they form a rough method of computing the cultivated area.

Kaltar.

Finally there is the *kaltar* method of assessment. The Government official, with the assistance of a *patel* or *panchayat*, estimates the outturn of the field. He then ascertains what is the share

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[1] In the northern division it varies from one-half to one-third of the crop.

[2] In Amreli the old rate was, and it still perhaps is Rs. 24 per plough, and one-third share of the produce.

[3] See note at the end of the chapter.

[4] In the northern division a plough is now calculated to work from twenty to thirty *bighás* and the tax varies from Rs. 8 to Rs. 30.

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Systems compared.

in that outturn which should go to Government according to the *vahivát* or custom of the village. The share is then computed in money at the prevailing market rate. This method is adopted in Songad and Viára.

Having thus gone through the pure *khálsa* tenures a brief examination may be made of the *bhágbatái* system once everywhere prevalent but now giving way to the *bighoti* system once rare. The *bhágbatái* method has certain evident advantages. Once the Government share of the crop has been decided upon, no conflict can arise between it and the cultivator; he takes home the share left him by Government and nothing remains to be discussed. Again, the burden of the tax on the cultivator varies from year to year, and in a bad year it falls light, nor can arrears accumulate to vex the Government or the subject. These advantages are, however, more than counterbalanced by practical drawbacks. There is not the same incentive for the cultivator to improve his land or crop; for, however large his outturn, a share of the whole will go to Government. The produce of the field is carried to the spot where the division takes place, and there the crop must remain till it pleases the official to effect the apportionment. For a time the cultivator cannot sell or even consume any of the fruit of his labour. Practically he steals a good deal of it with the tacit permission of the village watchmen, for after all he is but stealing what is his own; nevertheless, this purloining goes on wholesale and is demoralising to both cultivators and Government. The lax way in which the system is carried out explains, however, how under the *bhágbatái* system one-third, or with *bábtis* one-half, of the produce can be reserved for Government, for probably before the partition of the crop takes place a fourth of the produce has been secretly carried away. In *inám* villages, where such pilfering cannot occur, such high rates impoverish the village. To add to the disadvantages which exist in the working of the *bhágbatái* system, the grain-measurers are low-paid clerks, and they do not scruple to use fraud in their measurements. Above all, Government suffers in having to store its grain and then sell it at the proper moment: it enters into competition with grain merchants, it employs servants who are not under the master's eye, and if it sells grain at a disadvantage to itself it injures the whole trade.

Narva.

Another tenure prevailing in the Baroda state, though to a very small extent,[1] is that termed *narva*. It differs from the *rayatvári* tenure, in that the revenue of a village is fixed from time to time in a lump sum according to the capabilities of the village, and Government settles with the *narvádárs*, or so to speak, superior holders.

The *narvádárs* of a village are, no doubt, descendants of the persons who originally established or populated the village. It

[1] Owing to a chance it prevails in the Petlád sub-division. That district was for a time sequestrated by Sir John Malcolm, and during the sequestration the *narva* lands were revised and registered. There are about eighty such villages which yield, however, as much as nine lákhs of revenue.

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GOVERNMENT LAND TENURES.
Narva.

appears that they originally divided the lands among themselves according to circumstances and considerations then existing. They also divided the village site in the same manner, and these lands and portions of the village in the hands of one individual or group are held to be private property. They then gradually invited cultivators to cultivate their respective lands and live in their respective lots of the village site. These cultivators must have been, and most of them are still, mere tenants-at-will to the *narvádárs*. But, on a question arising in this respect, it is doubtful if the Government would allow old cultivators to be treated as mere tenants-at-will, though as a rule the Government does not interfere between a *narvádár* and his tenants, old or new, and leaves the two to settle matters between themselves or in a court of law. Thus what the *narvádár* realizes from his cultivator has no reference whatever to what he pays to the Government. He exacts as much as he can both from the land and other sources such as fruit trees and grazing, and generally makes a large profit.

No doubt every *narvádár* was originally responsible for his share of the village revenue, which share was in proportion to the extent of the land in his possession. He with his descendants is still responsible for the same share of the revenue, though he and they may not have retained the old quantity of land. Suppose for instance that a village containing 1600 acres had four *narvádárs* possessing equal shares, and that they were assessed by the Government at the lump sum of Rs. 8000 per annum. Each shareholder would have 400 acres of land, and would be liable to pay one-fourth of Rs. 8000, that is, Rs. 2000. Suppose, next, that one of these shareholders granted some of his lands in charity or sold his *narva* interest in a portion of his lands, so that he now possesses say 200 acres. He will still be compelled to pay Rs. 2000 or one-fourth of whatever sum may be assessed against the village. If he fails the other shareholders must take up his *narva*, and pay his share of the revenue; otherwise the Government is at liberty to abolish the tenure and itself manage the village. It is, however, seldom that *narva* land is sold to outsiders, and it is doubtful if it can be done without the consent of all the partners.

The above is a mere outline of the *narva* tenure which has a variety of practices which render it more complicated than it may at first sight appear to be. For instance, in *narva* villages a proportion of the land is set apart by the sharers in a body, and the proceeds from it are devoted solely to paying the Government dues. The *jamábandi*, or revenue demand, of the village is usually fixed on general considerations at long intervals. When the *jamábandi* has been fixed by Government, as much of it as possible is paid from the proceeds of the land set aside which is known as *majumi* or *majmun* land; and it is noticeable that the cultivators employed to work on this land are always treated as yearly tenants, even if they settle for a length of time in the village. There are also some other general sources of revenue devoted to meet the Government demand, such as petty taxes and cesses. When the demand cannot be fully met from these sources and the *majumi* land, the remainder is paid by the *narvádár* partners according to their old established

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shares, by the arrangement known as *ánna* or *phalni*, which disregards the ever-varying proportions of land held at the time by the sharers. It has been said that the village site is also divided into shares and that the tenants of each shareholder are allowed to live in this person's particular share of the village. Whenever a tenant vacates his house and goes to another village the tenement may be given by the sharer to whom he pleases. Land is sometimes given to a son-in-law on condition that he comes to the village and settles in it. This is sometimes managed by the influence of the *patel*, but not frequently. If a sharer, or *pátidár* as he prides to call himself, dies or relinquishes his share voluntarily, the other sharers are bound to take up the share and its responsibilities. Yet if he leave the village for any length of time but with the intention of returning, and does so return, he may take his share again.

Disputes on such matters, on alienations granted by a *pátidár* or on any point of self-administration, are settled by the *pátidárs*, and reference is seldom or never made to Government. In fact the *narvádárs* are content to manage their own affairs and would willingly pay Government increased demands, provided they are left alone, and to meet such demands they practice a very high style of agriculture.

Bhágdári.

The *bhágdári* is another tenure. The *bhágdárs* of a village are, like *narvádárs*, shareholders or superior holders. The lands of the village, excepting *kharába* or waste lands of a poorer kind, are measured and assessed, and the result is fixed as the revenue of the village payable by the *bhágdárs*. In the Baroda state *bhágdárs* are allowed to realize from the cultivators what they please and in any manner they please, and in general their demands are much in excess of the Government rates. This excess is supposed to cover the loss they sustain by letting poor lands at less than the Government rates. On the whole, however, they make large profits.

The *bhágdári* tenure in British districts in some respects resembles the *narvádári* in the Gáikwár's territory, but in the Baroda state the *bhágdári* somewhat resembles the *rayatvári* system. There is, however, no *ánna* or *phalni* method of division among the *bhágdárs*, nor has a *bhágdár* got the right to alienate or part with his land as he pleases. As in the *narvádári* tenure the *bhágdárs* not only divide the lands but also the village site.

An Assistant Resident, writing at the time when Khanderáv was Mahárája, remarks: 'The *bhágdárs* have power to distribute their share of the gross amount of the village revenue over a certain number of the villagers entrusted to their charge for this purpose in whatever proportion they please. But, on the commencement of a new year, the *vahivátdár* can, if he thinks that the *bhágdárs* are making too much money out of the village, order them to pay into the treasury a larger sum than previously. They then have to extort a higher rate from the cultivators or tenants so as to enable themselves, the *bhágdárs*, to meet these further demands.'

Ankadi bandi and *Ekankadi.*

There are, finally, two tenures termed *ankadi bandi* and *ekankadi*, or in some countries *isthenorar*, which resemble one another closely.

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In the first a lump sum is assessed on the whole village and recovered from the headman of the village or from the whole body of proprietors. Government does not interfere with the internal fiscal management of the village; it merely fixes the lump sum to be paid either once a year or at short intervals, and in the *ekankadi* village the *jamábandi* or Government demand is fixed for ever. All *mehvási* villages are either *ankadi* or *ekankadi*.

Mehvási.

There are some villages held by *mehvási* chiefs each of whom pays for the one or more villages he holds a lump sum settled annually or from time to time. The Government does not as a rule interfere in the internal fiscal affairs of such villages. Their payment is styled an *udhad jama*, and it is because it varies from year to year or time to time that it differs from the *ekankadi* tenure.

The tenure of Anghad.

Some account may here be given of one particular village that the tenure may be understood. The village of Anghad, in the Rewa Kántha Agency, is situated on the southern bank of the Mahi, about fifteen miles from Baroda. Before 1858 it stood on the edge of the river and consisted of six *váses* or hamlets separated from each other by deep ravines, each being on high ground and capable of defending itself or of succouring its neighbour through the communications naturally formed by the ravines. From this strong natural position the village was removed to the place it now occupies because the inhabitants were proved or suspected to have been engaged in rebellion. The land on which the village had been situated was ploughed up with asses, at the suggestion of the Diwán Govindráv Rode, to dissuade the people from re-inhabiting it.

The village is almost entirely Koli. The people are all of one or two classes, *kotváls* and *pagis*, and all are descended from or hold through two individuals, a *kotvál* and a *pagi*, as pedigrees prepared from the *vahivanchá's* books prove. The communities are six in number, three of the *pagis* and three of the *kotváls*, each of which has a separate *vás*. There are, besides, a few Bráhmans, Lohánás, Rabáris, Máchhis, Dheds, Mochis, Chamárs, Bhangiás, Sutháris, Luhárs, Hajáms, Gosáis, and Rávaliás, living in the village. These communities are represented by their respective headmen or *thákors*, who look after the revenue and private concerns of their respective *bhágs* with the help of their *bháyáds* and Bhangis, who enjoy land in *pasáita* for service. The headmen are styled *thákors*, *ageváns*, *bhágdárs*, *matádárs* or sometimes *patels*. They are responsible for the proper payment of the Government *jamábandi* and *ghásdána*, and also for delivering up offenders in their respective *bhágs*. The police work is carried on by means of *thána savárs* stationed in the village by the Political Agent for the Rewa Kántha, and also through the Bhangis holding *pasáita*. Civil and criminal jurisdiction is exercised by the Political Agent through the *thánedár* of Dorka. The village ought to have been transferred to the Rewa Kántha Political Agency in 1820, but as a matter of fact it did not obtain the British guarantee till 1846. Under Darbár management the *jamábandi* payable by Anghad sometimes varied, but, on its transfer to the British Government, it was fixed permanently with reference to the capabilities of the village at Rs. 1447, which, with

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the *ghásdána* of Rs. 300, now forms the tribute of Rs. 1747 it pays to the Gáikwár government through the Political Agent for the Rewa Kántha. The liability to pay the tribute is distributed over the six *bhágs* of the village in fixed portions. The *jamábandi* tribute is paid out of the revenue of the *salámi* lands. The whole area of the village is about 900 *kumbhás*, nearly seventy-five of which are occupied by the village itself, and the rest form the village *sim*. A portion of this *sim* is held *nakari* or rent-free by the *ageván thákurs* and their *bháyáds* and others; the other portion, being originally by common consent set apart for the realization of the *sarkár jamábandi*, is subject to a fixed *salámi* ranging from Rs. 1½ to Rs. 5 according to the nature and quality of the land in occupation. The *ghásdána* portion is paid by fixed money contributions from *pagis* and *kotváls* of the several *bhágs*. Both the *salámi* and *ghásdána* are collected with the assistance of the responsible *thákurs* by persons who undertake the payment of tribute on behalf of their respective *bhágs*. Any sums which they are not able to recover are recovered by the *thánedár* of Dodka for them by coercive measures at his disposal. Any surplus that remains after payment of the tribute goes to the *thákurs* as their remuneration, and to defray the petty expenses of the village. All large liabilities such as the payment of *valtar* (see Police) for robberies and thefts traced to the village, and construction of public works are met by contributions levied from the members of the communities concerned.[1]

Other *mehvási* villages.

The difference between this village and a *mehvási* village with one *thákur* consists in this only, that whereas the latter is considered the sole property of the *thákur* and he has the right of dealing with the lands and rental of the villages in any way he likes, subject of course to some well-known limitations, the former is the property of all the six communities, and the *thákurs* are representatives of these communities, having no right to resume any lands or to increase the *salámi* or assessment payable for the same.

The status of Anghad differs from the *narvádári* villages in the following respects: 1st. *Jamábandi* is not liable to changes as the lump assessments of *narvádári* villages are, being under guarantee that a fixed charge should be made. 2nd. The divisions of lands are not so exact and in such recognised proportions as in *narvádári* villages. 3rd. In *narvádári* villages the revenue demand of the Government is met by rents of what are called *majumi* or *majmun* lands, supplemented by a *phála* or quota to be paid by the sharers on their *narva* lands. Sometimes a certain fixed *phála* is charged on the *narva* lands, and what remains due to Government, after paying the amount thus collected, is paid out of the *majumi* lands. But in Anghad the Government tribute is, as has been said, all paid from collections of *salámi* which is levied at fixed rates on a portion

[1] Information given by Mr. Motilál Lálbhái, employed by His Highness the Gáikwár's government to adjudicate on the *gardsia* claims. A portion of the description of the village should be referred to in reading of 'Village Communities' and 'Police' in other parts of this work. It was thought better not to break up the account.

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of the village lands. The system is a mixed one and has traces in it of the *thákuráts* as well as of the *bhágdári* tenure common to Gujarát.

IV.—REVENUE FARMING SYSTEM.

FARMING SYSTEM.

The ancient Hindus for the most part collected their dues in kind and not in cash, and there was perhaps but a small amount of system about their land revenue. A great revolution was effected (1576) by the introduction into Gujarát of a scientific revenue survey by Todar Mal, the famous minister of the Emperor Akbar. Almost all crown lands were surveyed and assessed, and the amount of rent was reduced to one-third of the estimated produce, cash payments being substituted for payments in kind. Where a survey was not or could not be made, the system of *paháni* was introduced or maintained, that is, the fields were inspected by the proper Government official when ripe for the sickle, and were then assessed according to the supposed value of the crops. Todar Mal's survey and system lasted in greater or less perfection till the Maráthás swept away every vestige of Musalmán order and rule.

The revenue farming system now began to flourish like some deadly tree, rooted in ignorance of government, laziness, and greed, and bearing plentifully evil fruit, extortion and the death of industry. Of the farmers much has been said in the Chapters on Revenue and Finance and Justice, but in order to throw some light on the administration of the land under the farming system, the following information is given derived from the *kalambandi* or instructions issued to the farmers of the revenue by the *sarkár* in 1827-28, or Samvat 1884.

Farmers and District Officers.

The farmer, who is not a district officer but the person to whom the Government had let out the right to collect taxes, is enjoined to select from the families who inherited the right to discharge such office, the best individuals he could find to be *desáis, mazmudárs, amins,* and *patels.* Colonel Walker thus specifies the work that should be carried out by the district officers of the country: 'The *patel* should see that justice is done to his village in revenue matters; the *desáis* and *mazmudárs* perform the same duty for the district. It is the duty of these officers to superintend the improvement of the *pargana,* to make the *lávni abádi* or the preparation for sowing, and to settle the *jamábandi* or other rates of assessment.' Again he says, 'These local officers have been established for the security of Government and as a convenient medium of communication with the inhabitants. Although the son or nearest relation usually succeeds to the office of his father, yet he would appear to be removable by Government.'

These are the *vatandárs*[1] or possessors of the office and emoluments of what are called the district and village offices. These men, it must therefore be understood, the old officers of Gujarát, did not

[1] The word *vatandár* is derived from *vatan,* one's own native country or place of residence, and eventually came to mean any hereditary estate, office, or privilege.

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directly assist the farmer in the execution of his duties or in the collection of the revenue. But it was their business to aid him indirectly in persuading the people to work, to take up land, to pay their taxes, and to behave quietly. The *desái* had more particularly to assist in the settlement of the revenue and to report on the state of the crops. The *mazmudár's* duty was to keep the accounts, that is, to write out the *jamábandi* of the *mahál*. The fact is that in the Baroda state, as elsewhere, the Marátha government did not interfere with the old village system or the self-government of the people in the districts according to customs of great antiquity, but simply added on a system by which money might be collected and a few general services to the public be rendered. The *kalambandi* or circular order of 1827 enjoins that an annual statement of the sums paid to hereditary officers was to be sent in by the farmer, together with vouchers and receipts.

Working of the *mahál*.

The farmer transacted his work with the assistance of *kárkuns* or clerks. The district which he farmed, and which was called the *mahál*, was divided into *thánás* or groups of villages, averaging from ten to fifteen. The Baroda *mahál*, for instance, contained eighteen *thánás*. The *thána* was managed by a Government official called the *thánedár*, and each village had its *mehta*, the first of whom would get about Rs. 20 a month, the latter about Rs. 15. The *thánedár* supervised the collection of the revenue, while the *mehta* actually collected it, in which business he was aided or checked by a *vatandár* or hereditary officer, the *taláti* or weigher who represented the interest of the villagers. The *thánedárs* continued to do their work till 1859-60, or Samvat 1916, when H. H. Khanderáv's new revenue and police systems began to be introduced. Up to that time they had *fauzdári* and *mulki* work to do, but in 1860-61, or Samvat 1917, one *fauzdár* was appointed to do the *fauzdári* work up to then done by two or three officers, and no *mulki* work. This continued till 1868-69, or Samvat 1925, when the two works were again united and entrusted to the *thánedár* who was given some small powers of inflicting fines, was placed in charge of a larger number of villages, and was granted the assistance of a *kárkun*. The point is taken up in dealing with the changes effected by H. H. Khanderáv.

In the Baroda state the *desáis* and *mazmudárs* continued to exist as before, and generally perform the duties of their respective offices in person or by deputies, though the holders of some of the larger *vatans*, and notably the *desáis* in the Navsári division, put forward pretensions to exemption from any obligation of service in return for the large emoluments they enjoy. In 1868-69, or Samvat 1925, H. H. Khanderáv Mahárája attached the *vatans* of *desáis* and *mazmudárs* throughout the State, pending enquiry and settlement. This caused a great clamour, and they have since been provisionally released from attachment. At present each case as it arises is provisionally disposed of, pending final settlement on some uniform and general plan.[1]

[1] Information on this and some other points has been kindly given by Khán Bahádur Pestanji Jahángir, C.I.E.

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Farmers and Cultivators.

The *kalambandi* of 1827 shows us in a very curious and interesting way how the cultivators fared under the farming system. The rules laid down by the *kalambandi* with regard to them are evidently not extraordinary but of old standing, and yet they show how these tenants of the *sarkár* might be, under a bad farmer, and often were, no better treated than 'cattle,' as Sir T. Mádhavráv has written. Those wretched people who in old times were termed 'adscripti glebæ' were not much worse off.

Let us call to mind that there were two classes of lands, that belonging to the *sarkár*, and that over which its rights were limited. We have also seen that the *kamávisdár* had the right to settle with the subjects the sums they should pay him. By the *kalambandi* of 1827 the cultivators were ordered to till *sarkár* land first in order that private interests might not militate against the public profit, and the extent of *sarkár* land cultivated was in all cases to be at least double that of all other kinds of land. If within the village limits the *sarkár* land did not by so much exceed other land, the villagers were to proceed to the neighbouring village and cultivate *sarkár* land there before attending to their private interests. In old days the villagers were often so badly treated by some *kamávisdárs* that they were driven to desert their fields and take up work offered them by some more liberal farmer. Nor was land then so extensively cultivated as it now is, so that labourers were wanted and land was at a discount. We are not therefore surprised to see that by the *kalambandi* of 1827, though the *kamávisdár* was permitted to receive within his *maháls rayats* from other parts of the country, he could only do so if they had previously paid up all arrears due by them to other *kamávisdárs*; and he could only guarantee land to strangers during his tenure of office, nor was his successor bound by any terms he might have made.

Colonel Walker's remarks on the farming system, as it was early in the century, bear out the deductions that may be made from a perusal of the *kalambandi* of 1827.

'The *rayats*,' he says in effect, 'may move from one district into another, and the *kamávisdárs* sometimes are forced to combine not to afford those who quarrel with their landlords any employment within their districts. There are no *pattás* or other written leases granted to the *desáis* or *zamindárs* by the Government in Gujarát. The Government leases the districts to the *kamávisdárs* for one, two, three, four, or even five years. He makes his agreement with the inhabitants, but in the event of a village within his district being depopulated or laid waste, he may lease it to any person who will improve it, and this man may parcel out the uncultivated lands to others, on such terms as the parties may agree on. The cultivators pay either in money or in kind. In a few districts part of the payment is received in cash and part in kind; in others payments are made according to the agreement of the villagers and the *patels* with the *kamávisdárs*. It is probable that there was formerly a *náikbandi* or rateable table for regulating the rents payable by the villagers in each *pargana* of Gujarát, but it disappeared. The Government had a right to exact

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one-half the produce of the *khálsa* land, and this is generally done when the amount of the *jama* of a village is not fixed. The produce of lands which are called *máliat*, that is, on which sugarcane, tobacco, and red pepper are cultivated, formed an exception to this rule; of these lands, owing to the expense of the cultivation, the revenue was determined from year to year. To secure timely payment, a class of agents was established under the name of *manotidárs*, usurers who bound themselves to pay the revenue of a village or of villages by a particular time, generally earlier than the regular instalments, and for this advance they charged the villagers at the rate of 25 per cent. The attachment of property and the application of force were methods resorted to by the Maráthás when a village was backward in paying its revenue. Fining and the practice of '*roz talbanna*,' daily pay or demand, were also employed. The *talbanna* consisted of a fine varying, according to the discretion of the *kamávisdár*, from Re. 1 to Rs. 100. If horsemen were sent on this service, as many as were employed received provisions for their horses, and eight *annas* for each man employed. If footmen were sent they received their food and eight *annas* a day for *pán supári*.'

The *sibandi* or collectors employed to get in arrears were of two kinds: the *mahál sibandi*, or, as it were, civil peons, and the *fauz sibandi* or troops, who were supposed to maintain the peace of the country.

In the beginning of the century, though later there were four instalments, the farms were let out on the farmers giving security to pay one *rasad* or instalment on the 5th of *Áshvin Shuddh* or *Vadya* (September-October), and a second instalment at the end of the year. Supposing the gross rental of a *pargana* to be one lákh, the first *rasad* would consist of at least half a lákh, the second instalment the remaining net revenue after deducting the amount of *jághir* free-lands and all interior expenses.

Results.

To sum up briefly the evils of the farming or *izárdár* system of which more is said in the Chapter on Revenue and Finance: A private individual entered into a contract with Government, whereby he bound himself to pay a lump sum for the privilege of collecting all he could from the cultivator who was entirely at his mercy. There was, in reality, no fixity of tenure for the tenant, and an old occupant might, at any moment, be turned out by a new-comer who offered high rent. It was owing to this that one-third of the land in the Navsári district was utterly laid waste so late as 1872-73, or Samvat 1929. The farmers or *izárdárs* were abetted by the *patels* themselves in their devices to wring the uttermost farthing from the cultivator. The *izárdárs* generally let the *patels* [1] off on easy terms, and very frequently they sublet to them the power of assessing taxes on the villagers. No records were kept by the *izárdárs* for the information of Government, so that to this day there is the most complete ignorance as to the past of many of the districts. The contract between

[1] For the present status of *patels*, see Chapter III. 75 (Village Communities).

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the Government and the *izárdár* was frequently a sham. The virtual *izárdár* put forward a child of his and stood security for him, so that if the contract were broken, there could be no recovery. It has been stated elsewhere that one of the most pernicious tricks an embarrassed Government could play with the *izára* system was to transfer the farm from one contractor to another before the expiry of the lease. The practice alarmed all farmers who made haste to screw money from the people before the Government could have time to break faith with them. This evil custom was of ordinary occurrence. After the *izára* had been granted to one man, another appeared and offered an increase of 25 per cent on the lump sum previously stipulated. The latter was thereupon suffered to take the former's place, even if only five days remained of the contracted lease. The ousted *izárdár* was then held to be a Government servant, and received from the supplanter a sum supposed to represent a salary for the time he had managed the district. He was also supposed to be bound to state what were the outstanding balances, and to send in his accounts. Naturally he sent in false accounts or accounts which the new-comer declared to be false. There followed a dispute, and the newly appointed farmer claimed the protection of Government. As there were no records, no cultivators' receipt books, and often no ledgers, Government found it hard to decide between the disputants. It must have been very hard to decide when, as was frequently the case, the incoming and outgoing farmers were acting in secret collusion at the instance of peculating Government officials. To this day many of these disputes remain unsettled, and it is especially difficult to find out what the tenants have paid. There are still outstanding balances of unrecovered revenue, amounting to perhaps nearly sixty lákhs, the larger portion of which sum has been or will have to be struck off.[1]

V.—HIS HIGHNESS KHANDERA'V'S REFORMS.

KHANDERÁV'S REFORMS.

The report of the Resident at Baroda for 1869 will serve to afford an idea of the system of administration His Highness Khanderáv introduced into the State. As is said in the Chapters on History, on Revenue and Finance, and on Justice, Khanderáv's aim was to destroy the farming or *izára* system. The farmers of revenue were judges, magistrates, military commanders often, and collectors of revenue. When they were done away with, it became necessary to remodel the revenue and police systems and to redistribute the powers entrusted to various officials as well as to multiply the numbers of Government officials, as the work which should have been carried out through Government agency had been entrusted to those who paid for the privilege of levying taxes and of carrying on the whole administration without let or hindrance.

Khanderáv's action on the administration of the land was threefold : first, he made an onslaught on the holders of *inám* lands; secondly, when abolishing the custom of farms he introduced a revenue survey, substituting a fixed money payment and a ten years'

[1] See Revenue and Finance Chapter.

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Revenue management.

settlement for the levies in kind, which were formerly taken from the cultivators; thirdly, he introduced a new system of management.

To take the last point first, H. H. Khanderáv ruled that a *taláti* should be employed for each village, a *mehta* for one or more villages according to their size, and a *thánedár* for a group of ten or more villages. The *talátis* and *mehtás* were subordinate to the *thánedár*, of whom there were from ten to eighteen in each *mahál*, and these again were placed under the *mámlatdár* of the district or *pargana*. In each district there was a treasury into which the collections were paid in the first instance. From it the amount was transferred to the general treasury at Baroda, in charge of the *sarsubha* or revenue commissioner of all the districts in the State, and so it came finally to the Darbár bankers.[1] The complaints of cultivators against *talátis* were to come before superior officials, commencing with *mehtás* up to the *sarsubha* of Baroda, and a final appeal lay to his Highness the Gáikwár himself. Before the sowing season commenced, in districts where the survey rates were in force, it was settled what ground each villager was to cultivate. When the crops were ripe, the village *taláti* began to arrange for the due payment of the assessment, without which he did not permit the villagers to reap their fields. In these operations the *mehta* assisted and superintended the *taláti*. When the money was collected, the *taláti* handed it over to the *mehta*, who in turn forwarded it to the *thánedár* with his accounts. This officer examined them and listened to any petition made by the cultivators on account of excessive charges, and if possible, settled them. After this he transmitted both money and accounts to the *vahivátdár's* treasury, whence they went at fixed times to the *sarsubha* at Baroda.

As no great changes have yet been effected in the status or work of the lower or village revenue officials, and it would be dangerous to guess what may be done in the future, a mere glance may here be given at the condition of the mass of petty officers engaged in revenue work in Khanderáv's time. The *matádárs* are the hereditary village officials.[2] The work is not done by all of them, but by selected individuals, *ughratdárs*. An individual is chosen, who can read and write, and, if the village is small, he does both the revenue and police work, but, if the village is pretty big, two such men are selected, one being subordinate to the other. These are styled *mukhi patels*, and they are assisted in the collection of the revenue by all the other *matádárs*. Should not one of the *matádárs* be able to read and write, the *taláti* or village *mehta* is authorised to perform the duties of the *mukhi* or police *patel* under the direction and with the aid of the *matádárs*. But in no case is an outsider appointed *patel* of a village. The selection of the *patel* is made by the *vahivátdár* under the sanction of the *sarfauzdár*, to whom he forwards a register of all the *matádárs* with their ages,

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[1] See 'Banks' in Chapter on Revenue and Finance.

[2] See Chapter III. 75. There are no *matádárs* in the Navsári division, and the *patels* also are not hereditary servants there.

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castes, and other qualifications, and also the amount they are to receive as *patel chákari*. The office is generally retained during good behaviour, but in large villages it is often held in rotation for one year.

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The above system is a very ancient one, and the only innovation Khanderáv made in 1860 was to separate police from revenue work in large villages.[1]

Classification of soils.

The land was classed 1st, 2nd, and 3rd, according to its nature and degree of fertility. In the Navsári *mahál* the rates were for the first class Rs. 50, for the second class Rs. 15, and for the third class Rs. 5 per *bigha*. The soil of Navsári, remarked the Resident on these rates in 1869, was so rich that high as the above rates undoubtedly were, the lands were eagerly sought, and the cultivators were believed to derive a very considerable profit from them. In the districts of Baroda, Dabhoi, Sinor, Sankheda, Tilakváda, Kadi, Pattan, Bijápur, Vadnagar, Visnagar, Kherálu, Atarsumba, and Dehgám, the rates were for first class land from Rs. 5 to Rs. 8, for the second class from Rs. 4 to Rs. 6, and for the third class from Rs. 2 to Rs. 3 per *bigha*. In the Petlád district, which is a very fertile one, and is famed for its tobacco, the assessment was on the *bhágdári* principle. The average of assessment was, for the first class from Rs. 20 to Rs. 22; for the second class from Rs. 8 to Rs. 10, and for the third class from Rs. 4 to Rs. 6. In the Amreli *mahál* in Káthiáwár, the levy of revenue on account of the Darbár was one-third of the entire produce, exclusive of a cess of Rs. 24 per plough worked by four bullocks. In Okhámandal the assessment was very light on the cultivators and almost nominal on the Vághers.

Faultiness of the survey.

His Highness Khanderáv's survey was, however, very defective, and what of good there was in it rapidly disappeared, owing to the carelessness of the executive and the retrogade action of Khanderáv's successor. From the outset the survey, which of course was the basis of the system, was neither accurate nor comprehensive nor fair. Measurements were carelessly incorrect. No boundary marks were put up. Without correct measurements or boundary marks a survey on the *rayatvári* principle can scarcely he held to be useful or permanent. Two measures were deliberately and, it may be added, fraudulently employed, a short measure for alienated and a long measure for Government lands. The result of this trick was that lands were entered as Government property in excess of the actual area. The holders of alienated land remonstrated: the helpless paid the full assessment, the majority succeeded in refusing to accept the Government measurements. Only in the case of Government villages were any maps made, and many of the maps that were made were lost. No alienated or *dumála* villages were surveyed, so that of those which have since lapsed nothing accurate is known. The survey was not introduced by His Highness Khanderáv into all the districts of the three divisions. Many

[1] See Chapter on Justice.

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single villages were not surveyed or assessed at all for reasons which it is now impossible to conjecture. No minute statistics or elaborate accounts were ever kept. In many villages land registers were either never prepared or are not now forthcoming. The names of actual holders and proprietors were not registered, but fictitious names were given. Under the present regime very cautious means are being taken to discover who the real occupants are, and their names are being registered. Meanwhile it is generally in the first instance sought to recover dues from the actual cultivator. Some of the *kamávisdárs* after the settlement remeasured the field, and by obtaining an excess for which they charged the cultivators, they obtained a certain sum of money. These re-measurements were done with ropes instead of chains. The classification was done by *panchayats* of *patels* who were interested parties, and it was consequently very unjust. The lands of a whole village were roughly placed under one class very often. This was because the *patel's* lands generally occupied the best site near the village, and it was to the interest of the *patels* that they should not be more highly assessed than the more distant lands. The rates on grass lands were in some places so ridiculously low that the villagers in great measure abandoned cultivation and sold their grass at a profit. The assessment was quickly arrived at. The last year's assessment was taken, something was added, and then it was decided that this was the lump sum to be taken from the village. The *panchayats* composed of *patels* and *amins* then partitioned the burden most unequally. A sort of agreement was made that the assessment should be fixed for ten years, and, therefore, it went by the name of the *dasota*. But before the expiration of that period the rates were raised once in some places, twice in others, and occasionally three times. In Petlád they were raised twice, in Vijápur twice and perhaps three times. This seems to have depended on the *vahivátdár* or *mámlatdár* of the district. Many villages were given to *patels* and others in farm for ten years, in spite of the settlement. This tended to create a class of spurious *narvádárs* or *bhágdárs*, and by this name the *patel* was beginning to call himself. Fortunately the *patel* was not able to play the *narvádár* for any length of time. Consequently, though many independent cultivators were ejected, because they did not choose to pay the enhanced dues demanded by their *patels*, these pseudo-*narvádárs* failed firmly to establish their false claims. It is almost incredible but it is true that in the agreements made with these *patels* the existence of the cultivators was ignored, and consequently in practice their rights were overlooked. The lands were actually entered in the *izárás* according to the *bhágs* or shares of the old *patel*ship, yet these villages had never been *narvádári*. So nearly was a new and utterly unjust right being created to the detriment of the cultivators by the careless action of the Government.

Another result[1] of a department where all was confusion may be here given. The quantity and age of outstanding balances became

[1] See pp. 371, 375 and the Revenue and Finance Chapter.

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enormous, and no attempt was made to write them off. Some of these outstanding balances are now fourteen years old, most of them will never be recovered. How could it be otherwise? An occupant died and for years his name was kept on the accounts as running up a debt to Government. An occupant absconded and nothing was ever known of it; he was supposed to be on the spot. In 1868-69, or Samvat 1925, a great overflow of water spread over a large extent of land in the Kadi division. The soil was permanently covered with water or became thoroughly impregnated with salt. From these uncultivable *khár* and *bolan* lands, as they were termed, Government continued to expect a payment in full of the ordinary revenue. Naturally, when outstanding balances of arrears ran up to sixty lákhs of rupees, the whole affair became a farce, recovery was not really attempted, and the only permanent result was that the task of account-keeping was made absurdly laborious. Add to this that village accounts were not kept with any regularity, and that the *vahivátdárs* and district officers knew nothing of what was going on inside the villages. It might be asked how any considerable revenue was collected. Only by abandoning the system altogether when it worked so badly that the results were glaring. There was free competition among certain persons round the Rája for the management of the sub-division. If a sub-division produced an insufficient sum, some candidate for employment would promise a larger amount for the ensuing year if he were placed in charge. He might or might not keep his promise. His evident means to find the stipulated sum was to gain over the *patel* by granting him a sort of farm of the revenues of a village, and by ensuring the post of *patel* to the man who would get the most out of the cultivators. Failing this, the *vahivátdár* simply enhanced the rates of assessment.

The consequence of the abortive nature of H. H. Khanderáv's reforms in the administration of the land revenue was that they did not live, or rather scarcely saw the light. The *izára* system continued after the survey and assessment had been introduced. A foolish attempt was made to combine in a variety of ways the *izára* with the survey system. Individuals represented to the Rája, first that some lands had been omitted from the operations of the survey which they would undertake to assess by contract, secondly that the assessment had been very unequal, and that there were villages which could well afford to pay more than had been imposed on them, as they would undertake to prove if a lease of these villages were granted them. These excuses were made from the outset in order to overthrow the survey and to re-introduce the farming system.

It remained for H. H. Malhárráv to discover a system worse than that of the *izára*. The management of districts and revenues was granted by His Highness to certain court favourites who then became *kamávisdárs*. For instance Kamásáheb, His Highness's daughter, was *kamávisdár* of customs, Nánásáheb Khánvelkar managed Pattan and perhaps Navsári. These great people did not manage anything themselves; they entrusted all business to clerks who

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were chosen, not for their ability but for their willingness to falsify accounts. The consequence of this system was evident. It was just possible that an *izárdár* who was notoriously bad might be punished; a powerful court favourite could not. An *izárdár* was liable to be met by competitors, the *kamávisdár* was not. The latter had, at any rate, been bound to pay Government a fixed sum for his farm, the *kamávisdár* was simply supposed to collect what he could. He of course falsified his accounts, collected as much as he was able, and paid into Government as little as he decently could.

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The new or Rája Sir T. Mádhavráv's administration had, therefore, to deal rapidly with an extremely complicated and injurious state of things, to apply partial remedies while waiting for the time when a radical reform might be introduced. As soon as possible the fiscal pressure on each village was ascertained with the capabilities of the village and, where it appeared necessary to do so, such immediate relief as seemed consistent with the interests of the Government was granted. As the work was rapid it was necessarily rough, but the result has been that few complaints have of late been received of excessive assessment, that the land revenue is collected easily, and that the cases in which payment is enforced by sale of holdings, &c., are rare.[1]

Reduction made in Government demands.

It is easy to imagine how in old times the revenue farmers made exorbitant demands on the cultivators and often took only a percentage of what they pretended to expect. Such a system is too consistent with the ordinary relations between debtor and creditor to require much attention. But the chief object of a survey and fixed assessment is supposed to be a settlement of the demands of Government on the cultivator. To institute an assessment which it was impossible for the cultivator to pay was folly, and yet this was the chief characteristic of His Highness Khanderáv's scheme, a folly which his successor did not hasten to set to rights, but which the new Administration, acting indeed on the recommendations of Sir R. Meade's Commission and proceeding on the lines laid down by Sir Lewis Pelly, set about rectifying.

The Navsári division is given as an instance, for there the evil was at its height. The old assessments are stated at page 368; now *bágáyat* rates vary from Rs. 4 to Rs. 25 per *bigha*, *jiráyat* rates from Re. ½ to Rs. 15, and *kyári* rates from Rs. 1¾ to Rs. 22. From the figures given for six years it will be seen that every year there has been a nearer approach between the Government demands for land revenue and the actual collections, that, though the collections have been increasing, the balances have been decreasing. Nevertheless it is not probable that the old deficiency will ever be made up in full. The entire sum owing for land and other taxes amounted

[1] Information given by Khán Bahádur Kázi Shaháb-ud-din, C. S. I., Revenue Commissioner, Baroda state. In the chapter on Capital the pressure of the land-tax on the people of the three divisions is discussed.

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in 1873-74 to Rs. 14,12,883, and in 1877-78 to over 15½ lákhs in this division alone.[1]

YEARS.	Government demand in land revenue.	Actual Collections.	Balance.	YEARS.	Government demand in land revenue.	Actual Collections.	Balance.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1872-73 ...	21,35,171	17,36,695	3,98,475	1875-76 ...	15,88,605	15,36,553	52,052
1873-74 ...	19,31,686	13,14,941	6,16,745	1876-77 ...	16,98,910	16,47,250	46,660
1874-75 ...	15,99,502	14,35,210	1,64,291				

Pressure exercised in enforcing demands.

At the same time most laudable care has, of late, been exercised not to use any undue harshness in extracting arrears from the cultivators. Some examples may be adduced to prove that this is the case. The year 1877-78 was one of exceptional distress owing to the scanty rainfall. It was decided to make remissions in all the divisions, and from two to six *annas* in the rupee were regarded as outstanding debts. Yet in the Navsári division only two or three holdings were put up to auction after the ejectment of defaulters, and some slight pressure in the shape of confinement for a limited period was sanctioned. In the central division distraints were made on the moveable property of eleven persons for the recovery of Rs. 958 whereby Rs. 183 were realised, and fourteen persons were confined on an average of 5½ days each. Lenity could scarcely go further at a time when not only were remissions being made with a liberal hand, but Government was making large sacrifices in freeing agricultural produce from export and import dues both at sea and on land. The Minister reported: 'The large remissions granted in 1877-78 were necessitated by the failure of the rains. They were granted in the Navsári, Baroda and Kadi divisions.' The following statement shows the collections and outstanding balances for the year 1877-78:

DIVISIONS.	Total revenue for collection.	Collection minus excess payments.	Outstanding balances.
	Rs.	Rs.	Rs.
Baroda	36,31,567	31,01,294	5,30,273
Navsári...	16,50,868	16,20,254	30,614
Kadi	28,25,056	23,70,292	4,54,764
Amreli	6,12,172	5,40,257	71,915
Total ...	87,19,663	76,32,097	10,87,566

'Of the outstanding balances, nearly Rs. 72,000 were in Amreli, and the whole of the remainder, say Rs. 10,11,000, were in the other three divisions. The reason for this difference is also to be found in the different modes of collection before explained. It was hoped that the greater part of the outstandings would be recovered in the next year. But this year has also proved to be unfavourable to the cultivators, so that the loss to the Government in the land revenue alone for the year under report will ultimately amount to considerably more than the remissions already granted.'

[1] For deficiencies see Revenue and Finance Chapter.

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A few extracts from Rája Sir T. Mádhavráv's administration reports will serve to enforce what has been written on the changes that have been and are being introduced into the administration of the land with reference to demands and collections.

In his first report, he writes :[1] 'The process of summary reduction of the land assessment has been completed. As a general rule, the maximum rate of reduction was 25 per cent, and the whole reduction may be estimated to amount to twelve lákhs.'

'That this abatement in the demand of the State has afforded substantial relief to the *rayats*, may be inferred from evidence which not unfrequently presents itself. In the first place, there is greater general contentment among the *rayats*. Then, the revenues are more easily collected. Then, again, deserted or arable land is being gradually taken up. Lastly, occupied land is acquiring value and is an object of greater desire and competition than before.'

'Our tax, even after the summary reduction, stands higher than that in the neighbouring British districts. Our *rayats*, however, have probably the benefit of some compensation. Perhaps our lands are of superior quality. Our *rayats* possibly raise more paying crops. Probably our *rayats* have more of rent-free land intermixed with fully taxed land. It is not unlikely that the actual area cultivated by our *rayats* is under-estimated for fiscal purposes, in other words, they have more land in their possession than is supposed. Be the compensation what it may, our *rayats*, it is reported, are not apparently worse off for the greater incidence of the land tax.'

'Besides the summary reduction of the land tax, other advantages have accrued to our *rayats*. They have been freed from the *gádi nazarána*, which was so much the subject of complaint. They have been freed from the undefined exactions of *izárdárs* or farmers, and also from those of unscrupulous Sardárs and officers.'

Baroda Land Revenue, 1876-77–1880-81.[2]

	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
BARODA DIVISION.	Rs.	Rs.	Rs.	Rs.	Rs.
Land revenue proper	33,31,135	33,58,539	33,97,577	33,63,625	33,63,376
Do. do. miscellaneous	3,87,049	3,97,894	4,33,060	4,04,357	4,24,465
Total ...	37,18,184	37,56,433	38,30,637	37,67,982	37,87,841
Deduct remissions	5941	1,24,815	765	823	716
Net demand	37,12,243	36,31,618	38,29,872	37,67,159	37,87,125
KADI DIVISION.					
Land revenue proper	25,64,757	28,53,637	28,57,034	28,56,910	28,92,538
Do. do. miscellaneous	2,05,636	2,85,311	4,05,383	3,85,944	3,24,541
Total ...	27,70,393	31,38,948	32,62,417	32,42,854	32,17,079
Deduct remissions	7777	17,868	467	4725	7712
Net demand	27,62,616	31,21,080	32,61,950	32,38,129	32,09,367

[1] Baroda Administration Report, 1875-76, paras. 193, 195, and 199.

[2] Baroda Administration Report, 1877-78, 225; 1878-79, 246; 1879-80, 315; and 1880-81. The revenue for 1876-77 is given in mixed currency, and for the other years in Baroda currency.

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	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
NAVSA'RI DIVISION.	Rs.	Rs.	Rs.	Rs.	Rs.
Land revenue proper	14,79,046	17,67,723	18,01,509	17,81,894	1,748,257
Do. do. miscellaneous	2,14,864	2,02,030	1,70,394	1,78,768	1,56,681
Total ...	16,93,910	19,69,753	19,71,903	19,60,662	19,04,938
Deduct remissions	.....	1,02,056	1,40,253	.....	.....
Net demand	16,93,910	18,67,697	18,31,650	19,60,662	19,04,938
AMRELI DIVISION.					
Land revenue proper	6,10,434	4,83,704[1]	3,53,867	5,87,250	5,75,482
Do. do. miscellaneous	1,92,334	2,08,886	1,97,387	2,35,097	2,36,228
Total ...	8,02,768	6,92,590	5,51,254	8,22,347	8,11,710
Deduct remissions	.....	196	45,725	.....	3235
Net demand	8,02,768	6,92,394	5,05,529	8,22,347	8,08,475
GRAND TOTAL.					
Land revenue proper	79,85,372	84,63,603	84,09,987	85,89,679	85,79,653
Do. do. miscellaneous	9,99,884	10,94,121	12,06,224	12,04,166	11,41,915
Total ...	89,85,256	95,57,724	96,16,211	97,93,845	97,21,568
Deduct remissions	13,718	2,44,935	1,87,210	5548	11,663
Net demand	89,71,538	93,12,789	94,29,001	97,88,297	97,09,905

'In the assessment and collection of the land revenue a vast evil had to be attacked; there were practically no accounts, and partly owing to this and partly owing to the extravagance of the State demands, enormous arrears had gone on accumulating. The arrears were ascertained, and either enforced or for the most part written off as vexatious and irrecoverable. To carry out this work rapidly a large temporary establishment was employed. An admirably simple system of accounts was introduced, and to insure their regular keeping the lowest grades of the department, those filled by the useful village accountant, were strengthened. For the convenience of the *rayats* the revenue instalments were re-adjusted. A fixed demand for a certain number of years was made on certain villages paying a lump sum, the previous variations in demands having occasioned vast annoyance.'

Realizations and Outstanding Balances of Land Revenue, 1877-78 - 1880-81.

ITEM.		1877-78.	1878-79.	1879-80.	1880-81.
		Rs.	Rs.	Rs.	Rs.
Baroda Division...	Government demand	36,31,618	38,29,872	37,67,159	37,87,125
	Realization	31,01,345	33,46,565	34,63,014	35,46,103
	Outstanding balances	5,30,278	4,83,307	3,04,145	2,41,022
Kadi Division ...	Government demand	31,21,080	32,61,950	32,38,129	32,09,367
	Realization...	26,17,777	28,78,417	30,15,778	30,71,214
	Outstanding balances	5,03,303	3,83,533	2,22,856	1,38,153
Navsári Division..	Government demand	18,67,697	18,31,650	19,60,662	19,04,938
	Realization...	18,50,182	16,16,764	18,87,708	18,51,938
	Outstanding balances	17,515	2,14,886	72,954	53,000
Amreli Division...	Government demand	6,92,394	5,05,529	8,22,347	8,08,475
	Realization...	6,10,510	4,23,080	7,68,472	7,76,212
	Outstanding balances	81,884	82,449	53,875	32,263
For the whole territory.	Government demand	93,12,789	94,29,001	97,88,297	97,09,905
	Realization...	81,79,814	82,64,826	91,34,967	92,45,467
	Outstanding balances	11,32,975	11,64,175	6,53,330	4,64,438

[1] The variations in the land revenues of Amreli arose from the fact that they were there collected in kind, so that in bad seasons much less was taken.

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Outstanding Balances.

'There will always be outstanding balances till a survey has been introduced. At the end of 1879-80, though yearly diminishing they had mounted up to a total of Rs. 73,26,864. After this free powers were given to the *subhás* to write off irrecoverable debts and the consequence is given in the following statement':

DIVISIONS.	Balance at the close of 1879-80.	Balances written off during 1880-81.	Balances collected during 1880-81.	Balances outstanding at the end of 1880-81.
	Rs.	Rs.	Rs.	Rs.
Navsári... ...	19,33,321	69,868	94,635	17,68,818
Baroda	28,05,177	1,88,903	2,76,027	23,40,247
Kadi	22,84,073	60,884	1,72,329	20,50,860
Amreli	23,04,293	28,055	55,059	2,21,179
Total ...	73,26,864	3,47,710	5,98,050	63,81,104

Reduction in demands.

'After the completion of the summary revision of the land assessment, it came to sight that the revised rates which had been fixed for the Gandevi sub-division in the Navsári division were still excessive. To revise already revised rates was a task which it required great caution to entertain, lest it should operate as a bad precedent. Yet, this was certain, the sub-division is one of the richest tracts in the Gáikwár's dominions, and this had tempted the fiscal rapacity of the past. Lands had been abandoned, revenue balances had largely increased, and waste lands found none to take them up. Therefore a further reduction of the land-tax was sanctioned, amounting to nearly a quarter of a lákh of rupees. Putting the reductions instituted by Sir Lewis Pelly and the recent ones together, the total reduction of assessment in that sub-division amounted to about 4½ per cent.'[1]

Before concluding this section with a description of the re-organization of the department it would not be amiss to state how in the administration of the land the Minister has endeavoured to improve the condition of the *rayats*. 'Special steps have been taken to encourage the making of wells. Land irrigated from new or repaired wells is exempted from *bágáyat* or water rates for various terms commensurate with the cost of the work. The maximum period of exemption is twenty years. It is contemplated to supplement this advantage with the offer of *takávi* advances. It has been discovered that at least 800 villages require new wells, or water troughs, or repairs to existing wells. The cost will be near four lákhs, exclusive of contributions and the aid of labour from the *rayats*. It is contemplated to carry out the work in three or four years, and Rs. 75,000 have been placed at the disposal of the *subhás* to start operations.'[2] Many other steps have also been taken to benefit the cultivators. One only need be mentioned: there was in Baroda a large area of waste land which was eagerly sought for when the administration showed signs of

1 Baroda Administration Report, 1876-77, para. 407.
2 Baroda Administration Report, 1880-81.

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reform, easily understood by the cultivator. Sir T. Mádhavráv wisely refrained from throwing open these waste lands to any chance outsiders, and gave every preference to the holders of any land already established on the spot or in the neighbourhood.

Organization of department,

The labour entailed in freshly organising the Land Revenue Department has been very briefly described by the Minister:[1]

'The recasting of all the sub-divisions,' and how thorough and important a change this was may be estimated from the statements in Chapter I. relative to the old and new sub-divisions, 'which were formerly so very irregularly and capriciously formed, was completed in 1876-77. The transfer of numerous villages from one sub-division to another entailed very troublesome adjustment in regard to accounts and other matters.'

and establishment.

'In reference to this re-distribution of the administrative divisions the district establishments had to be re-organized and this was done. An enlarged re-organization of the village accountant's establishment was felt to be a most pressing necessity, for the preparation of primary accounts is most essential to the proper working of a *rayatvári* system. Where pay or remuneration had been fluctuating, it was fixed. Where it was inadequate, it was raised. The work itself was equitably re-distributed. The measure entailed an additional cost of Rs. 35,849 per annum. Formerly when the land revenues were collected under the farming system, the State did not care much for village accounts and accountants, but this cannot now be the case.'

Keeping of accounts.

'A new set of forms of village accounts and records was introduced to secure accuracy, completeness, and uniformity of information.'

Recasting of the sub-divisions.

The very important reforms thus briefly hinted at will probably prove as lasting as they are beneficial. To take them in the order above given:

Enough has been said in the second portion of this chapter to lead one to guess how imperatively necessary it was to do away with the two fictitious sub-divisions named *khángi* and *dumála*. A glance at Chapter I. suffices to show how absurd the old sub-divisions were. Pattan, for instance, contained over 500 villages, Pádra seven, and Koral twenty-one villlages. In the first instance the work to be done was beyond the capabilities of a single officer as *vahivátdár*, in the latter instances there was next to no work. In forming the new sub-divisions, the Administration used the utmost caution in disturbing long-established divisions of territory, as it was wisely felt that unnecessary changes, the remoter consequences of which could not be estimated, were greatly to be deplored. Where changes were effected, two points were chiefly kept in mind: the sub-division should possess an average number of villages, and the revenue to be collected should be of a certain magnitude.

[1] Baroda Administration Report for 1876-77, 407-411. The reform is not complete. It is an attempt to change forms and create opportunities for thoroughness of work. The personnel of the great body of officials, especially of the lower grades, cannot easily be changed.

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Recasting of establishments.

Frequently, however, the poorest villages gave the most trouble, and other conditions had to be estimated, such as the geographical situation and the nature of the population on the border, the similarity or dissimilarity of the tenures in the group, and the necessity of grading the officers employed.

Much attention has been paid to the organization of village officials, the *patel*, the *taláti*, the *haváldárs*, and the *vartániás*. The sub-division is placed under a *vahivátdár*, who is the revenue head of all the *patels* and *talátis*, of some two to three hundred villages, and is also a second class magistrate. He is assisted by a head-clerk, or *aval kárkun*, who is a third class magistrate, and he has in his office a treasurer, two *tajvisdárs* who can be sent on surveying duty or to report on any revenue matter in an outlying village, some fifteen other clerks, and some twenty or twenty-five peons and fifteen mounted messengers. No great use is made of the old hereditary sub-divisional officials, the *desáis* and *mazmudárs*. The former should be supervisors and inspectors, the latter accountants in the *mahál kacheri* or sub-divisional office as well as *jamábandi* or settlement officers. But practically these officers are of no use.

Two or three sub-divisions form a portion of a division presided over by a *náib subha*, assisted by a small number of clerks. He does *jamábandi* work and supervises the work of the *vahivátdárs*. He is a first class magistrate. The division is placed under the *subha* who has somewhat more extensive powers than the Collector of a British division and is assisted by a personal *náib subha* who has charge of the *huzur* office. Above the *subhás* who control the four divisions is the *sar subha* or chief revenue authority, under whom is placed the Audit and General Account Department. The *sarsubha* is in no way connected with the Police. Thus a new department has been formed, novel to the country but fashioned on the lines of British administration.

Officers' powers.

The powers entrusted to each grade of revenue officers have been very clearly defined. This is a change in itself most important, for, of old, no definite limits being laid down to the authority of any grade of public servant, each officer proceeded according to the measure of his boldness. For instance, a *subha* may not now invent a new tax, formerly the *vahivátdár* did so, and the *patel* thought it not wrong to sell or mortgage Government lands to meet the increased demand. As an instance rather than a detailed exposition of the careful limits now placed on the authority of officers the *subha* may be instanced. He may appoint revenue officers whose pay does not exceed Rs. 50, the appointments made by him beginning where the powers of the *náib subha* end. He may dismiss an officer whose pay is not more than Rs. 40. He may fine up to two months' pay those officers whom the *vahivátdár* may fine to a less amount; he may fine his own immediate subordinates and he may fine a *vahivátdár* up to one month's pay. A *náib subha* may not grant leave to any officer for more than two months, a *subha* may grant three months leave. In the matter of sales by auction the *mahálkari* confirms up to Rs. 50, the *vahivátdár* up to Rs. 200, the *náib subha* up to Rs. 1000, and the *subha* up to Rs. 10,000.

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But in every case where the sales fall short of those of previous years by one-fourth or more the confirmation of the next higher authority is required. There is a similar gradation of powers to confirm the sales of property for default of payment of revenue. The limit to the *náib subha* is Rs. 100, that to the *subha* is Rs. 1000. The power of appointing hereditary officers of villages is most jealously confined to the higher authorities. The great circumspection employed in fixing the powers of the different officers and the minute attention paid to the enforcing of these rules may be counted among the chief achievements of the administration. Not only has a large department been started, but it is working on clearly understood lines.

Accounts.

Accounts are now regularly kept. A set of forms has been introduced for the village including the regular registry of each occupant's name, and another set for the sub-division. Each is a modification of Blane's rather than Hope's system, as the former is held to be simple and well adapted to the requirements of this Native State. The great change wrought in the keeping of village accounts is that now the revenue demands are fixed every year for each cultivator. In old times no such *jamábandi* or settlement was regularly made. It could not be, for no form was kept of the increase and decrease of each holding during the year previous, and no form, *páháni-patrak*, recorded any inspection of the actual size and state of a holding. The *patels* and *talátis* contented themselves with informing the *vahivátdár* of the full sum which might be obtained from the village. Everything was vague. The only books the *taláti* kept were the day-book and ledger and sometimes the *lávani-patrak*. The ledger very frequently contained no debit side, and the collections only were recorded. It depended on the honesty and activity of the *patel* chiefly and of the *taláti* next, if the entire revenue was collected and accounted for. All kinds of settlement forms and papers had been prescribed by the administration at the time of H. H. Khanderáv's survey, but their orders were not carried out, and not infrequently accounts were kept on loose slips of paper which have been lost, and in no case were accounts for land revenue, cesses, and liquor-farms kept separately. Temporary establishments have been employed for the last few years to discover what, if any, were the balances due by each individual cultivator. But it is often impossible to ascertain this or anything beyond the fact that the district and sub-divisional officer knew very little of what was going on inside each village.

In the sub-division there are both day-book and ledger, while in British districts there is no ledger at the sub-divisional office, daily sheets being forwarded to the district office. It has been found utterly impossible to keep a form relating to *nemnuks*, such as Hope's No. 21, owing to the utter confusion produced by H. H. Khanderáv's changes in 1868-69, in which year His Highness suspended the payment of all *haks* or fixed allowances pending enquiry. Nevertheless some people were paid for one year, others were paid on account; some were paid from the district, others from Baroda, till now it is hard to tell who were paid what. The district account

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system has been perfected and all accounts are regularly sent by the *subhás* to the *sarsubha*.

VII.—MISCELLANEOUS LAND REVENUE.

Miscellaneous Land Revenue.

There are numerous items of miscellaneous land revenue, some of which are collected in *bighoti* and some in *bhágbatái* villages. These *bábtis* were for the most removed by His Highness Khanderáv when he introduced the survey and assessment, but in some cases they were not removed. The anomaly will be rectified when a fresh survey is made. In *bhágbatái* villages the *bábtis* are of old standing and can be collected without any survey having taken place.

Trees.

The most important item is derived from trees. A tax is levied on trees of every kind of holding, except *dharmáddy* and *devasthán*. This tax was regulated by a *kalambandi*, passed in 1864-65, or Samvat 1921, by His Highness Khanderáv. The *kalambandi* or circular order was carried out by the local officers and, though modified, forms the basis of the existing regulations. By the regulation cultivators were allowed, with the sanction of the police *patel*, to take what wood they wanted from their own holdings for agricultural purposes or for fuel. But, at present, if they want wood for sale or for non-agricultural purposes and it is of twenty years standing, the practice is for villagers to put up the timber to auction, two-thirds of the price it fetches going to Government, or, in the case of alienated lands, in proportion to the *salámi*, or in the case of *narva* land one-half. *Dharmáddy* lands escaped the tax. If the cultivators wanted wood from the jungle or unoccupied land they had to purchase it by auction. When the produce of fruit trees is sold the proportion of the price fetched which goes to Government is one-half in the case of the ordinary cultivator and one-eighth where the land is held on the *narva* tenure.

Of *salámi* and the *inám* commission cess mention has been made above.

Haváldári.

Haváldári is a small cess levied mostly on alienated lands but in a few instances on Government lands. The *haváldár*, or peon of the *patel* and *taláti*, used to be remunerated in grain, but by His Highness Khanderáv's order, the value of the *muthi* or handful in kind received from each occupant was, after the introduction of the survey, calculated at a certain rate and he received cash payment. The *haváldár* was paid from alienated as well as Government lands, and as the calculation of the proportion of the cess to the total sum due to Government could not be made in the instance of alienated lands, a somewhat high cess of from four to eight *annas* was placed on each *kumbha* of these lands, and the Government paid the *haváldár* at the rate of Rs. 5 per mensem.

Potavta.

Potavta is an exchange cess levied in some hundred or hundred and fifty villages. Government dues are paid indiscriminately in good and bad *bábáshái* rupees. By bad is meant faulty owing to light weight or other causes, and of such bad rupees, termed *badla*, which are not accepted by traders except at a discount, there are many in the *bábáshái* currency. To make up for loss a cess is levied of four *annas* on the hundred rupees.

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Mohasuli.

There is sometimes a slight rent charged for ground occupied by the sites of buildings. This ground rent serves to mark the right of the Government in the soil. *Mohasuli,* a species of fine for delay in paying Government dues, is credited to miscellaneous land-revenue. A small water-rate is charged to alienated lands watered from a well in Government land. The right to temporary cultivation in river beds and dried-up tanks is sold by auction; such is particularly the case with the cultivation of a plant termed the *shingoda.* The grass of unoccupied lands and of the *bhirs* or large grass-plains yields an important sum to Government. Lastly there are the proceeds of fines for unauthorised cultivation and other breaches of the land-revenue laws.

CONCLUSION.

To return, in conclusion, to a consideration of the condition of the ordinary *khálsa* village which deals directly with Government: A cultivator is not, as a rule, ousted for having failed to pay his assessment. His private property is liable to be sold in satisfaction of the Government demand. If there be no saleable property he is allowed generally to pay by instalments.

The cases in which land is transferred by a holder to another person are few and far between. Till lately no means had been adopted to ascertain when such transfers took place. But hereafter the transfer will have to be registered. The rates of assessment having been roughly and therefore unequally settled there is a great diversity in the market value of occupancies such as occupancies in this State are.

The rates of assessment were originally fixed by men supposed to know the capabilities of the soil. But the work appears to have been done in a very careless if not dishonest manner. The revision lately made was based on these rates as well as on past collections and such general knowledge as could be obtained from the local stipendiary and hereditary officials. The system of farming out villages and districts has been entirely abolished. There are, however, still a few stray villages held in farm, but these are to be taken under direct Government management as soon as the leases expire. There is no rule as to whether or not the land is liable to attachment and sale for private debts. The subject is under consideration. Under the late regime there were no proper civil courts, and such as existed did little or no civil business. Hence it is difficult to say what the practice in this respect was. Implements of agriculture including carts, oxen, seeds, clothes in use, ornaments in ordinary use, and food sufficient for a reasonable time belonging to a cultivator and his family are exempted from the process of Civil Courts.

The revenue is paid in four instalments *viz.,* in November four *annas* in the rupee; in January six *annas*; in February four *annas*; and in March two *annas.* In villages inhabited by Kolis and such other bad paymasters the revenue is collected in two equal instalments.

Very much has been done to improve the administration of the land, but more remains to be done. A comprehensive and

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scientific survey[1] is urgently required, as it is the only safe basis for reform. The Minister has again and again admitted this while stating his reasons for delaying to take active measures: 'Though no serious attempt has yet been made to commence the survey and assessment of the country without which few lasting and sound reforms in the administration of the land can be carried out, a great deal of progress has taken place, and the way has been paved for the introduction of the survey.'

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1 Survey parties were set to work in the Kodinár, Dámnagar, and Amreli subdivisions in Káthiáwár in 1880-81. Sixty-seven villages were surveyed including 2,82,589 *bighás*, the measure adopted, and 17,437 numbers registered. This may be taken as a tentative effort and not as a first step to a survey.

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CHAPTER IX.

REVENUE AND FINANCE.

Under the Peshwa's, 1752-1798.

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1752-1798.

IT is needless to ascertain what were the revenues, the receipts or the disbursements of the Gáikwár before the partition of Gujarát between that Prince and the Peshwa. For, previous to the year 1752-53, the Gáikwár's dominions could not justly be called a State. Their extent constantly varied and bore no proportion to that subsequently attained.

But in order at all to understand how the State grew to be what it is, a brief statement of the Gáikwár's relations with the Peshwa from the earliest times is necessary.

First settlement with the Peshwa.

The Senápati and his follower the Gáikwár obtained from the Moghal government the *chauth* and *sardeshmukhi* of a portion of Gujarát, and the Peshwa obtained the same rights from Sar Buland Khán. A contest ensued between the two Marátha powers for the enjoyment of these privileges which ended in the discomfiture of the Dábháde and the Gáikwár, the result of the defeat they suffered in 1731 in the neighbourhood of Baroda and Dabhoi. It was then agreed that the Senápati or his agent should pay half the revenues arising from Gujarát to the Rája of Sátára through the Peshwa, that is, nominally to the suzerain but really to his powerful minister.

The Gáikwár, it may easily be imagined, never had paid the Rája much, and he was yet too strong to be compelled to pay the Peshwa regularly.

Second settlement and partition of Gujarát.

Twenty years later, that is in 1751, the Gáikwár, Damáji, again crossed swords with the Peshwa and again was defeated, and this time he himself was taken prisoner. Not only was the half of Gujarát made over to the conqueror in 1752-53, but Damáji agreed to pay fifteen lákhs for arrears and an annual tribute of five lákhs and a quarter. Almost at the same time, however, the Moghals were expelled from Ahmedabad and the greater part of Gujarát, and the share then belonging to Damáji was estimated at about Rs. 27,73,000, not including tribute from Káthiáwár and elsewhere. Damáji was still too strong to be compelled to pay the Peshwa regularly, and it was not till after a third defeat, that of Dhodap, that he and his successors fell contentedly into the position of tributaries to the Peshwa.

Third settlement.

The defeat of Dhodap took place in 1768 and was shortly followed by the death of Damáji and a contested succession. Some time before this event the Peshwa, on the ground that the partition

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of Gujarát had been too favorable to the Gáikwár, had deprived the latter of some districts. These were restored, but in 1771-72 the tribute from the Gáikwár to the Peshwa was raised from Rs. 5,25,000 to Rs. 7,79,000, the increase being the estimated value of the districts restored. At this figure the regular tribute of the Baroda state remained for many years, but the Peshwa had two other sources of revenue from Gujarát, of which mention must not be omitted.

Damáji served or was supposed to serve the Peshwa with troops, but Fatesing about the year 1772 obtained leave to commute this service for an annual payment, and this brought up the entire tribute to Rs. 14,54,000. The third source of revenue to the Peshwa was the *nazar* presented by each fresh Gáikwár on his accession, which varied, nominally according to the means of the State, in reality according to political exigencies and the actual strength or weakness of the tributary power.

Subsequent revisions of accounts.

Finally it should be noticed that though after 1769-70, when a settlement was made, a strict account was kept of the sums owed by the Gáikwár, the latter did not make regular annual payments. At intervals, in times, that is, of weakness, of a succession, or of convenience, a settlement was arrived at and sometimes the Peshwa remitted to the Gáikwár a portion of the entire sum due. Such a settlement was made in 1769-70, and from the statement made by Damáji at that time we gather what were the receipts and disbursements of that Prince during six years, always bearing in mind that he was begging for a remission and desired to make the Peshwa see his case in the most pitiful light possible. It should also be remembered that since the partition of Gujarát he had extended his territory by expelling the Bábis from their *mahále* and by increasing his possessions and tribute in Káthiáwár. In 1768 Damáji owed some old debts, and for his arrears of the year 1767, his rebellion that year (1768) and the alleged excess of his share of Gujarát, Rs. 15,35,000. In 1769, he became indebted for Rs. 7,54,000, that is, for the regular tribute, as well as two lákhs for *nazar*, and Rs. 15,000 for *potedári*, &c. But he had paid little or nothing the previous year, and still owed 15¼ lákhs for the previous year and Rs. 11,54,000 for old debts.

Damáji's debts and revenues.

To arrive at a settlement he demanded some remissions for the year 1769-70 and stated his receipts and disbursements for the six previous years. According to this statement his receipts or revenues for 1763 were thirty-five lákhs, for 1764 were thirty-six lákhs, for 1765 were thirty-seven lákhs, for 1766 were forty-one lákhs, and for each of the following years were forty-three lákhs. He had also acquired ten lákhs from tributary States and in petty sums 1½ lákhs. His disbursements to the Peshwa had been for 1763 the sum of 6½ lákhs, and during each of the following years 7½ lákhs, in 1764 as a forced loan he had paid three lákhs, as *nazar* in 1766 he had paid seven lákhs, and during the whole time for old debts eighteen lákhs with fifteen lákhs interest. The charge for the *sibandi* had amounted to fifteen lákhs, his army had cost him forty-seven lákhs, one lákh had been paid away in presents for horses killed, and Khanderáv

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Dues and disbursements between 1769 and 1798.

had got five lákhs. The defalcations during the first three years had amounted to twenty lákhs and the rising in 1768 had cost him fifteen lákhs. He argued, in fact, that almost all his revenues had been divided between the Peshwa and the army.

From the time of the settlement above alluded to up to the year 1798 when the last settlement between the Gáikwár and Peshwa took place we know almost exactly what sums the former owed and paid. Mr. Elphinstone, when Resident at Poona, proved that during the thirty-three years previous to the final settlement (the records for two years having been lost are not computed), tribute was paid to the full for twenty-one years and was excused by the Peshwa to Fatesing for ten years. In the same manner commutation for service of troops was paid regularly except during the same ten years:

Dr.	Rs.	Rs.
Sums which fell due as regular tribute in time of—		
Damáji	26,25,000	
Govindráv	23,37,000	
Fatesing	38,87,002	
Mánáji	23,37,000	
Govindráv	54,53,000	
Total ...		1,66,39,002
As commutation for service of troops in time of—		
Sayájiráv	6,75,000	
Fatesing	11,12,500	
Mánáji	13,50,000	
Govindráv	47,50,000	
Total — 25,000 ...		78,62,500
As succession *nazar* due by—		
Govindráv	17,50,001	
Fatesing	5,00,000	
Mánáji	33,13,001	
Govindráv	56,38,001	
Total ...		1,12,01,003
Under no particular head		42,74,429
To *sáhukárs* (bankers), &c.		1,50,000
For the Bábi *mahdls*		1,25,000
Total due after deductions ...		4,02,51,934

Cr.	Rs.
The following sums were credited in—	
About or before 1770 [1] to Damáji.	36,95,136
,, ,, ,, ...	10,50,000
About 1770 to Govindráv ...	18,00,000
,, 1771 ,, ,, ...	25,00,000
,, 1772 ,, ,, ...	14,00,000
,, 1773 ,, Sayájiráv ...	14,85,834
,, 1778 ,, Fatesing ...	6,00,001
,, 1779 ,, ,, ...	10,50,000
,, 1782 ,, ,, ...	4,00,001
,, 1788 ,, ,, ...	28,79,000
,, 1791 ,, Mánáji	5,00,001
From 1795-1798 ,, Govindráv ...	78,33,212
Including some small sums, a total had been paid of Rs. ...	2,96,98,645
The following remissions had been made—	
To Fatesing	5,70,500
To Govindráv	60,00,000
Total ...	65,70,500
Total of payments and remissions ...	3,62,69,145
Balance ...	39,82,789

It is true that on Govindráv's accession enormous sums had been demanded amounting to one crore and twenty thousand rupees. In 1797 these demands had been again pressed on him and for four years commutation for military service and for tribute an additional sum of four times Rs. 14,54,000, that is Rs. 58,16,000 or in all Rs. 1,78,16,001. Of this, as has been remarked, not less than Rs. 78,33,212 had been paid and at the settlement sixty lákhs remitted, so that the balance against the Gáikwár was Rs. 39,82,789.

Accounts subsequent to the settlement of 1798.

But the settlement was shortly followed by Govindráv's death, Ánandráv's disputed succession, the interference of the British, and the treaty of Bassein. In a sense the British Power took the Baroda state under its protection and, though it was expressly stipulated that the claims of the Peshwa on the Gáikwár should, if no other arrangement could be made, be submitted to British arbitration, it would seem that the Gáikwár hoped that all debts to the Peshwa would be wiped out. At any rate as he had now subsidised a British force, he felt that he should not be held bound to pay commutation for service to a Prince who could no longer be

[1] These sums were entered into the Peshwá's accounts perhaps a year or two later than actual payment.

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considered to give him protection. So it happened that after the settlement of 1798, little or nothing was paid to the Peshwa Bájiráv either as arrears, tribute, service-money or *nazar*, and the latter Prince, feeling that his power over the Gáikwár was slipping away, carefully raked up every debt, old and new, big and small, which was owing, while the Gáikwár advanced counter-claims which would perhaps never have seen the light if he had not been in alliance with the British. As a matter of fact no fresh settlement was arrived at, for the murder of Gangádhar Shástri delayed discussion, and the fall of the last Peshwa cut it short before it had reached completion.

Gáikwár's relations with the Peshwa shortly before the Peshwá's fall.

Yet the claims and counter-claims may be examined as they show the relations on which the Peshwa was with his tributary. The most important of the Peshwá's claims were :

1*st*.—The balance of the account settled in 1798, amounting to Rs. 39,82,789, as above stated.

2*nd*.—As has been already remarked the tribute and commutation for service amounted annually to Rs. 14,54,000. For eighteen years, that is, between 1798 and 1816, none had been paid, so that Rs. 2,61,72,000 were owing. Gangádhar Shástri had before his death admitted this claim, not so however Fatesing. He relied on the fact that he had for four years been the Peshwá's active ally in war, and that one of his predecessors, Fatesing I., had been remitted commutation payment during war time, but he here overlooked that during that time the Gáikwár or his representative Mánáji had taken troops to Poona beyond the limits of Gujarát. But his argument based on wider grounds was unanswerable. Sayájiráv, when he ascended the *gádi* and began to pay commutation, had obtained an assent to the following request from the Peshwa : 'If I should be molested by any foreign force, you are to send me assistance and protect me.' Now the whole political situation had changed, the Peshwa was powerless to protect, and the British whose forces had been subsidised were in his place.

3*rd*.—By the partition treaty the Peshwa claimed half of all the Gáikwár's subsequent conquests. Damáji had conquered the Bábi *maháls* and should have surrendered half in 1760. In 1771 he had paid one lákh as tribute for these *maháls*, and on a subsequent occasion Rs. 25,000, and, according to a settlement made in 1765, Bájiráv claimed one lákh a year from 1760 to 1816. Fatesing justly denied this claim, as the districts had been granted in their entirety to Damáji by a *sanad* given in 1749 (H. 1163).

4*th*.—Bájiráv demanded the enormous *nazar* of Rs. 56,38,001 for investing Ánandráv with his title of *Sena khás khel*. This was the highest sum ever paid at the accession of any Gáikwár, and one of Rs. 5,00,000, such as had been presented by Fatesing, would have better suited the impoverished condition of the State.

5*th*.—Then came various miscellaneous demands for three elephants and five horses promised in 1792 and perhaps, as was alleged, given after the treaty of Bassein in 1803; for one lákh of rupees borrowed in 1793; for jewels worth one lákh of rupees; for a debt due to Báláji Náik

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Bhore, a banker; for Rs. 50,19,887 admitted by several engagements; and for the village of Rámia in the *pargana* of Sávli unjustly retained for more than seventeen years, of which the revenues were Rs. 20,000 a year.

Not a hint was dropped of making any remission such as had been granted to Govindráv. On the contrary, these claims ended up with the following suggestive words: 'Several of the papers having been destroyed or laid aside during the irruption of Holkar, the accounts cannot be completely made out; but as the records are found, other items will be inserted.'

The Gáikwár asked for no remission, but advanced counter-claims on the Peshwa, which positively distanced the latter's demands. The most important are given:

1st.—By the treaty of Purandhar the Gáikwár had been unjustly deprived of Broach and, as at the time no benefit had been derived from its surrender, so in later years no indemnity had been granted though frequently promised. It is certain the Peshwa had repeatedly allowed that injustice had been done. Mr. Elphinstone, Resident at Poona, estimated the value of Broach at six lákhs and calculated that the Gáikwár should be indemnified one-half of the loss he had incurred of his two-third share in it. But Captain Carnac, Resident at Baroda, argued that Broach was worth 8½ or nine lákhs of rupees, and that the Gáikwár was entitled to his full share of two-thirds from the date of surrender, in which case the claim would have nearly reached 2½ crores of rupees.

2nd.—Fatesing claimed to be indemnified for the expenses of the war against Ába Shelukar, which was carried on at the desire of the Peshwa. He placed the sum at no less than Rs. 1,65,000, though the war had lasted only a few months. There were other counter-claims of which no notice need be taken. The Peshwa probably considered that the Gáikwár had been sufficiently repaid for his war against Ába Shelukar by the retention of the Ahmedabad farm for a period of five years ending in 1804 and then for one of ten years ending in 1814.

The Ahmedabad Farm.

The terms on which the Ahmedabad farm was leased to the Gáikwár have been noticed in the History chapter. It remains now only to remark that, however advantageous the arrangement was to the Gáikwár, he was mulcted much more severely than Ába Shelukar. For one thing Thangar, Gogha, Dhandhuka and the Peshwá's rights in Cambay had been ceded to the English, and then—

In Ába Shelukar's time it was computed that	Rs.	In 1804 some of these places were rated much higher as	Rs.
Ahmedabad was worth ...	2,18,016	... ...	
Petlád	3,54,954	... ...	
Nápad and Cambay	1,38,591	... .	1,68,669
Viramgám	2,28,619	... ...	2,45,720
Daskroi	1,04,350	... ...	
Pánch Maháls	1,15,001	... ...	
Parántij	14,876	... ...	
Pálanpur...	44,600	... ...	
Káthiáwár	1,60,119	... ...	3,29,560
Thána Handel	3718	... ...	...
Kamávis and other items ...	27,002	For fresh items	1,98,862
		To fill up various amounts.	3709
Total ...	14,09,846	Total (value of the farm) ...	18,29,001

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As the Gáikwár had paid the Peshwa little or no tribute since 1798, as he or his British allies had waged war and made a settlement in Káthiáwár without ever consulting the owner of a portion of that territory, and as he had in several ways behaved himself as the proprietor of the districts he merely held in farm, it is no wonder that Bájiráv, who wished to maintain his supremacy in Gujarát as far as possible, withdrew the farm from the Gáikwár in 1814, though a large increase of rent was offered to him. We know that these districts subsequently fell to the British, and that the Gáikwár lost all concern in them; but for a time they greatly influenced his relations with the Peshwa, and conduced to the increase of his own revenues, for in northern Gujarát his own territories were much mixed up with those of the Peshwa, so that by getting hold of the latter he not only put an end to all quarrels, but could, at no great expense, collect the revenues of the districts he farmed.

Revenues of the State. *1752-1798.*

During the years which intervened between the partition of Gujarát and the calling in of the British, the average revenue of the State, though it cannot be stated with extreme accuracy, may be pretty nearly ascertained. In 1752, Damáji's share of Gujarát was estimated at Rs. 27,73,000, excluding Káthiáwár, &c. Between 1752 and his death, which took place a short time after the battle of Dhodap in 1768, Damáji made several important territorial acquisitions, such as the Bábi *maháls* and the Amreli *pránt* in the peninsula; in short he extended the possessions of the State to the furthest limit they occupied before the interference of the British. Except, perhaps, for a short time during the later and undisputed portion of Fatesing's reign, it is probable that during the latter half of the last century the six years immediately preceding the rising of 1768 were the most prosperous the State enjoyed, and, exclusive of tributes and some small returns from petty sources, the average revenue exceeded by a little thirty-nine lákhs. After Damáji's death came a disputed succession between Fatesing and Govindráv, a civil war which subsequently merged into the larger war between the British and the Peshwa. After an interval the Gáikwár again took part in a war between these two powers, and Fatesing's death was the signal for a re-commencement of the struggle for the succession between Mánáji and Govindráv. It ended with the death of the former, but Govindráv had, even after this, to suppress a rising excited by his own son, who was backed by his cousin. We may, therefore, easily imagine that the revenues of the State during the whole of this time had a tendency to decrease, and that the expenditure consisted almost entirely in the tribute to the Peshwa and the maintenance of an army.[1] In the chapter on the army it has

[1] It does not fall within the province of this chapter to compare Marátha with Muhammadan finance. Colonel Walker's opinion, as entitled to great weight, may, however, be briefly cited: 'The rental of Gujarát has probably diminished under Marátha rule, but it will, I think, be found that the burden has been increased in a greater proportion on the cultivators of the soil. Formerly a great part of the revenue of Gujarát was derived from trade and manufacture. At present, these sources yield little to the revenue, and the Marátha government has endeavoured to compensate for this by continually raising their demands on the soil. But this also has decayed, and there is not the same quantity of land cultivated.'

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been explained how the Marátha military class, which supported the Gáikwár was paid almost entirely out of State revenues, and only to an insignificant degree by lands held in *jághir*, and also how it swallowed up all the money the Gáikwár could spare. But Govindráv laid a fresh burden on the State, for, to keep his own party strong he deliberately increased the body of mercenaries. Govindráv's death was followed by another struggle, not for the *gádi* but for the regency, and the State became utterly disorganised. It was no longer possible to fill up the gulf between receipts and expenditure.

British Interference, 1798 - 1819.

BRITISH INTERFERENCE. *1798 - 1819.*

Just before Govindráv died he obtained the farm of the Ahmedabad districts, and this was a decided gain to the State. But when Rávji and Kánhoji disputed as to who should conduct the administration, and endeavoured to outbid each other for the support of the mercenaries, the tributary States of Káthiáwár left off paying any tribute, or, in other words, no *mulúkgiri* expedition was undertaken.

Period of prostration.

Colonel Walker, when he first undertook the reform of the State finances, stated that the revenues were between fifty-five and sixty lákhs, that the maintenance of the army alone, in which were included the riotous mercenary force lately introduced and the old Marátha military class which helped the Gáikwár to win and keep Gujarát, exceeded that sum by a large figure, and that the *modikhána*, or civil list, was no trifle. But beyond these two heads of expenditure there was little or nothing spent, as the charges for the collection of the revenue and the civil charges were moderate. They might well be moderate under a system of revenue-farming, for the farmers gathered their revenue as they best might and without any check, while they dispensed pretty nearly all the civil and criminal justice that was administered. In short the revenues might be estimated at something more than fifty-five lákhs, the disbursements made and debts incurred at about eighty-two lákhs. No real effort was being made to avoid the difficulties and dangers which thus threatened the State, and almost the whole of the districts were mortgaged either to the State creditors, the troops or the paymasters of the troops. Yet the creditors could not be paid and the payment of the troops was very much in arrears. To add a last touch to the picture it should be mentioned that even in these hard times large and valuable districts were being alienated or farmed out at a loss to members of the royal family and of Rávji's house or to favourites. The interference of the British most certainly saved the State from dissolution. If this be doubted let it be remembered that in addition to this debt of over a crore of rupees, there was hanging over the State the still larger debt to the Peshwa, which in fifteen years ran up to several crores of rupees, and to get rid of which Gangádhar Shástri would have alienated territory worth seven lákhs of rupees. It was never paid, for the Peshwa fell. Besides it was not the debt which signified; it was the fact that the State was too weak to collect its revenue from the tributaries and to shake off the incubus of the Arabs and military class.

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Colonel Walker's Reforms.

Some endeavour must now be made to describe the efforts made by Colonel Walker and his successors to render the State solvent.[1] The first Resident's earliest endeavour was to reduce the cost of the army in accordance with the terms of the treaty, by which the Gáikwár was furnished with subsidiary troops on the cession of districts worth nearly twelve lákhs. In reality no thorough reform of the army was then carried out. No idea was even conceived of the difficulty of such an undertaking. But at least the Arab *sibandi* was broken up and other reductions were made of Rs. 10,80,000 a year,[2] though it must, on the other hand, be remembered that a large sum had to be borrowed to enable the State to defray the arrears due to this force. On some other counts the Resident was also able to reduce expenditure by Rs. 3,85,000. If Rs. 14,65,000 were thus in reality subtracted from the yearly disbursements, a diminution had taken place in one direction. For the maintenance of the subsidiary troops a permanent cession of territory had been made valued at Rs. 11,70,000,[3] and the successive *ináms* or free gifts of lands made to the Honorable Company of Chikhli, Chorási, a share of the Surat *chauth* and Kaira were valued at either Rs. 2,58,000 or at Rs. 2,65,456,[4] so that the State was poorer than it had been by either Rs. 14,28,000 or Rs. 14,35,456. In reality, however, and to sum up, the State was in a better financial position than it had been, for Kadi, Dehgám, and Sankheda were annexed.

We know what was done to arrest the downward course of the State during the years 1801-2 and 1802-3. But before passing on to this, we shall give Colonel Walker's proposed scale of reformed expenditure, for it illustrates the remarks made on the old

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[1] The Gáikwár's debts were: 1st, the guaranteed debt

		Rs.
1st loan	...	23,25,448
2nd loan	...	18,13,284
Total...		41,38,732

2nd, debts to the army

Pága cavalry	6,36,000	
Siledárs ...	30,15,000	
Kamál-ud-din	3,75,000	
Fort *sibandi*.	1,00,000	
Huzur sibandi.	8,50,000	
Total ...		49,76,000
3rd, debts due to merchants without guarantee...		25,24,000
Grand Total ...		116,38,732

[2] The force paid by the *párekh* cost the State about thirty-six lákhs a year. Bábáji's *sibandi* about twelve lákhs, the *siledár* and *pága* establishment twenty lákhs, and the repair of forts fifteen lákhs. The cost of the army in 1801, 1803, and 1806, is given below as about 35¼ lákhs and then less. The cost of getting rid of the Arabs by paying their arrears was defrayed by the raising of a loan for 17½ lákhs. It must be understood that other reductions were made besides that of the Arab force, at a total cost of Rs. 41,38,732. See p. 295.

[3] The alienated districts at this time were valued thus: Dholka Rs. 4,50,000, Nadiád Rs. 1,75,000, Vijápur Rs. 1,30,000, *Tappa* of Kadi Rs. 25,000, Mátar Rs. 1,30,000, Mahinda Rs. 1,10,000, Kim Kathodra Rs. 50,000, a *varát* on Káthiáwár Rs. 1,00,000, total Rs. 11,70,000; but subsequent additions were made and territory substituted for the *varát*.

[4] The latter probably is the right figure: Chikhli Rs. 76,126, Chorási Rs. 90,329, Surat *chauth* Rs. 49,001, and Kaira Rs. 50,000; total Rs. 2,65,456.

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Colonel Walker's scale of expenditure.

expenditure of the State, viz., that the civil and military charges were enormous, the rest trifling. This scale formed the basis of future proceedings:—

Disbursements for 1801-2.			Reductions in 1802-3.
	Rs.	Rs.	Rs.
Revenue charges	6,37,837		
Dumála gáms	4,02,091		4,12,301
Viáj and *manoti*	2,26,701		3,02,091
Total		12,66,629	
Military charges—			
Peth pága	2,24,486		
Huzur „	4,38,319		
Horse *sibandi*	8,25,900		
Siledárs	18,45,631		
Foot *sibandi*	1,92,600		Small reductions.
Total		35,26,936	
Civil charges—			
Modikhána	3,75,000		
Presents and charity ...	3,00,000		
Total		6,75,000	6,00,000
Grand Total		54,68,565	Total (disbursements) about 49,90,927

Colonel Walker roughly calculated that the gross revenue of the State, including the really alienated districts, but excluding the *mulukgiri* collections in Káthiáwár, would be Rs. 52,63,931, and with Kadi and Dehgám Rs. 58,13,913.[1] The receipts were only an estimate, and they included the territories which had virtually been alienated, so that what really took place was this: Against the actual receipts of the State had to be placed the actual expenditure and a sum of Rs. 33,39,344 for the loss of the alienated territories worth Rs. 14,35,456, those temporarily alienated as *rasads* assigned to the Honorable Company and shroffs valued

[1] The year before, *i.e.* in 1800-1, the receipts of the State had been estimated at Rs. 59,67,744. The revenue charges had exceeded those of this year by Rs. 2,23,535, but the expenditure on the army had been less by Rs. 8,13,661. The fact is that Colonel Walker really suffered the army to be increased in order to push on the *mulukgiri* in Káthiáwár. In 1806 the revenue charges amounted to Rs. 9,34,917, the *dumála gáms* charges had been reduced to Rs. 2,68,470, the military charges were, for the *peth pága* and *huzur pága* Rs. 7,82,762, the *huzur sibandi* Rs. 9,38,476, and the *siledárs* Rs. 19,95,929. The total reductions since 1803 were only Rs. 17,175. Colonel Walker's greatest reductions were in *dumála gáms*, for up to 1806 neither the civil nor the military charges were materially diminished. The *dumála gáms* were attached by degrees and with consideration to individuals, especially of the Gáikwár family. The reduction was much hampered by the grants Rávji made to favourites and relations of his own out of what had been recovered from the Arabs.

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Colonel Walker's scale of expenditure.

at Rs. 12,95,000 and the *maháls* in the *Athhávisi* assigned to Parbhudás valued at Rs. 6,08,888.[1] In other words, against the actual receipts must be placed Rs. 86,08,312, so that in 1801-2 the deficit was Rs. 27,94,381. In the same way the revenues of 1802-3 had to meet an expenditure of Rs. 81,30,674, so that the deficit for that year was Rs. 23,96,743.

But Colonel Walker, who was of a hopeful turn of mind, expected large returns from Káthiáwár where the *mulukgiri* dues had not been exacted for several years, and, as the creditors of the State were paid off, more *maháls* would return to the State, so that he trusted the State would be free by the year 1805. In truth the State from various causes was not free in 1819, when the close supervision of the British Resident ceased in a measure; but it was taken through a period of exceptional danger and great wars, not only safely but with better prospects than it had at the moment British interference was requested.

How the State was partially rescued from its debts: 1st, to the British.

To review in detail the State debts, the manner in which these were wiped out, the revenue increased and the current expenditure reduced, we must proceed first to examine the debts which became due to the Honorable Company.

1st.—For the maintenance of the subsidiary force previous to any territorial cessions and then previous to full territorial cessions: The treaty, by which certain districts were assigned to the Honorable Company for a subsidiary force, was dated 29th of July 1802, but the cession did not take place till the 4th of June 1803. The expense incurred up to that time for the first and second subsidy, after deducting the amount early paid, came to Rs. 7,37,812.[2] On the 30th of April 1806, this sum had been reduced to Rs. 3,87,219, but it was subsequently urged that the ceded districts were not worth Rs. 11,70,000, because deductions had to be made on account of *dumála gáms* &c., so an additional sum of Rs. 3,20,904 was placed to the debit of the State. On the 1st of May 1808, the debt which had been thus increased was reduced to Rs, 3,70,727.

2nd.—Meanwhile other debts to the Honorable Company had been incurred. The expense of the Kadi war was Rs. 11,00,000, a sum of Rs. 19,67,130 was also advanced to enable the State to

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[1] The *maháls* temporarily assigned to the Honorable Company and guaranteed shroffs were: Baroda Rs. 6,00,000, Petlád Rs. 3,00,000, Koral Rs. 25,000, Kadi Rs. 1,50,000, Rájpipla Rs. 45,000, Ahmedabad Rs. 1,00,000, and Baroda customs Rs. 75,000, total Rs. 12,95,000. To Parbhudás was assigned the Surat *Athhávisi* at first valued at nearly Rs. 6,09,000; but owing to the nepotism of Rávji, such alienations had been made that it was worth only four lákhs. Sádra valued at Rs. 60,000 was also pledged.

[2]

For the 1st subsidy	Rs.	6,50,000
Do. 2nd ,, ...	,,	1,15,916
Interest ...	,,	23,233
Total ...	,,	7,89,149
Of which paid ...	,,	51,337
Still due ...	,,	7,37,812

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pay off the Arab *sibandi;* to avert Sindiá's incursion the Honorable Company raised money for more than one instalment of the rent for the Ahmedabad farm amounting to Rs. 5,25,000; to ransom Fatesing; and to pay off arrears of troops it advanced Rs. 2,45,622; and so on. Of these sums the larger portion had been paid off by the 1st of May 1808, but there remained a balance of Rs. 15,60,886, which, on the 1st of November 1807, had amounted to Rs. 20,57,376. In 1808-9 the deficit of the assigned districts and the advance of certain sums for the maintenance of Malhárráv on those very districts, left the balance at Rs. 15,62,204. On the 26th of November 1808 the entire debt to the Honorable Company amounted to Rs. 22,84,511. On the 1st of May 1810 it was only Rs. 9,54,312, and from that time the debt was rapidly extinguished, as large sums were paid from the districts which had hitherto been set aside to defray debts to the Honorable Company and to shroffs who possessed the *báhedhari.*

The entire debt due to the Honorable Company which was estimated by Captain Carnac to have amounted to Rs. 67,08,034 or £586,953 was cleared off by the 29th of February 1812.[1]

Debts to the guaranteed bankers.

3rd.—The *báhedhari*: In order to get rid of the mutinous Arab troops as quietly as possible, Colonel Walker promised that his government would become surety in every matter in which they had been surety. In another chapter a full account is given of the manner in which bankers and other people, not trusting the Gáikwár's government, obtained pledges from the Arabs that contracts should be kept, debts repaid, persons be preserved safe from tyrannical ill-treatment, and so on. When the Arabs disappeared the British took their place and gave certain individuals their *báhedhari,* that is, their promise that certain stipulated conditions should be strictly observed in the future by the Gáikwár's government. Among other matters, in order to pay off arrears of Sindhi and other troops, to clear the *modikhána,* and to satisfy the claims of great creditors such as Hari Bhakti and Narsu Shroffs, at one time and another, the Honorable Company became surety that the Baroda government would repay large sums amounting to about Rs. 88,48,560. In October 1805 Colonel Walker consolidated the demands of certain Shroffs which with interest amounted to Rs. 60,02,861, and obtained an abatement of a third of their claims on the interest, on condition that the principal should be gradually and steadily abated. On the 26th of November 1808 the balance of the general *báhedhari* loans amounted to only Rs. 12,55,893. But in addition to this remnant of the sixty lákhs of loans, claims amounting to Rs. 31,13,718 had been guaranteed, of which the larger portion was due to the house of

[1]Colonel Malleson in his 'Native States of India,' page 243, states, but I do not know on what authority: 'The Government of Bombay, unmindful of the heavy loan pressing upon His Highness, offered, in 1812, to restore him all these ceded territories on the payment of a million sterling of money. This would have been a remarkably good bargain for the British, but it was objected to by the Governor General.' Several years before this Colonel Walker did make a proposal involving the ultimate recession to the Gáikwár of the ceded territories, but it met with the decided disapproval of the Bombay Government.

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1808.

Hari Bhakti. To trace these two debts almost to an end by the 10th of November 1810, the first was then only eleven lákhs, the second had been almost extinguished, though four lákhs were still disputed, and a settlement had not been concluded about a sum of Rs. 5500.

To return to a particular date, the 26th of November 1808, we find that then the Baroda state owed, first, to the Honorable Company Rs. 22,84,511; second, for loans obtained, by the Company's *báhedhari* Rs. 12,55,893; third, for other claims, including a loan made in 1807-8 Rs. 1,20,57,935; total Rs. 1,55,98,339.

Annual loan system. *1807-1812.*

This last item now calls for explanation, and this in its turn will lead us to the conclusion of this passage in the history of Baroda finances. To consolidate all debts Colonel Walker adopted the strange financial steps 'of raising annual loans in aid of the Government, which would operate by appropriating the disposable revenue of the year to discharge the loan of the year preceding, while a new loan was raised to discharge the establishment of that year which had partially fallen into arrears.' In this way the last item referred to above included a loan of Rs. 71,26,733 for the payment of the arrears to the troops &c.[1]

The following loans were successively raised and paid off:

LOANS.		During the same years these sums were liquidated or written off.	
In 1807-8 (*S.* 1864)	Rs. 71,26,733.	In 1808-9	Rs. 1,74,23,837
In 1808-9 (*S.* 1865)	,, 94,31,361.	In 1809-10	,, 50,45,702
In 1809-10 (*S.* 1866)	,, 31,74,469.	Written off	,, 11,57,012
In 1810-11 (*S.* 1867)	,, 50,33,806.	In 1810-11	,, 55,43,441
In 1811-12 (*S.* 1868)	,, 29,03,316.	In 1811-12	,, 40,54,318
		Written off	,, 35,000[2]

In other words the total balance against the State in 1807-8 after the first loan of about 71¼ lákhs had been raised was, as has been mentioned, ...	Rs. 1,55,98,339
The other loans had amounted to ...	,, 2,05,42,952
Or a grand total of	Rs. 3,61,41,291

[1] The expenses of the army had risen to nearly forty-three lákhs and by the payment of arrears and by the dismissal of some troops were brought down (1807) to twenty-four lákhs. The arrears due to the army had amounted to Rs. 73,42,528 (See page 296). Colonel Walker had borrowed a sum of Rs. 4,90,490 from the Honorable Company and from Shroff Trivádi Rs. 8,52,500. He had also obtained sixty lákhs from certain merchants which made up the sum required.

The loan of Rs. 71,26,733 was raised in the following proportions:

From Mangal Sakhidás	Rs. 6,24,000
,, Sámal Bechar	,, 6,24,000
,, Arjunji Náthji Trivádi	,, 7,28,000
,, Parbhudás	,, 6,24,000
,, Hari Bakti, and Mairál Náráyan ...	,, 26,48,784
,, The *potedárs*	,, 11,89,449
,, Minor shroffs	,, 6,88,500
	Rs. 71,26,733

[2] There are some trifling clerical inaccuracies in the sums given in the Residency Records, which it has been found impossible to correct.

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Annual loan system. *1807-1812.*

During these years, however, there had been paid off ... ... Rs. 3,32,59,310

So that in 1812 the balance of the whole State debt was only ... ... „ 28,81,981.

Naturally Colonel Walker's system of raising yearly loans[1] succeeded only because he could reduce the yearly disbursements while increasing the revenue, and this is what we find he could do.

YEARS.	Land revenue.	Gross revenue.	Gross disbursements.	Surplus.
	Rs.	Rs.	Rs.	Rs.
1808-9	55,47,722	66,53,918	50,05,582	16,48,336
1809-10	56,54,722	68,84,674	50,13,745	18,70,929
1810-11	56,45,022	72,43,710	49,97,747	22,45,963
1811-12	56,86,807	71,05,491[2]	51,52,914	19,52,577

As it was only up to this time that the Gáikwár's government really prospered, we may pause here to consider the method by which the disbursements were kept so far below receipts. It is true that Colonel Walker did not alter the farming system, but some stress was laid upon the districts being let to competent and responsible men, and a fair method of inspection and checks was introduced. He detected a large number of peculations and in many cases recovered losses except when Sitárám was at fault. But all this was nothing compared with the results of a severe and unsparing economy. At the outset Colonel Walker determined that certain limits should be laid down beyond which departments should not go, and for the most part those limits were not transgressed. For instance the civil establishment was allowed Rs. 2,71,000, of which the Diwán was to get one lákh, the *fadnavis* Rs. 20,000; the *mazmudár* Rs. 17,000; the *munshi*, the *sikkanavis* and the *jásuds* Rs. 10,000 each; the muster-master and the pay-master of the *siledárs* Rs. 5000 each. To the *kárkuns* or *asámidárs* were assigned Rs. 75,000. The Gáikwár family was to be allowed Rs. 4,23,000, the Sirdárs Rs. 1,63,850, the revenue charges, religious expenses and pensions were to be within Rs. 5,50,000. In some instances these provisions were found to be insufficient; to the *modi-khána*, for instance, three lákhs had been allowed and it was found

[1] Great pains have been taken to explain the annual loan system. It is the key to the whole finance system of the State from the earliest times down to those of Khanderáv and Malhárráv. Colonel Walker did not invent the system, he only adopted it. It survived him, as we shall see, till the Mahárája gradually became his own banker and himself lent the sums the State required from time to time. It is Rája Sir T. Mádhavráv, who within the last six years has really destroyed the *potedári* system. However tedious may be an account of the loan system, it is necessary to give it, for it explains every fact of the history of Baroda. It is the history of Baroda

[2] In the year 1804-5 the gross revenue had exceeded Rs. 64½ lákhs. There was a falling off in 1806-7, but in the year 1805-6 it exceeded sixty-five lákhs and in 1807-8 the receipts amounted to Rs. 65,60,991, the disbursements having been Rs. 49,92,263.

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necessary to add one more lákh in 1808-9; Fatesing's expenditure soon exceeded what was reserved for him; the *jámdárkhána*, too, though allowed 1¼ lákhs a year, could seldom be kept within that sum; and Colonel Walker's contingencies were quite below the mark, for he put them at Rs. 25,000 and they exceeded this by Rs. 33,000 one year, then by Rs. 30,000, then by Rs. 55,000, and finally by Rs. 1,20,000; not to mention that for big occasions no provision at all had been made. Two lákhs were spent on Fatesing's marriage, the charge of the Poona embassy in the first two years was 2½ lákhs, and the discharge of Sitárám Rávji's debts cost the State from first to last over thirty lákhs. But on the whole, Colonel Walker's injunctions were borne in mind, the *siledárs* and *sibandis* never much exceeded the 17½ lákhs alloted to them;[1] the charge for collecting the revenue was kept within its bounds of 9½ lákhs or nearly so; the provision for Bráhmans was not to exceed Rs. 36,000 and did not, while charitable donations never got beyond Rs. 25,000 a year. This period of economy must have been very irksome, but it was necessary to comply when the Resident who was in the Commission that transacted business for the incompetent Rája was so very much in earnest. The Regent Fatesing once increased the strength of his *pága* and he was promptly ordered to reduce it again to its former number. The Diwán Sitárám refused to co-operate heartily in the economical reform, and, in spite of the deference paid to his father's memory, he was disgraced. And yet Sitárám's shortcomings were not very heinous, and a less stern administration would have overlooked his faults.

1812-1816.

We come to a period first of slow and then of rapid decline from this healthy though severe system to the point when the large debts of the State called for special notice from the Governor of Bombay, and we approach the time when a new Gáikwár wished to take his own way of managing the State finances, a time of numerous troubles and vexations:

YEARS.	Land revenue.	Gross revenue.	Gross disbursements.	Surplus.
	Rs.	Rs.	Rs.	Rs.
1812-13	55,36,517	69,53,479	66,41,401	3,12,078
1813-14	60,60,168	74,97,878	59,21,045	15,76,833
1814-15	57,77,935	73,63,255	58,15,981	15,47,274
1815-16	52,64,050	67,10,413	57,37,508	9,72,905

In other words, though the aggregate of the gross revenues of these four years exceeded by six lákhs that of the four preceding years, the aggregate of the gross disbursements exceeded its corresponding aggregate by nearly forty lákhs. This was not altogether the result of diminished vigilance in keeping down expenditure. In the year 1812-13 a famine, followed by a pestilence in the Káthiáwár peninsula, is said to have annihilated one-third of the population in that country and to have seriously affected Gujarát. The revenues not

[1] See p. 297.

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only fell, but the expenditure increased. For instance, chiefly owing to the calamity alluded to, the *modikhána* expenses were 6½ lákhs larger than they had been before, and the contingent expenses nearly seven lákhs greater. In 1814, the second lease of the valuable Ahmedabad farm came to an end, and Bájiráv Peshwa refused to renew it. Threats of Pendhári invasions forced the Government to keep up a high rate of military expenditure, and the same political tension which brought about the abandonment of the Ahmedabad districts produced disturbances both in Káthiáwár and northern Gujarát, which entailed additional expense. The fruitless mission to Poona which ended in the death of Gangádhar Shástri had been conducted on a foolishly lavish scale. Finally, after the death of the wise Shástri whose influence over Fatesing, though at times naturally distasteful, had always been great and beneficial, the young Regent began to show signs of a desire to be independent, for a time refused to disclose to the Resident the real condition of his revenues, and when he did so, revealed that he had in one or two particulars spent a little more money than strict economy would justify.[1] For these and some other reasons the financial reform had not worked so thoroughly as in former times, the surplus was no longer each year what it had been, and the system of clearing off debts and current expenditure could only work when the surplus was large, for the yearly loans were raised at a high interest of 12 per cent and if not cleared off, this interest had a tendency to swell at an enormous rate.

Potedári system.

The *potedári* system plays so great a part in the financial history of the State that some remarks about it are necessary. Colonel Walker did not introduce it into the State for the first time. It was of old standing. But he, no doubt, perpetuated it, being driven to do so by the necessity of paying off arrears before partly reforming and reducing the army, and also in order to consolidate the State debts.

The State did not retain any money in its possession, and it did not itself make any payments. By a device probably as old as the days when plundering cavalry bands overran Musalmán countries, and from time to time shared the spoils, the State instead of retaining a treasury of its own, drew upon bankers for such sums as it required. Should the State wish to pay a debt or get some ready money, it issued a money-order on a banker, generally a credited State-banker. It did not at any time lodge money with this banker, but it granted him a *varát* or letter of credit on some *izárdár*, or farmer, of the State revenues in one of the *maháls*, who honoured the *varát* at the time of paying in the rent of his farm.[2]

The State bankers, who thus supplied the Government with ready money and recouped themselves from the *izárdárs*, were called *potedárs*. We need not trouble ourselves by mentioning who the earliest *potedárs* were. In the time of Ánandráv they were five in number, and each had a right to lend the State a certain proportion of all the sums which it was necessary to advance. Out of the rupee

[1] See p. 224. [2] See p. 123.

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Potedári system.

Hari Bhakti might advance 5½ *annas*, Gopalráv Mairál 5½ *annas*, Ratanji Kahándás of Káthiáwár, Lálu Mangal and Sámal Bechar, the remainder. The regular interest on the loan varied from nine per cent per annum at the beginning of the present century to 4½ per cent later on.

It must, however, be noticed that all payments made by the State were of two kinds. In one set of payments the full sum promised was made over to the person whom the State had to satisfy. But, generally, the sum promised was not paid in full, for by a regular understanding between the State and the payee a percentage was withdrawn. On every Rs. 100 a deduction of Rs. 3¾ was made, and the money then withdrawn was disposed of in the following way: the *potedári* was held to be Rs. 2, interest Rs. 1½, and the *gumástá's* or agent's perquisite Re. ¼, whether the agent existed or not. The transaction did not end here: on settling his accounts, the *potedár* repaid to the Government as its share half the *potedári* and the interest, that is Rs. 1¾.

The *potedár* had another source of gain not hitherto mentioned. He drew the *manoti*. There is a custom in India by which the money-lender at the time he advances money withdraws a small percentage. He is asked for Rs. 100, he hands over the sum and enters it into his accounts, but the same instant the borrower gives him a rupee of which no mention is made. The *manoti* of the *potedárs* in a measure resembled this. But if the person to be paid by the State was to be satisfied in full, the *potedár* first charged the Government additional interest at the rate of 4½ per cent, and subsequently, on making up his accounts, repaid the Government 2¼ per cent.

It is not proposed here to explain the existence of the *izárdár*, or farmer of the revenue.[1] Suffice it to say that the *potedár* handed over to him the order of the State for money payment, together with the receipt of the person paid. The *izárdár* repaid him the loan and the interest, generally at the time when the rent of his farm fell due. In making up his accounts with the State the *izárdár* sent in an account of the sums he had paid the various *potedárs*, whom he had been instructed to satisfy. His rent to the Government was generally paid in four instalments, and naturally, the greater part went to clear off the *potedár's varáts* in the manner described.

All remittances of surplus revenues accruing in the districts were made over to the *potedárs*, and all orders for payment were issued on them. The *potedárs* charged interest for all disbursements made by them in honoring the orders of the Government, and they likewise credited interest to the Government if the receipts from the farmers exceeded the disbursements they made. But it very seldom happened that the receipts from the farmers were in excess of payments. The accounts of the *potedárs* were examined at the end of each year, and the balance was carried forward to the following year.

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[1] See pp. 362-366 and 413-416.

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When Colonel Walker first came to Baroda, the house of Sámal Bechar had, under British guarantee, advanced twenty-five lákhs to the State, and then allowed it to overdraw its accounts by five lákhs. He had also relinquished one-half of his established perquisites arising from the deduction of 2 per cent made under the term *potedári* for the payment of the troops. In return, he obtained the British guarantee to his retaining the *potedári* and the *mámlat* of Baroda, that is, he bound himself to disburse all the current payments of the State within one month of the receipt of notes from the Darbár, and for the sums thus expended, he received interest at 12 per cent, an exorbitant rate as the principal was secured on the next year's revenues.

Dhákji Dádáji takes it up. *1816.*

In 1816, soon after Dhákji Dádáji had been nominated Native Agent to the Darbár in succession to Gangádhar Shástri, he was, much against Fatesing's wish, appointed *potedár* in the place of Hari Bhakti. He had persuaded the Resident that by careful management and by lowering the rate of interest he had reduced the debts of the State, which, at the end of 1816, were supposed to amount to no less a sum than Rs. 94,69,664 by nearly forty lákhs, that is, to Rs. 54,97,690.[1]

It was a mistake to allow one and the same man to be both Native Agent and *potedár*, as the union of these two posts gave vast opportunities for fraud; but to trust a man like Dhákji with such power was fatal. At starting he had one great difficulty to face: he had no money to advance the sums required by the State, so he persuaded the Resident that it was Fatesing's wish that Mairál Náráyan and Hari Bhakti should take an equal share with himself in the concern. In reality, each of these money men put in 8½ lákhs, while he himself having nothing put in nothing. In the same manner he took up the Káthiáwár *potedári* with Ratanji Kahándás, the latter supplying the funds.

The apparent gain to the State from Dhákji's *potedári* was that he charged only 9 per cent instead of the former rate of 12 per cent as interest for sums advanced during the year. He had for the time frightened the bankers of Baroda into asking for a lower rate of interest by threatening to bring in money from foreign houses. In reality, however, Dhákji's moderation was an illusion, for he robbed both the State and the people. He compelled the farmers of revenue to pay him a percentage for guaranteeing them payment from the revenues at a fixed date, he carried instalments of the revenue paid in by them to his own private account, and he was in the habit of refusing to cash the Darbár notes without receiving a high commission. A few years later, Sayájiráv Mahárája proved to the satisfaction of the Governor of Bombay that, under the term of brokerage, he had embezzled Rs. 2,75,000, and that after appropriating Rs. 1,90,000 he had entered into the accounts that he had paid this sum to Fatesing's creditors.

Of all this and much more the Resident was entirely ignorant, imagining the while that the State debts were being rapidly

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[1] See pp. 231, 234.

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extinguished. Captain Carnac, in a letter dated 14th of February 1819, went so far as to assume that by the end of that year the State would be free.

Saya'jira'v's Administration, 1819-1832.

SAYÁJIRÁV'S ADMINISTRATION. The Collapse. *1820.*

Mr. Elphinstone, when he visited Baroda in 1820, discovered the sad truth that sixty lákhs at least were owing to the *potedárs* and the total debt exceeded a crore of rupees. Mr. Elphinstone's own brief explanation of this disagreeable surprise may be given. 'The debt appears to have originated, partly, in the receipts of the two last years having fallen short of Captain Carnac's estimate, while the disbursements exceeded it, and partly to the practice which had long obtained of omitting certain debts in the annual accounts of the Gáikwár government, as submitted to the Resident who was thus hoodwinked, which that Government is nevertheless under the necessity of discharging.' But something must be added: the enormous sums, which had suddenly become due, originated mainly in the wars into which the Gáikwár had been plunged as the ally of the British, and consisted mostly of arrears due to the troops, whose annual expense now rose to over 42½ lákhs. To be sure as *potedári* Rs. 13,65,275 were owing to Hari Bhakti and ten lákhs for the current year, but the Khosá's war had cost two lákhs, to the *párekhs* for the payment of troops in Málwa over thirteen lákhs were due, to Sir John Malcolm on the same account fourteen lákhs, and as arrears for troops Rs. 25,40,709, not to mention the Káthiáwár *sibandi* who had not been paid for five years 5¼ lákhs, or the troops employed in Rájpipla for three years Rs. 4,57, 500. It may, therefore, be taken for granted that almost the whole of the one crore and seven lákhs due consisted of arrears to the troops or debts to bankers who had advanced money for the campaign in Málwa.[1]

Fresh Efforts.

Once again to place the Gáikwár finances on a sound footing, Mr. Elphinstone bound Sayájiráv Mahárája to observe certain stipulations. Three loans were raised on the Baroda bankers: first, one for Rs. 50,00,000 for the repayment of which *varáts* or assignments were promised on the revenues of districts worth twelve lákhs annually; second, a *potedári* loan of Rs. 30,00,000 for current year's expenses; third, for the Káthiáwár debts a loan was raised of Rs. 20,00,000 to be repaid by a *varát* or assignment of revenues on Káthiáwár of three lákhs. Thus the Gáikwár government pledged itself to assign away fifteen lákhs of revenues, and, if possible, to repay annually the *potedári* or running loan of thirty lákhs.[2] Sir

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[1] See pp. 299, 300.

[2] The interest in all these loans was 10½ per cent, though Sayájiráv would have granted 12 per cent, and he was anxious to pay instalments of twelve lákhs a year instead of fifteen lákhs. The premium of the fifty lákhs loan was 3 per cent, of the thirty lákhs loan 2 per cent. The *potedári* discount was 2½ per cent to be divided between the State and the bankers.

The fifty lákhs, or with *manoti* fifty-two lákhs loan was thus raised:

Hari Bhakti and Mairál Náráyan, each	Rs. 15,62,501
Sámal Bechar, Khushálchand, Mangal Sakhidás, and Ratanji Kahándás, each	Rs. 4,68,750

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John Malcolm was to be repaid fourteen lákhs with interest in one year, out of the fifty lákhs loan.

Though the truth about the bad condition of the finances thus became partially known to the Honorable Mr. Elphinstone, the whole truth did not yet appear. In April 1821[1] he visited Baroda a second time, and then discovered that a fresh debt of twenty lákhs had come to light since the last settlement. There was indeed again another debt of nearly forty lákhs due to Hari Bhakti, of which no mention was made for ten years. He also found that the revenue had fallen off owing to the grant of leases at a low but increasing rent;[2] that there had been some excess of charges owing to a very natural delay in the reduction of the army, while such reduction as had taken place had given rise to some additional expense. True the Gáikwár had been able to pay off twenty-five lákhs to his creditors instead of merely fifteen lákhs, but the payment of the army was in arrears and the *potedári* system was proving most ruinous. Yet Sayájiráv showed himself reluctant to interfere with the profits of the bankers or to borrow from any but his own subjects. In short, during the year 1820-21, the disbursements had exceeded the revenues by two lákhs, and though twenty-five lákhs had been paid off, the fresh debts discovered brought the sum against the State up to Rs. 1,32,27,981, and two fresh loans had to be raised, one of Rs. 6,12,000 to defray the Rájpipla campaign and one of fifteen lákhs to pay off army arrears. Such was the opening of the new financial system when British influence was withdrawn and the Gáikwár government was left to itself. Already the Resident expressed his fears that 'in time the *mámlatdárs* would experience the duplicity of Sayájiráv's character, and fearing for the security of their tenure, would become rapacious and to secure their *mámlats* would offer bribes to Sayájiráv himself. The *kamávisdárs* would probably use the same means to obtain remissions.'

Sayajiráv takes up the task.

By the year 1825 the State debts instead of decreasing had risen to Rs. 1,33,81,389. As for the guaranteed debt to the six principal bankers of Baroda, Hari Bhakti and five others, which was to have been paid off at the rate of fifteen lákhs a year, no great diminution had taken place. The balance still due to Hari Bhakti on the 7th of May 1823 was Rs. 14,57,501 or with interest and *manoti* Rs. 15,88,651, and a fresh agreement with him was made whereby *varáts* on

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The *varáts* or drafts were on the *pargana* of Baroda Rs. 2 lákhs.
Do. Petlád ... ... „ 3 „
Do. Surat Atthávisi... „ 6 „
Do. Kadi ... ... „ ½ „
Do. Pattan ... ... „ ½ „
Total Rs. 12 lákhs.

The running loan of thirty lákhs to be repaid annually was thus supplied:
Hari Bhakti and Mairál Náráyan, each ... Rs. 9,37,501
The other four above-mentioned bankers, each „ 2,81,250

[1] Mr. Elphinstone's Minute, 16th April 1821.

[2] In April 1820 Sayájiráv let out the districts to *mámlatdárs* and *kamávisdárs* from June 1819 to June 1820. They were estimated to bring in Rs. 53,78,377, and the following year Rs. 57,19,605. See p. 239.

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Pattan, Petlád, Dabhoi and the Sáyar Khota of Baroda were granted worth Rs. 2,84,000. The balance due to the other five bankers with interest and *manoti* was Rs. 30,75,001, and on the same date it was agreed that they should have *varáts* on the *parganás* of Baroda, Petlád and the Surat Atthávisi worth Rs. 5,66,000. In both instances the interest was 6 per cent.

1826.

But a fresh agreement made on the 6th of November 1826 shows how matters progressed in the interval:

	Rs.
(1) To the five bankers were owing for the discharge of arrears to troops, with *manoti* for the old loan of ten lákhs and new loan	22,80,088
(2) To Hari Bhakti and five others for the running loan ...	25,00,001
(3) To the five bankers	12,50,001
(4) To Hari Bhakti	12,50,001
(5) To Ratanji Mánekchand[1]	10,07,441

1827.

The Resident in May 1827 reported to the Governor of Bombay that the change for the worse took place after the year 1823-24. The finances became much embarrassed and gradually approached a crisis, notwithstanding the aid obtained by the relinquishment of the *kists* by the bankers for one year, by the public functionaries resigning one-third of their emoluments, and by the raising of new loans at a lower rate of interest. Nothing short of a thorough reform in all branches of the expenditure, and a different arrangement for the payment of the military and establishments, conjoined with the introduction of a new system for the collection of the revenues, could enable His Highness to fulfil his engagements with the guaranteed creditors of the State. To clear the State it was proposed to Sayájiráv by Mr. Williams that he should pay off a portion of the debts out of his own private treasury.[2]

Septennial Leases.

This plan was indignantly rejected, but after much hesitation he consented in 1827 to a proposal made to him by the Resident and his own minister Vithalráv to farm out the districts to respectable bankers and *zamindárs* for seven years at once, 'under certain agreements entered into by them providing against oppression of the *rayats* and embezzlement of the revenue.'

The real meaning of the suggestion to Sayájiráv to pay some of the State debts out of his private hoards and to grant septennial leases is revealed in Mr. Williams' letter above quoted: 'Much of the disorder is attributable to the grasping disposition of His Highness' mother, Gahinábái, then alive, and who was in fact the ruler of the State. She and her son considered their *khángi daulat*, or personal acquisitions, as totally distinct from that of the *sarkári daulat*, or public money, and for the sake of amassing wealth by the receipts of presents, from appointments of farmers, from remissions

[1] To pay off this debt, *varáts* for seven years were granted on Baroda, Sinor, Surat Atthávisi, Kadi, Petlád, and Visnagar, amounting to Rs. 27,84,000. For the running loan the interest was 10 *annas* per cent per mensem, 1 per cent *manoti* (premium) and 2½ per cent *poteddri*, of which one-half returned to the Government. *Varáts* on Baroda, the Surat Atthávisi and Kadi were granted for seven years amounting to Rs. 15,36,500. *Varáts* in like instalments and for the same amount were granted on Amreli, Dabhoi, Sankheda, and Vijápur. *Varáts* on the Káthiáwár *mulukgiri* were promised for seven years amounting to Rs. 12,87,403. In this list one debt of about fifteen lákhs must have been omitted.

[2] See p. 239.

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Septennial Leases.

of revenue, from offenders for crimes, they utterly neglected the State and would not allow the minister Vithalráv Diwánji to offer any advice, or to have any concern in the management.'

It chanced that just before the time when the plan of septennial leases was decided upon, the Ráni Gahinábái died, and Sayájiráv consented to issue the long leases. He was believed or known to be in possession of forty-one lákhs of public property improperly received, not counting fifty-five lákhs worth of jewels and money duly inherited from Anandráv, and he feared that he would be deprived of these sums. He himself had in vain proposed, at the suggestion of Vithal Bháu, that a new loan of twenty-two lákhs should be raised, and that he himself should hold the *mahále* for some years, while he subjected the farmers to *takrár* or investigation of accounts, in the hopes of receiving the usual douceurs. But even while consenting he bittery regretted the loss of those bribes which the farmers gave him under the annual system, and before long he resolved to break the promise he had made.

As one of the most curious traits ascribed to Sayájiráv's character was the extreme avarice which betrayed itself in his persistence in accumulating treasures, while the State was getting more and more hopelessly into debt, thus fostering the growth of every evil possible under an unjust and careless revenue farming system, we diverge here to record the approximate statement of his private fortune.

Sayájiráv's private means.

1st.—Sayájiráv made two lákhs a year out of *nazaránás*, or before the septennial leases, according to Mr. Williams, perhaps four or five lákhs. Each farmer of revenue on taking the lease of a district would pay from Rs. 15,000 to Rs. 40,000. Farmers charged with faults or oppression commuted them in the same way. *Nazaránás* from heirs were transferred to the private accounts, as well as those given by farmers of imposts on various articles of consumption in the city of Baroda. In fact all the tricks common to the old Gáikwárs were largely adopted by Sayájiráv.

2nd.—His private villages were worth one lákh.

3rd.—His private grass lands, taxes on firewood, &c., and lapses of pensions and allowances brought him Rs. 40,000.

A short statement may be appended of the private banks kept by Sayájiráv. That of Ganesh Ishvar commenced operations in 1829: he had two establishments in his own palace, one yielding one lákh, the other Rs. 24,000 a year. Another in the city of Baroda yielded Rs. 8000, and branch banks at Sádra, Kadi, Petlád, and Rájkot fetched about Rs. 5000 a year each. By all these means he increased his private fortune by five lákhs a year, and out of this he made disbursements to relations and dependents, and spent something in bribes or secret service money, in amusements such as arena fights, *chita* and hawk hunting, &c.[1]

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[1] Short History of Baroda by J. Ogilvy, First Assistant to the Resident of Baroda, written in 1845. Further allusion will be made to these banks and Sayájiráv's policy will be explained.

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In May 1827 Sayájiráv wrote to the Governor of Bombay, stating that he was entirely adverse to the septennial leases and that he was forced into granting them by the Resident and his own Minister. Mr. Elphinstone, on the 10th of July, noted in reply that the expenditure had not increased of late years, but that the revenue had 'fallen off owing to the usual bad effects of annual farms.' The adoption of septennial leases had, therefore, been necessitated, and instead of the proceeds being less than under the annual system, a stipulation had been made that the *maháls* should fetch over fifty-eight lákhs, a sum larger than what was supposed to be their highest possible produce in 1820. The farmers too were respectable men, most of them the very bankers who had advanced the late loan. Mr. Elphinstone's wise advice was neglected, though it must be confessed that Sayájiráv had proposed to pay off the whole debt in two years,[1] a proposal which the Governor did not absolutely discourage, though he distrusted its genuineness and feasibility. He wished to know how such a plan would affect the septennial leases which could not be abandoned without the free consent of the holders. Finally he wrote: 'One plan only can release your Highness from all interference, which is the discharge of the whole of your debt, or the consent of the bankers to give up the guarantee,' words on which Lord Clare founded his arrangement in 1832.[2]

The break-up of the system proposed by Mr. Elphinstone.

As will be seen in the History chapter, the Governor of Bombay, Mr. Elphinstone, treated His Highness with great forbearance, but towards the end of 1827 he left India and was succeeded by Sir J. Malcolm who adopted a sterner policy.[3] In November Sayájiráv reiterated his wish to pay off the guaranteed debt at once, but strangely enough was informed that he might not do so without the consent of the bankers. In December he refused to draw cheques on the guaranteed *potedár* Hari Bhakti, as he hoped that by contracting debts with unguaranteed persons he might be in a position to pay off those who were guaranteed. Certainly if the Bombay Government had consulted its own interests, Sayájiráv would have been allowed to adopt this plan, but such was not the view then taken.

Sir John Malcolm's influence on the state of affairs.

On the 28th of March 1828 the Government of Bombay proclaimed that the following *maháls* should be temporarily sequestrated to satisfy the just demands of the creditors who held its guarantee under the septennial arrangements concluded by His Highness in 1826: the *parganas* of Petlád, Bahiyal, Kadi, Dabhoi, Bahádarpur, Sinor, Amreli, Dámnagar, &c., the *tappa* of Siánagar, and the tributes of Káthiáwár, of the Mahi and Rewa Kánthás, Rájpipla, Chhota Udepur, and of the tributary villages of Sankheda.[4]

Sir John Malcolm endeavours to coerce Sayájiráv. *1828.*

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[1] Without guarantee. This letter was dated August 1827. The Governor's Reply, 10th September 1827.

[2] See p. 241. [3] Wallace's History of the Gáikwárs, 377.

[4] The debts for which the sequestration was made may be compared with those given as existing at the time of the agreement of 6th November 1826.

They will be numbered alike, that the increase may be noted:

1. Gopálráv Mairál and others ... Rs. 30,75,301
2. { To Hari Bhakti ... ... ,, 7,81,250
   { To other five bankers ... ... ,, 17,10,751

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1830.

At the same time the septennial leases came to an end, for they were cancelled by the British Government.[1]

A second sequestration took place in 1830 for the proper maintenance of the Contingent force, but that need not be mentioned here, except because it affected the revenues of the State.[2] Soon after this the Resident was removed from Baroda, and communications were kept up with the Mahárája through the Political and Judicial Commissioner for Gujarát whose head-quarters were at Ahmedabad. This does not bear directly on the finances of the State, but it should be remarked that all the great bankers of Baroda, who had received the British guarantee and whom Sayájiráv refused to pay, were at the same time removed from Baroda much to the damage of their own affairs and of those of the capital. They were directed to remain in Ahmedabad.[3]

Here is the point where the Gáikwár's affairs seemed to have become inextricably involved. There was the debt with its interest, there the money with which it might be easily paid but which was not produced, and there the remedy adopted of sequestrating districts, which was no remedy since the cure was as killing as the disease.

Lord Clare brings matters to a conclusion.

Sir John Malcolm was succeeded as Governor of Bombay by Lord Clare, whose policy was as different from that of his predecessor as it varied from that of Mr. Elphinstone. He aimed at bringing the troubles of the Baroda state to an end by conciliating the Mahárája. Lord Clare's first visit was in November 1831. It lasted only six days and was designed merely 'to establish an amicable understanding, to effect a personal reconciliation between the Heads of the two Governments by showing a disposition on his part to treat him (the Rája) with the utmost consideration and respect.' In this Lord Clare was soon quite successful, and he also ascertained what Sayájiráv's wishes were. The Mahárája again offered to pay off the guaranteed debt to the bankers, and in future to pay the Contingent troops regularly.

3.	To the five bankers	Rs. 12,75,001
4.	To Hari Bhakti	,, 12,75,001
	To Gopalráv Mairál and others	,, 2,28,008
5.	Ratanji Mánekchand ...	,, 10,07,001
6.	To Hari Bhakti	,, 15,88,651

The total due at the end of 1830-31 was ... ...Rs. 48,96,109.
Some of the creditors having come to terms, from the sequestrated *mahâls* were liquidated ... ,, 9,53,500

Remained... ,, 39,42,609
Of the total due at the end of 1831-32 ... ... ,, 41,78,609
There would have been liquidated ... ... ,, 9,53,500

Thus there would have remained as due at the end of 1832 ... ... Rs. 32,25,109

As a matter of fact, however, Lord Clare allowed the bankers to come to terms with Sayájiráv at a time when their debts stood thus : Hari Bhakti. Rs. 14,65,175
Gopálráv Mairál... ... ,, 19,78,798
Ratanji Mánekchand ... ,, 4,33,685

Total Rs. 38,77,658

[1] To compensate for the losses of the farmers of revenue, it was adjudged in 1832 that Sayájiráv should pay Rs. 7,02,454.

[2] For account of sequestrated districts, see History Chapter, p. 242.

[3] See p. 244.

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SAYÁJIRÁV'S ADMINISTRATION.

The Bombay Government abandons supervision of Gáiwár's debts. *1832.*

Lord Clare[1] was of opinion that the sequestration for debts to the bankers was a harsh measure beneficial to neither Government. The sequestration had taken place in March 1828 and it was then calculated that five years would suffice to clear off the debt. Mr. Williams now thought (1832) that five more years would be required, and Lord Clare did not see when an end would come to the divided government of districts, where the rule *de jure* belonged to the Gáikwár and that *de facto* to the British, where one power could not and the other would not punish offenders, so that 'there was perfect immunity of crime and unbounded license which would eventually demoralize the population.' He found Sayájiráv on the one hand anxious to pay off the debt, and on the other the creditors ready to be paid and return to Baroda where their business was. Hari Bhakti for instance was owed by private individuals in that town some twenty or thirty lákhs, not an *anna* of which could he hope to regain while away. And, after all, there was nothing in any of the agreements to prevent immediate payment being made. On the contrary, Mr. Elphinstone had pressed the Mahárája to clear off the debt at once. The difficulty lay in this only, that besides the guaranteed debts to the bankers there were other claims on Sayájiráv which, if they were not satisfied before the districts were returned, would cause future trouble and vexation. To get back his districts the Mahárája was willing to pay off the bankers, but he wished to avoid meeting the other calls upon him. Finally there was the second sequestration of districts for the due maintenance of the Contingent of 3000 horse. Lord Clare could at this time think of no better plan to ensure peace on this vexed question for the future than to propose that the Mahárája should permanently alienate enough districts to maintain 2000 horse, on which condition the due maintenance of the other third of the force would be excused him. Lord Clare deplored the sequestration as worse than absolute seizure of land, but Sayájiráv was rightly resolved not to part with one acre of his territory.

Such were the views arrived at after the first visit. The settlement which took place on the second visit which lasted from the 22nd of March to the 6th of April 1832 was for the time most satisfactory.

1.—Unguaranteed debts were quite left out of account.

2.—On the 5th of April 1832 the guaranteed bankers to whom, as has been stated, Rs. 38,77,658 were still owing, came to terms with the Mahárája without the interference of the Governor. As some of them had previously made their own arrangements, the only guarantees that thus expired were those of Hari Bhakti, Gopálráv Mairál, Ratanji Kahándás and Ratanji Mánekchand.[2]

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[1] Minute by Lord Clare, 18th June 1832.

[2] Paper by the Right Hon'ble Lord Clare, presented to Sayájiráv on the 5th of April 1832. 'The bankers have received the amount of debt due to them for the payment of which the Government was guarantee, and the deeds have been destroyed. All other claims for which the Government is guarantee Sayájiráv engages to settle within one year from this date. The following districts to be restored within fifteen

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Sayájiráv actually paid them twenty-five lákhs out of his private hoards.[1]

3.—Thereupon Lord Clare promised to return the sequestrated districts. But, as has been remarked, there were other claims which the Governor was bound to see enforced, however much he might wish to make friendly terms with the Gáikwár, claims which had either received the guarantee or which the British were bound in honour to see satisfied. So he obtained a promise that they should be all satisfied within one year.[2] One claim was that of the farmers who had lost heavily by the abandonment of the septennial leases which amounted to Rs. 7,02,454. Another claim was made by Hari Bhakti, that in 1820, when Mr. Elphinstone made a settlement of all claims on the Gáikwár, he and the Mahárája had concealed the fact that Rs. 40,61,806 were owing to him. Balvantráv Gáikwár claimed nearly eleven lákhs. One and all, these claims amounted to Rs. 60,95,015.

4.—But Lord Clare came to no settlement on one or two other points. He referred home the question of the salary of Vithalráv Diwánji's *nemnuk* which Sayájiráv refused to pay, a sum amounting to Rs. 1,34,618. The expense of the establishment in the sequestrated districts had run up to Rs. 68,502. The cost of taking and keeping possession of these districts by the troops, though it was soon evident that no force was required and that Sayájiráv would attempt no resistance, had with the *bhatta* granted to the troops risen to Rs. 1,20,444. So the Baroda state, though the guaranteed debt to the bankers had been satisfied, was far from being clear of debt.

5.—Sayájiráv got back his districts which had been sequestrated for the due maintenance of the Contingent force on the following easy conditions proposed by himself. He sent ten lákhs to Bombay as a pledge that he would pay the troops regularly, a sum of money for which he was to get no interest.[3]

In this manner Lord Clare once again set Sayájiráv free of his immediate political difficulties and put him in possession of his whole territory. A little patience and friendliness had apparently effected more than all the harsh measures of Sir John Malcolm. It remained to be seen if His Highness would keep his promises and observe the agreement into which he had entered.

British Non-interference, 1832-1874.

The above detailed account of the state of finances, 1st under the early Gáikwárs, 2ndly when the British themselves undertook the supervision of receipts and disbursements, 3rdly when Sayájiráv resolved to take his own way in dealing with his money difficulties,

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days: Petlád, Dabhoi, Bahádarpur, Sinor, Kadi, Sankheda, Bahiyal, Bhávnagar and Siánagar.' Colonel Outram, some years after, expressed his opinion that the bankers were not paid in full, and that the abandonment of their case by the British shook their reputation for good faith. See p. 245.

[1] He was supposed to have paid twenty-five lákhs; very likely he paid much more.

[2] Sayájiráv's engagement is dated 5th April 1832.

[3] Promise to do so, dated 6th April. See p. 245.

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has been given in order that, after the following short section has been read, the present finance system may be understood to be a wonderful contrast and reform.

Mention has been made of Sayájiráv's banks. Mention has also been made of Sir John Malcolm's policy towards the Prince. He made it imperative on Sayájiráv to pay his Contingent of troops regularly. It has also been observed that on more than one occasion Sayájiráv was willing to pay the bankers the high interest of 12 per cent, that to get rid of the debt to the guaranteed bankers he was ready to pay off his debts to them in a lump sum, and that he felt himself capable of extricating the State from the mess in which it was apparently involved, without the assistance of the British.

It is now necessary to show that Sayájiráv did manage to get on very well without aid from the Bombay Government, and that by degrees the Gáikwár, though he retained the *potedári* system, at first entered into partnership with the State *potedárs*, and afterwards became their rival. Finally, he and his sons Khanderáv and Malhárráv gradually but completely ousted the State bankers, till at length the Gáikwár became sole *potedár*. The State, in short, kept on borrowing the money it wanted, but it borrowed from the Rája and to that end an extremely complicated system of credit and debit, of principal, interest, and *manoti* was kept up.

It is probable that to the very last the Rája obtained the benefit of the interest he derived from lending the State funds when required. How far this was the case, or not, has only been partially ascertained; but who does not know how hard it is in Baroda to tell how large a portion of the revenue was reckoned to belong to the Rájá's privy purse and what remnant was held to belong to the State?

There was one result of the *potedári* system which should not be overlooked. It utterly prevented outsiders from finding out what was the real condition of the State finances, though it very probably prevented the ruler himself from knowing what they were. It has been asserted, with truth, that the Gáikwár feared first the Peshwa and then the British. He thought it policy to appear to be utterly involved in debt, to appeal to their pity and to avoid their cupidity. The ignorance of the Bombay Government about the financial condition of the Baroda state was at all times complete. Even during Gangádhar Shástri's tenure of the *diwángiri* this was the case. After his death it became absurdly great. Captain Carnac told the Bombay Government that the State was free of debt, and the next year it was found that there was a debt of over one crore of rupees. To ascertain the truth of this Mr. Elphinstone came to Baroda and held a solemn investigation. It was vehemently asserted that every debt had been disclosed, but for all that many were concealed and were not brought to light for some years. This style of concealment was persisted in till recent times. Sayájiráv was held by the Resident to be collecting private treasures while the State was getting more and more insolvent. But the subjects of Sayájiráv believed him to be a prudent Prince who was simply striving to shake off British interference and transferring the revenues from one count to another that he might manipulate them as he chose. When Malhárráv was

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Sayájiráv's Banks.

suddenly ejected, the State treasury was found to be empty, but he had in his secret keeping from forty to sixty lákhs of rupees, and other sums were lodged with bankers. The State supposed to be insolvent was not so badly off.[1]

The first bank started by Sayájiráv in 1829 was named, after his son Ganpatráv, the Ganesh Ishvar bank. It originated, as we have said, in the necessity of paying the Contingent troops regularly that there might be no more sequestrations. Before this, however, Sayájiráv had been and continued after this to be a partner in at least two banking houses, that of Hari Bhakti and that of Gopálráv Mairál. The capital in the Ganesh Ishvar bank, which Sayájiráv first put into it and considered to be his private property, is said to have amounted to three or perhaps 5½ lákhs. In summing up Sayájiráv's private property in a former section of this chapter mention has also been made of one more bank in Baroda and of other branch banks in certain towns of the State.[2]

Khanderáv's Banks.

In 1858-59, or Samvat 1915, Khanderáv founded the Kutb-Rubbáni bank, putting into it a capital of 21½ lákhs, subsequently increased to thirty-nine lákhs. The money he obtained in the following way. He withdrew 3¼ lákhs from the Ganesh Ishvar out of accumulations of fines inflicted on Government servants. When on account of the aid he gave the British in the mutiny year, the Gujarát Irregular Cavalry was broken up, all sums paid by him on behalf of the cavalry from the commencement of his reign were repaid him, that is, seven lákhs. The cavalry was supported by three lákhs withdrawn from the tribute, paid out of the Mahi and Rewa Kánthás and the three lákhs thus annually obtained were placed alternately in this and the Maul Ali bank. Hari Bhakti's house had to adopt an heir and for the privilege paid a *nazarána* of five lákhs. Most of this was restored, but half a lákh was placed in the bank. His Highness made a royal progress through the northern division of his State and to defray the expenses all the *maháls*, except Navsári, were taxed, and of the surplus 5¼ lákhs were lodged in the bank. The fortunate Navsári *mahál*, it may be added, was subsequently taxed when His Highness went down to Bombay to meet the Duke of Edinburgh and commemorated the visit by paying down a large sum of money which went to build the Sailor's Home close to the Apollo Bandar. The interest on the bank's *potedári* operations amounted in the first four years to 2¾ lákhs, which went to swell the capital invested, and by degrees the operations extended till its yearly interest amounted to seven or eight lákhs.

The Maul Ali bank was started by Khanderáv in 1859-60, or Samvat 1916, with a capital of twenty-three lákhs, subsequently

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[1] See p. 123.

[2] This information with that concerning Khanderáv's banks was furnished by an officer in the account department and was not supported by records. It may be inaccurate, but it certainly displays the course of what took place. Information has been kindly given by Khán Bahádur Kázi Sháháb-ud-din, C.I.E., Revenue Commissioner.

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increased to forty-five lákhs. In four years the interest amounted to 2½ lákhs, which sum was added to the capital. Its operations thus, like the other bank, soon extended to seven or eight lákhs. The *potedári* share of the first or Ganesh Ishvar bank amounted to eleven lákhs at first, then to 14¼ lákhs, and after 1869-70, or Samvat 1926, to a still larger sum. Malhárráv, when he ascended the *gádi*, became his sole *potedár*, in other words, he lent himself all that the State had to borrow.

Besides the three great banks Khanderáv in 1869-70, or Samvat 1926, just before his death, founded a fourth of less importance, of which the capital included the *stridhan* of Her Highness Jamnábái, that is, a gift of 2½ lákhs in balance with the *sarsubha* was made over to her and she added to this. It was termed the Mahábub Subháni. This bank originated in the necessity of having some place in which to deposit the proceeds from the *maháls*, before they were transmitted to one or other of the banks which were directly managed by the Government. It was supervised by the newly created *sarsubha*.

Malhárráv's Banks.

Of any bad thing in the State Malhárráv generally managed to make a worse, and of the banking system he certainly made the strangest use. In 1870-71, or Samvat 1927, he established four banks, that of Lakshmidás Narsidás and that of Malháreshvar in Baroda, that of Malháreshvar in Navsári, and that of Narsidás Lakshmidás in Bombay. In 1871-72, or Samvat 1928, he established that of Lakshmidás Narsidás in Surat and that of Mhálsákánt. In 1873-74, or Samvat 1930, he established that of Párvatikánt, and finally that of Párvatikánt in Bombay.

His object in establishing the four banks in 1870-71 was to remove as much capital as possible out of the Baroda state, in order to have the command of it if his action were hampered by the British Government or he himself deprived of power. In order to remove the money secretly it was necessary to have fresh establishments in Baroda as well as at Bombay, that the transfer might not become known to the old bankers. He transferred in this manner fifty-seven lákhs of rupees in cash balances and bullion. When he was confirmed on the *gádi* he took back the bulk of this money, closed this first bank and transferred the funds to the bank called Malháreshvar. He then openly declared the existence of the bank at Surat, called Lakshmidás Narsidás, though it had been working secretly before this. This bank and that at Navsári might, when he chose, transmit sums to Bombay. So in 1873-74, or Samvat 1930, when he was again in alarm at his situation in consequence of Sir R. Meade's Commission, he transferred thirty lákhs to Surat. This sum formed the bulk of the forty lákhs so strangely found in the palace when Malhárráv was suddenly deprived of power by the British Government. The Mhálsákánt, the first Párvatikánt and the second Párvatikánt were opened for the benefit of his first and second wife respectively. The first and third were supplied with funds from the State, the second with capital from the private funds of Her Highness.

When the State banks took the place of the *potedárs*, no great change took place in the financial system of the State. As before,

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State Banks

State creditors were not paid with ready money but they obtained orders on one or other of the State banks, instead of on *potedárs*. Now all the State banks, except the Ganesh Ishvar perhaps and the Párvati bank, were supplied with capital by the State to start with. They also received yearly instalments from the revenues which came in from the districts. But they were worked just as if they were private banks started with the private property of the Prince. They did not bring any interest apparently to the State for the capital with which they were started. What they did was to charge interest to the State for all payments made in excess of receipts during the year. It has been stated that the banks received yearly instalments from the revenues which came in from the districts. These instalments were received through the Máhbub Subháni bank which was under the management of the *sarsubha*. There should have been very large instalments which would amply pay the disbursements of the banks, but they were deputed to defray the extravagant expenditure of the Prince and so fell short of the disbursements. The consequence was that the interest charged by the banks to the State which went to enlarge the accumulations of the banks, which, in their turn, no doubt, were considered by the Prince to be his private property, was considerable. Besides, for all payments made, the banks charged *manoti* and other fees, and the interest due was held to commence a month before the actual date of payment.

In addition to this business the banks dealt with the public. Money was lent to *sáhukárs* and others, but no security was demanded, the manager of the bank in each instance decided for himself on the solvency of the party with whom he was dealing. Money was also lent to the military, the *siledárs* and *asámidárs*, but here Government guaranteed the repayment of the advances made. This was an old practice in the State, and no healthier innovation has been introduced by the present administration than the refusal to guarantee repayment to any banker for any sum borrowed by any government servant. Finally, the State banks did a little *hundi*, or bill of exchange, business, and traded in gold and silver.

It is calculated that the profits of the State banks up to 1873-74 amounted to about seventy-two lákhs. Of this the sum of twenty-eight lákhs was the amount of interest derived from Government and forty-four lákhs the profit from other sources.

abolished.

Rája Sir T. Mádhavráv has made a clean sweep of all the banks.[1] The State reserves are thus disposed of: (1) A large sum is invested in Government of India promissory notes. (2) There is a fixed deposit (for one year) of five lákhs bearing interest at 3½ per cent in the Bank of Bombay. (3) There is a considerable reserve held in Baroda for emergencies of which the exact amount is accurately known. All accounts are audited in the audit department. Surplus revenues for the districts are remitted to Baroda in *hundis* or at times in cash. A portion of the revenues is transmitted to the branch establishment of the Bank of Bombay established at Broach and Ahmedabad.

[1] The actual sums in reserve are mentioned a few pages further on.

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State of finances after 1832.

After Lord Clare had, in 1832, laid down that the Bombay Government would not exercise any supervision over the State accounts, all trace is lost of the sums collected and expended year by year.

Nor does the subject possess any great interest. It will be enough to state generally that the Gáikwár, as time went on, was able to increase his revenues enormously. This was especially the case in Khanderáv's time when, in consequence of the American war, the price of cotton rose rapidly and a sudden stream of wealth, apparently inexhaustible, was poured into the great cotton-growing country of Gujarát. Khanderáv's administration did not use the opportunity wisely. Every year there was a more and more reckless display of folly in dealing with the revenues; for every rupee wisely and considerately expended or collected, a hundred rupees were gathered and thrown away as if no retribution would follow. In spite of the splendid occasion that presented itself to Khanderáv of making the Baroda state by far the richest in India, his brother was able to state, with some show of truth, though not with perfect truth, that the State debt amounted to several crores of rupees. Malhárráv himself did nothing to change this foolish course of behaviour. With less excuse than his brother, for it was becoming daily more evident that the profit to be derived from cotton had dwindled away, Malhárráv kept up the high rate of taxation and senseless expenditure.

The estimated revenue of the year 1870-71 had been Rs. 1,37,00,000, while the expenditure on the army and for the *devasthán, dharmáday*, and State establishments had amounted to Rs. 1,15,00,000. The private expenses of the Mahárája had at the same time been enormous.

Commission of 1874.

Malhárráv, it has just been said, did little to mend matters, and so involved in difficulties did the State once more become that the Government of India appointed a Commission to look into its affairs. Of the numerous causes for complaint no mention will be made here, for they have been noticed in the chapter on History, but the verdict of the Commission on the finances may be given in full: 'During the last six or seven years of Khanderáv's life, Government, bad as it was, underwent a serious decadence. The proceedings of the chief were more arbitrary than previously, new cesses and levies were imposed without consideration of the previously heavy assessments to which the *rayats* were subject, and the collection of the government dues was enforced by the local officials by harsh and compulsory measures. During the time of the rebellion in the United States, the prices of Indian cotton rose to an extraordinary degree from one or one and a half *anna* to a rupee in the pound. The Baroda state includes a large extent of ground suitable for the growth of cotton, and, in consequence of the rise of price, the cultivation of cotton greatly increased, and a very remunerative crop was produced. During this period the cultivators were able to pay a very high assessment, and in 1864 a revenue settlement was introduced upon the basis of the high cotton rates then in force. The expenditure of the State was recklessly increased. On the close of the American

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war the price of cotton fell, but the land settlement remained in force. The Government demand upon the agriculturists became continually more difficult to meet, and the measures of the Government grew only more severe. Much good land had to be abandoned, the arrears at the close of 1873-74, or Samvat 1930, had amounted to seventy or eighty lákhs, and the last instalment of that year was almost whole unrealized.'

When Sir Lewis Pelly took up the administration he was compelled absolutely to remit all arrears for five years, 1866 to 1870 or Samvats 1923 to 1927, and for the years 1871 to 1873 or Samvats 1928 to 1930, no arrears were to be demanded of the *rayats* until after full enquiry had been made. Whole villages had been depopulated, and all over the State the *rayats* simply folded their hands and expressed their powerlessness to satisfy the demands of Government. The financial disorder was so complete that we find that in the year in which Malhárráv's reign came to an end, the local revenues of all kinds amounted to only ninety-four lákhs, while one crore and seventy-one lákhs had been spent.

In a subsequent portion of this chapter a comparison is instituted between the financial system, the expenditure and disbursements of the old Gáikwár, when *potedárs* and *izárdárs* flourished, and of the present day. Here is inserted an account of the intermediary period when Khanderáv abolished the farming system, but collected and spent enormous sums of money, preparing the way by his extravagance for the fall of Malhárráv and the present condition of affairs. By turning to a subsequent portion of this chapter a comparison may here also be instituted of the changes which have taken place within ten years. If a direct comparison has not been drawn, it is because Khanderáv's and Malhárráv's reigns were abnormal and the true change is from Sayájiráv's time to the present.

1869.

The following is a statement showing the revenues derived in 1869 from all sources by His Highness the Gáikwár in each of his *maháls*, but it is proper to observe that all statistics furnished by the Darbár were then of a crude and imperfect character:

No.	*Maháls.*	Receipts.
	NORTHERN DIVISION.	Rs.
1	Kadi	12,20,000
2	Vadnagar	1,55,000
3	Dehgám	3,95,000
4	Atarsumbha	80,000
5	Pattan	16,25,000
6	Kherálu	2,00,000
7	Vijápur	3,10,000
8	Amreli	9,40,000
9	Okhámandal	1,25,000
10	Visnagar	5,25,000
	SOUTHERN DIVISION.	
1	Baroda	14,15,000
2	Koral	85,000
	SOUTHERN DIVISION—*continued.*	Rs.
3	Sankheda	1,45,000
4	Tilakváda	53,000
5	Sávli	1,10,000
6	Navsári	29,00,000
7	Sinor	3,40,000
8	Dabhoi	4,50,000
9	Pádra	75,000
10	Petlád	10,50,000
11	Vágodia, including *dumdla* villages	7,10,729
12	Chándod	6000
13	Saliár and Vájpur	27,000
14	*Khángi*	4,25,000
	Total ...	1,33,66,729

Besides these, there were yearly receipts of about Rs. 4,11,000 for transit duties in the city and *mahál* of Baroda, tribute came in to the amount of Rs. 6,68,271-4-10 through the several Political Agencies in Gujarát and Káthiáwár, and yearly *garás* dues were

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paid by the British Government to the extent of about Rs. 4000. The total receipts, therefore, were Rs. 1,44,50,000-4-10. In the Gáikwár government there were no local funds as distinguished from imperial funds, taxes were imposed at the will of His Highness, and the money was spent according to his orders.

The following were the chief heads of revenue: (1) Transit dues at *nákás* beyond the limits of the Baroda *mahál*; (2) fees of Rs. 2 on each cartload of teak; (3) tax on trees such as the mango, *mahuda*, *ráyan*, &c., ranging from 1 to 4 *annas* per annum on each tree; (4) *abkári*; (5) Dwárka temple fees; (6) house tax in the city of Baroda at the rate of 4 *annas* per Rs. 100 valuation of the house property; (7) *nika* marriage fee of Rs. 5 on each *nika* marriage; (8) tax on buffaloes Re. 1 per annum on full grown ones, and 8 *annas* per annum on young ones; (9) tax of Rs. 5 per 100 sheep per annum; (10) stamped paper for petitions, deeds, &c., at the same rates as those fixed by the British Government; (11) *nazarána* taken at the pleasure of the Gáikwár in important cases when great interests or large sums of money were at stake; (12) tax on weights and measures, one rupee per shop per annum, the weights and measures being sealed with the Gáikwár government seal; (13) fines; (14) royalty on estates of persons dying intestate; (15) lapses of property of persons dying without heirs; (16) income-tax from Gáikwár government servants, and from all those who are paid through the Gáikwár *potedárs* at the rate of Rs. 4¾ per cent; (17) land revenue; (18) custom dues at *bandars*; (19) duty on opium at Visnagar; (20) mint.

Farming system.

Before entering upon the subject of the great reforms effected by the present administration in the financial system, before even giving an instance of the past system in order to compare it with that which now holds good, one or two points in the exposition of the old state of things should be prominently noticed. It has been stated that till recent times the Rája borrowed from bankers all sums he wished to pay, that it followed upon this that no outsiders knew exactly what the condition of the finances was, that not even the ruler himself knew, that, in short, the evil of each day was sufficient for itself, that there was little retrospection and no provision, that a line between the Rájá's private and public expenditure scarcely existed, that, except when the British directly supervised the expenditure, no fixed limits were laid down for the expenses of any department, that in fact there were no departments.

All this arose from the borrowing system when not strictly watched. We now turn to the manner in which the revenues were collected. The state-banker, or *potedár*, when he lent money to the State, received an order for repayment with interest upon the *kamávisdár* who was the *izárdár*.

The Marátha marauders knew very well how to conquer or at any rate overrun great tracts of country.[1] But they hated the effort of regularly collecting taxes, of administering justice, of keeping order,

[1] See pp. 362, 397.

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of forwarding public works, and of looking after the most imperative wants of the people who supplied them with money. From the first, therefore, they put these duties upon other shoulders.[1] If a man could be found to do all this work and pay the State for the privilege of ruling, how pleasant that would be! The Government, therefore, let out the right of collecting the revenues of villages or districts, *maháls*, either to creditors or to persons who purchased that right at a public auction. These persons were termed *izárdárs*, or more loosely *kamávisdárs*, *vahivátdárs*, or even *mámlatdárs*. The power of these men was as enormous as the supervision exercised over them was trifling. The tenure of the farm which they obtained by bidding at an auction for the right of levying taxes was for a very limited number of years. No inducement was held out to them to keep up or improve the administration. As a mercantile transaction they were justified in making the highest possible profit, and it was nothing to them that the greatness of the profits must correspond with the intensity of the exactions. To explain these matters a little: Only a good government could select good farmers and that only if it was free from pecuniary embarrassments, for the tendency of straitened times was to give the *maháls* to the highest bidders, independently of any consideration for their respectability and worth, while the policy of shiftless or grasping Rájás was to take private bribes from the farmers that a low bid to the State might be accepted, the tenure of the farm renewed, or irregularities overlooked. A bribe from the farmer to the Rája of course put the latter much into the power of the former; the master was at the mercy of the servant. But there was one pernicious way in which a bad government quickly intensified every evil of the farming system. It played the farmers false and resumed the farms before the expiry of their tenure, that a fresh bid might be made for them. In such times the farmers made extraordinary attempts to provide against contingencies, and revenged themselves on the people for the faithlessness of the Prince.

The power of the farmer was great, for the whole district was placed under him. He was civil judge and magistrate, and often of old he was in possession of fortified places and *thánás;* he disposed

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[1] The statement in the text is briefly put and brings out only one side of a very interesting feature in the history of the Maráthás. The Maráthi-speaking people who conquered a great portion of India after gaining their own independence were composed of Kunbis and Bráhmans. The former were warriors, the latter administrators. It is true that Shiváji was an administrator and several of the Peshwás were great generals. But as a rule, the ordinary Marátha, though he could fight and plunder, had none of the qualities of the governor. Many of the Marátha leaders, who won for themselves and their followers wide domains, were jealous of the mental superiority of the Bráhmans, and attempted to enjoy their conquests without their assistance. No Marátha leader was more bent upon doing so than the Gáikwár. He did not, however, manage to rise to the level of his good fortune as a conqueror; he developed no taste for governing. To the end he was an improvident soldier of fortune whose prizes in life came lightly and lightly went. Sayájiráv's finances were managed much in the same way as the pecuniary affairs of the ordinary *asámidár*. He obtains daily from his moneylender what he ordinarily wants, occasionally borrows for a display, and, whatever his chances may be, finds himself a debtor for years to come, a state of things by no means irksome to him.

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of the police and not infrequently of a large military force. He was of course the collector of taxes and the regulator of their amount. It is not possible exactly to ascertain what was the nature of the supervision exercised over the revenue farmer before the time of Bábáji Áppáji, but it is doubtful if there was any systematized supervision at all, such as the Musalmán governments maintained. No doubt an appeal might occasionally be made by the *rayats* to the *sarkár* which met with a hearing; but an embarrassed careless government turned a deaf ear to such petitions.

From the above the importance of certain passages in the history of Baroda becomes evident; the endeavours, for instance, of Colonel Walker to get at good and respectable farmers, the stress laid upon septennial leases by Mr. Williams, the dislike Sayájiráv had to such a move, the great crime Malhárráv committed in attempting to revive a system of *nazaránás* in connection with the appointment of *vahivátdárs*, and so on.

A quotation from Rája Sir T. Mádhavráv's administration report for 1875-76[1] will throw what more light is requisite on the matter. 'The system was congenial to the native rulers. It was agreeable also to those ministers who were chosen from motives of favouritism and with little regard to administrative merit. It was likewise agreeable to the farming class, which included some of the most wealthy and influential members of the local community, inasmuch as it served to enable them to augment their wealth and influence. With such powerful interests acting in favour of the farming system, it naturally acquired a strong hold. A body of farmers collected the land revenue in almost any manner they liked, periodically poured large sums into the treasury, and left the ruler at leisure to enjoy every kind of pleasure, and the ministers, if so disposed, to indulge every kind of intrigue. It was the great body of *rayats* that suffered by the system. They were to all intents and purposes little better than tenants-at-will. They were little better than labourers whose wages were minimised by competition, and the interests of the *rayats*, as a rule, weighed not much more than those of the cattle employed in the cultivation of the land. Not all farmers were equally rapacious: when a respectable farmer got a really long lease, it was better. But, even in such a favourable instance, the protection afforded to the *ráyat* was no more than what accorded with the self-interest of one individual. Again, such favourable instances were rare and exceptional.'

Sir T. Mádhavráv describes his difficulties in dealing with the reform of this great and ancient abuse. 'A *mahál*, or district, heretofore managed by a farmer, is brought under direct *sarkár* administration. We have to deal with a chaos and to deal with a chaos amid darkness. The farmer's accounts are not often available, and where available they are not often reliable. Even where the accounts of the farmer are both available and reliable we cannot adopt his rude and irregular methods, but have to follow something like sound and consistent principles.'

[1] Page 48, paras. 186-192.

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Kamávisdár's accounts.

In order more clearly to explain what was the nature of the farmer's relations with the people and the Mahárája, a couple of examples are cited which may be held to be typical of the whole system. A few remarks on them will naturally lead to a consideration of the whole of the old financial system of the State.

First it should be premised that the revenue farmer paid his rent to the State in four instalments, and that, in orderly times, arrears were charged with 9 per cent interest. Any unsanctioned expenditure was to come out of his own pocket. For the construction or repair of public works, never very numerous or extensive, the State bade him obtain assistance from the *rayat*. It itself aided such efforts, in the time of Khanderáv by a grant equalling the expenditure of the *rayats*. At the end of the year the farmer sent in his account of the sums he had received and those he had disbursed during his tenure of the farm. It is not to be supposed that these accounts were always very correct, for it was in the interest of the farmer to make the Government believe that his profits had been small. But, in the opinion of a person of some experience of the farming system, it was rather by exaggerating the expenditure than the receipts that the farmer deceived the Government, as any undue exaction of taxes from the *rayats* might lead these to complain and so reveal the true state of things.

Account of the farmer of the Sankheda *mahál*. 1786.

In 1786, or Samvat 1843, the receipts from the land tax of the Sankheda *mahál* were Rs. 56,611, those from the *shiváí jama* or other sources to distinguish them from the *ain jama* or principal (land) collection were Rs. 16,201. Some of the items of the *shiváí jama* for the year will be given, that an idea may be got of the curious sources from which money was obtained, sources not generally mentioned in the standard works on political economy. The *sáyar jakát*, or customs, fetched Rs. 8000; the *daláli*, or tax on traders, Rs. 1200; the *kalál bhatti*, or tax on liquor-distilleries, Rs. 676; the *mápan*, or test on weights, Rs. 100; the bracelet-makers paid Rs. 51; the *hari vera* fetched Rs. 404; a tax on *mehvási*, or troublesome and riotous villages, Rs. 677; the *sukhade*, or tips, Rs. 402; the right to collect the crops, Rs. 54; the *sál vera*, a tax on hot-weather crops, Rs. 83; for presents of fruit to be offered to people of rank, Rs. 11; the fines in the courts of justice amounted to Rs. 2300; a grass tax to Rs. 25; the *mahasuli*, or despatch of horsemen to live in the houses and at the cost of debtors till they paid up, brought in Rs. 60; the *chauth*, or fourth, which represented judicial costs, Rs. 150; then Rs. 29 were withdrawn at the time of paying people who were creditors to government; the tax on mangoes brought in Rs. 900; the tax on second marriages of women Rs. 30; and on intestate property Rs. 130.

Account of the farmer of Vadanagar. 1834.

In Vadanagar the land-tax amounted to Rs. 41,062; the *shiváí jama* or other taxes to Rs. 18,950. These included one of Rs. 88 as *haváldári*, when Government servants were detached to guard the fields at night at Re. 1 per case; one of Rs. 1000 as a tax on the infamous robber caste called Dhanoje. These robbers and murderers were granted an asylum by the Gáikwár, on the condition that they should spare his territories and pay an annual sum to Government, and in 1834, or Samvat 1891, the Dhanoje people were also taxed

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Re. 1 per head, or Rs. 85 for going out of the *mahál* to steal. On releasing prisoners from their bonds, the farmer collected Rs. 10, and he got Rs. 200 as *kaul nazarána*, or a gift at the time of making a promise or agreement. The *kandil pata* of the year was Rs. 1000. Of old it had been the custom to levy an extra tax when the eldest son of the Rája was born, when there was a royal marriage, when certain religious ceremonies were performed on the Gáikwár's son, &c.; but now this tax had been instituted permanently instead of such occasional calls on the *rayat*.

Disbursements of the Sankheda *mahál*s. *1786*.

In the same year, the farmer of the Sankheda *mahál* fixes the cost of his establishment in *kárkuns* at Rs. 800 and in *sibandi* at Rs. 763. The *kherij musháhira* or *roji shivái* comprise *sarkári kharch* Rs. 7000, and Darbár *kharch* Rs. 638: these items representing douceurs, not to call them bribes, bestowed on the ministers and their master; Rs. 626 are spent in bestowing *poshákhs*, or dresses of honour on Mangal Párekh and other great people, while the *áher kharch*, an item of the same nature, stands at Rs. 30. These are the great items. Contingent expenses are represented at Rs. 5-4, *dharmáday* at Rs. 22, *devasthán* Rs. 2, and *varshásan* Rs. 3.

Disbursements of the Vadanagar *mahál*s. 1834.

The Vadanagar accounts of disbursements place the religious or charitable items much higher as beseems so much holier a *mahál*: *devasthán* Rs. 125, *dharmáday* Rs. 200, *varshásan* Rs. 614, charities Rs. 50, for the religious festival on the *anushthán* of *Shrávan Más* Rs. 550, *bhojan kharch* Rs. 200, and *shidhe kharch* Rs. 100. The *daitiás* of the *darakhdárs* amount to Rs. 1075, the *sarkár sukhade* to Rs. 400. Here we find the *vatan* or regular pay of the farmer fixed at Rs. 700, while his clerks' establishment is no more than Rs. 700, and his contingent expenses no more than Rs. 30. The cost of the *sibandi*, on the other hand, mounts up to Rs. 2500.

One year's receipts and disbursements according to the old system. 1839.

We may now pass on to a general view of the old financial system. Perhaps the best way of understanding it is to take the instance of one year, say 1839 or Samvat 1896, when things were thoroughly well managed in comparison with certain bad times, but when the lines on which the budget, if such a name can be applied, was framed, were consonant with the old history of Baroda.

First there was the annual loan system of which much has been said. In the year in question a debt was incurred of Rs. 1,54,98,000, and a debt was paid off, with its hideous interest, of Rs. 1,52,49,000. The receipts of that year amounted to Rs. 57,79,000, the expenditure to Rs. 59,78,000.

The details of expenditure were as follows:

	Rs.
1 Army—	
Págás	10,16,000
Siledárs	11,75,000
Sibandi	7,25,000
2 Further military expenses—	
Forts	77,000
Saddlery of *págás*	16,000
Rewards for wounds and horses lost in battle.	33,000
To *subhás* of contingent force	27,000
3 Administration of the *mahál*s	8,84,000
4 Further civil expenditure—	
Poona expenses for *vakils*, &c.	3000
Stamp office	800
Sáhukár kharch (banker's interest)	2,26,500
Sums returned to farmers of revenue ...	10,000
5 Administration of *dumála* and *indm* villages ...	3,25,000
Garásia	8900

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	Rs.
6 Royal expenses—	
Sarkár kharch	56,000
Family civil list	1,50,000
Elephants, carriages, stables	5,59,000
For favourites and confidential advisers ...	2,96,000
For peons, &c.	4300
For pensioners and other dependents	11,000
For household servants	31,000
For milkmen and palace vegetable-sellers ...	31,000
Khot kharch, loss in buying clothes, &c., for palace	8000
For celebration of holidays	3000
For dancing parties in *Shimga* holidays ...	16,000
Marriage festivities	10,250
Tent and carpet department	1500
For charities...	44,000
7 *Jásti kharch* (extraordinary) in public works, visits of foreigners, &c.	2,86,000
8 Under no particular head	11,000

This section of the chapter may aptly be concluded with some extracts from Rája Sir T. Mádhavráv's first administration report. He there forcibly describes the state of things under the old regime: 'I will now offer a few remarks on the topic of the Baroda finances in general. These seem to have been, as a rule, managed, in a very indifferent manner, and they suffered from a variety of causes. The farmers of the several sources of revenue acted without many scruples, and made enormous gains. The public servants in general were venal and selfish, favoured the revenue farmers and enriched themselves in every possible way. The party most concerned in the good management of the finances, namely the Gáikwár, was often himself one of the foremost contributors to disorder or mismanagement. He cared little about the public receipts and disbursements, provided he could live in the most lavish style, exercise an unlimited command over the treasury, and shower gifts on his friends and favourites. He received *nazaránás*, which were in effect bribes, from farmers and functionaries, and favoured the givers against the interest of the public revenues. Every lákh thus received probably cost the State three or four, or more lákhs. Instances could be pointed out in which jewellers offered a large *nazarána* in view to induce the Gáikwár to overvalue the jewels purchased for the palace! Then, again, smaller *nazaránás* were received by the friends and relatives of the Gáikwár with the same damaging effect on the public finances. Then, again there was a system of what is little different from concealment practised in view to disguise from the Sovereign the real state of pecuniary affairs, lest the idea of economy should ever enter his mind. Grants of revenues were made to individuals in the shape of villages assigned, and this kind of charge passed out of view, inasmuch as it did away with cash payments from the treasury. Where cash grants were conferred, they were not in one lump so as to be distinctly visible in all their magnitude. Some grants were in the name of the chief individual, some in the name of his sons, brothers, and other relatives. The grants themselves were cut up into several items, such as salary, pension, *varshásan*, *asámi*, and *pálkhi* allowance, elephant allowance, &c. &c. The payments were not made from one treasury, but were widely distributed through *maháls* and departments, so that the aggregate might not be perceptible. Nor were the payments made at stated periods. When an *asámidár*, holder of a cash allowance, died, the fact was not always made known, but his

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allowances were not unfrequently continued to his son without any reduction. Where the death was a matter of notoriety and came to the knowledge of the Mahárája, he often levied a *nazarána*, and for that consideration continued to the sons the lapsed allowances of the deceased father. No accounts were prepared so as to show in one view the income and expenditure of the State, and much less was any comparison instituted between the income and expenditure of one year with those of another. To describe the culmination of the state of things adequately, we must borrow the forcible language of Edmund Burke, and say that it was "an exchequer wherein extortion was the assessor, fraud the cashier, confusion the accountant, concealment the reporter, and oblivion the remembrancer."'

'The *Khángi* or the royal household is another very costly department. The expenditure in it ought to have, but has not had defined limits. It has, therefore, varied through a wide range, and furnished a tolerably correct measure of the frugality or prodigality of the ruler for the time being. In Malhárráv's time this department largely contributed to the derangement of the finances. It need not, therefore, be stated that, under the new regime, economy has been largely applied to the palace expenditure. It is not that we have reduced disbursements in an unrestrained or unbending spirit; on the contrary, we have proceeded with great moderation and discrimination. A few items may be glanced at by way of illustration of the spirit which has actuated us. We have made few or no purchases of jewelry. There being a large stock at the palace, the accumulation of a succession of years, we could practise this abstinence without the slightest inconvenience. Again, lavish presents to favourites and flatterers have been greatly restrained. So again, waste and misappropriation have been prevented. Needless hands in various sub-departments of the palace have been reduced by finding them employment elsewhere. In the large establishments of singers, dancers, musicians, and athletes, vacancies are not filled up unless on good grounds, and so on.'[1]

Sir T. Ma'dhavra'v's Reforms, 1875-1881.

SIR T. MÁDHAVRÁV'S REFORMS.

We have now got some idea of the manner in which the revenues of the State were formerly collected and disbursed. It remains to

[1] In his administration report for 1876-77, para. 402, the Minister writes: 'In the course of my experience of Native States I have come across pious Bráhmans being still employed in fervently praying for the long life of Mahárájás long since demised. Again the court astrologers are a body who are unwilling or unable to submit to financial control; their independence is apparently co-extensive with that of the planets whose mystic influences they interpret. An eclipse occurs in a certain constellation, Mars and Saturn are in conjunction, or Jupiter and Venus are in opposition. To avert the baneful influence of these phenomena on the health or the fortunes of the royal family, large donations must be made. If funds be refused, the next sickness in the family would be inevitably traced to the omission. It should be remembered in this connection that the Astronomer Royal of England is to this day receiving communications, soliciting his aid in counteracting the malevolence of the celestial bodies. In all such matters the administration does wisely in exercising a tolerant and elastic policy without altogether abdicating a salutary control.' The Minister evidently does not spare the Palace.

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show how Rája Sir T. Mádhavráv has destroyed the old system and created one in its stead, of which the benefits are incalculably great. Instead of concealment he has given publicity, instead of disorder he has laid the foundations of order. There is now no need for borrowing large yearly sums, there is no difficulty in ascertaining what are the different needs and resources of the country. A few extracts from the Minister's administration reports from 1875-76 will suffice to show how the passage was effected from the old to the new state of things, and what are the reforms which his abrupt departure from the ancient traditions of the Native Government has brought about.

The State revenue reserve fund.

Of old the State would borrow yearly the money it required. Not only has the Minister done away with the *potedári* system, but he has created a very large reserve. This reserve the Minister designs not to touch except in the case of some great calamity, such as the widespread famine which but lately compelled the Mahárája Sindia to borrow largely from the British Government. It is his proud and statesmanlike project to render the Baroda government independent of British assistance, even though the State may have to pass through a time of great and sudden difficulty.[1] The reserve in the year 1880-81 consisted of Baroda Rs. 80,18,701 in the central and subsidiary treasuries, inclusive of deposits, and of British Rs. 1,30,22,000 invested in the Government of India Promissory notes bearing interest Rs. 5,35,880.

The statement of receipts and disbursements of the State, during the four years ending 1880-81, stands as follows:

Receipts and disbursements. *1877-1881.*

Baroda Receipts and Disbursements, 1877-78 – 1880-81.

DESCRIPTION OF ITEMS.	RECEIPTS.			
	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.
1 Land revenue	84,78,584	91,84,402	1,01,01,413	97,42,062
2 Tributes and fixed *jamábandi*	5,47,101	7,86,942	6,53,952	7,43,590
3 *Abkári* (sale of spirituous liquors and drugs) ...	2,32,802	2,34,660	2,19,133	2,45,729
4 Miscellaneous taxes ...	1,98,344	2,15,876	3,07,594	3,61,266
5 Customs (land, sea, transit, and town duties)	8,82,513	8,65,010	9,89,331	10,76,823
6 Opium (excise and duty)	4,25,326	7,20,020	4,92,034	4,06,147
7 Stamps	2,09,250	2,08,589	1,95,624	2,26,388
8 Mint	13,000	2500	10,500	9300
9 Judicial fees, fines, &c ...	1,39,967	1,41,363	1,13,882	1,28,892
10 Education...	11,271	11,073	10,511	15,171
11 Interest	3,81,410	2,42,762	5,15,570	8,10,233
12 Railway (Dabhoi Lines) net receipts	11,573	19,279	36,124	74,900
13 Miscellaneous	4,81,070	4,88,166	3,45,777	5,41,608
Total ...	1,20,12,211	1,31,20,642	1,39,91,445	1,43,82,129

[1] A large amount of capital has been very suddenly withdrawn from circulation, and it is probable that the results of the step are in so far injurious. There is no need to conceal the only drawback to a great and wise measure.

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Receipts and disbursements. *1877-1881.*

DESCRIPTION OF ITEMS.	DISBURSEMENTS.			
	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.
1 Palace	14,09,272	13,81,897	11,59,669	12,21,422
2 *Huzur kacheri* establishments	4,10,860	4,36,490	4,52,637	4,96,740
3 Land revenue department	9,50,939	11,23,684	9,78,610	11,15 073
4 Opium department ...	1,27,595	4,32,470	4,47,610	12,69,345
5 Other civil establishments	2,67,348	1,89,427	2,32,976	2,74,871
6 Judicial do.	2,67,348	2,91,587	2,91,365	2,91,010
7 Police	7,84,398	7,83,623	8,11,782	8,21,605
8 Jails	1,04,376	1,26,054	1,03,793	72,678
9 Military departments ...	39,97,903	36,26,657	30,94,138	31,90,250
10 *Asámidárs, nemnukdárs,* pensions and miscellaneous allowances ...	7,12,533	9,29,812	7,34,432	8,24,083
11 Public works	8,84,672	13,98,179	11,95,284	16,31,498
12 Education	1,34,165	1,50,465	1,71,423	1,94,519
13 Medical department ...	1,10,349	1,20,752	1,25,844	1,33,304
14 Municipalities	2,31,255	2,34,485	2,72,415	2,68,046
15 Religious and charitable allowances	8,86,671	10,52,084	7,96,408	8,75,852
16 Miscellaneous	2,09,559	1,38,667	1,94,243	3,31,786
17 Extraordinary charges.	8,10,575	7,94,977	7,80,292	44,790
Total ...	1,22,14,105	1,32,11,310	1,18,42,921	1,30,57,372

It will be noticed that in the years 1877-78 and 1878-79 the total of payments somewhat exceeded the total of receipts.[1] The reason is that even Gujarát was somewhat affected by the famine which raged in some parts of India; if there was no famine, there was scarcity and the price of food ran high. The land revenue in 1876-77 was Rs. 89,01,615, that is, it exceeded that of the year 1877-78 by more than four lákhs. Not only this but in the latter year certain disbursements were heavier in consequence of the high price of food, for instance the religious and charitable allowances were nearly doubled and instead of 4½ lákhs cost nearly nine lákhs. This increase was, however, partly the result of a re-adjustment of accounts from the 'palace' head to this head. In the year 1879-80 the season was favourable, so that while the receipts were larger, the disbursements on the palace, the military, and other departments were less. Comparing the expenditure under the present regime with what went before, that of the administration reports with the year 1839-40, or Samvat 1896, for instance, what do we find? The cost of the army is now less, though probably at that time its full cost was not made known. The palace expenditure is now apparently much greater, but of old no real account was kept of its doings. The administration of the *maháls* was then placed at between ten and eleven lákhs, now thrice that sum is devoted to the proper revenue and judicial work of the country. Now from nine to fourteen lákhs are spent on public works, then nothing or next to nothing. Again there is now an educational department, a medical department, and municipalities, matters which did not enter into the dreams of the old rulers of the land. Such contrasts may be brought forward in countless numbers.

[1] The receipts and disbursements in the statement often vary curiously. This is the result of including in the accounts the collection and disbursements of arrears.

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But all that could be written would fail to explain what the comfort is to the people, what the advantage which springs from honesty, publicity, providence, prudence, order, and self-restraint.

Sir T. Mádhavráv's Reforms.

No detailed explanation is required of the expenditure on departments, each of which is separately treated in this volume. Some notion, however, may be given of the great activity displayed in public works, the care of which had been wholly neglected by previous Gáikwárs, or so fitfully taken up that no mention of them can be made. It is no exaggeration to say that five years ago there could not be found in the Baroda state a dozen public buildings devoted to other purposes than those of Government offices. Schools, dispensaries, hospitals, and jails were very very few.

Public Works.

During the past six years Baroda Rs. 44,77,468 have been expended on public works. This sum does not include an expenditure of Rs. 3,90,000 on establishment and Rs. 8,00,000 on railways.

For the military department buildings have been erected, valued at Rs. 3,21,977, including the Sayájiráv Military Hospital Rs. 87,947, lines for two regiments Rs. 34,079, lines for a light field battery, bungalow for the officers, and stables for the gold gun battery, all at Baroda, barracks for the Dhári regiment, &c.

On civil buildings Rs. 4,73,050 have been expended, which include the *huzur* office at Baroda Rs. 1,76,364, and public offices at Navsári, Karjan, Chánsama, Palsána, Dehgám, and Sankheda.

On jails Rs. 8,99,951 have been spent, which include the Central Jail at Baroda which cost Rs. 6,72,005, and jails at Dabhoi, Petlád, Dwárka and Navsári, the Thagi jail at Baroda, and other buildings.

Hospitals and dispensaries have cost Rs. 2,52,565, the Jamnábái Hospital at Baroda alone costing Rs. 1,07,551, while dispensaries have been built at Petlád, Navsári, Kadi, Sojitra, Dabhoi, Sidhpur, Dehgám, Pádra, Kodinár, Dámnagar, Pattan, Amreli, Mesána, Bechráji, and other places.

No less than Rs. 11,01,780 have been spent on palaces and on the official residences of officers. The Lakshmivilás palace of His Highness the Gáikwár at Baroda will ultimately cost twenty-two lákhs, of which Rs. 3,75,554 have been expended. The Nazar Bágh palace has been completed at a cost of Rs. 1,37,985.

On educational buildings Rs. 4,33,434 have been spent. The new college will cost about six lákhs, of which Rs. 2,95,942 have been expended; a school for His Highness at Baroda, and schools at Dehgám, Dabhoi, Sojitra, Sidhpur, Sinor, and other places have been built.

On roads and bridges Rs. 3,24,975 have been expended, Rs. 43,634 on accommodation for travellers. These new roads are at Bilimora, Navsári, Bárdoli, Kathor, Anand, Petlád, Varasda, Chabadia, &c.

The public gardens at Baroda have cost Rs. 3,27,596, and the water supply of the capital Rs. 79,448.

Municipal Grants.

There is one item of expenditure which is deserving of mention. It goes by the name of municipal grants, and is based on a system whereby towns above a certain size or having a certain importance receive a yearly grant proportionate to their estimated numbers, four *annas* being allotted to each head of the population, or proportionate to their needs. The grant made to the capital is not, however, thus

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Municipal Grants.

calculated, and these fixed grants do not hinder further occasional grants being made for special purposes. These grants are termed municipal, but there is nothing municipal about them. They are local grants made by the State and dispensed under State management, in conservancy, the lighting, repairing and watering of the streets, &c.

The disbursements in municipal grants amounted in the Baroda city in 1879-80 to Rs.2,52,639, in 1880-81 to Rs. 2,32,960; in district towns in 1879-80 to Rs. 49,051, in 1880-81 to Rs. 54,769; or to a total in 1879-80 of Rs. 3,01,690, in 1880-81 of Rs. 2,87,727.

The main items of the city municipality may be stated:

DESCRIPTION OF ITEMS.	1879-80.	1880-81.	DESCRIPTION OF ITEMS.	1879-80.	1880-81.
	Rs.	Rs.		Rs.	Rs.
Office establishments...	13,837	13,958	Fire-engine establishment	5517	4644
Inspection	5366	5124	Buildings and repairs ...	29,925	53,724
Conservancy	58,762	58,360	Royal marriage	7726	.....
Watering roads ...	23,299	20,548			
Lighting roads ...	36,601	14,663	Total with other items...	2,52,639	2,32,960

The expenditure on the city municipality for the five previous years was: for 1874-75 Rs. 52,770, for 1875-76 Rs. 84,217, for 1876-77 Rs. 1,54,655, for 1877-78 Rs. 1,66,355, for 1878-79 Rs. 1,74,816.

The district municipal expenditure alluded to above was thus divided between the four divisions:

DIVISIONS.	1879-80.	1880-81.	DIVISIONS.	1879-80.	1880-81.
	Rs.	Rs.		Rs.	Rs.
Navsári	11,054	11,285	Kadi	21,927	27,936
Baroda	11,310	10,951	Amreli	4760	4597
			Total ...	49,051	54,769

It has been mentioned that certain towns get a fixed grant according to population, to which sum special grants are occasionally added. Thus Navsári in 1880-81 got a fixed grant of Rs. 3750 and a special grant of Rs. 9829, Bilimora a fixed grant of Rs. 1300, Dabhoi and Petlád got fixed grants of Rs. 3750, Sojitra of Rs. 2750, and Sinor of Rs. 1500. In the northern division the grants were thus made:

TOWNS.	Fixed.	Special.	TOWNS.	Fixed.	Special.
	Rs.	Rs.		Rs.	Rs.
Kadi	4250	604	Sidhpur	3500	1925
Visnagar	4750	223	Pattan	8000	2468
Vadnagar...	4000	2958	Vijápur	2500	.....

Amreli got Rs. 4000 in fixed grant, Dwárka Rs. 1650, and Dhári Rs. 800. Fixed grants were made to certain towns of importance, but not on account of their size. Gandevi Rs. 1760, Chánsama Rs. 1824, Kherálu Rs. 2135, Mesána Rs. 2185, Dehgám Rs. 1258, Kalol Rs. 1466, Pádra Rs. 1915, Vaso Rs. 1751, Dámnagar Rs. 550, and Kodinár Rs. 1500. Some towns, such as Navsári, have real municipalities, in so far as they are allowed to levy duties and taxes locally and for local purposes.

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A statement and some account concerning the charitable and religious grants made by the State are given at page 353; as many of these grants consist of lands. We may, therefore, at once pass on to the State receipts, omitting all mention of the land revenue which has been discussed in the preceding chapter.

Receipts.

Though the following figures do not give full information for two years, they will serve to show in a measure the proportion in which each division supplies the State with funds:

District.	Years.	Land revenue.	Transit.	*Vera.*	*Abkári.*	Stamps.	Civil law.	Criminal law.	Opium.	Ferries.	Municipalities.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Navsári[1]	1876-77	16,93,910	1,48,927	12,498	81,379	31,324	5890	29,140	5000	248	...
	1877-88	17,41,248	1,09,947	11,736	99,277	25,935	4636	10,362	5000	399	14,292

Entire Revenue.

Years.	Amount for collection.	Remission.	Collection.	Balance.
	Rs.	Rs.	Rs.	Rs.
1876-77 ...	20,22,354	.....	19,78,742	53,612
1877-78 ...	20,49,435	91,231	19,14,091	44,113

District.	Years.	Land revenue.	*Vera.*	*A'her.*	*Abkári.*	Miscellaneous.	Total.	Remission.	Realisable.	Adjustment.	Grand Total.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Baroda	1876-77	37,18,184	51,891	73,871	28,068	1,31,032	40,60,683	5697	39,94,985	11,56,114	51,56,797
	1877-78	37,56,382	52,757	58,318	23,040	1,04,711	39,95,209	1,26,694	38,68,514	13,21,712	53,16,921

District.	Years.	Land revenue.	Miscellaneous land revenue.	Revenue from sources other than land.	Grand Total.
		Rs.	Rs.	Rs.	Rs.
Kadi ...	1875-76 ...	25,89,427	1,93,963	8,39,712	36,23,103
	1876-77 ...	25,74,368	2,06,490	10,63,197[2]	38,44,056

Customs Receipts.

'Of old,' Sir T. Mádhavráv wrote early in his career, 'customs duties have yielded a considerable proportion of the public revenues, but the system of management, judged by a modern standard, was open to grave objections.'

'The country abounds with stations or *nákás*, at each of which goods are liable to be stopped and examined, and subjected to some impost or other. The same goods have to pass several of these *nákás*, or custom-houses. The longer the distance the goods have to pass,

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[1] In 1879-80 the receipts from land were Rs. 17,21,992; from customs Rs. 63,347; from liquor farming Rs. 1,05,826; from stamps Rs. 26,638; from opium Rs. 22,739; and from registration Rs. 2011.

[2] Items for *sdyar* farm ... Rs. 3,09,692 *Abkári* ... ... Rs. 52,356
Do. for petty farms ... ,, 2,36,247 To miscellaneous sources ,, 4,64,961
Total ... Rs. 5,45,939 Rs. 5,17,257
The amount accruing to the State from the foreign export of opium in chests amounted besides to Rs. 3,95,347, but is not calculated in the district accounts.

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the greater is the number of levies on the same. It is supposed that the levies are made according to prescribed tariffs; but, in as much as the duties are farmed out and the farmer is not subject to proper supervision, great irregularities doubtless prevail. The farmer of customs often does whatever he likes in view to augment his own gains. The development of trade thus suffers much. It is only because the people have never known a better state of things, that they silently submit to these evils.'

Baroda Division.

In 1876-77, the system of collecting customs dues was changed in the block of territory between the Narbada and the Mahi, that is, in the main portion of the Central Division, not including Petlád and Chándod. As the Minister triumphantly puts it in his administration report for that year:[1] 'A great number of customs stations, with which the interior of the block had been vexed, were swept off to the great relief of trade. Heavy duties were reduced, and the re-duplication of duties was done away with. A simple and intelligible tariff has been prescribed. Inducement to smuggling has been diminished, but adequate deterrent penalties are employed. The system was introduced at a loss of Rs. 89,706. At the same time there was effected the abolition of petty imposts, which some private individuals had been in the habit of levying on trade. Even some *patels* used to levy similar imposts for their own use, alleging prescription. At the same time, in the Amreli *maháls* customs duties on passing traffic were abolished on the following routes: *viz.* Chávand, Dámnagar, Chalála, and Samandiála.'

The old system of town and transit duties in the Baroda as in other divisions should be briefly recorded, as in a very few years the utter badness of it will be forgotten. Town duties were levied in every town of the division in which there was a sub-divisional *kacheri* and also in Vaghodia; they were levied on almost all goods imported, and, except in the case of the city of Baroda, on all goods exported. Articles which had been taxed when imported were also taxed when exported again. The rates differed everywhere; they were very high in Baroda, they differed in Pádra itself, according as they were imported from the country south or north of the Mahi. Some duties were levied on weight and others on value.

Transit duties were *ráhdári*, *gadái* or *khunta*. The last kind of transit duty was only levied in two places and needs no description. There were in the division 115 customs-houses, at which goods were examined and *ráhdári* or *gadái* duties imposed. There were five groups of these *nákás*, the three greater groups were Baroda, Koliád, and Pádra and Gavásad, the two minor were Kelanpur and Sokhda, each having its own system. In the Koliád group merchandise only paid *ráhdári* once on passing one or several of the *nákás* or stations: there was a separate rate for merchandise being exported beyond the territories by road, another having a like destination by railway, a third if it was not going into foreign territory, a

[1] Baroda Administration Report, 1876-77, paras. 421-435.

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Baroda Division.

fourth if it was to cross the Mahi. There were further complications not to be mentioned, but merchandise which had paid *ráhdári* at one *náka* became liable on passing other *nákás* to pay *gadái*. The average rate of the former was 2¼ per cent, of the latter from three to six *pice* per cartload or less for pack animals. Merchandise which had paid *ráhdári* in the Baroda, or Pádra and Gavásad group, only paid *gadái*. If merchandise left the Koliád group and had paid the railway duty, it was only liable to *gadái* in the greater groups, but to full *ráhdári* in the minor groups. But if in Koliád it had paid any of the other three degrees of duty, even in the greater groups it paid full *ráhdári*. In the Pádra group *ráhdári* might be charged in full at four *nákás*; but, if more were passed, then only *gadái* was charged. But should only a single *náka* be passed with merchandise for some other group it was taxed fourfold. Further particulars need not be given. These are some of the supposed rules, for they were never committed to writing and these actions of the farmers were not much supervised by Government servants. The rates of duties on different kinds of goods were authoritatively published, but possibly they received but little attention.

Sir T. Mádhavráv ruled that 'no more than one import and one export duty will be levied at the railway stations and on the frontier. All inland *nákás*, and all duties and imposts levied at them will be abolished. No article taxed when imported will be taxed again when exported, and vice versa. Only a limited number of articles will be taxed, at advalorem rates converted as far as possible as rates on weight. There will be one uniform duty of 3 per cent on imports and exports, except with regard to the ten articles subject to higher rates of town duties, and except with regard to a few articles specially set aside.'

The following articles alone are subject to duty on export at the following rates: Cotton with seed 1¼ *anna* per *man*, cotton without seed 4 *annas*, cotton-seed 5 *annas* per sixteen *mans*, country twist 10 *annas* per *man*, country piece-goods Rs. 3 per Rs. 100 worth, and *mahura* 5 *annas* per sixteen *mans*.

Fifty-eight articles are liable to duty on import, such as sugar, sugarcandy, molasses, clarified butter, oils, oil-seeds, foreign piece-goods, timber, foreign twist, silk, fuel, tobacco, salt (1½ *annas* per *man*), dates, cocoanuts, ginger, betel, chillies, indigo, opium (Rs. 20 per *man*), glass, soap, paper, candles, spirits, guns, carriages, &c.

Only in five towns have any import duties to be paid; in none are export duties paid. The import duties are the same as in the country, except with regard to the first ten articles mentioned above, when they are somewhat heavier. Goods that have paid duty at any station do not pay when imported into a town, except the difference if the rate is higher, as in the case of the first ten articles.

It has been stated that when the new system of customs was introduced into the Baroda district, Chándod and Petlád were omitted. It is not that matters were better there than elsewhere, but because foreign relations had to be observed. In the first instance it is hoped that an understanding has been arrived at

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with the Rána of Mándva. In the second a settlement has been made. Petlád is so intermixed with foreign territory that the rules which would apply to a block of country could not hold good. Petlád suffered more under the old regime than any portion of the Baroda sub-division, and the farmers of customs had long maintained such rates of duties and such practices as best pleased themselves. By the new scheme of September 1878, all duties and local imports were removed. There remains but a small duty on tobacco and snuff. The reason is that the *nákás* could not be entertained without transit duties being charged on foreign goods, and foreign goods pass through and through this scattered sub-division.

Amreli Division.

Transit duties have been abolished in the Amreli, Dhári and Dámnagar sub-divisions of Káthiáwár, at a loss of eight or nine thousand rupees. The town duties in most places have been retained. Nothing has yet been done in Kodinár and Okhámandal.

Navsári Division.

The present sub-divisions of Navsári and Gandevi, or as these districts were called under the old system, Gandevi, Navsári, Teládi, and Maroli, do not possess any customs *nákás*. The British Government acquired the customs duties of these sub-divisions from the Peshwa, and abolished them altogether in 1846.

In 1877-78 the reform of the Navsári division was undertaken. Sir T. Mádhavráv has written:[1] 'The system which has been superseded was a very complicated one. Uniformity there was none. None but a few experts knew what a certain consignment, taking a certain route, would have to pay. Over the whole of the division, except certain districts, a network of customs *nákás* was spread. Almost every *náka* had its own rates of duty, which differed from the rates levied at other *nákás*. In some instances the rates were almost prohibitive. Goods conveyed from the eastern to the western limit of the division had to pay, in some instances, as many as nineteen imposts at three places where the goods were subject to detention and examination. Certain goods paid duty in kind in addition to cash. Certain goods were allowed deductions from duty. All sorts of goods were taxed.'

As the Navsári division is split into two by British territory, 'each of these blocks was treated as a separate district for customs purposes. In each of these blocks one duty, either export or import at the frontier, has been introduced. No other duty is to be levied within the block on goods which have once paid this duty. There are no internal *nákás* now. The eastern block comprises the sub-divisions of Velácha, Kámrej, and Pálsána; the western block those of Moha, Viára, and Songad. The rates of duty have been, in many instances, considerably reduced, and many articles formerly taxed have been declared free. The manner of levying the duties is so simple as to be intelligible to any one. Certain roads passing from one part to another of British territory, through corners or small tracks of Baroda territory, have been declared free. *Nákás* in certain outlying tracts of Baroda territory have also been abolished.

[1] Baroda Administration Report, 1877-78, paras. 484-491.

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Navsári Division.

It is estimated that the customs revenues of the district will fall by one-third.' A few additional remarks on and illustrations of the points laid down in the extract from the administration report will serve to show its truth. In addition to the main customs duties in certain places, as at Songad, Viára, and Kathor, carts laden with goods were subjected to duties known as *pháq, garháli, daláli,* and *máp.* The first was levied on carts entering Songad and Viára, the second and third on goods that broke bulk at Songad or that were exported, the *máp* on goods that were sold in Kathor.

The customs farmers also levied a tax which is worth mentioning, because it was common to all parts of the Baroda state. The right was sold to them of weighing, for a consideration, all grain imported for sale into the sub-division. The right of collecting taxes sold by auction to farmers in the six sub-divisions did not include Antápur, Bisánpur in Viára, and Vájpur in Songad. Certain hereditary officers, *desáis* and *mazmudárs,* enjoyed a share of the product of these duties which they recovered directly from the farmers.

It has been mentioned that transit duties were abolished by the British authorities in the Navsári and Gandevi sub-divisions. But there are town duties in Navsári on goods imported for local consumption, termed *mapára,* including spices, oil-seeds, timber, &c. A tax of 1½ per cent on cotton and piece-goods exported is also levied under the name of *mukát.*

Kadi Division.

The schedules of dutiable articles were not drawn up for the Navsári division without a great deal of leisurely investigation. It was otherwise in the Kadi district. The introduction of the Rajputána railway, taken by itself, hurried on action. Schedules were accordingly hastily drawn up in November 1879[1] to suit the peculiar imports and exports obtaining in the division, but already some modifications have been found necessary. Nevertheless all internal *nákás* were swept away, and the administration was able at length to say, that throughout the State a rational system had been introduced in the place of one that offended every principle of political economy:

Baroda Customs Receipts, 1877-78 - 1880-81.

		1877-78.	1878-79.	1879-80.	1880-81.
		Rs.	Rs.	Rs.	Rs.
Baroda Division..	Government demand ...	3,93,384	3,75,531	4,58,409	...
	Realization	3,89,238	3,72,864	4,57,960	...
	Outstanding balances ...	4146	2667	449	...
Navsári Division..	Government demand ...	1,25,643	74,577	79,502	...
	Realization...	1,25,138	74,497	79,405	...
	Outstanding balances ...	505	80	97	...
Kadi Division ...	Government demand ...	3,23,167	3,15,762	3,55,157	...
	Realization...	2,76,971	2,94,039	3,49,514	...
	Outstanding balances ...	46,196	21,723	5643	...
Amreli Division...	Government demand ...	98,960	82,255	75,183	...
	Realization...	77,616	67,095	73,820	...
	Outstanding balances ...	21,344	15,160	1363	...
Total ...	Government demand ...	9,40,674	8,48,125	9,68,251	10,72,177
	Realization...	8,68,963	8,08,495	9,60,779	10,68,407
	Outstanding balances ...	71,711	39,630	7472	3770

[1] The new tariff was introduced experimentally into the sub-divisions of Dehgám and Atarsumba a year later.

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Customs Receipts.

Sea Duties.

There are, properly speaking, no sea-customs levied by the Gáikwár along the coast of Gujarát. All the rights of seaboard and of the manufacture of salt are claimed by the British as the successors of the Peshwa, and the Baroda state may not open a new port or exercise any other right on the seaboard without the sanction of the British Government. The Gáikwár has seaboard rights in Káthiáwár, and possesses in Kodinár two ports at Mul Dwárka and Velan, and in Okhámandal two ports at Dwárka and Bet, besides some ports of very small importance. These ports are, with regard to imports from British India, on the same footing as British ports, and gain certain advantages by the rules laid down for British India interportal trade. Goods imported from British India and exported to British India ports are free of British duty, though, on their side the Gáikwár ports may levy duty on British goods. The only stipulation is that in trading with foreign ports which are not British the Gáikwár is not to impose duties on his goods lighter than British duties.

Though there are no sea customs, port-dues are levied on the Navsári coast as well as in Okhámandal. If they are not exactly port-dues they resemble them. There is one due termed *valáva*, or guarantee of safe passage in times when piracy was common, levied on vessels arriving at or departing from Bilimora and Navsári. If the goods on board weigh twenty *khándis* or less, the duty is on the goods at the rate of five *annas* a *khándi*, if the weight of the goods exceeds twenty *khándis* the duty is levied on the tonnage of the vessel. Mangoes and molasses pay a special duty termed *ádhio*, cocoanuts and tobacco another special duty termed *vángi*. Márvádis used to import cloths, &c. into Bilimora by sea, and commuted certain dues into a lump sum yearly: the sea trade is gone but the duty is still exacted. Besides the *valáva* there are other dues. Vessels constructed at Bilimora have to pay one or two rupees, a duty termed *bhet*. On entering or leaving Bilimora or Navsári each vessel, whether empty or laden, pays *kol*, a duty varying according to tonnage from Rs. 1¼ to Rs. 16. Each vessel entering the harbour at any time between February and June pays Re. 1 or Re. ½ as *phág*, to defray the expenses of the *Phálgun* festival. There are port dues or fees when vessels are beached for the monsoon, when a pilot is supplied, in order to defray the expense of certain sanitary measures. In 1879-80 the dues thus levied amounted to Rs. 5146. Up to 1876 the collection was let out to farmers, now it is made by the Government. All or some of these dues used to be levied not only on Gáikwár but on British vessels, even when the latter merely passed through a Gáikwár creek to get at British coast. The right to levy the dues has been disputed.

Port dues are levied in Okhámandal, but not in Kodinár.

Opium.

The Baroda state includes a pretty wide area within which the precious poppy can be grown, and opium has, for some time, been produced in the Kadi division, and also to some extent in the Petlád sub-division of the Baroda division.[1]

[1] See Chapter IV. pp. 97-102.

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Opium.

The Government of India derives a very large income from the monopoly it enjoys in its own territory of the sale of opium to the foreigner, mainly, that is, to China. But a fair quantity of opium is grown in certain Native States, which is also exported from India. The Government of India raises the price of this opium to the level of its own opium and derives at the same time a revenue by not allowing such opium to pass through British India without paying a pass fee of Rs. 5 per pound or Rs. 600 on the chest. 'In this manner the British Government,' writes Sir T. Mádhavráv, 'derived a large yearly revenue from Baroda opium, on an average amounting to twelve lákhs. The great bulk of Baroda-grown opium goes out of Baroda, pays the British pass duty at the Ahmedabad scales, and proceeds to Bombay, thence to be taken to China along with the Málwa produce.'

But from the early years of this century the British have been unable to gain from the Gáikwár government that it should issue such rules as would prevent the smuggling into British territory, Káthiáwár and Cutch, of cheaply grown opium or into its own territory of opium from Mevád, Málwa, and Kota, and from the fair at Sámláji in Idar.

Treaty, 29th September 1820.

In 1820 a treaty was framed by which the Gáikwár promised that the State should be the sole purchaser of foreign, that is, British opium, of opium grown within his State, and that (Article V) the price of opium should be the same in the territories of the two Governments. At the same time the smuggling of opium into the State was to be put down.

In short a State monopoly was to be created which should make Baroda opium as expensive as British or Málwa opium. As a matter of fact the treaty remained a dead letter. A State monopoly was never created: licenses for the sale of opium inside the State were granted in some districts, but not in Kadi itself where the opium was grown; no opium was ever purchased from the British warehouse, and merchants obtained their opium from whatever source they pleased; the State never bought any opium grown within its limits and the cultivation was quite unchecked; no limit was placed below which opium could not be sold, and no attempt was made to check smuggling. So matters proceeded and in 1857 opium began to be exported from Baroda to China, passing through Ahmedabad however, and regularly paying the proper pass fee. In 1861-62, or Samvat 1918, there were sent to the Ahmedabad scales 3139 chests weighing 142 pounds each.

Within the State, from 1811, one farm was granted for the sale of opium in the whole of the Baroda division, and subsequently the Navsári division was added to it, and finally a separate farm was granted for the sale in Amreli. But the Government did not inquire where the farmer purchased his opium. In Kadi itself no attempt was made to farm the sale of a drug everywhere produced. Only when opium from Baroda passed the scales at Ahmedabad the State charged the producer at first Rs. 75, then for three years Rs. 100, and finally Rs. 135 per chest. Nevertheless,

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Opium.

no real step was taken to ascertain how much opium was actually grown and what proportion of the whole was sold by smugglers. There was a sort of field inspection and estimate taken, and the purchaser of the opium was taxed according to the supposed value of the field. But every one conspired to dispute the inspecting official's estimate and evaded payment on one score or another. The State suffered, and the British Government continued to be discontented with the manner in which its own opium monopoly was injured by the lax treatment of the Gáikwár government. Besides, the smuggling of Málwa opium into Baroda was quite unchecked.[1]

In 1877 the Minister Sir T. Mádhavráv took up the question in earnest. The demand of the British Government was that the treaty of 1820 should be observed. But it had never been observed from the outset, and practices had sprung up which had obtained the strength of prescriptive rights. The treaty was consequently set aside, and the State once more promised to put everything right. It now undertook two monopolies, 1st that of production, 2nd that of retail sale within the State. The Gáikwár government has been enriched by the measures adopted to carry out these monopolies, the British Government has no longer any reason to complain, the cultivators are positively benefited and the only parties injured are the middlemen between the grower and the seller.

'There is no doubt,' wrote the Minister, 'that a quantity of opium was annually smuggled from Baroda into the adjoining British and native territories; while, on the other hand, Málwa opium was smuggled into Baroda territories to the injury of the State revenues. It must, in justice to Baroda, be said that there was no adequate preventive action in Gujarát, up to this time, against the smuggling of opium.'

'It was accordingly agreed: 1st, that the cultivation of the poppy in Baroda territories, except in the Kadi division, should be prohibited; 2nd, that its cultivation in the Kadi division be restricted to licit demand for sanctioned home consumption or sanctioned exportation; 3rd, that the cultivation should be by license; 4th, that the State should buy all the juice and convert it into opium; 5th, that the opium for exportation should be in charge of the State till it has paid the British pass duty at Ahmedabad.'

'Of old the retail sale of opium for home consumption was a monopoly purchased by farmers of revenue, except in Kadi where the cultivation was too general to admit of any restriction. Depôts are now formed where licensed vendors sell to consumers at a price not less than that at which opium is sold by the British Government.'

To carry out the terms of the agreement, the *subha* is directed to inform the *rayats* that the cultivation of the poppy is to be

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1 Baroda opium is exported to China, but at the same time Málwa opium is imported for home consumption.

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Chapter IX.

Revenue and Finance.

SIR T. MÁDHAVRÁV'S REFORMS.

Opium.

under license only, the area to be so cultivated being previously determined by the requirements of the market. The *rayats* are informed that all produce must be sold to Government, and the price at which it will be purchased is given out at the time when licenses to cultivate are applied for.[1] The produce of the poppy is manufactured into opium by the Gáikwár government. Opium is then sold by the Gáikwár government to purchasers at Ahmedabad after duty has been paid at the scales, if it is for export.

To carry out the monopoly of the retail sale within the State, the administration first purchased, often at a loss, all the old opium in the country and also imported from Málwa; it gave notice at the same time that all private vendors should get rid of their existing stock within three months.

Having thus attained a reserve and being the sole legitimate possessor of opium, the State established a depôt in each *mahál*, and sub-depôts for distant places. Licenses were then sold by auction to vendors, one for each *mahál*, four for the city of Baroda and one for each of several big towns.[2] License vendors purchase opium at a price fixed by the British Government. The penalties to which smugglers are liable have been made very severe.

No pass-fee is charged for Málwa opium, when any is purchased by the Baroda state.

It is inadvisable to state what are the financial results of these recent monopolies. In 1879-80 and 1880-81 no opium was exported to Ahmedabad, but a large quantity was issued to be sold retail by the license-holders. After deducting all expenses of the State manufactures there was in 1878-79 a net profit of Rs. 1,59,263, in 1879-80 of Rs. 1,92,039, and in 1880-81 of Rs. 2,08,849.

'In 1878-79 the monopolies came into operation, except in the Kadi division, where the retail sale monopoly dated 1st October 1878.'[3]

The area of land cultivated in 1878-79 was 1790 acres, in 1879-80 it was 5935 acres, of which the outturn in juice was in the first year 33,834 pounds and in the second year 93,715 pounds, owing to the injurious effects of a frost. In 1880-81 the area was 22,180 acres and the yield 340,612 pounds.

Thus the two monopolies have worked well, the cultivation of the poppy has risen to its former level, and the Government has increased its revenues from this source.

Abkári.

The revenue termed *abkári* is derived solely from manufactured liquor and toddy; *bháng, gánja* and other intoxicating drugs, such as those prepared from wheat, *madat, bhoja, májum,* are not taxed. The right to manufacture and sell liquor is sold by auction to farmers.

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[1] Cultivators of the poppy receive an advance from government, if they need it. They are paid for the produce they bring in as soon as it is delivered.

[2] Thus in the southern division there are (1880-81) three depôts at Navsári, Velácha, and Viára, from which five licensed vendors obtain their opium at the rates obtaining in British markets.

[3] Baroda Administration Report, 1878-79, 138-139.

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This has always been the custom, but, till of late years, there were no distinct rules as to the duties and responsibilities of farmers or as to the conduct of Government officers in dealing with them. Some liquor farmers, notably the person who farmed the sale of liquor in the city of Baroda, exercised all the powers of a magistrate. Now offences against the liquor laws and breaches of contracts are punishable by magistrates only.

From the 1st of August 1881 the *sadar* distillery system was introduced into some of the sub-divisions of the Navsári division. This system was introduced at the instance of the British authorities in the Surat district, in order to put an end to smuggling. The distilleries are under the control of Government. Licensed vendors obtain their liquor from the distilleries only, and at the time of removing pay excise duty. The right by practice allowed to Pársis of manufacturing liquor privately for home consumption is common in the Gandevi sub-division. Unless this right is supported by a distinct *sanad* it will be withdrawn. Many *inámdárs* have arrogated to themselves the right of manufacturing and selling liquor in their *inám* villages. This practice is not allowed to any fresh instance and in old instances is being cautiously checked.

The revenue from this source amounts to about two lákhs and a quarter.

Miscellaneous Taxes.

On miscellaneous taxes Rája Sir T. Mádhavráv has written: 'A vast number and variety of minor imposts yield in the aggregate a considerable revenue to the State, and attest the ingenuity or rapacity of successive administrations, and especially of the revenue farmers employed by them. These imposts need to be carefully scrutinised in view to decide upon their future; and in this view information has been collected from the various local authorities. We have already got rid of some objectionable taxes which casually provoked decisive action.'

'For the sake of a paltry revenue there was only one man authorized to sell sugarcane in the city of Baroda. He who had the monopoly imposed what restrictions he liked upon others who wished to sell the article. This monopoly has been abolished, and orders have been issued to abolish others of the kind. Similarly the tax on milk and other minor articles has been taken off.'

'A heavy tax on carpenters and masons employed in the city has been likewise given up.'

'Green vegetables of all sorts brought into the city for sale were subject to some very uncertain and vexatious duties. Such vegetables had necessarily to be brought to market every day, and this aggravated the evils of the tax. The tax was of course farmed out, and the farmer levied contributions which varied according to the description of vegetables, the place whence they came, the spot where they were sold, the persons who brought them for sale, and such other elements. These revenue farmers follow a complicated political economy of their own. The vexatious tax has been surrendered to the great relief of a numerous and poor class of selling men and women, as well as of the general consumers.'

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Chapter IX.

Revenue and Finance.

SIR T. MÁDHAVRÁV'S REFORMS.

Miscellaneous Taxes.

'The *sarkár* has to enter into yearly contracts for an extensive supply of grass and fuel. To secure these articles cheaply, the contractor was allowed some privileges of a most vexatious character. For instance, he was at liberty to seize any grass or fuel which was for private sale, and to pay for the same at rates below the market value. What he did not thus seize had to pay him arbitrary imposts. All these evils have been swept away, and the supply for the *sarkár* has been placed on the footing of common fairness.

'These reforms have caused a loss of about Rs. 30,000 per annum, but they have caused a gain to the community amounting probably to six times that sum. This good work will be steadily continued.'

In 1877-78 the Minister wrote: 'As in the course of business we come across bad taxes and monopolies, we either abolish them or apply correctives or at least palliatives. For instance, at Visnagar, there was a monopoly of the work of supplying *kosids*, or messengers, to merchants and others. The holder of the monopoly alone could supply the *kosids*, and for this privilege he paid a trifling amount annually to the *sarkár*. We have abolished the thing altogether. Again, at the village of Harni near Baroda, where a fair is held annually, there existed a monopoly for selling sweetmeats during the fair, the holder of the exclusive privilege paying a paltry consideration to the *sarkár*. We have altogether abolished this monopoly. Again, in the important town of Navsári the sale of bricks was the subject of a monopoly. We have abolished this monopoly, and left people free to make or sell bricks like other things. Again, for the sake of an insignificant revenue, certain duties on trade were levied at the village of Kathvár in the Kadi division, a village surrounded by British territories. During the last financial year twelve or more objectionable taxes were abolished. A recital of them will serve to show what was the system or rather want of system, in raising money from any available source which the present administration is trying to remedy.'

It must first be constantly remembered that not only were the land revenues farmed out, but every kind of tax, monopolies being created in every possible branch of trade. 1*st*. In Okhámandal one person purchased the right of allowing the buffaloes to graze, and was permitted to levy Rs. 2 on every buffalo and Rs. 1½ on every calf. 2*nd*. At Amreli a farmer for Rs. 1475 obtained the right to levy 2 *annas* a day on every shop in which vegetables, sugarcane, &c., were sold. 3*rd*. In Kodinár a sum of from 4 *annas* to Rs. 2 was exacted on the spot where cloth was woven by the Dheds. 4*th*. In Amreli a farmer purchased the right of levying a tax on Musalmán butchers. 5*th*. Government used to obtain Rs. 1369¾ from the farmer of a monopoly for the combing or cleansing of cotton in Amreli, Dhári, Kodinár, Dámnagar and Siánagar. 6*th*. There was an octroi farmed out on articles entering Amreli, which had nothing to do with the ordinary customs dues. Re. ½ was charged on every cart of cotton, clarified butter, oil, castor-oil, plants, molasses, wood, food, condiments, and unripe mangoes; Rs. 1¼ on every bundle of silk *masadi*; Re. ¼ on every bundle of European thread; Rs. 2 on every sixteen maunds of *til*,

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and so on. This farm has been abolished and similar ones in Dhári, Dámnagar and Kodinár. *7th.* There was a monopoly for the sale of sugarcane in Bet which has been done away with. *8th.* In the village of Chháni, near Baroda, Government used to take a *daláli* on persons who brought in agricultural produce, and a farmer levied the impost. If a stranger brought in oil, for instance, he paid 3 *annas*, but a Chháni inhabitant paid 1½ *annas*; if the former brought in 16 *mans* of cotton he paid 8 *annas*; if the latter brought in a similar quantity he paid 4 *annas*. *9th.* The Vániás of the same village, when weighing goods in the market, charged 4 *annas* to the seller of 16 *mans* of produce and 2 *annas* to the purchaser thereof. These six *annas* went thus: 2½ *annas* to feeding religious mendicants; ½ *anna* to the village *mandir*, or temple; ½ *anna* to the weigher; the remaining 2½ *annas* the Vániás kept. The custom is now abolished. *10th.* At Dabhoi a similar charge on weighing was exacted by a person who farmed the right from Government for a sum of Rs. 1086. *11th.* In the neighbourhood of Baroda itself there are numerous *pán* gardens in *inám* lands. For a strip of such garden, a foot broad and 150 or 175 feet long, a tax was paid of 12 *annas* which is no longer exacted.

To give still more clearly an idea of this system of heaping on taxes and to bring out the points of the farming system, not, as is often imagined, of the land revenue only but of every kind of revenue a couple of instances of chance taxes are given:

'There was,' wrote the *subha* of Kadi, 'among the *verás* a curious tax called '*kanthi vera*,' the necklace tax, yielding an annual income of Rs. 46. The origin of this, as tradition goes, is that a *mámlatdár* at Visnagar had once lost his *kanthi* or necklace. To drive away his grief or curry his favour the people contributed to make up the loss. The contribution assumed the form of a permanent tax.'

Another silly tax apparently crushed a flourishing production. A tax called *uchka* was levied on cotton exported to Bombay. One *shikái* rupee was charged on the *man* of forty *kacha shers*. When (1862) the tax was put on, the *man* was worth Rs. 17½ and the next year Rs. 22-1-6. But, later, the price of cotton fell to Rs. 7-12 and yet the tax was continued. Consequently, though in 1862 and 1863 the export of cotton was 30,000 and 20,000 *mans*, it fell to about 4000 *mans*. This tax was removed together with many other imposts, when the new system of customs was introduced into the Kadi district.

The present administration is steadily doing away with many objectionable miscellaneous taxes, but it is proceeding cautiously and not without first ascertaining how each tax affects the payer and how the whole burden of taxes paid weighs on the village or district. Miscellaneous taxes are of two kinds: those which fall on the agricultural population and those which fall on the non-agricultural population. The former, where they still exist, will be all swallowed up into the land tax, when measures are taken for a regular survey and assessment. But long established taxes on the non-agricultural population will not be rashly removed.

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Miscellaneous Taxes.

The *verás*, as they are termed, form an immense list, and no doubt some are obnoxious to the economist, but it is not without investigation that it can be ascertained what the area is over which each tax spreads, some being so local as to affect one village only, or how far the same tax re-appears in the list under different names. They will, therefore, be classified and considered district by district. The Minister has laid down the lines along which he intends to proceed. Professional taxes of long standing will be considered in themselves justifiable, but will be systematised. If possible the incidence of the tax should be equalized and individuals should not be allowed to escape, especially in cases where a monopoly is thereby created. A justifiable tax, if objectionable in parts, will be divested of those parts only. But a tax which represses local industry or local production, checks export and needlessly necessitates import of what might be locally produced, will be abolished. Finally, a tax which causes vexation disproportionate with its outturn will also be removed.

As an instance of an existing professional tax which seems to require revision rather than abolition, the '*bethak vera*' in the Navsári division may be instanced. This is not a license tax, but a tax on each of the various manufacturing and industrial classes. Each class is required to make up a specified sum in such a way as best suits it. The amount of the levy varies not only in the different sub-divisions but in different villages of the same sub-division, nor is the tax always levied on the same professions. The Navsári sub-division has under this head to pay annually Rs. 975, Palsána Rs. 236, Kámrej Rs. 341, Velácha Rs. 1671 and Gandevi Rs. 686.

Stamps.

The Minister, though he does not lay claim to have effected any great changes, has endeavoured to introduce order into the Stamp Department. As early as 1876-77 he wrote:[1] 'Many sources of confusion and fraud have been cleared away. Stock was taken; defalcations were brought to light and punished so far as possible; a proper system of accounts was introduced; the establishment was reorganized and was placed under an honest superintendent. It was discovered that a sum of more than half a lákh had been embezzled. Again, stamped papers of the value of over five lákhs appear to have been issued, but remain unaccounted for. Again, while the yearly sales were of one or two lákhs only, the stamps kept in balance were of much more than ten lákhs.'

The sale of stamps in 1876-77 was Rs. 2,06,410, showing an increase of about Rs. 58,000 on the sales of the preceding year. In 1877-78 the total receipts amounted to Rs. 2,09,277, including Rs. 4000 of arrears; and the actual sale was Rs. 1,91,000, the remainder being levied in penalties. In 1878-79, also a bad year of harvests, the sale amounted to Rs. 2,08,952. In 1879-80 the sale decreased to Rs. 1,96,386. In 1880-81 the total receipts rose against Rs. 2,26,553, while the cost of the department was Rs. 14,874.

[1] Baroda Administration Report, 1876-77, paras. 444-450.

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Stamps.

There are in Baroda both general stamps and stamps demanded from litigants. His Highness Sayájiráv II. introduced stamps in 1826, but his rudimentary measure was modified in 1864, 1866, and 1868. The peculiar custom which obtains in Baroda is that in no transaction relating to property or to commerce, is it obligatory on a person to employ a stamped document. Should any person find it necessary to use a document in evidence in a law-court which he was in the first instance at liberty to have stamped, he is compelled to affix a stamp of three times the original value. Very few transactions are liable to be recorded on stamped documents: they are deeds transferring property, transactions regarding the borrowing or lending of money, and court documents.

On the other hand the rates of duty are very high: for deeds of gift and inheritance 5 per cent or more, and if the property is worth one lákh the stamp is for Rs. 6000; for immovable property 5 per cent; and for plaints brought before the court the stamp costs from 5 to 8 per cent. Thus a plaint to recover Rs. 75,000 requires a stamp of Rs. 4500.

Certain changes in the rates are in contemplation.

State railway and other sources of revenue.

The other sources of the revenues accruing to the State are dealt with in other portions of this work.[1] The revenue derived from tributes paid by small states in Káthiáwár, the Mahi and Rewa Kánthás is fixed. In years of scarcity the tributes are sometimes not paid in full. The revenue derived from the mint is trifling and may very possibly fall off in consequence of a restriction on the operations of a very faulty system. A word may be said on the State railways between Dabhoi, Chándod, Miyágám, and Baroda. These lines are worked by the Bombay, Baroda, and Central India Railway Company, who keep full accounts of all earnings and receipts from traffic. The company charges the State all actual working expenses and a percentage of 12½ on expenditure for supervision and audit of accounts. In other words the Company contents itself with the indirect advantage accruing to the main line for the feeder, but it insures itself against loss.

Conclusion.

It cannot be denied that there is not a single branch of the revenues which the present administration has not either created or very materially altered. It may also be asserted that the practices which have been abolished were bad, and often incredibly bad, and that the innovations created are based on sound principles, have been carried out with circumspection, and promise to enrich the State, while relieving the tax-payers to no inconsiderable degree.

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[1] Thus forests in Chapter II: In 1880-81 the revenues amounted to Rs. 69,568, of which over Rs. 49,000 were obtained from timber, about Rs. 9700 from bamboos and firewood, respectively; the expenditure on the department rose to Rs. 28,293. See pp. 33 and 34.

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CHAPTER X.

JUSTICE.

Chapter X.
Justice.

OLD SYSTEM.
1705-1802.

Character of the Marátha dominions.

So great a revolution has taken place in the administration of justice within the last few years, that it would not be advisable to omit a sketch of that which is past before describing the present condition of things, the mere commencement of a new system.

The early Marátha invaders of Gujarát sought not territory but the right of levying tribute, and greed of gold was their first as it has been their most enduring passion. Territory fell into their hands almost against their wish, not because they had any ambition to acquire it or any previous training in the art of ruling, but because the Moghal empire fell to pieces. The disintegration of the great Musalmán state in Gujarát preceded as well as accompanied Marátha conquest. The Senápati or Gáikwár and other Marátha chiefs obtained a portion only, though a large portion, of the debris, of which great Musalmán nobles, Rajput chieftains and even petty *garásiás* also gained or retained their share.

Though it is scarcely a century and a half since Baroda was finally won, it was not till twenty years after that event that Ahmedabad fell, and again thirty years after that the Bábi family was rooted out, while the great towns of Surat, Broach and Cambay were never wholly acquired. Between the time of the conquest over the Bábis and the advent of the first British Resident the Gáikwár family was almost continuously racked by internal disputes, and their fortune showed signs rather of dissolution and decay than of progress and prosperity. It is not, therefore, to be wondered at that their conquests were intermittent and that the degree of their dominion over the chiefs and chieftains of Gujarát varied from complete ascendancy to the mere right of levying tribute whenever an armed force could be sent out to collect it. Nor is it strange that in the wilder parts of the country, their rule, such as it was, was of a much slighter and more precarious nature than in the plains round the chief towns. Finally, if we consider that during this imperfect and gradual conquest the Maráthás were moved by but one intense desire, viz., that of acquiring booty or tribute for their army and its leaders, and that they had no wish to introduce new laws or a new administration of laws, we shall be able to realize how it was that under their rule scant justice was executed, of a rough and simple kind, administered by men whose main work lay in another direction.

Mehvási Country.

The Maráthás nominally divided the country, into which they had introduced themselves, into two parts: the one they called *rásti* or peaceable, the other *mehvási* or turbulent.

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1705-1802.

In the peaceful country a regular revenue was raised, in the turbulent country tribute was levied at the point of the sword: in the one the decisions of the judge were law, in the other justice could not be administered.

Amritlál, a competent witness, wrote: 'Though the authority of the Moghal government was maintained by *thánás*, or bodies of troops, in different places, yet the whole extent of the country was intersected by the possessions of the original Rájás, Rajputs, Kolis, and *garásiás*, who all bore the general name of *zamindárs*.' These *zamindárs* were as independent under the Emperor as they afterwards continued to be under the Maráthás. Indeed, for some time, while the supremacy was passing from the former to the latter, they became more powerful and turbulent than they had for a long while been, but gradually sank again before the increasing exactions of the new conquerors.

Mr. Diggle, Major Walker's assistant, wrote of these people in 1804: 'The *rayats* are a quiet, tractable race of people, and all judicial process would with ease be executed towards them.' 'But,' adds Major Walker in the same year, 'the Maráthás may be considered to be in a constant state of warfare with the *garásiás* and Kolis, and they are not numbered amongst the *rayats*. Most of these people, including the Bhils, are thieves by profession, and embrace every opportunity of plundering either public or private property.' A brief summary of Major Walker's and Mr. Diggle's remarks will complete the picture of the tribes whom Marátha justice did not reach. They were not a collective people, but were scattered in small societies, sometimes living in walled villages of their own and sometimes intermixed with the rest of the inhabitants, but all alike holding it their peculiar privilege to carry arms. They did not look to the Government for any redress, but determined points of justice at their own free will and pleasure, generally by dint of force rather than by the adoption of more conciliatory measures. The distribution of justice in matters of a civil nature depended entirely upon the will of the head *garásia*, whose customs and rules were not guided by anything which bore resemblance to a system. Should any of the tribe commit a crime, and murders were frequent among them, he threw himself on the protection of the chief, and so it often happened that in the absence of justice one murder led to another committed in retaliation. If the chief exacted some penalty of a guilty party it usually took the shape of an inadequate fine. A promise given to a Bhát or Cháran was however generally binding, and even *garásiás* occasionally submitted matters to arbitration, a custom of which more will soon be said.

No long pause need be made over this portion of the subject, for it scarcely concerns the Baroda state: it is more interesting to consider what kind of civil and criminal justice was administered to the peaceable people of the plains by their new masters, the Maráthás.

Rásti Country.

In the first place it must be noticed that the native Government was not limited by positive law, though it was held in check by the

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1705-1802.

customs of the country which it was obliged to respect; or more accurately, to quote Major Walker's words, 'Justice in Gujarát is not administered according to the written law of the several castes, but depends on the will of the person in whose hands the local authority may be placed.' But a difference must be pointed out in the administration of criminal and civil justice in the old Marátha state. In all disputes concerning property, either between the Government and individuals or between individuals, the Hindu or Muhammadan law, according to the faith of the parties, ought to direct the decision. In criminal cases, however, such as a breach of the peace, theft, or murder, the will of the Government determined the punishment.

Farmer of revenue the judge: civil

In the districts the important trust of administering civil and criminal justice was in the hands of the farmer of revenue, whose neglect of everything that offered trouble without a prospect of emolument, naturally, as Major Walker remarked, rendered the subjects restless and dissatisfied. In civil cases the *izárdár* or *kamávisdár*, as he was sometimes styled, always demanded one-fourth of the sum which might be awarded by the arbitrators, the whole of which share went to his own use, and the person who gained the cause became answerable for the payment of this fourth. None of the proceedings of the case were committed to writing, beyond that the *kamávisdár's gumásta*, or clerk, entered in his diary the benefits that accrued from the decision of any disputed point. And as the *kamávisdár* seldom resided in the district himself, he was in the habit of appointing a clerk to officiate for him. It is no wonder, therefore, that such disputes of a civil nature as arose concerning landed property and debt relating to caste were almost always submitted to arbitration, and that the *pancháyat* was the great institution of the country.

and criminal.

In criminal cases, again, the *kamávisdár* was the judge. But his power was to a certain degree limited, for he was liable to be called to account by the *sarkár*, or Government, for excessive fines, and was not invested with the power of inflicting the punishment of death. In cases of oppression, too, the subjects might complain to the *sarkár* against him, and sometimes they succeeded. The Maráthás were not, as a rule, cruel in their proceedings in criminal matters, except frequently with a view to the detection of guilt. The usual punishments inflicted were a fine, imprisonment or banishment, and in very rare cases death. But almost every crime became commutable for money, and fines were considered a regular branch of the revenue. Of the practice of mutilation more will be said further on.

Nature of punishments.

Securities and suretics.

In Major Walker's time the offending party was in all instances required to give security which was of six kinds: 1st, *fail* or *chálu zámin*, is security for good behaviour; 2nd, *hazar zámin*, for personal appearance; 3rd, *mahál zámin*, security for money, property or revenue; 4th, *lila zámin*, or permanent security for good behaviour, which was considered more binding than that first mentioned; 5th, *ád zámin*, or additional security; and 6th, a person of the Bhát caste often stood guarantee for the conduct of the offender or the performance of the engagement, and confirmed the rest of the

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securities. This extraordinary security was termed *utkantheshvar mahádev.*

Chapter X. Justice.

A brief description has thus been given of the old system of justice in the Baroda state. There was the *pancháyat* at the base, which was the rude and ancient device of people to whom Government could not give prompt and cheap justice; there were the *kamávisdárs* whose real business it was to get money out of the districts they farmed, and to whom civil and criminal justice was a strange wearisome task, except in so far that fines brought in money; and, at the head there was the Rája himself and his chance advisers.

OLD SYSTEM. *1705-1802.*

From 1802 to 1819 the State was ruled by a Commission, of whom the Resident was a prominent member, and British interference ranged over every part of the administration. It is interesting, therefore, to observe what reforms towards the end of that period the Resident, Captain Carnac, thought possible and what beneficial if possible. The first Resident wisely contented himself with urging on the members of the administration to devote their attention to the discharge of justice without endeavournig to establish a regular system for this object, and he encouraged the system of *pancháyats.* But Captain Carnac thought that the practice of arbitration as a system of justice could not operate in a large and civilised society where rights were determined not by a written law, but by the innumerable intricacies of local usage. He wished, therefore, to establish courts with positive powers whose decisions might be placed on record to establish a body of precedents. *Pancháyats,* he argued, were not juries, were not upon oath, decided on points of law, and were not subject to the revision of any regular tribunal. They were neither checked in case they decided corruptly, nor, if their award was a good one, was there any authority to register and enforce their awards, the matter being left to the leisure and convenience of the tax-gatherers. Hence, he declared, 'arbitration is scarcely ever resorted to in this country in consequence of a mutual concurrence of parties in a suit without the intervention of Government.'

BRITISH INFLUENCE. *1802-1819.*

For the above reasons Captain Carnac suggested that a central court should be established at Baroda, wholly distinct from the already existent court of the *kotvál,* or city magistrate, whose heavy work should be considered to be purely magisterial and not burdened with civil duties. This central *nyáyádhishi* court the Resident wished to see endowed with both criminal and civil powers, and at the head of it he would place a member of the Gáikwár family that the nobles might feel no repugnance to submitting to its decrees.

Central Court.

Hitherto in important criminal matters and in all cases of consequence, the Mahárája himself, aided by ministers, was the last judge; but the Resident wisely advised that he should have nothing to do with the administration of criminal justice. He was frequently absent from the capital, he was untrained to the work, 'above all the dignity of the Prince, as well as the humane and merciful execution of justice, required that neither the sovereign himself nor his principal advisers should personally adjudge and condemn any criminal. A system of justice should, as much as possible, be independent of the personal qualities of the sovereign who if

Duties of the Mahárája.

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1802-1819.

inclined to indulge the passions which opportunity tends so greatly to encourage, could not from his exalted position be easily restrained by good advice or fear of consequence.' These words are quoted in full, both because the subsequent history of Baroda justifies their wisdom, and because the Mahárája has up to the present time retained the power which the Resident deprecated more than half a century ago.

Capital punishment.

In criminal cases the judge decided capital cases to be punishable according to the law of the *Shástras* by death, mutilation of the body, perpetual imprisonment or heavy fines, and these punishments might be remitted or only partially enforced at the pleasure of the Sovereign. There frequently arose between the Regent Fatesing and the Resident discussions as to the mode and degree of punishment to be inflicted. The philosophic mind may ponder over the probable arguments of these two authorities whose training was most dissimilar. The Native Prince recoiled from inflicting capital punishment to which the English Resident often urged him, but he had no objection to awarding mutilation, a style of punishment Captain Carnac looked upon as horrible.

History of the early years of the Central Court.

Over the central court thus established presided a *sarpant*, Moro Káshináth Abhyankar, and under him were three *pants* or judges, a *shástri* and a *kázi* for the decision of points in Hindu or Muhammadan law. At first it was looked upon with aversion as an innovation, but it soon became popular. Shortly some cases of corruption occurred and the court was shunned. But when guilty judges had been dismissed and the pay of those entertained increased in order to diminish the desire for peculation, it regained its popularity. In[1] 1812 Yashvantráv Bápuji Godbole became *sarpant*, and the reforms alluded to were carried out. The *nyáyádhishi* court tried every kind of case, both civil and criminal, being both first and final court, and it supplied all want of power in the *vahivátdárs* of the districts. It must be noticed that at this time the court, composed of the *sarpant* and three *pants*, retained the form of a *pancháyat*. The *pants* recorded their opinions separately, and the *sarpant*, after collecting them, took them to the *huzúr*. In 1833, the post of President to the *nyáyádhishi* court was abolished, and all the *pants* were done away with. The Diwáns Venirám Áditrám and Bháu Puránik decided cases with the aid of a *shirastedár*. This abnormal state of things continued till Venirám was dismissed, when a judge was once again placed at the head of the court. Though this official was still aided by a *shástri* and a *kázi*, there were no *pants* under the *sarpant*, and the *pancháyat* form instituted by Gangádhar Shástri was not revived.

Central Court abolished for a short time.
1833.

CHANGES.
Devaghar Kacheri.
1839.

In 1839, the *devaghar kacheri* was instituted by Sayájiráv Mahárája, that a person discontented with the decision of the *nyáyádhishi* court might appeal to the Mahárája. On the payment of a *nazarána* the Mahárája gave him the chance of a re-trial at the *devaghar kacheri*.

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[1] The account of the successive changes in the judicial department, if it can be so called, is derived from an officer in the State *fadnisi* department.

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The dangers of this innovation are too evident to require explanation. Fortunately, not long after, in 1845 Bháu Támbekar succeeded in obtaining the withdrawal from the *devaghar kacheri* of its appellate powers on the payment of a *nazarána*. It was converted into a joint civil court with the *nyáyádhishi* court, though the latter alone retained its criminal jurisdiction. But above the two civil courts he placed the *sadar nyáyádhishi* court, of which he himself was the first president.

Sadar Nyáyádhishi Court. *1845.*

Five years later (1850) Bháu Támbekar, exercised by the thought that the *darakhdárs* received high salaries and did little work, instituted a special court, called the *darakhdár kacheri*, which was to be a court of appeal from the *sadar nyáyádhishi* court in civil matters. Bhimáshankar Shástri was its first president, and he was assisted by the *muzmudár*, the *munshi*, Bápu Mairál Shástri, Motilál Sámal Párekh, and Jamshedji, *desái* of Navsári. The court continued in existence till the end of Ganpatráv Mahárájá's reign when, instead of the *darakhdárs* deciding cases, Ganesh Ojhe suggested that a *shirastedár* should review the appeals and submit them to the judgment of the Mahárája. The name of 'Special Court' was retained for this arrangement.

Darakhdár Kacheri. 1850.

In 1860 Khanderáv Mahárája instituted *the huzur fauzdári* court, of which Bháu Shinde was the first president or *fauzdári kámdár*. It was both a magisterial and a criminal court, and it deprived the *nyáyádhishi* court of its criminal power. The *izárdári* or revenue farming system was then brought to an end, and the *maháls* or sub-divisions were each placed under a *vahivátdár*, now a Government officer. The *vahivátdár* had under him four *shirastedárs* or *aval kárkuns*, one for revenue, one for civil, and one for criminal cases, and, finally, one for the military department. Magisterial work and criminal cases were supervised by the *fauzdári kámdár*[1]; revenue appeals went from the *vahivátdár's* court to the *sarsubha*, a post which had lately been created and bestowed on Hariba Dáda (1863); finally, appeals in civil suits went to the *sadar nyáyádhishi* and then to the Members' Court, after the latter had taken the place both of the *sadar nyáyádhishi* court and of the 'Special Court.' The Members' Court was composed of Mádhavráv Gangádhar, Sakhárám Ballál, Náro Váman, and Ába Shástri.

Huzur Fauzdári Court. *1860.*

It will thus be perceived that an effort was being made to separate the judicial system into different distinct branches and to introduce a little order into chaos. Besides, in 1867, at Bháu Shinde's suggestion, three grades of civil courts were formed with varying powers, from which appeals went regularly to the Members' Court.

1867.

Above all, His Highness Khanderáv attempted to introduce written or printed laws, which naturally, under the circumstances, took the shape of codes. In 1861 a criminal code was framed on British lines so to speak, locally called the first *fauzdári tharáv*. It was at first applied to the city of Baroda alone, and next extended to the whole State in 1863. In the same year acts called the first

Codes. *1861-1870.*

[1] This point is again taken up in 'Police.'

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and second *nibandhi* were promulgated. By the first, criminal jurisdiction was entrusted to government servants, *vahivátdárs*, *thánedárs* and *patels*, as was, indeed, necessary on the destruction of the *izárdár* system. By the second, *inámdárs* and *dumáledárs* obtained civil and criminal powers to a small extent.

Codes.
1861-1870.

A civil code was also framed in 1861, which was revised and amended in 1869-70. It was based on the Bombay Regulations of 1827. In the same year a stamp act and a registration act were framed, and the civil code containing the law of limitation. It may be added that in 1865 a revenue code was enacted, for the most part compiled from the Bombay Regulations of 1827.

Varishta Court.
1871.

In 1871 a *varishta* court of final appeals in civil, criminal, and revenue matters was instituted by the Mahárája Malhárráv. No doubt, this move was meant to give the Prince a more constant means of interfering in judicial affairs and of using his influence to the benefit of his purse. Malhárráv upset many of Khanderáv's real attempts at reform and effected a general, but fortunately a very temporary, derangement by a partial return to the *izárdár* system and by reviving the bad old custom of receiving *nazaránás* from applicants.

We can now pass to a consideration of some points on which the Baroda law differed and still differs from the British law.

BARODA LAW.

Execution of decrees.—Not only implements of trade or husbandry, wearing apparel, the ornaments usually worn by women *stridhan*, and household utensils, but the house or portion of a house of the debtor necessary for the shelter of himself and family, and also corn sufficient to last for two months,[1] are exempted from attachment and sale in execution of a decree. Imprisonment in default of payment of the amount of a decree is employed as a last resort and cannot exceed three months, except in special cases and with the sanction of the *sarkár* if the amount exceeds Rs. 2000. Cultivators are released during the cultivating season. The sale of immoveable property, especially if encumbered and therefore likely to affect the interest of mortgagees, is ordered with reluctance. Not a few people in British India will admire these provisions.

Limitation.—Suits for *vatanvritti*, for partition of ancestral property, for redemption of mortgage, for *stridhan* or wife's portion, for deposits, and for maintenance, can be brought at any time. Limitation for suits for the recovery of immoveable property is placed at twenty years, for suits on bonds at twelve years, and for suits on an account at six years. The limitation for the execution of a decree is the same as the limitation for a suit according to the nature of the claim.

Interest.—The code does not allow interest beyond 12 per cent, whatever the written contract may be, and interest beyond the amount of principal is not allowed.

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[1] A piece of land sufficient to support the defendant and his family, and cattle to cultivate it and also one-third of the salary of a Government servant are placed beyond execution by a recent circular.

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BARODA LAW.

Liability of sons and heirs.—The Hindu son is liable for the debts of his father with interest, though he may not have inherited property. In the same way the grandson is liable for the principal, but not for the interest. Other heirs are liable if they should have inherited the property of the deceased. Most of these enactments are well suited to the people and still obtain.[1]

Criminal Code.—The killing of a cow was punishable with death. Adultery was punishable with a fine of Rs. 5, and rape with imprisonment for a period not exceeding six months, or with a fine of Rs. 30, or both. Women are punishable for adultery. Of course, under the administration of Rája Sir T. Mádhavráv, these laws, except the last, have been altered. These and other defects are supplied by new circulars.

DISTRICT COURTS.

Hitherto we have been considering the formation of the central court or courts, and have deferred all detailed notice of the district courts. In them there have been, of course, many changes from time to time, and perhaps the best way to understand what was their system, is to take one *kalambandi*, or set of instructions. Let us, for instance, take that of 1825-26, or Samvat 1882, as typical of what preceded and followed: at the same time bearing in mind that the *kalambandi* was very possibly not closely observed by the farmers of revenue, and that in 1827 British suggestions were being plentifully supplied to the State.

In civil cases the *kamávisdár* or *vahivátdár* was to be assisted by a *pancháyat*, of which he selected the president, the hereditary officers of the district one member, the inhabitants of the place a third, the defendant and the plaintiff a fourth and a fifth. In ordinary criminal cases the *kamávisdár* or *vahivátdár* was empowered to try alone. In cases of a graver nature he took the *hazar zámin*, reported the matter to government, and called for the assistance of the *pancháyat*. All cases of course were to be tried according to conscience and religion; and, if the *pancháyat* gave a deliberately false decision, a new one was to be formed, and the guilty *pancháyat* to be fined one-tenth of the value staked in the disputes, the proceeds going to the *pánjarápol*, or institution for the maintenance of animals. In 1824 a general stamp act had been passed, and it applied to these courts. In suits of moveable property there was a limit set down of twelve years, instead of the twenty fixed by Gangádhar Shástri. In suits of immoveable property there was no limitation of time, but, unless settled by arbitration, the *vahivátdár* could only record his decision and send it up to the *huzur*. By this *kalambandi* criminal offences to be tried are classified as (1), theft, dacoity and robbery; (2), grievous hurt; (3), slander. In punishing the offender, the court for a first offence might take as much as one-twelfth of his property, for a second offence one-tenth, for a third offence as much as one-sixth; or, if the offender were too

[1] The *Vyavahárádhyáya* of the *Yádnyavalkya Smriti* has on it the commentary of Vidnyáneshvar called the *Mitákshara*. This and the *Vyavahármayukh* are the two authorities on Hindu law on this side.

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poor to be so punished, he might be imprisoned in chains for four, six, or for seven years. Certain crimes are more particularly noticed, such as theft of corn, defamation, and adultery. If found guilty of the last, the offender, when worth Rs. 100, had to pay Rs. 5 fine; when worth less than Rs. 1000, he had to pay Rs. 50; when worth Rs. 10,000 he had to pay Rs. 100. The heaviest fine for adultery was Rs. 500. A *vahivátdár* might, if he could, deal with a riot or public disturbance himself, but after catching offenders, he was bound to send them to the *huzur*.

Recent Reforms.
1875-1881.
Administration of justice.
Laws.

Rája Sir T. Mádhavráv has created a new judicial department, which may be said to work on new principles. We have seen how His Highness Khanderáv enacted a criminal and a civil code as well as other laws, which are however defective in parts. These still form the basis on which the work of the courts proceeds. But when any of the lower courts finds the Gáikwár law defective, a reference is made to the *varishta* court which, on passing its decision, follows the spirit of the British law in most instances. In particular is the Indian Penal Code consulted; and it may now be said that though not expressly made law, this code is followed in all criminal courts. When the *varishta* court passes a general decision of this kind, and the law is amended, circulars to notify the fact are sent out by the *huzur*. As regards evidence, torts, and contracts, no law has been passed, but the spirit of the British law is followed. Great weight is given to the custom of the country 'in suits dependent for solution upon caste, customs, and feelings.' Under Khanderáv's system the *vahivátdár* exercised civil powers, but now the revenue officers have been entirely deprived of these, and civil courts have been instituted.

Peculiarities in powers and procedure of the Courts.

The constitution of the courts differs very little from that of the courts in British territory. A few peculiarities may be noted as interesting in the powers and procedure of the courts.

Powers.

The courts of the district judges are a new institution in a country where hitherto all power has been vested in the revenue authorities. It was, therefore, thought necessary to grant the powers of a sessions judge to the *subha*, or Collector as he would be termed in the neighbouring Presidency, but it was not intended that he should try sessions cases. The powers of the magistrates are similar to those of the three classes mentioned in the Code of Criminal Procedure. But flogging may not be inflicted without the previous confirmation of the sessions judge. The limit of the powers to imprison, vested in the sessions judge, is seven years. Should a graver sentence seem necessary, he tries the case and refers it with his opinion to the *varishta* court. The *varishta* court may pass a sentence of fourteen years' imprisonment; should a graver sentence appear necessary, the confirmation of the *huzur* must be obtained.

Appeals.

There is great freedom of appeal, and no enhancement of the sentence is permitted except to the *varishta* court. An appeal lies from the magistrate to the sessions judge and from him, if he rejects it, to the *varishta* court. As a court of revision the *varishta* court may, within six months of the date it was passed, enhance a sentence, and within the same period hear an appeal against an order of acquittal. The sessions judge may in special circumstances

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try a case which has not been committed to him by a magistrate. This provision is intended to meet offences which must be promptly and effectively punished.

Bail, &c.

Bail is granted more freely than by the Code of Criminal Procedure. Only murder, dacoity and riot of a serious nature are non-bailable offences. By the local laws thefts under Rs. 10, abuse and petty hurt are compoundable offences. There are no summary trials, and assessors or juries are not employed. Immediate possession of immoveable property, or of rights in, or of profits arising from immoveable property may be granted by any *nyáyádhish,* magistrate or revenue officer to any party dispossessed within six months of application. He may not then be ejected except by the decree of a civil court.

Punishments.

There is a form of punishment still legal, though resort may not often be had to it. It is called *dhind* and consists of a sort of public disgrace. The culprit may be taken in procession through the streets, seated on a donkey, and having his face blackened. By Khanderáv's first Act, banishment from the Baroda state might presumably be inflicted. The punishments allotted to crimes were lighter than those awarded by the Penal Code, and this tendency may still have its influence.

It is sometimes, though rarely, found necessary to imprison a married woman who refuses to live with her husband. Recourse is not had to this punishment till the persuasions of very high official authorities have proved ineffectual.

Court Fees.

The rate of court fees for all suits and appeals ranges from 5 to 6¼ per cent of the value of the suit, and no maximum amount is fixed. There are no fees for complaints regarding non-cognizable offences, or on summons and notices, warrants and proclamations. *Vakils* are charged 20 per cent on the amount of the fees they are allowed to take according to rates fixed by law.

As will be seen court fees soon get to be heavier than in British courts:

Claim.	British court fees.	Baroda court fees.	Claim.	British court fees.	Baroda court fees.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
100	7½	6	8000	395	500
500	37½	32	10,000	475	600
1000	75	60	25,000	875	1600
2000	125	125	50,000	1175	3000
5000	275	300	1,00,000	1425	5000

Registration.

Bonds, deeds of purchase and mortgage, &c., need not be executed on stamped paper, unless they are produced as evidence in a court. By the registration law of the State all documents relating either to moveable or to immoveable property, or to pecuniary transactions, should be registered; but no limit of time is fixed for the registration, and the person benefited may give the document in evidence on payment of the registration fee of one per cent of the value of the property, and of a penalty of the same amount.

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At present foreign *vakils* and *mukhtyárs* are not allowed to practise in Baroda courts, unless they agree to practise only in such courts and to give up employment beyond the State. Public prosecutors were appointed in 1880-81 to the *varishta* court and the sessions court. In the same year there were about 200 *vakils* practising in the Baroda state, about one-half of whom resided at the capital.

Courts.

High Court.

In the Baroda city is placed the *varishta* or High Court, with a Chief Justice and one Judge. *Powers:* 1, Civil.—Final appeal in civil cases; extraordinary power to try original cases. 2, Criminal.—Final appeal in criminal cases; extraordinary power to try any original case; can sentence up to fourteen years' imprisonment, fine to any amount, and award thirty stripes. Higher sentences are subject to confirmation by the *huzur*. 3, General.—General power of superintendence and revision over all the civil and criminal courts; power of hearing appeals against acquittals and for enhancement of punishments.

Sardárs' Court.

The Sardárs' Court, of which mention is made later on, is held in the Baroda city. *Powers:* 1, Civil.—Original suits up to any amount, 2, Criminal.—Can sentence up to seven years' imprisonment and fine to any amount persons included in the Sardárs' list.

District Courts.

Each of the four divisions of Baroda, Kadi, Navsári, and Amreli has a district or divisional judge. *Powers:* 1, Civil.—Any original suits; appeals from *munsifs* in the division; revision of civil cases without appeal. 2, Criminal.—Sessions judge for the division; appeal from magistrates in the division[1]; extraordinary power to try any criminal case; can sentence up to seven years' imprisonment, fine to any amount, and award thirty stripes. The city of Baroda has a judge with powers in the city similar to those just mentioned. There is also a joint judge with the same powers for the city and district of Baroda. In addition to these two there is at the capital the court of an assistant judge with purely civil powers, with power to decide original suits up to Rs. 10,000, and appeals up to Rs. 500 from the *munsifs* of the Baroda city and district. There is a court with similar powers for the Kadi district. Both the divisional and assistant judges' courts for the division of Kadi are located at Visnagar.

Civil Side Assistant Judges.

Munsifs' Courts.

There are sixteen *munsifs'* courts: one for the Baroda city; five for the Baroda division, located at Baroda, Petlád, Dabhoi, Sinor, and Sávli. The territorial jurisdiction of the first is in the Baroda and Pádra sub-divisions, of the second in the Petlád sub-division and Shisva petty sub-division, of the third in the Dabhoi and Sankheda sub-divisions and Tilakváda petty sub-division, and of the last in the Járod sub-division. There are four *munsifs'* courts in the Kadi division. That located at Kadi has jurisdiction in the Kadi, Kálol and Mesána sub-divisions; that at Pattan in the Pattan, Sidhpur and Vadávli sub-divisions and in the petty sub-division of Hárij; that at Visnagar, in the sub-divisions of Visnagar,

[1] All appeals against the decision of a magistrate are presented to the *subha* as sessions judge, and he either decides or sends them to the sessions judge for dispsal.

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Munsifs' Courts.

Vijápur and Kálol, and in the petty sub-division of Vadnagar; that at Dehgám in the sub-division of Dehgám and in Atarsumbha. There are three *munsifs'* courts in the Navsári division. The first located at Navsári has jurisdiction in the Navsári, Gandevi and Palsána sub-divisions; the second at Viára in the Moha, Viára, and Songad sub-divisions and in the petty sub-division of Vájpur; the third at Kathor has jurisdiction in the Veláchha and Kámrej sub-divisions and the petty sub-division of Vákal.

The two *munsifs'* courts in the Amreli division are located at Kodinár and Dwárka. The *vahivátdár* at Chándod has *munsif's* powers.

Powers: 1, Civil.—Suits up to Rs. 3000. 2, Criminal.—Third class magistrate's powers in contempt cases, with power to commit cases against public justice occurring before the court.

The *subhás'* courts are four in number, one in each of the divisions. *Subhás* have the same powers as the district or divisional judges, but do not often exercise them. *Náib subhás* have the powers of magistrates of the first class. *Vahivátdárs* are second class magistrates, and *mahálkaris* and the head clerks of *vahivátdárs* are third class magistrates.

Magistrates' Courts.

In the Baroda city there are two magistrates: one of the first and one of the second class. In the Baroda division the *náib subha* and three magistrates have first class powers. The first has jurisdiction throughout the division. One magistrate's court at Baroda has jurisdiction in the Baroda, Járod, and Choranda sub-divisions; one at Petlád in the Petlád and Pádra sub-divisions and the Shisva petty sub-division; and one at Dabhoi in the Dabhoi, Sinor, and Sankheda sub-divisions, Tilakváda petty sub-division, and Chándod. In the same division there are magistrates with second class powers at Baroda, Sinor, Járod, Choranda, Petlád, Pádra, Dabhoi, and Sankheda. In the same division there are magistrates with third class powers at Baroda, Sinor, Járod, Choranda, Petlád, Pádra, Dabhoi, Sankheda, Shisva, Tilakváda, and town magistrates at Sojitra and Vaso.

In the Kadi or northern division the *náib subha* has powers of the first class throughout the division. There are besides three first class magistrates: one, whose court is located at Pattan, has jurisdiction in the Pattan, Vadávli and Sidhpur sub-divisions, and in the Hárij petty sub-division; the second at Visnagar has jurisdiction in the Visnagar, Kherálu, Vijápur, and Mesána sub-divisions and the Vadnagar petty sub-division; and the third at Dehgám has jurisdiction in the Dehgám, Kadi, and Kálol sub-divisions and the Atarsumbha petty sub-division. There are magistrates with second class powers at Pattan, Sidhpur, Vadávli, Visnagar, Kherálu, Vijápur, Mesána, Kadi, Kálol, Dehgám, and the town of Unja. There are magistrates with third class powers at Pattan, Sidhpur, Vadávli, Visnagar, Kherálu, Vijápur, Mesána, Kadi, Kálol, Dehgám, Atarsumbha, Hárij, and Vadnagar. In the southern division there are three first class magistrates. One at Navsári for the Navsári and Gandevi sub-divisions; one at Kathor for the Palsána, Kámrej, and Veláchha sub-divisions and for Vákal; and, finally, one at Viára for the Moha and Songad sub-divisions and for the Vájpur petty

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sub-division. There are also magistrates with second class powers at Navsári, Gandevi, Palsána, Kámrej, Veláchha, Moha, Viára, and Songad; with third class powers at Navsári, Gandevi, Palsána, Kámrej, Veláchha, Moha, Viára, Songad, Vájpur, and Vákal; and town magistrates at Káthor and Bilimora.

In the Amreli division there are two first class magistrates at Amreli and Okhámandal: five second class magistrates at Amreli, Dámnagar, Kodinár, Dhári and Bhimkántha: seven third class magistrates at Amreli, Dámnagar, Kodinár, Dhári, Okhámandal, Bet, and Siánagar.

There are therefore in the State fourteen magistrates with first class powers, thirty-three with second class powers, and forty-four with third class powers.

The powers of the magistrates are as follows: Of the first class, two years' imprisonment, fine up to Rs. 1000, and thirty stripes subject to confirmation; of the second class, six months' imprisonment, fine up to Rs. 200, and thirty stripes subject to confirmation; of the third class, one month's imprisonment, fine up to Rs. 50, and thirty stripes subject to confirmation.

The only other magistrates are those few who are entitled to exercise jurisdiction in their *inám* villages.

Working of Civil Courts.

The amount of work done on the civil side by the *varishta* court, as a court of appeal, may be estimated from the following figures:

In the year 1876-77 it decided fifty-two regular appeals, 200 special appeals, and eighty-one from orders. In 1877-78 it decided eighty-two regular appeals, value Rs. 2,15,483, and 243 special appeals, value Rs. 1,84,009. In 1878-79 it decided sixty-eight regular appeals, value Rs. 2,04,026, 240 special appeals, value Rs. 67,187, and ninety-three appeals from orders; in 1879-80 sixty-seven regular appeals, 201 special appeals, and seventy-four appeals from orders; and in 1880-81, fifty-seven regular appeals, value Rs. 1,37,683, 140 special appeals, value Rs. 36,319, and ninety-eight appeals from orders.

The work accomplished by the Sardárs' court and the courts of the judges and *munsifs*, during the five years ending 1880-81, may be estimated from the following tabular statements.

It should be premised that during the two first of these years the price of food was very high, owing to unfavorable seasons, and that fuller information is not given of the year 1876-77, only because the courts were but just commencing work and ample statistics were not prepared:

Work of Civil Courts.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
Number of original suits pending ...	4497	2920	1978	1904	2,137
Do. do. suits filed during the year.	12,589	8159	9622	10,059	12,617
Do. do. do. re-admitted	...	164	213	172	282
Do. do. do. received by transfer.	...	101	134	129	135
Do. do. do. disposed of	14,201	9366	10,043	10,127	12,629

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Chapter X.

Justice.

Working of Civil Courts.

1877-1881.

Suits how disposed of.

Original Suits disposed of during the four years ending 1880-81.

Locality.	Courts.	Years.	Total number of suits including transferred and rejected.	Value of suits.	Disposed of in one of the following ways.									
					Struck off.	Compromised.	Withdrawn by *rájínámá.*	Decreed on confession.	Arbitration.	On oath.	Exparte.		Contested.	
											For plaintiff.	For defendant.	For plaintiff.	For defendant.
				Rs.										
Baroda City.	Sardárs' Court	1877-78	135	5,24,295	6	1	2	9	...	...	47	3	45	17
		1878-79	90	1,01,150	6	2	2	14	...	...	15	...	29	14
		1879-80	70	70,380	7	3	4	9	...	1	13	1	27	2
		1880-81	103	87,126	6	1	7	22	...	...	9	1	45	8
	Judge ...	1877-78	54	1,27,820	...	1	6	8	...	...	6	...	24	8
		1878-79	103	4,17,271	6	5	7	8	3	...	14	...	45	12
		1879-80	90	34,89,605	8	1	7	2	1	...	11	1	46	13
		1880-81	117	9,31,931	13	3	3	2	...	1	16	...	50	8
	Munsif ...	1877-78	1491	1,72,380	70	52	148	96	14	22	676	38	269	81
		1878-79	1547	1,64,415	115	77	140	188	5	32	351	14	548	68
		1879-80	1775	1,79,750	154	42	165	129	5	29	380	10	717	117
		1880-81	2153	3,06,647	216	73	214	208	1	22	485	15	797	101
Baroda Division.	Judge ...	1877-78	41	92,543	2	...	5	...	...	...	4	...	20	6
		1878-79	69	1,97,784	5	3	3	1	...	...	...	8	39	8
		1879-80	33	87,340	3	1	4	...	...	...	3	1	16	5
		1880-81	34	1,45,824	2	1	1	2	...	...	...	...	11	4
	6 *Munsifs* ...	1877-78	2843	3,09,956	151	337	491	244	1	30	798	50	565	141
		1878-79	3329	3,31,334	270	383	530	449	5	48	769	33	646	151
		1879-80	3234	3,12,226	247	456	517	287	2	25	814	28	673	136
		1880-81	4220	3,76,668	232	716	774	295	2	14	1153	25	848	99
Kádi Division.	Judge ...	1877-78	50	1,53,695	8	7	5	1	...	1	14	1	8	3
		1878-79	39	1,22,352	5	...	3	1	...	...	15	...	10	4
		1879-80	46	1,74,592	1	...	5	...	1	...	5	...	24	8
		1880-81	17	60,695	1	1	1	...	...	...	...	...	6	2
	4 *Munsifs* ...	1877-78	2544	2,46,175	504	113	379	128	1	4	994	29	281	96
		1878-79	2917	2,36,140	791	104	303	218	5	11	1109	14	270	84
		1879-80	2720	2,28,076	681	107	330	218	1	7	962	8	302	86
		1880-81	3379	2,52,788	752	208	473	261	4	18	1155	7	390	87
Navsa'ri Division.	Judge ...	1877-78	46	1,04,138	6	3	1	...	2	...	3	...	17	10
		1878-79	20	33,327	3	1	...	...	...	1	1	2	6	1
		1879-80	14	2,04,230	1	2	1	2	...	...	2	...	1	4
		1880-81	22	2,03,067	1	...	...	1	1	...	...	...	6	1
	3 *Munsifs* ...	1877-78	1448	1,54,601	260	101	323	51	8	4	332	33	267	61
		1878-79	1231	1,33,439	287	87	146	42	8	4	345	9	253	48
		1879-80	1300	1,17,187	294	141	144	73	4	8	306	13	274	38
		1880-81	1661	1,77,565	362	215	191	119	8	4	324	7	377	53
Amreli Division.	Judge ...	1877-78	474	41,004	72	50	101	33	8	11	78	3	92	26
		1878-79	331	91,933	41	47	40	48	13	3	59	2	58	17
		1879-80	343	1,23,211	22	62	66	34	14	...	69	...	63	10
		1880-81	433	1,58,197	46	133	79	17	8	...	49	2	86	11
	2 *Munsifs* ...	1877-78	240	20,380	36	...	31	59	...	...	31	1	50	28
		1878-79	367	79,293	48	3	48	64	2	1	100	1	80	20
		1879-80	502	33,448	67	8	94	142	1	1	67	1	100	18
		1880-81	390	29,062	40	6	85	105	1	2	45	5	79	21
Total.	6 Judges ...	1877-78	800	10,43,495	94	62	120	51	10	12	152	7	206	70
		1878-79	652	9,63,817	66	58	55	72	16	4	104	12	187	56
		1879-80	596	41,49,358	42	69	87	47	16	1	103	3	177	42
		1880-81	726	15,86,840	69	139	91	44	9	1	74	3	204	34
	16 *Munsifs* ...	1877-78	8566[1]	9,03,492	1027	603	1372	578	24	60	2831	151	1432	412
		1878-79	9391	2,44,621	1511	654	1167	961	25	96	2674	71	1797	371
		1879-80	9531	8,70,687	1443	754	1250	849	13	70	2529	60	2066	395
		1880-81	11,803	11,42,730	1602	1218	1737	988	16	60	3162	59	2491	361

[1] The total number of suits disposed of in the year 1876-77 was 1421.

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Chapter X.
Justice.

Working of Civil Courts.
1877-1881.
Value of Suits.

The total value of the suits disposed of in each court has been given in the above statement. It remains to classify some of the cases:

Locality.	Courts.	Years.	No. of cases, value not exceeding Rs. 100.	No. of cases, value not exceeding Rs. 500.	No. of cases, value not exceeding Rs. 1000.	No. of cases, value not exceeding Rs. 2000.	No. of cases, value not exceeding Rs. 5000.	No. of cases, value not exceeding Rs. 10,000.	No. of cases, value not exceeding Rs. 1,00,000.
Baroda City	Sardárs' Court	1877-78	42	40	15	9	6	6	6
		1878-79	48	37	8	5	11	3	1
		1879-80	22	22	8	4	1	6	...
		1880-81	29	31	12	8	5	3	1
	Judge ...	1877-78	...	1	...	25	24	2	1
		1878-79	...	...	...	55	31	9	5
		1879-80	...	...	1	32	38	12	4
		1880-81	...	1	...	16	32	29	19
	Munsif ...	1877-78	604	376	73	...	...	...	...
		1878-79	704	336	67	...	...	...	...
		1879-80	784	366	62	...	...	...	...
		1880-81	948	458	84	33	16	...	...
Baroda District	Judge ...	1877-78	...	1	2	20	12	3	...
		1878-79	...	...	...	37	23	3	2
		1879-80	...	1	...	18	11	3	...
		1880-81	...	...	...	7	5	3	6
	6 *Munsifs* ...	1877-78	1480	723	90	...	...	...	...
		1878-79	1760	724	101	...	...	...	...
		1879-80	1652	732	79	...	...	...	...
		1880-81	2244	868	63	14	2	...	...
Kadi District ...	Judge ...	1877-78	...	1	3	27	11	3	3
		1878-79	1	...	...	20	13	4	1
		1879-80	...	...	1	19	16	5	3
		1880-81	...	...	1	4	3	1	1
	4 *Munsifs* ...	1877-78	1323	464	88	...	...	...	...
		1878-79	1498	476	63	...	...	...	...
		1879-80	1412	489	65	...	...	1	3
		1880-81	1714	490	47	8	2	...	...
Navsa'ri District	Judge ...	1877-78	4	5	2	16	9	2	3
		1878-79	...	...	...	10	4	1	...
		1879-80	...	...	...	3	5	...	...
		1880-81	...	...	...	...	4	3	2
	3 *Munsifs* ...	1877-78	725	374	44	...	...	...	...
		1878-79	599	319	30	...	...	...	...
		1879-80	689	267	32	...	...	2	3
		1880-81	843	360	39	10	3	...	...
Amreli District	Judge ...	1877-78	200	67	8	6	1	...	...
		1878-79	128	60	14	2	12	1	1
		1879-80	155	61	15	7	5	...	...
		1880-81	171	56	9	10	9	3	4
	2 *Munsifs* ...	1877-78	121	40	6	...	...	...	...
		1878-79	148	71	10	...	...	...	1
		1879-80	260	52	9	...	...	...	...
		1880-81	195	56	3	1	1	...	...
Total ...	6 Judges ...	1877-78	246	115	30	108	63	16	13
		1878-79	147	97	22	131	94	21	10
		1879-80	177	84	25	83	76	29	13
		1880-81	200	88	22	45	58	42	33
	16 *Munsifs* ...	1877-78	4256	1977	301	...	...	...	...
		1878-79	4709	1926	271	...	...	...	1
		1879-80	4797	1906	247	...	...	...	...
		1880-81	5944	2232	236	66	24	...	...

Besides these there were in 1877-78, 325 suits not exceeding Rs. 5 in value, 1825 not exceeding Rs. 20, and one suit exceeding Rs. 1,00,000; in 1878-79, 315 not exceeding Rs. 5, and 2223 not exceeding Rs. 20; and in 1879-80, 367 not exceeding Rs. 5, 2231 not exceeding Rs. 20, and four exceeding Rs. 1,00,000.

In 1876-77 the total value of the suits filed was about Rs. 16,32,000 and the average value of a suit Rs. 130. The great bulk of the suits were those in each of which the amount at stake did not exceed Rs. 100. In 1877-78 the total value of the suits filed was Rs. 22,41,000 and the average value of a suit

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about Rs. 275. In 1878-79 the total value of the suits filed was Rs. 25,22,000 and the average value of a suit about Rs. 263. In 1879-80, of 10,059 suits no less than 7659 were suits for under Rs. 100. The total value of the suits filed in the year was about Rs. 20,25,000, and in 1880-81, over Rs. 25,00,000.

Two brief statements will serve to show the description of civil suits disposed of and the mode of execution of decrees. In the first statement only the chief items and total number of suits relating to money are given:

Description of Suits.

Description of Original Civil Suits, 1877-78–1880-81.

Locality.	Courts.	Years.	Suits relating to Money. On written obligation.	On account stated.	On running account, &c.	Total.	Immoveable property.	Other suits.	Grand total.
Baroda City	Sardárs' Court ...	1877-78	47	40	10	112	5	15	132
		1878-79	28	19	20	74	5	5	84
		1879-80	29	20	22	74	4	3	81
		1880-81	38	22	20	85	10	5	100
	Judge	1877-78	14	10	13	40	7	6	53
		1878-79	29	10	31	75	9	16	100
		1879-80	17	6	24	51	1	15	67
		1880-81	17	8	27	57	6	34	97
	Munsif	1877-78	480	218	401	1347	92	28	1467
		1878-79	598	207	560	1486	43	9	1538
		1879-80	586	293	628	1605	47	20	1672
		1880-81	874	281	757	2053	62	17	2132
Baroda Division ...	Judge	1877-78	11	8	7	28	9	1	38
		1878-79	21	15	9	48	11	8	67
		1879-80	10	7	8	25	7	...	32
		1880-81	3	11	3	18	1	2	21
	6 *Munsifs* ...	1877-78	1254	681	373	2495	297	31	2823
		1878-79	1455	1018	324	2986	285	22	3293
		1879-80	1513	969	313	2992	126	35	3153
		1880-81	2217	1136	479	4027	138	22	4187
Kadi Division	Judge	1877-78	10	19	8	37	1	11	49
		1878-79	12	16	6	36	2	1	39
		1879-80	5	2	...	7	5	1	13
		1880-81	3	1	2	6	3	2	11
	4 *Munsifs* ...	1877-78	1418	667	173	2330	176	25	2531
		1878-79	2014	473	164	2727	170	15	2912
		1879-80	1950	407	237	2666	146	20	2832
		1880-81	2212	694	215	3205	125	27	3357
Navsa'ri Division ...	Judge	1877-78	1	15	1	22	13	7	42
		1878-79	4	4	1	12	2	1	15
		1879-80	1	6	1	15	1	2	18
		1880-81	7	...	...	8	1	1	10
	3 *Munsifs* ...	1877-78	381	665	200	1341	79	22	1442
		1878-79	550	390	156	1152	62	15	1229
		1879-80	653	456	119	1296	48	20	1364
		1880-81	743	627	140	1596	43	22	1661
Amreli Division ...	Judge	1877-78	195	62	99	449	24	1	474
		1878-79	98	65	110	297	29	2	328
		1879-80	71	130	95	308	11	6	325
		1880-81	112	143	138	411	15	6	432
	2 *Munsifs* ...	1877-78	85	65	23	197	30	9	236
		1878-79	106	162	33	338	22	7	367
		1879-80	214	181	40	484	10	8	502
		1880-81	145	112	65	360	19	10	389
Total ...	6 Judges	1877-78	278	154	138	688	59	41	788
		1878-79	192	129	177	542	58	33	633
		1879-89	133	171	150	480	29	27	536
		1880-81	180	185	190	585	36	50	671
	16 *Munsifs* ...	1877-78	3621	2296	1170	7710	674	115	8499
		1878-79	4723	2250	1237	8689	582	68	9333
		1879-80	4916	2306	1337	9043	377	103	9529
		1880-81	6191	2850	1656	11,241	387	98	11,726

In other words, of the suits instituted in 1877-78 nearly 8 per cent related to immoveable property, 1¼ per cent related to other

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Justice.
Working of Civil Courts.
1876-1880.

matters and 90½ per cent related to money, about one-half of which were on written obligations. In the previous year only 659 suits out of 12,539, that is, about 5¼ per cent regarded immoveable property. In 1878-79 only 5½ per cent related to immoveable property, ¾ per cent to other matters, and 93¾ per cent related to money; more than one half of the money suits were on written obligation, those on account being 25 per cent. In 1879-80 suits relating to money formed about 95 per cent of the suits instituted, amounting to 9523, while 406 related to immoveable property, and 130 related to other matters. In 1880-81, of 12,617 suits 96 per cent or 12,056 were for money, of which as in the previous year about 53 per cent were on written obligation, 26 per cent on account stated, and 15 per cent on running account. There were only 444 suits regarding immoveable property and 117 suits of other kinds:

Execution of Decrees.

Execution of Decrees in the years 1877-78 – 1880-81.

Locality.	Courts.	Years.	Total applications including those for stay of execution.	Struck off.	Disposed of under *rajinama.*	Disposed of by money satisfaction.	Disposed of by granting possession.	Disposed of by imprisonment.	Auction Sale. Of immoveable property.	Auction Sale. Of moveable property.
Baroda City	Sardárs' Court	1877-78	44	9	13	18	...	...	...	...
		1878-79	56	10	7	14	2	...	...	...
		1879-80	62	9	18	26	...	...	1	...
		1880-81	139	33	62	28	...	...	1	...
	Judge...	1877-78	79	28	13	9	4	...	7	4
		1878-79	57	11	14	14	4	...	3	2
		1879-80	80	26	26	8	2	...	7	3
		1880-81	152	50	22	21	5	2	20	12
	Munsif	1877-78	1328	477	228	240	23	12	27	14
		1878-79	1335	394	386	278	16	23	33	8
		1879-80	1229	399	467	214	23	4	17	13
		1880-81	1613	388	708	296	19	8	44	21
Baroda Division	Judge...	1877-78	20	6	4	4	1	1	...	...
		1878-79	41	4	12	3	4	...	...	...
		1879-80	156	17	14	5	2	...	3	1
		1880-81	46	16	5	7	3	...	5	2
	6 *Munsifs*	1877-78	1973	486	362	202	45	56	80	41
		1878-79	2319	697	562	226	69	38	95	72
		1879-80	2423	636	676	184	51	31	103	84
		1880-81	2910	754	794	158	46	35	88	47
Kadi Division	Judge...	1877-78	29	6	...	9	3	2	4	2
		1878-79	31	10	2	9	...	3	1	2
		1879-80	41	11	4	10	...	1	1	1
		1880-81	33	11	8	4	...	...	4	1
	4 *Munsifs*	1877-78	1748	545	420	189	19	132	53	43
		1878-79	1882	643	526	117	23	80	40	43
		1879-80	1709	442	479	144	24	71	37	56
		1880-81	2128	629	643	189	21	67	43	51
Navsa'ri Division	Judge...	1877-78	98	35	7	27	3	2	5	4
		1878-79	70	29	8	16	...	1	3	2
		1879-80	41	18	5	10	...	...	5	...
		1880-81	15	6	1	3	...	...	...	1
	3 *Munsifs*	1877-78	660	180	147	102	16	8	32	18
		1878-79	752	283	158	58	16	3	29	26
		1879-80	143	307	133	59	13	4	24	19
		1880-81	1062	528	134	101	13	1	29	23
Amreli Division	Judge...	1877-78	272	13	77	34	3	8	8	9
		1878-79	252	10	52	37	2	4	6	11
		1879-80	303	37	78	29	6	3	14	11
		1880-81	346	49	97	37	1	9	11	11
	2 *Munsifs*	1877-78	159	57	35	37	3	3	2	4
		1878-79	213	67	44	52	6	5	4	5
		1879-80	317	73	61	99	22	14	2	6
		1880-81	283	82	40	89	3	11	2	10
Total	6 Judges	1877-78	542	97	114	101	14	13	24	19
		1878-79	517	74	95	93	12	8	13	17
		1879-80	583	118	145	88	10	4	31	16
		1880-81	731	165	195	100	9	11	41	27
	16 *Munsifs*	1877-78	5863	1745	1192	770	106	211	194	210
		1878-79	6501	2084	1676	731	130	149	201	154
		1879-80	6491	1857	1816	700	133	124	183	178
		1880-81	7996	2381	2319	833	102	122	206	152

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Justice.
Working of Civil Courts, 1876-1880.
Execution of Decrees.

In the year 1876-77 of 14,201 suits disposed of, 4243 or not less than 30 per cent were either withdrawn by *rájináma*, or disposed of by agreement. There were 4214 suits decided exparte, that is, 29½ per cent of the total number of suits disposed of. There were 3810 contested suits, or nearly 27 per cent of the total number.

As shown in the above statement 30 per cent of the cases disposed of in the years 1877-78 and 1878-79 were withdrawn by *rájináma*, or compromised, or decreed on admission or by referring to arbitration. In 1877-78 of the total number disposed of, 34 per cent of the suits were decided exparte; in 1878-79, 28 per cent were thus decided. In 1877-78 the contested suits were 23 per cent, and in 1878-79 about 24 per cent.

In 1876-77 only 2¾ per cent of the applications were disposed of by the coercive process of imprisonment, and 5⅛ per cent by that of sale of property. In 1877-78, only 3½ per cent of the applications were disposed of in the first of the two ways, and 5½ per cent in the second. In 1878-79 and in 1879-80 the percentage of imprisonments was 2 only, and of sale by auction 5½, as in the previous years.

The average duration of suits may be estimated from the following statement:

Courts.		Duration of contested suits.	Duration of other suits.	Number of suits pending over one year.
		Days.	Days.	
Judges' courts ...	1879-80 ...	492	139	...
	1880-81 ...	379	101	...
Munsifs' courts ...	1877-78 ...	230	76	470
	1878-79 ...	180	67	318
	1879-80 ...	191	71	234
	1880-81 ...	159	68	193

Appeals.

In the years 1877-78 and 1878-79 the total number of cases disposed of by the judges on appeal from the decisions of the several *munsifs* were as follows:

Years.	Total number of appeals disposed of.	Disposed of.			
		Confirmed.	Modified.	Remanded.	Otherwise reversed.
1876-77 ...	1243	...	...	...	...
1877-78 ...	562	350	45	44	123
1878-79 ...	717	457	68	83	109
1879-80 ...	530	314	66	66	84
1880-81 ...	415	224	61	47	83

Working of Criminal Courts. 1876-1880.

The criminal courts were instituted in 1875-76 and some of them did not during that year do a whole year's work. The returns sent in of the crimes committed and punishments inflicted were incomplete, and in March 1876 there remained 4700 criminal cases on the files so that special officers had to be appointed to clear off arrears. At the outset it was found necessary to revive the punishment of death for clear cases of deliberate murder, as capital punishment had been practically abolished for some years and murders had increased. Especially in the Kadi division was the result felt of such mistaken ideas of humanity and the return to severer methods was speedily followed by an unusual immunity from daring and forceful crimes.

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Working of Criminal Courts.

Offences,

The following statement will show the number of cases, classified according to the nature of the offences, which have been tried in the Baroda state during the five years ending 1880-81 :

Description of Offences.	Number of Cases tried.				
	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
Against public tranquillity	104	179	178	159	135
Relating to coin...	...	20	32	22	9
Bribery	257	49	52	27	...
Offences by or against public servants	1284	285	194	181	166
Perjury	69	46	42	42	40
Offences against public justice ...	344	421	369	274	220
Murder	45	43	47	29	29
Culpable homicide	22	23	26	27	16
Grievous hurt	117	139	95	93	73
Miscarriage	54	8	3	4	8
Rape	31	25	12	13	17
Other offences against person ...	3132	1981	1520	1592	1813
Theft	3678	3143	3606	2562	1980
Robbery or dacoity	219	455	606	373	263
House-breaking	...	143	179	96	67
Breach of trust	293	143	146	131	140
Cheating	217	87	78	63	64
Arson	52	73	44	30	30
Other offences against property ...	2005	1218	1130	964	891
Forgery	93	37	29	18	32
Offences relating to documents ...	118	34	15	16	14
Adultery	104	18	13	21	33
Enticing away a married woman ...	276	85	77	59	85
Other offences relating to marriage .	1	88	27	21	38
Miscellaneous	6444	1155	1182	932	984
Total ...	18,959	9848	9787	7749	7157

and punishments.

The following statement shows the nature of the punishments inflicted by the various courts during the same period :

Courts.	Year.	Imprisonment only.	Fine only.	Whipping only.	Imprisonment and fine.	Imprisonment with whipping.
Varishta court	1876-77 ...	36	77	...	5	...
	1877-78 ...	22	3	...	7	...
	1878-79 ...	40	...	1	6	...
	1879-80 ...	38	...	...	1	...
	1880-81 ...	22	...	...	5	...
Subhás' courts	1876-77 ...	1	38	...	31	2
	1877-78 ...	3	7	...	28	...
	1878-79 ...	5	5	2	9	...
	1879-80 ...	1	2	...	6	1
	1880-81 ...	...	5	...	...	...
Judges' courts	1876-77 ...	78	325	4	219	13
	1877-78 ...	52	34	100	233	65
	1878-79 ...	89	30	...	197	18
	1879-80 ...	76	9	5	95	24
	1880-81 ...	69	2	1	88	1
Magistrates, 1st Class	1876-77 ...	142	513	28	339	67
	1877-78 ...	202	301	33	498	46
	1878-79 ...	280	278	17	601	29
	1879-80 ...	168	370	12	456	22
	1880-81 ...	122	266	14	423	14
,, 2nd Class	1876-77 ...	337	2357	14	891	29
	1877-78 ...	619	2007	32	1845	53
	1878-79 ...	821	1515	67	1976	54
	1879-80 ...	1533	1360	52	1172	42
	1880-81 ...	323	1028	28	880	19
,, 3rd Class	1876-77 ...	142	1433	12	304	2
	1877-78 ...	267	1241	7	747	31
	1878-79 ...	389	1164	11	908	11
	1879-80 ...	179	1178	5	647	24
	1880-81 ...	79	1148	17	448	4
Total ...	1876-77 ...	795	5526	62	1982	132
	1877-78 ...	1193	4076	179	3444	198
	1878-79 ...	1681	3465	103	3886	124
	1879-80 ...	1056	3311	91	2456	116
	1880-81 ...	637	2635	66	1885	38

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1876 - 1881.
Punishments.

The totals include the sentences of *munsifs* and special magistrates, of which the details are not given. The following are the heavy sentences passed :

SENTENCES.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
Imprisonment for two years	104	173	149	96	105
Do. from more than two up to seven years	72	102	202	124	71
Do. from more than seven up to fourteen years	6	9	5	3	11
Do. for life	19	13	30	20	13
Sentence of death	2	2	13	7	4

In the year 1878-79 dacoity and murder by mounted robbers in the northern division was crushed by the exhibition of severity recorded above : thirty life imprisonments and thirteen capital sentences.

In 1876-77 of about 29,000 persons dealt with, 4609 or about 16 per cent were allowed to compound their offences, or were let off for want of prosecution In 1877-78, out of 18,953 persons, not less than 3147 were similarly let off under *rájináma,* that is, about 17 per cent. In 1878-79, out of 17,619 persons accused, 2927 were similarly let off, that is, about 17 per cent ; in 1879-80, out of 14,728 accused, 2918 persons or 20 per cent ; in 1880-81 about 27 per cent were let off under *rájináma.* Omitting the first year, we find that 30 per cent were acquitted and 50 per cent convicted in 1877-78 ; in the following year 27 per cent acquitted and 54 per cent convicted ; in 1879-80, 29 per cent were acquitted and 49 per cent convicted ; in 1880-81, 31 per cent were acquitted.

In the vast majority of convictions the sentences were very light.

In 1877-78, the rigorous imprisonments up to or under one month were about 53 per cent of the sentences for imprisonment, 27 per cent were for periods from one to six months, and 11 per cent were for simple imprisonments. In 1878-79, the respective proportions were 51 per cent, 29 per cent, and 10 per cent, and in the next year the proportions were about the same. In 1877-78, of the total number of fines, the sentences of fines for Rs. 25 or under were 89 per cent, and more than 50 per cent of the fines did not exceed Rs. 5 ; in the following year, 52 per cent of the persons fined were fined Rs. 5 or less, and 86 per cent were not fined more than Rs. 25 ; in 1879-80 the proportion of such fines was 89 per cent. In 1877-78, of Rs. 70,479 realised by fines, Rs. 6706 were paid as compensation to complainants, and Rs. 5138 were refunded, as the sentences were reversed or modified. In 1878-79, of Rs. 61,897 which were realised as fines, Rs. 8116 were paid as compensation and Rs. 4634 were refunded. In the following year, of Rs. 52,984 realised as fines, Rs. 5165 went as compensation and Rs. 4692 were refunded.

Appeals.

Though the administration gives great freedom of appeal, it appears that during three years only 3 per cent of the cases tried by the magistrates were appealed against. Reversals were 46 per cent in 1877-78, 32 per cent in 1878-79, and 27 per cent in 1879-80. On further or second appeals to the High Court, the reversals were 9 per cent, 12 per cent, and 18 per cent during these three years respectively.

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Working of Criminal Courts.

1876-1881.

Appeals.

From the decisions of the *subhás* and judges there were appeals to the High Court in 14 per cent in 1878-79, and 16 per cent in 1879-80 of the cases in which punishment was inflicted. In 1877-78 as many as 15 per cent of these appeals procured reversals, in the next year only 2 per cent, and in 1879-80 11 per cent. When the High Court was appealed to reverse acquittals or enhance punishments, the decisions of the lower courts were reversed in 17 per cent of the cases referred in 1877-78, in 28 per cent of the cases thus referred in 1878-79, and in 32 per cent of the cases in 1879-80.

Revision.

In 1877-78 the High Court revised 146 cases, reversed 22 per cent and modified 23 per cent; in the following year it revised 206 cases, reversed 8 per cent, and modified 34 per cent; in 1879-80 it called up 180 cases, reversed 7 per cent, and modified 30 per cent. In 1880-81 it called up 209 cases, reversed 15 per cent, and modified 22 per cent.

Cost of the department of civil and criminal justice.

It is still a novelty in the Baroda state to spend much money on the administration of justice, which is considered to be an unremunerative form of expenditure. The Minister, Rája Sir T. Mádhavráv, was, therefore, anxious that the judicial department should as far as possible be self-supporting. In the year 1876-77 it was roughly calculated that the aggregate cost of the judicial machinery of the State came to Rs. 3,55,600, on the other hand the various receipts from the judicial department by way of stamps, fees, fines, &c., were held to be about Rs. 3,22,400. In the year 1877-78, when high prices prevailed the cost was placed at Rs. 3,73,000; while the various receipts from the sources mentioned above amounted to only Rs. 2,81,000. In the year 1878-79 the cost of the whole judicial organization amounted to about Rs. 4,08,000, and, as the year was again a trying one, the receipts came to about Rs. 2,93,000. The cost of the salaries of the revenue officers who are also magistrates, is calculated as ascribable in part to the revenue and in part to the judicial departments. In the year 1879-80 the cost of the department was reckoned at Rs. 4,09,000, the receipts were Rs. 2,77,769. In the year 1880-81 the cost was Rs. 4,06,000 and the receipts were Rs. 3,13,356. The proceeds of the receipts from the civil branch for these last two years were Rs. 1,98,745 and Rs. 2,34,785 respectively.

Rája Sir T. Mádhavráv's administration has instituted reforms in every department of the State and it has created several new departments, but in no direction has its energy been so conspicuous as in the establishment of an efficient judicial department. It is difficult to calculate the greatness of the results which have sprung from this portion of the Minister's labours. They are evidenced by the diminution of crime within and on the borders, the growth of confidence among the people, and the increase of respect now accorded to the State tribunals by the officers of neighbouring Governments. Six or seven years ago the condition of anarchical lawlessness, brought about by a total absence of justice, called for repeated commissions and the severest warnings of the Government of India. Previous to that, even in the best years of His Highness Khanderáv's reign, only half-hearted efforts had been made to improve on the

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barbarous system of the old Maráthás. In 1878-79, the Resident, Mr. Melvill, who had for a great number of years been Judicial Commissioner in the North-West Provinces, wrote: 'The judicial department of the State is now established on a firm basis. It is sufficient for the work, is well paid, is officered, except in some of the posts in the lower grades, by thoroughly qualified men, many of whom have been trained in the British service, and the work is done generally in a highly satisfactory manner. There is, of course, still room for improvement in regard to despatch and precision.'

Sardárs' Court.

An attempt has been made to establish a court in which certain privileged persons may be tried in a civil suit or on criminal prosecution. These are the members of the Gáikwár's family, the nobles, that is, the Sardárs, the *darakhdárs* and their respective retainers and servants, in all about eight hundred people.

Sir T. Mádhavráv has described in one of his Administration Reports the position Sardárs have maintained and in some instances still attempt to maintain, with regard to the administration of justice. 'The Sardárs,' he writes, 'desire that they should be held exempt from the jurisdiction of any constituted court, and that every matter against them should be the subject of investigation and adjudication by the Mahárája and the Minister alone.' This privilege, for obvious reasons, the Minister refused to grant, though to conciliate the Sardárs a court was established for them themselves, but not for all their servants and followers. Nor could the execution of a sentence on such servants be entrusted to the Sardárs.

The new court specially instituted in honour of the Sardárs consists of a judge, the *siledár bakshi*, the *sibandi bakshi*, and a Sardár and *darakhdár* appointed from time to time. Every case is tried by the judge and one other member of the court. All civil suits and criminal charges wherein the offences may be compounded may, in the first instance, be referred by the court to arbitration. If not thus settled, the court proceeds with the trial. If the two members of the court do not agree, their respective opinions are committed to writing and sent to the High Court for orders. Appeals lie to the High Court and all decisions of the High Court are subject to revision by the *huzur*. Thirteen[1] of the Sardárs have the right to appeal direct to the High Court or the Minister, but, if they adopt the latter course, they must appeal in person. No punishment of any kind may be passed on these thirteen, without the previous sanction of the *huzur*, and no sentence of imprisonment may be passed on any person subject to the jurisdiction of the Sardárs' court without such sanction. A few other privileges are allowed to the Sardárs.

Jurisdiction in *Inám* villages.

In the same report the Minister refers to other complaints made by the Sardárs against the existing administration of justice and their own position in connection with it. Sir Lewis Pelly, during the interregnum which followed on the deposition of Malhárráv had

[1] Six members of the Pándhare family, Náráyanráv Rája Ghorpade, the Nawáb of Baroda, Mir Kamál-ud-din, Mir Ibráhim Ali, Mánsingráv Jádhav, Joitiájiráv Phadke, and Dost Muhammad Jamádár.

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Jurisdiction in *Inám* villages.

withdrawn from the Sardárs the civil and criminal jurisdiction some of them possessed in *inám* villages. The Minister affected to restore this jurisdiction by granting special *sanads* of Honorary Magistrature, provided the Sardárs promised themselves to discharge the duties of judge and not to devolve them on mere clerks.[1] The special *sanads* are of three classes. By the first, the *inámdár* has powers to fine up to Rs. 15, or, in default, imprison the offender for fifteen days. By the second class *sanad*, the *inámdár* has powers to fine up to Rs. 10, or, in default, imprison for ten days. By the lowest *sanad the inámdár* may fine Rs. 7, or, in default, imprison for five days. The jurisdiction is limited to cases of simple hurt, abuse and theft of property valued at less than Rs. 10. As yet, few *sanads* have been applied for. In 1880-81 they tried sixty-three cases. A few stringent rules have also been passed which should enable the police to execute processes and arrests in *inám* villages and facilitate the course of justice. The formation of a regular police has naturally deprived the Sardárs of power in other directions.

EXTRADITION.

As the territories of His Highness the Gáikwár are much mixed up with those of the British Government, the extradition of criminals and revenue defaulters has always been a necessity. But the mode of government by the British and the Gáikwár, respectively, has so differed that again and again the British have been unwilling to surrender fugitives and the Gáikwár has refused to give up persons who have entered his State. Then again the subjects of the Gáikwár have committed offences within British territory. British subjects have committed offences within the boundaries of His Highness' State. It would be impossible within the limits of this work to tell of all the difficulties that have arisen on this point from the juxta-position of British and Gáikwár districts.

Border disturbances, *1831-1837.*

To give an idea, however, of the terrible confusion that might arise when the Baroda government did not pull well with the British, a dark period in His Highness Sayájiráv's reign will be cited. In 1831 and 1832 gang robberies had become very frequent in the Baroda district, robberies committed by Bhils residing in the Gaikwár's territory. These robbers came chiefly from the village of Bhoran in the Vasrávi *pargana* held in *jághir* by a widow of His Highness Ánandráv, and the Resident remarked: 'This village of Bhoran was to be distinguished from a place called Bhoin whence, in 1833, forty or fifty mounted robbers issued. The Bhils of Bhoran generally entered and looted the Mándvi territory and the Anklesvar *pargana*, and their conduct was supported by the *sarsubha* of Navsári.'[2] In 1832 Mr. Ironside, Judicial Commissioner of Gujarát, wrote: 'The authorities acting under His Highness the Gáikwár do not only withhold on all occasions a willing and cordial co-operation with our officers, but are currently believed to wink at and indeed afford protection to all Bhils, who choose to purchase their forbearance

[1] If the *inámdár* be absent from the village the clerk may do his work, but the *inámdár* is responsible for the work done.

[2] In 1836-37 when matters were still worse, a new *subha* was appointed, who flatly refused to surrender some gang-robbers.

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Justice.
EXTRADITION.
Border disturbances, *1831-1837.*

by the payment of large sums of money.' In 1834 the magistrate of Surat wrote: 'The orders of the Gaikwár or his officers are quite disregarded, and an idea has got abroad that impunity was secured by crossing the boundary of the two States.' Such was the state of affairs in the south; it was worse in the north. In 1831-32 the people of the Kaira collectorate dared not move without a private guard, or *valáva*, for the high roads were infested with bodies of from fifty to 200 Kolis who sometimes attacked villages. In addition to the ordinary police a body of 100 horse and fifty *rauniás* had to be entertained; but the reinforcement was insufficient as the *dhárálás* attacked villages, and all communication between place and place was stopped. The magistrate of Ahmedabad stated that between January and March 1832 property of the value of Rs. 1,27,823 had been taken by the Kolis of the Chuvál. Later, in 1832, the suburbs of Ahmedabad were infested by these bold rascals, and 119 additional foot and horse police had to be entertained. But in 1833 the disturbances were still greater, and in the December of that year the neighbourhood of Ahmedabad was again infested. The Kolis of Gasaita had an affray with those of Vájpur. The Gáikwár village of Bori sent out 300 men to attack the British village of Setodia, and in the first instance the Gáikwár's Contingent of troops at Sádra which was requested to send out fifty men to Vájpur refused. In 1835 it was officially stated that, owing to the prevailing lawlessness, the trade between Gogha and Márwár was insecure; 150 Kolis had plundered Rs. 1800 worth of merchandise proceeding from Ahmedabad to Káthiáwár and wounded five persons; 150 robbers had attacked a house in Botád and taken Rs. 1500 worth of property after killing one and wounding four persons; a Vánia at Virpur was similarly plundered; the village of Vattanan was attacked by 100 Kolis, Chulera was attacked by seventy men when four persons were killed and others wounded; Kuhár was attacked for the third time in three years by the Gáikwár villagers of Varkuria. It is useless to proceed and tell how in 1836 mounted *baharvátiás* from the Kadi division plundered the roads to Ahmedabad.

The misrule of the Gáikwár had by 1837 occasioned such distress that the following steps were taken: 1*st.*—Each magistrate in Gujarát was directed to make out a list of persons, who had committed outrages during the past five years and who were living in Gáikwár territory: the Kaira magistrate sent in a list of ninety-two names and thirty-six doubtful names; the Surat magistrate a list of seventy-seven names. 2*nd.*—Each magistrate was directed to make out a list of the property plundered: the Kaira magistrate made out one for Rs. 856, the Surat magistrate for Rs. 7599. 3*rd.*—The magistrates were ordered to communicate every fresh outrage direct to Government. The Gáikwár was requested either himself to punish offenders or hand them over, to issue strict orders to his officers to co-operate and to permit British police to enter his territories when in active pursuit (hue and cry) of criminals.

Enough has been said to give an idea of the old border raids, it remains to tell what were the agreements before and after 1837 between the two Governments, as to, firstly, revenue defaulters, and,

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secondly, criminal offenders, reserving to a later portion of the chapter the present or existing arrangement.

EXTRADITION.
Of revenue defaulters,

By Article XVI. of the treaty of 1805, 'The subjects of each State, who may take refuge with either, shall be delivered up, if the State from which such parties shall have fled, appear to have any demand of debt or any just claim against them; but frivolous claims against parties resorting from their own to the other's jurisdiction are not to be preferred, and in all serious cases cordiality will be shown.' It may be briefly said that the clause often gave great trouble. In 1845 the Gáikwár was asked to have the stipulation of the treaty abrogated, but he refused to do so. On the 5th of February 1845 the Honorable Court of Directors informed the Bombay Government that the surrender of defaulters should continue to be made to His Highness, but should only be demanded from him in return in cases of fraud or embezzlement and not in cases of simple failure to pay the revenue. Let it be considered that when the Gáikwár's government got to be very hard on the subjects of His Highness, as it did, for instance, in the late years of Khanderáv's reign and in Malhárráv's reign, the villagers betook themselves en masse across the frontier into British territory where land and work were to be had. Such a movement could not be easily checked.

and of offenders.

By Article IX. of the treaty of 1817 (ratified in 1818), 'The contracting parties, being actuated by a sincere desire to promote the general tranquillity, and adverting to the intermixture of territories, it is agreed that offenders taking refuge in the jurisdiction of either party shall be surrendered on demand without delay or hesitation.' This was quite in accordance with the first Resident's recommendations to Government in 1806: 'No system of jurisprudence or police can be effectual in Gujarát, unless it is accompanied by the cordial co-operation of the Gáikwár's government. The advantage, therefore, of preserving that disposition of cordiality and rendering the administration of our government as popular as possible is easily seen. I therefore suggest the eventual expedience of the servants of either Government committing crimes or irregularities within the Company's or Gáikwár territories being delivered up to the authority in whose service they may be employed, provided the Government to whom they belong express a desire to that purpose.'

Subsequent to the troubles of 1831-1837.

A detailed account has been given of the wretched condition of the borders between the years 1831 and 1837 when the Bhil and Koli subjects of His Highness plundered British districts with impunity. In the political history notice has been taken of the celebrated '28 demands' made on His Highness Sayájiráv, having reference to longstanding complaints against the Baroda government. The 10th demand regarded the general condition of the police and demanded 'satisfaction for the past and prevention for the future of the complaints received from British authorities in Gujarát against the Gáikwár and his officers of a systematic want of co-operation in matters of police.' The first part of this demand was complied with by the Gáikwár on the 23rd of January 1840. The latter portion of the demand was not really and heartily met.

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EXTRADITION.

Subsequent to the troubles of 1831-1837.

Passing allusion may here be made to certain steps which might have led to a closer interference with the administration of justice in Baroda than actually took place. In 1831, a political court of criminal justice was established in Káthiáwár, presided over by the Political Commissioner, or subsequently the Political Agent, and supplemented by assessors. Similar courts were established in the Mahi and Rewa Kánthás in 1839, and at Pálanpur in 1841. A proposal was made to the Gáikwár to agree to the establishment of a political court of criminal justice at Baroda for the trial of British subjects committing offences within the limits of Gáikwár territory, but His Highness declined to assent to this arrangement.

1853.

On the 30th of June 1853 the Resident reported that the Gáikwár had agreed to the following rules:

1.—That British subjects apprehended in the Gáikwár's dominions for offences alleged to have been committed therein were to be tried before the Gáikwár's tribunals, but no cruel punishment was ever to be inflicted. 2.—British subjects apprehended in the British territories for offences said to have been committed by them in the Gáikwár's dominions were not to be surrendered for trial before the Gáikwár's tribunals. They were to be tried before ordinary British tribunals. 3.—Subjects of the Gáikwár apprehended in the British territories for offences said to have been committed therein were to be tried before the ordinary British tribunals. 4.—Subjects of the Gáikwár committing offences in the British territories and taking refuge in the Gáikwár's dominions were to be surrendered for trial before the ordinary British tribunals.

On the 28th of October 1853, the Government of India recognised a court, which was then established with the assent of the Gáikwár. It was to be held in Baroda, to be presided over by the Resident, and it was to deal with offences committed by the public and private servants comprising the establishments of the Baroda Residency.

1872.

Present State.

Matters have been settled of late by Act XI. of 1872 to which reference will be made.[1] The regular courts of justice established by the present administration, the laws and procedure in force which have been framed on British principles have also conspired to smooth away all the distressing differences of past times.

1882.

Extradition by Baroda to the British Government.—Baroda surrenders all her subjects to the British Government, who have committed any of the offences enumerated in the schedule attached to the Extradition Act, on the receipt of the proceedings of a prima facie case that such an offence has been committed. Baroda also surrenders all British subjects and others, who are not Baroda subjects, on the district magistrate certifying that he is satisfied of the existence of a prima facie case of an offence under the Penal Code against the person whose surrender he requires.

Extradition by the British Government to Baroda.—In old days and indeed in very recent times the Bombay Government thought

[1] Whenever this Act is referred to, read Act XXI. of 1879 which has replaced Act XI. of 1872.

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EXTRADITION.
Present State.
1882.

so poorly of Gáikwár justice, that it generally had great hesitation in granting surrenders. This show of hesitation naturally led to the almost complete cessation of demands by Baroda for the extradition of persons guilty of ordinary offences.

Now Act XI. of 1872 provides for the surrender to a native State of any person who is not a European British subject on the authority of a warrant issued by the Political Agent attached to such native State; provided that the offence committed by such person is one of those mentioned in the schedule annexed to the Act. The Resident at the court of the Gáikwár, however, has the power to call for the proceedings of the court, which tries a British or foreign subject and to ask for a reduction of any sentence passed, if he considers the same to be too severe.

Between Baroda and other Native States.

There is also the question of extradition as between Baroda and other native States. Most of the native States whose territories border on Baroda are tributaries of the Gáikwár, and, from the earliest time, the latter persistently declined to surrender any of his subjects for trial by his tributaries. But he agreed to surrender them if they were tried by a British officer, who was always the Political Agent of the native State concerned or his assistant. This system is still in partial force, but the objection to surrender on the old ground has vanished. Unlike the rule as between the British and Baroda Governments, there are no special offences for which extradition is granted or demanded as between Baroda and the native States. Usage governs this point, and strict reciprocity is the practice now. If the Baroda government requires the surrender of any person it submits a prima facie case to the Resident, who, if satisfied, demands extradition from the Political Agent of the native State concerned, under a certificate of his being satisfied that a prima facie case exists if the offender is a Baroda subject, but if the offender is a subject of the State from which surrender is demanded, then the Resident forwards the proceedings of the prima facie case in support of his demand.

Although the above practice is generally followed in respect of all native States, yet there is some slight difference with regard to Káthiáwár. In that province, persons who are subjects of Baroda if surrendered to any native State in Káthiáwár, are tried by the Assistant Political Agent and an official of the native State concerned. If surrender is made to Baroda of a subject of a native State, such person is tried by a Baroda official jointly with an assistant of the Resident.

The following table shows the number of persons extradited to and by Baroda during the six years ending 1880-81 :

YEARS.	Between Baroda and the British Government.			Between Baroda and other Native States.			Between Baroda and Káthiáwár.		
	By Baroda.	To Baroda.	Total.	By Baroda.	To Baroda.	Total.	By Baroda.	To Baroda.	Total.
1875-76	91	82	181	20	10	30	...	...	...
1876-77	103	216	319	90	47	137	...	...	...
1877-78	178	159	337	101	131	232	...	...	...
1878-79	113	272	385	62	133	195	38	40	78
1879-80	96	151	247	67	198	265	...	...	...
1880-81	69	142	211	58	75	133	...	...	...

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The history[1] of the police department in the Baroda state may be divided into four periods:

1st period.—Before 1860-61, or Samvat 1917.

2nd do. —From 1860-61 to 1870-71, or from Samvat 1917 to Samvat 1927.

3rd do. —From 1870-71, or Samvat 1927, to the beginning of the new administration.

4th do. —The new administration.

First Period. *Before 1860.*

During the first period the *izára* or farming system prevailed. The *izárdárs* exercised magisterial as well as police functions. In fact, the line of demarcation between magisterial and police duties did not exist. For each village there were the *vartaniás* or *rakhás*, and they were responsible not only for the safety of the village, but also for thefts on the property of travellers. The *vartaniás* acted under the orders of the village *mukhis* or *patels*. The *mukhis* acted under the orders of the *thánedárs* who had charge of small groups of villages. The *thánedár*, though he was also a revenue officer, was mainly a police officer. The *bhágbatái* or *ádhmagái* system did not leave much revenue work for the *thánedár*, as the *mehta* of each village was responsible for the recovery and sale of the Government portion of the grain collected and stored in the *khali*, or threshing ground. The *thánedár's* functions, therefore, were mainly of a police and magisterial character. He used to trace out crime and dispose of such cases as lay within his power of disposal, committing others to the *vahivátdár's* court. Although, theoretically, the powers of the *thánedár* and the *vahivátdár* were defined by their *kalambandis* or *izára pattás*, agreements or conditions of lease, yet practically these officers wielded great powers in criminal matters. Even in grave offences, as has been related, these officers used to hold inquiries either under special permission or of their own motion, and in dealing punishments, they not unfrequently managed to make them fall ostensibly within their powers, levying besides a fine in the shape of *nazarána* as their own perquisite.

For the city of Baroda there were the *chautrás* or *chabutrás*, and just as the *maháls* were given in farm, so were the *chautrás*. The *izárdárs* of *chautrás* exercised criminal and police powers. To aid the *izárdárs* there were the *fauzdári* sepoys about 300 in number under three *jamádárs*. In detecting thefts and other crimes committed during the daytime and in keeping order during the day, the *fauzdári* sepoys assisted the *izárdárs*; offences committed at night were under the cognizance of the *killedár*, whose *sibandis* were in charge of the city at night. Picket duty used to be performed by the 3rd Battalion. The *killedár* had what was known as the *kachi vahivát*, in other words he was a State officer, and all fines, &c., levied by him used to be credited to the State accounts. The *killedár* being related to the Mahárája, or being otherwise a man of high position, generally worked by proxy. His

[1] Most of the information regarding Police and Jails has been furnished by Mr. Gajánan Krishna Bhátavdekar.

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First Period.
Before 1860.

kárkun was usually known by the name of *kotvál*. As in the *mahál*s, so in the city, the *izárdárs* and the *killedár* generally inquired into all cases primarily, but committed such as they deemed to be beyond their powers to the *nyáyádhishi* court. Under special instructions however, or with the permission of the Diwán or Mahárája, the *izárdárs* often decided cases of grave offences requiring higher punishments than they were authorised to inflict.

In connection with the *izárás* of *chautrás* may be mentioned the special *izárás* which used to be frequently granted on the *Kájali Tij*, or the 3rd day of the dark half of the month of *Bhádrapad*. On that particular night the streets and lanes are much frequented by the men and women of certain classes, and this occasion used frequently to be pressed into service in order to obtain fines for real or supposed offences against marriage from persons of means.

The *pagla* system which continued unaltered during the first three periods and which still survives will be described further on.

Second Period.
1860-1870.

In 1860 the *chautrás* and the *izára* system were abolished; and the *huzur fauzdári* department was created by Mahárája Khanderáv. The *huzur fauzdári* court took cognizance of all offences which were beyond the powers granted to the *mahál vahivátdárs*, and murders and some other grave offences were inquired into by the *huzur fauzdári* court; but the punishment lay with the Diwán or the Mahárája. From the *huzur fauzdári* down to the village police *patel* all the officers were magistrates and police officers at the same time. They not only tried and decided criminal cases, but also conducted preliminary inquiries and traced out offenders. The detection and punishment of crime devolved upon the same set of officers.

Fauzdári Aval Kárkun.

But the main feature of the change introduced in 1860, so far as it regarded the *mahál*s or provinces, was the appointment of *fauzdárs* or rather *fauzdári aval kárkuns* under the *vahivátdárs*. The *vahivátdár* had four *aval kárkuns* under him. Each *aval kárkun* represented a separate department. Besides the revenue *aval kárkun* there were the *fauzdári aval kárkun* or *fauzdár*, who had charge of the magisterial, police, and municipal work, the *diváni aval karkun* who had charge of civil justice, and the Senápati *aval kárkun* who represented the military department. Of these, the *fauzdári aval kárkun* alone need be noticed here. The appointment of this *aval kárkun*, in fact of all the *aval kárkuns*, was not in the hands of the *vahivátdár*, but was made by the corresponding department in the *huzur*. The *fauzdári aval kárkun* represented the *huzur fauzdári* in the court of the *vahivátdár* and was a nominee of the *huzur fauzdári* court. The inquiry into and preparation of criminal cases devolved upon him; the decision however, or in some cases, the signature on the decision rested with the *vahivátdár*. The *fauzdár* also had the power of making a separate representation to the *huzur fauzdári* in cases where he and the *vahivátdár* did not agree. But this representation was often of the nature of a private report.

In the list of police and magisterial officers, the lowest was the

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Police Officers and Magistrates.

village police *patel*, or *mukhi*, whose powers were limited to a fine of one rupee and 4 *annas* and twenty-four hours' imprisonment. The *mukhi* and his *rakhás* were responsible for the safety of the village. Above the *mukhi* came the *thánedár*, who had charge of a group of villages and whose powers generally extended to Rs. 5, or, in some cases, Rs. 10 fine and eight days' imprisonment. Besides the disposal of small offences within his powers, the *thánedár* conducted preliminary inquiries with a view to commit a case to the *vahivátdár*. Above the *thánedár* was the *vahivátdár*; for the *fauzdár* or *fauzdári aval kárkun* had no place in the scale of officers invested with powers of disposal. The *vahivátdár's* powers were usually limited to three months' imprisonment and Rs. 25 fine. In cases requiring a higher punishment, but not exceeding six months' imprisonment and Rs. 50 fine, the *vahivátdárs* were allowed to hold preliminary inquiries and submit them with their opinion to the *huzur fauzdári* for decision. In cases requiring a higher punishment than six months' imprisonment and Rs. 50 fine, the *vahivátdárs* were to submit the preliminary inquiry without stating any opinion to the *sarfauzdárs* who held what inquiry they deemed proper and submitted the cases with their opinion to the *huzur fauzdári*. In the last class of cases, therefore, the *vahivátdárs* may be regarded to have been mere police officers. The *sarfauzdárs* were not invested with distinct criminal powers. Their appointment seems to have been intended only to obviate the inconvenience to people residing in distant parts of the State, of being obliged to appear before the *huzur fauzdári*.

Huzur Fauzdári Court.

All cases above the cognizance of the *vahivátdár* were disposed of by the *huzur fauzdári* court. The powers of this court extended to one year's imprisonment and Rs. 100 fine. The court was empowered to award the above punishments without consulting the Diwán, but as a matter of fact the Diwán was consulted in or kept informed of almost all cases pending before the *huzur fauzdári*. The result was that the Diwán's interference was exercised in all such cases whether within or beyond the powers of the *huzur fauzdári*, and the *huzur fauzdári* was able to try and dispose of all cases whether within or beyond their powers, ostensibly under the orders of the Diwán. Appeals lay to the Diwán in all cases.

The *kille sibandi* was amalgamated with the *fauzdári* sepoys and a police battalion was formed, consisting of seven companies under two commandants or commanding officers, the latter word becoming *kamáni* when adopted by the people. Of the seven companies, four were armed with muskets and were headed by a Major and a commandant, and three were armed with sticks and similarly commanded. Each company consisted of 102 men, including officers, and was headed by a *subhedár* assisted by a *jamádár*. A company was subdivided into four sections, each consisting of twenty-three men, one *haváldár* and one *náik*. The number of companies was afterwards increased to eleven.

In 1868, or Samvat 1925, His Highness Khanderáv abolished the *kacha kharch* system. Under this system the *vahivátdárs* with all their establishment used to be fed by the *sarkár*. The *vahivátdár*

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and his *kárkuns*, &c., not only took their meals at the *sarkár's* expense, but their families, too, often received such articles as milk, fuel, &c., from the *sarkár*. In fact the *vahivátdár* was a governor in miniature and in his *mahál* was addressed by the title of *sarkár*. The *nemnuk* system was introduced, that is, the salaries of the *vahivátdárs, aval kárkuns, kárkuns,* and sepoys were fixed.

Third Period.
1870-1875.

The *izára* system which had been abolished by His Highness Khánderáv was partially re-introduced and the *nazarána* system brought into force. The result was a return to the state of things which existed before 1860. At about the close of H. H. Malhárráv's reign, however, some changes were introduced. A body of mounted police was organised, or rather separated from the Senápati department. Classes of magistrates were formed and their powers defined according to the extent of the *mahál,* the powers of a first class *vahivátdár* being Rs. 100 fine and six months' imprisonment. A police officer for the city was appointed, who was afterwards transferred to the Kadi division in consequence of the disturbances then prevailing in that district. The police *nemnuk* for the city of Baroda was curtailed, the force being reduced from 1100 to 700 men. In other respects the old system continued.

Fourth Period.
1875-1882.

The changes introduced under the new administration have from year to year been described in the Administration Reports and may be summarised as follows: A regular overhauling of the old system gradually took place. Magisterial and police functions were separated. The appointment was created of a police *náib subha* under each district *subha,* and of police inspectors for sub-divisions, and *fauzdárs* for *tálukás* and *náib fauzdárs* for *tappás* or *thánás.* For the city a police superintendent has been appointed, with eight inspectors, each having the status of a *fauzdár.* The village police is what it was; but the subject will shortly be taken into consideration. Though generally the *thánedárs* were supplanted by *náib fauzdárs,* some stray appointments of *thánedárs* exist even now. But they do not exercise police or criminal powers, their functions being restricted to revenue work only. Finally it should be remarked that Sir T. Mádhavráv's administration in reality created a police force. A step in the direction was taken in the city of Baroda by Khanderáv Mahárája, but the step was but a partial one. The difference between the past and the present is this, that up till now there was no clear line of demarcation between the army and the police. The *tainváti sibandi* was essentially a military force, and an offence against the public peace was in no vague sense treated as an act of rebellion against the Sovereign. It is impossible in this brief space to relate how absurd now seem the results of this old confusion of ideas between war and the administration of justice. Now the police magistrate need not be considered a general, leading the troops of the State to wage war on criminals.

The following table gives the strength of the Baroda police force in 1879-80:

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Baroda Police Force, 1879-80.

DIVISIONS.	Superintendent or police *náib subha.*	Inspectors or *fauzdárs.*	Subordinate Officers and Men.		Other establishment.	Total.	Expenditure on all counts, 1879-80.	Expenditure on all counts, 1880-81.
			Foot.	Mounted.				
							Rs.	Rs.
Baroda city ...	1	8	545	28	39	621	99,929	93,195
Baroda division	1	14	1151	138	28	1332	1,81,416	1,86,363
Navsári ,, ...	1	14	713	153	28	909	1,25,125	1,26,240
Kadi ,, ...	1	17	1651	208	32	1909	2,37,784	2,57,016
Amreli ,, ...	1	8	488	78	23	598	87,099	92,631
1879-80... ...	5	61	4548	605	150	5369	7,31,356	...
1880-81... ...	5	61	4583	612	150	5411	...	7,55,447

Paglás.

The system of *paglás* or tracks is an institution of long standing in Gujarát, and appears to be a remnant of the old system of village communities. It exists to a certain extent even to this day. The working of this system as it existed before the organization of the police may be summarised as follows :

As soon as information of an offence was given to the *mukhi,* or police *patel,* of the village, within which or within the limits of which the offence might have taken place, he with the *pagis,* or trackers, went to the scene of the offence, and the *pagis* traced the *paglás* or footprints. The *pagis* were and are to this day expert in this work. Certain provinces have, it is said, certain marks made by the Mochis or shoemakers upon the shoes they sell. These marks generally served to show to what province or portion of province the wearer of the shoe belonged. How far this served for the real detection of crime cannot be definitely ascertained. When the *paglás* were traced to a village or even to the limits of a village other than that in which the offence had taken place, it was the duty of the *mukhi* and *pagis* of that village either to trace the *paglás* or footprints further on and lead them out of that village, or admit the responsibility of the *valtar* or compensation. Various disputes arose in connection with the *paglás.* When *paglás* were traced to a village, the *mukhi* and *pagis* of that village generally began by disputing the correctness of the *paglás.* When the *paglás* were disputed, the last one leading to the village was covered so as to prevent effacement and the parties returned to the original scene of offence whence the *paglás* were traced, and there they compared the footprints. If after comparison the *paglás* were admitted either by the parties themselves or by the voice of independent *pagis,* the further tracing of the *paglás* was continued, or if the *paglás* did not lead further, the question of compensation had to be settled. Also in tracing the *paglás* out of the village disputes frequently arose. Wrong *paglás* were shown, or those shown were not admitted to be correct. Every attempt was made to shirk the responsibility created by the track ; and especially when the dispute was between two villages belonging to different States or different territories, the desire to reject the responsibility was very great. A traveller before he could expect to recover *valtar* from a village, even after the tracks traced to the village led no further, had to satisfy certain conditions. He must, for instance, have given notice of his halt to the *mukhi* and *pagis* of the village he had halted in and obtained the services

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of the *pagi*. If proceeding on his journey by night, he must have obtained the services of the *valávás*, or guides. Otherwise he would find it difficult to get any compensation. In old days when the amount of compensation was small, it was generally borne by the village; otherwise the *izárdár* or the *Sarkár* had to pay it. The *pagis* are still employed in the detection of offences, but much of the old system of village responsibility and burden of detection has fallen into desuetude.

JAILS.

Before the year 1857-58, or Samvat 1914, there were *chautrás* in the city and lock-ups in the *mahále* for the imprisonment of offenders. In some of the *tálukás* like Kadi and Pattan, there were pretty large jails. The state of the *chautrás*, lock-ups, and jails was, however, very far from being satisfactory. The sanitary condition of the jails, and the health and discipline of the inmates were almost entirely neglected. As an instance may be mentioned a lock-up in the city known as Govindráv Jamádár Pathori, where offenders belonging to respectable families were generally confined; gnats and other insects pestered the place and made it so uninhabitable that people looked upon it with dread, and even now, the recollection of the place brings to them the old feeling of horror. In 1857, at the request of Sir R. Shakespeare, the Resident, the Central Jail at Baroda was created under the jailorship of one Narbherámbhái. The main block of the jail was first built, additions being made from time to time according to the increased necessity of accommodation. The system of exacting labour was introduced, but after a few years in consequence of the escape of some Vághers and others from the jail, this system was allowed to fall into comparative disuse. After the opening of this jail the increased accommodation palliated to a certain extent the miseries of the prisoners; but the sanitary condition remained far from satisfactory. The sums expended on the feeding, &c., of the prisoners were generally recovered from the property of the prisoners themselves over and above the amounts of fines levied from them. This state of things continued nearly up to the time when reforms were instituted by the present administration.

The principal jail is that at Baroda which was opened in 1881. Instead of the crowded and ill-ventilated building opposite the public offices, a large and commodious jail on the panopticon system has been constructed on the skirts of the town suburbs. The prisoners are for the first time set to useful work within the jail walls and a wholesome discipline is enforced. Long-term prisoners, those confined by order of the Baroda courts and some lunatics are confined in the Central Jail. There are in addition to these at Dabhoi, Petlád, Dwárka, Kadi, Navsári, &c., eight jails, for most of which new buildings have been erected,[1] and there are thirty-five lock-ups. There is also a small jail in the neighbourhood of the camp at Baroda for the detention of *thags* and dacoits, which is under the management of the British *Thagi* and Dacoity Department. In the

[1] For the cost of the building of the city and district jails see Chapter on Revenue and Finance, Public Works.

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Central Jail the numbers of prisoners in 1878-79 and in the next two years, were as follows:

	Remained at the commencement of the year.			Received during the year.			Discharged, pardoned, &c.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Convicted ...	397	43	440	224	123	347	228	118	346
Under trial ...	9	...	9	34	9	43	38	9	47
Lunatic ...	1	...	1	...	...	...	1	...	1
1878-79 Total ...	407	43	450	258	132	390	267	127	394
1879-80 „ ...	398	48	446	204	44	248	256	55	311
1880-81 „ ...	346	37	383	157	63	220	151	63	214

The total daily average of prisoners in the jail during 1878-79 was 393 males and forty-three females. The death-rate during the year was 11 per cent. The average cost per prisoner for diet, clothing, guarding and contingencies, including hospital charges, was Rs. 96-6-9. In the following year there was a decrease of six per cent in the daily average. The death-rate fell to about 5 per cent. The average cost was Rs. 84-0-6. In 1880-81 the daily average attendance was 348 males and thirty-six females. The death-rate was only 2·3 per cent. The average cost per prisoner was nearly Rs. 77.

In the eight district jails the numbers of prisoners in 1878-79 and in the next two years were as follows:

	Remained at the commencement of the year.			Received during the year.			Discharged, pardoned, &c.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total
Convicted ...	924	24	948	3466	184	3650	3187	158	3345
Under trial ...	164	6	170	3127	200	3327	3124	194	3318
Lunatics ...	3	...	3	5	...	5	8	...	8
1878-79 Total ...	1091	30	1121	6598	384	6982	6319	352	6671
1879-80 „ ...	1370	62	1432	4606	360	4966	4970	379	5349
1880-81 „ ...	1006	43	1949	3397	304	3701	3586	304	3890

In 1878-79 the average daily attendance was 1128. The death-rate of the convicts was 7 per cent; of the prisoners under trial 5 per cent. In 1879-80 the average attendance was 1172; the death-rate of convicts was 4·6; of the prisoners under trial 5·6; the average cost per prisoner was Rs. 69-2-11. In 1880-81 the average attendance was 906; the death-rate of convicts was 2·4 per cent; the average cost per prisoner was Rs. 76-7-5.

In the thirty-five lock-ups or subordinate jails the total daily average of prisoners convicted or under trial was 399 men and twelve women for 1878-79; 251 men and women for 1879-80; and 221 for 1880-81. The average cost per prisoner for 1879-80 was nearly Rs. 47, for 1880-81 was Rs. 28-9-0. There were thirteen lunatics in confinement in 1878-79.

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The total cost of the various jails was as follows in 1878-79 :

JAILS.	Rations.	Cost per head.	Establishments.	Cost per head.	Police.	Cost per head.	Hospitals.
	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.
1 Central jail ...	23,968	54 15 7	6561	15 0 9	7644	17 8 3	1687
8 District jails ...	63,378	56 3 0	7366	6 8 6	15,947	14 2 3	1140
35 Lock-ups ...	15,626	54 6 19	485	1 1 0	...	.....	116

JAILS.	Cost per head.	Clothing.	Cost per head.	Contingencies.	Cost per head.	Total.	Cost per head.
	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.
1 Central jail ...	3 13 11	964	2 3 5	1215	2 12 7	42,021	96 6 9
8 District jails ...	1 1 2	2412	2 2 3	2487	2 2 3	92,733	82 3 5
35 Lock-ups ...	0 4 6	57	0 2 3	328	0 12 9	23,307	56 11 4

The grand total of the expenditure for the year on all the jails amounted to Rs. 1,58,061. In 1879-80 the grand total was Rs. 1,27,314.

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CHAPTER XI.

INSTRUCTION.

Chapter XI. Instruction. Before 1871.

THE chapter on public instruction may fitly commence with a statement giving the number of schools and pupils throughout the Gáikwár's dominions before 1871.[1] Up to that year the State took no interest in schools and expended no money on them. All that was done was the result of private enterprise.

The statement will serve to show how much has been effected during the last five years by the present administration, and what, till of late, was the normal condition of the country.

Baroda School Returns.

District.	Number of Schools.	Number of Scholars.					Remarks.
		Deccan Bráhmans, Maráthás, &c.	Gujaráti Bráhmans, Vánias, &c.	Pátidárs.	Pársis.	Total.	
1.—BARODA.							
BARODA CITY.							
Maráthi Schools—							
1st Class	2	75	...	...	...	75	Education was given in these schools after the English method. Boys were trained in the vernacular, in reading and writing, arithmetic and algebra, geography, history and grammar, in 1st class schools. In 2nd class schools they were taught reading, writing and arithmetic, while in the elementary schools they learnt to write on sand and recite their lessons together.
2nd do.	6	180	...	...	...	180	
3rd do.	22	645	...	...	...	645	
Gujaráti Schools—							
2nd Class	5	...	200	...	...	200	
3rd do.	10	...	300	...	...	300	
Persian and Urdu Schools	5	...	...	...	...	100	
Anglo-Vernacular in the Camp	1	25	70	5	...	100	This school was established by the British Government, and was under its superintendence; the expenses connected with it were defrayed by Government and the school-house was erected at the joint expense of the British Government and Sorábji Jamshedji Jijibhái, Esquire, of Bombay.
c.—Village Vernacular Schools	18	...	200	500	...	700	
2.—PETLA'D.							
a.—Petlád town Vernacular	2	5	25	70	...	100	
b.—Village Vernacular...	10	...	150	350	...	500	
3.—SINOR.							
a.—Sinor *Kasba* Maráthi School	1	15	...	...	...	15	
Gujaráti do.	1	...	25	...	...	25	
Village Schools	3	...	50	100	...	150	
4.—DABHOI.							
a.—*Kasba* Vernacular ...	2	...	30	70	...	100	
b.—Village Schools ...	5	...	75	125	...	200	
5.—Sankheda	4	...	25	100	...	125	
6.—Koral	3	...	25	50	...	75	
7.—Pádra	2	...	30	70	...	100	
8.—Chándod	1	...	10	40	...	50	
9.—Tilakváda	2	...	20	80	...	100	

[1] Mr. Bhogilál Pránvalabhdás, Director of Vernacular Instruction in the Baroda State, has given me much information regarding the vernacular schools.

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Instruction.

Before 1871.

District.	Number of Schools.	Number of Scholars.					Remarks.
		Deccan Brahmans, Marathás, &c.	Gujaráti Brahmans, Vánias, &c	Pátidárs.	Pársis.	Total.	
10.—Navsa'ri.							
a.—*Kasba* town Anglo-Vernacular	1	...	...	...	101	101	
Gujaráti School	1	...	...	...	87	87	
Zend do.	1	...	...	...	46	46	
Gymnasium	1	...	...	...	73	73	
Girls' School	1	...	...	...	74	74	
b.—Village Schools ...	15	...	100	520	...	620	
11.—Dehgám	5	...	50	100	...	150	
12.—Kadi	10	20	180	200	...	400	
13.—Vijápur	6	...	50	200	...	250	
14.—Vadanagar	5	...	50	100	...	150	
15.—Atarsumba	5	...	50	100	...	150	
16.—Kherálu	5	...	50	100	...	150	
17.—Pattan	15	...	150	350	...	500	
18.—Amreli	15	...	50	450	...	500	
19.—Okhámandal ...	5	...	50	100	...	150	
20.—Vájpur	1	...	...	25	...	25	
21.—Sávli	2	...	25	125	...	150	
22.—Khángi	10	...	100	300	...	400	
Grand Total ...	209	965	2140	4230	381	7716	

Government Schools, 1871-72.

1875.

In 1871-72 there existed throughout the State five Government schools, or one school to every 600 inhabited villages. There were on the rolls of these five schools the names of 822 pupils. Excluding charges for superintendence the total expenditure on State education amounted to Baroda Rs. 6233. But much larger sums have been expended and a regular department has been instituted by the administration of Rája Sir T. Mádavaráv, and it is only from the year 1875 that we can assert that the State has cared for the instruction of the public.

Comparative Statement of total Expenditure in Baroda Rupees.

	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.	Rs.
1. Baroda High School ...	17,019	22,847	26,100	33,114	36,009
2. Anglo-Indian Institution ...	3693	3744	3744	3744	4033
3. Anglo-Vernacular School ...	...	...	2544	4165	4581
4. Grant-in-aid to the Navsári Zarthosti Madressa	...	2600	2600	2600	2600
5. Grant-in-aid to the Gandevi School	...	...	...	400	600
6. Vernacular Schools	77,149*	66,876	70,606	81,293	96,805
7. Vernacular College of Science	13,154	8527	11,275	12,279	11,821
8. Educational Buildings ...	...	13,955	72,025	76,559	2,77,898
Total ...	1,11,015	1,18,549	1,87,894	2,14,154	4,34,347

Comparative Statement of the total cost of Item 6—Vernacular Schools.

	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.	Rs.
Direction	10,417	10,932	11,514	12,272	11,058
Inspection...	3931	4382	5175	5041	7471
Instruction	41,829	48,381	50,085	60,564	69,964
Contingencies	2536	3181	3832	2999	7821
Total† ...	63,190	66,876	70,606	81,876	96,805

* This includes cost of buildings.

† In 1874-75 the expenditure was Rs. 26,560; in 1875-76 it was Rs. 32,605. Certain items have been omitted: thus in 1879-80 Rs. 46 and in 1880-81 Rs. 465 were given as grants-in-aid, and for the encouragement of literature books were purchased in 1879-80 valued at Rs. 371, in 1880-81 at Rs. 26.

In 1871 the vernacular education of the Baroda State was con-

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Instruction.
Local Staff.

ducted by a local staff seventeen strong under the superintendent, and consisted of masters and assistants, drawing a yearly sum of Baroda Rs. 1748 or about £152 10*s*. The local staff in 1879-80 consisted, for the High School or College, of a Principal on Rs. 750 a month or £900 a year, a Vice-Principal on Rs. 450 a month or £540 a year, sixteen teachers and a gymnastic master; for the Anglo-Indian Institution of a master and mistress drawing 250 Baroda rupees a month; for the aided school at Navsári of a head master and six assistants with a gymnastic teacher; for that at Gandevi of two masters; for the Anglo-vernacular schools of six masters; for the Vernacular College of Science of a Principal and eleven teachers, three for medicine, three for engineering, three for law, one for English, and one for Sanskrit. The vernacular schools were under a Director who was assisted by a school inspector, and were instructed by 104 masters and 251 assistant masters (July 1879). The maximum pay of a master was Baroda Rs. 50 or British Rs. 43-1-12, the minimum pay Baroda Rs. 12 or British Rs. 10-0-8.

Instruction.

In 1871, it has been said there were five State schools, two for Gujaráti, two for Maráthi and one for English. It is interesting to note the progress that has since been made. In 1871 a Gujaráti, a Maráthi and an English teaching school were opened in the City of Baroda. To these in 1872 were added a Maráthi and a Gujaráti school. To these in 1876 two similar schools were added. Meanwhile in 1873 His Highness Malhárráv instituted four *Vedashálás* or theological schools, a *Vyákarn* or grammar school, and a *Nyáya* or logic school. In 1874-75 two additional Veda schools were started. The *Jyotish* or astronomy school was instituted in 1876. A Gujaráti girls' school came into existence in 1875. An Urdu school was opened in the same year. A Maráthi girls' school was sanctioned in 1875. Thus the city contains 9 Sanskrit schools, 3 Maráthi schools, 3 Gujaráti schools, 1 Urdu school, and 2 girls' schools. There were, besides these, the High School, which became a college in 1882, and the Vernacular College of Science, started in 1877, but not destined to have a long life.

Sir Kávasji Jehángir's Navsári Zarthosti Madressa was established on the 1st October 1856, and received a grant-in-aid from the State in 1877-78.[1] The Gandevi Anglo-vernacular school, after having been in existence some years, was closed at the end of April 1878 for want of funds. It was re-opened in December 1879, and is supported by an old endowment but chiefly by a grant-in-aid from the State. An Anglo-Indian institution was opened in the Baroda Camp in 1876. Anglo-vernacular schools were opened at Petlád in 1873, at Sojitra and Dabhoi in 1878, at Kadi and Pattan in 1879, and at Sidhpur in 1881. The Anglo-vernacular school at Amreli is of the same date. There were 5 vernacular schools in 1871-72, but in 1872-73 there were 34, in 1873-74 there were 37, in 1874-75 there were 55, in 1875-76 there were 70, in 1876-77 there were 104, in 1877-78 there were 105, in 1879-80 there were 145, in 1880-81 there were 180 throughout the State, of which 8 were girls' schools.

[1] For this and other Navsári schools see Navsári in Chapter XIII. on Places of Interest.

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Comparative Statement of Attendance in Vernacular Schools.

Year.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
Number of Schools .	5	34	37	55	70	104	105	105	145	180
Number of Scholars on the rolls ...	822	2268	2404	4599	6478	11,172	11,454	10,691	13,380	17,465
Average daily attendance	...	1883	1480	3456	4873	8766	8474	8617	12,163	16,142
Expenditure ...	...	...	...	26,560	32,605	63,190	66,876	70,606	81,293	95,805

Baroda High School or College.

[1] The Baroda High School was opened on the 23rd March 1871. In 1880 the High School was divided into two parts, Upper and Lower. In the Lower Division were taught the subjects prescribed in the British Government Anglo-Vernacular Standards I-IV, whilst in the Upper were taught the subjects of Standards V-VII, the seventh being the Matriculation standard. Baroda being a town of mixed population it is found necessary to have two sides in the Lower Division, viz. the Maráthi and the Gujaráti. No such sides, however, are required in the Upper Division, though instruction is imparted in both the vernaculars by means of separate lectures. This institution resembles the Elphinstone High School of Bombay as regards the Gujaráti and the Maráthi sides.

Staff.

The teaching staff consists of one European Principal, one European Vice-Principal, sixteen native assistants, and one gymnasium master. Of the sixteen assistants, six work in the Upper Division, and most of them are graduates of the University of Bombay; while the remaining ten who work in the Lower Division are under-graduates of the same University. Besides teaching in the High School, the Principal has the direction and superintendence of the Department of English Education in the State.

Expenditure.

The yearly expenditure to the State on account of this institution in 1879-80 was Baroda Rs. 33,114. This sum included salaries of masters,[2] scholarships, prizes, contingencies and grants to the school Library. The school fees are 8 annas per mensem in the Upper school and 4 annas per mensem in the Lower school.

The receipts from fee collections amounted to 1095 Baroda rupees in 1877-78, to Rs. 1321 in 1879-80, to Rs. 1519 in 1880-81. The average charge per student per annum was Baroda Rs. 126-12-6 in 1879-80, and Rs. 109-8-10 in 1880-81.

Pupils.

The number of pupils on the rolls with their average attendance at the end of every official year from 1871 to 1882 were as below:

Year.	1871 Mar.	1872 Mar.	1873 Mar.	1874 Mar.	1875 Mar.	1876 July.	1877 July.	1878 July.	1879 July.	1880 April.	1881.	1882
Number of pupils on the rolls ...	89	156	148	152	163	228	326	327	373	336	427	624
Of whom those in the Upper school were	...	...	...	...	...	56	85	102	100	105	143	...
Average attendance.	...	86·7	80·4	110·5	102·9	198·6	268·4	271	286	287	...	...

[1] Information afforded by Mr. Tápidás Dayárám Mehta, M.A., First Assistant Master in the High School.

[2] This does not include the pay of the Vice-Principal; but on the other hand no transfer of charge is made to the Anglo-vernacular schools of a portion of the salary of the Head Master of the High School who is also their Director.

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Pupils by Race.

Of 336 pupils in April 1880, 289 were Hindus, 32 were Pársis, 13 were Mahommedans, and 2 were Portuguese as the following statement shows :

Baroda High School Pupils, 1880.

Caste.	No.	Caste.	No.	Caste.	No.
Bráhmans	139	Vániás	59	Párais	32
Rajputs	9	Kunbis	19	Musalmáns	13
Káyasthas and Parbhus	40	Maráthás	14	Portuguese	2
Shenvis	7	Kolis	1		
		Bháts	1	Total ...	336

The subjoined table shows the number of the students from this school who have passed the entrance examination of the University of Bombay :

Year.	1876.	1877.	1878.	1879.	1880.	1881.
Number of Students.	2	4	4	10	6	10

One of these students took the B. A. degree in 1880 and one passed the F. E. A. in 1879. The languages taught in this school are (1) English ; (2) Gujaráti ; (3) Maráthi ; (4) Sanskrit ; and (5) Persian.

Scholarships.

The total amount of scholarships attached to the High School and College is Rs. 125 British and Rs. 75 Bábáshái, equal to Rs. 65 British. The sum of Rs. 125 is thus distributed : three scholarships of Rs. 20 per mensem tenable at any college are awarded under certain conditions to students passing the Previous Examination direct from the Baroda College. Two additional scholarships of Rs. 20 per mensem are reserved for students wishing to join the Poona College of Science or the Grant Medical College. Five scholarships of Rs. 5 per mensem to be held for the year at the Baroda College are awarded to students who have passed the Matriculation Examination from the Baroda High School. The greater part of the Bábáshái Rs. 75 is paid to pupils of His Highness' territories coming to learn English at this institution. The remainder is given as merit-scholarships. Besides this, Rs. 10 per mensem are given in scholarships to poor scholars who show proficiency in gymnastic exercises. In the Administration Report for 1879-80 it is remarked : "The State continues to grant Rs. 25 per mensem for merit scholarships open to general competition in the Upper school, and a further sum of Rs. 50 per mensem is open to competition for the district Anglo-vernacular and vernacular schools." The prize fund is Rs. 240 per mensem.

School Library.

A gymnasium and a cricket-club are attached to the school. There is a small school library. A yearly grant of Rs. 250 (British) is assigned to the library that additions may be made to the stock of books. In 1877 there were 274 books, in 1880 there were 517 books, and in 1881 there were 596.

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Instruction.

College.
1st October 1881.

This account of the Baroda High School may conclude with a brief notice of the College into which it has grown and of the building in which the studies of the pupils of both High School and College will in future be prosecuted.[1] "The College was founded to complete the system of English education organized by the administration, and on the 1st of October 1881 was recognized in the Faculty of Arts of the University of Bombay, for the purposes of the Previous Examination. The College building is one of the handsomest structures of the kind in India. It is in the shape of an E, the centre being formed by a domed hall sixty feet square and one hundred and forty-four feet high. Each wing contains ten class rooms, five on the ground floor and five on the first floor, besides library, museum, chemical and physical laboratories, office and smaller ante-rooms. There is accommodation for about six hundred students. The style of architecture is early Hindu (Hemádapanti) and the design is by R. Chisholm, Esq., F.R.I., B.A., Architect to the Madras Government. The building cost about six lákhs of rupees." Mr. Tait, the Principal of the High School and College, is assisted in his work in the latter institution by the Vice-Principal and four professors in Mathematics, Sanskrit and Persian. The College rolls give the names of five scholars and twenty-five commoners.

Anglo-Indian Institution.

This school was opened in July or August 1876, and was designed chiefly to provide education for the children of the European and Eurasian officers employed in the Military department of the State. It is, however, open to all European and Eurasian children who have no other means of obtaining education.

The school is managed by a master and mistress. In 1878-79, 1879-80 and 1880-81 there were 21 pupils, of whom 13 were boys and 8 girls, nearly one-half of the number being under seven years of age. In the first two years the expenditure amounted to Rs. 3744, in 1880-81 it rose to Rs. 4033, the fee collections to something over or under Rs. 200. In 1879-80 the rate of school fee was Re. 1 per pupil per mensem, and the annual cost of educating each pupil was Rs. 236. The subjects of studies were reading, writing, arithmetic, history, geography and grammar. The girls were taught plain sewing and knitting. It is an expensive institution and one not likely to be kept up.

Anglo-Vernacular Schools.

The establishment of Anglo-vernacular schools in seven of the most important towns of the State has already been mentioned. As is the case with the Anglo-Indian institution at Baroda, these schools are under the direction and supervision of the Principal of the Baroda High School and College. English is taught in these schools up to Standard III. They are intended to act as feeders to the Baroda High School, though it is expected that Kadi and Pattan pupils will go to Ahmedabad, and they are also designed to provide an English education wherever there is a good demand for it. In 1879-80 only seven boys went up from these schools to the High

1 Bombay University Calendar for 1882-83, pages 321-22.

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School, in 1880-81 twenty-seven went up, in 1881-82 forty-two went up.

Baroda Anglo-Vernacular Schools, 1878-79 to 1880-81.

	Number of Pupils.			Fee Collections.			Annual Cost.	
	1878-79.	1879-80.	1880-81.	1878-79.	1879-80.	1880-81.	1878-79.	1879-80.
				Rs.	Rs.	Rs.	Rs.	Rs.
Petlád	38	40	48	90	107	128	900	900
Sojitra	62	46	45	142	138	130	732	732
Dabhoi... ...	26	24	35	92	76	94	396	396
Kadi	30	37	38	59	114	115	504	572
Amreli ...	13	24	39	21	36	48	444	634
Páttan	41	32	35	28	154	128	504	932
Sidhpur ..	...	...	21	...	...	...	...	...

In 1881-82 the number of students was 278.

The pupils with the exception of a few Musalmáns are all Hindus. The monthly fee is 4 annas. The annual cost of educating each pupil varies in the different schools from about Rs. 17 to about Rs. 29.

Grant-in-aid Schools.

Sir Kávasji Jehángir Readymoney's Zarthosti Madressa at Navsári was instituted on the 1st October 1856 by the benevolent gentleman whose name this High School bears. The Managing Committee of the school consists of Pársis for it is partly maintained by the voluntary contributions of Pársis, and the existence of the committee was prescribed by the founder. In 1877 the Managing Committee consented to throw open the school to pupils of all races and religions instead of confining admittance to Pársis, and from that year the State has given the institution a grant-in-aid of Rs. 2600 British rupees. Instruction is imparted up to the Matriculation standard, and the study of Latin has been introduced in addition to Sanskrit and Persian. In 1879-80, of a total number of 54 pupils 40 were Pársis and 14 Hindus, in 1880-81 there were 65 pupils of whom 15 were Hindus, in 1881-82 there were 72 pupils. The monthly rate of fee was 8 annas, the annual cost of the school was Rs. 5908 in 1879-80 and Rs. 5982 the next year, and the cost of educating each pupil was Rs. 110 in 1879-80 and Rs. 85 the next year. In addition to a cricket ground and gymnasium the school possesses a library containing 876 books. Three boys matriculated at the University from this school in 1880-81, as a few others had previously done. Mention has been made of the Gandevi High School. It is yet in its infancy. The grant-in-aid is Rs. 600 per annum. In 1880-81 it contained 56 pupils, who paid fees of from 1 to 8 annas. The expenditure was Rs. 1150 and the monthly cost of educating each pupil was about Rs. 29. In 1881-82 there were 69 pupils. A third school, the Navsári Dádábhai Táta School, contained in 1881-82 167 pupils. Under vernacular schools mention is made of 23 vernacular indigenous schools which receive assistance from the State.

Vernacular College of Science.

A bold resolve was made to impart a knowledge of some of the most useful modern sciences through the vernacular languages, Gujaráti and Maráthi. The Vernacular College of Science was accordingly started in August 1876 on a liberal footing. The services of no less than eleven or twelve professors were enlisted. Men, for the most part graduates in the University of Bombay and holding high official posts in the State, lectured, three of them on medicine,

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Instruction.

Vernacular College of Science.

three on engineering, three on law, one on English, and one on Sanskrit. The expenditure amounted to about Rs. 12,000 a year. No fees were exacted from the students: on the contrary, scholarships worth Rs. 2200 a year were bestowed upon them. Nevertheless the attendance was never at any time excessive. In 1876 there were 80 students, in 1877 there were 62 students, in the next year 49 and then 48 students. Of these 17 were in the medical branch, 12 in the law branch, and 19 in the engineering branch. In 1880-81 there were 46 students of whom 15 were in the medical and 21 in the engineering branch. It is unnecessary to point out that this institution was never regarded as anything but a costly experiment. The difficulty of teaching without any standard vernacular books on scientific subjects, and under the consequent necessity of inventing or adopting a scientific terminology—this difficulty alone was one which might have seemed insurmountable. After a brief career the institution was closed in 1882. It had been found possible by great efforts to impart a little science through the vernacular tongue, but practically impossible by means of a small college to educate a man to be useful in a profession.

Vernacular Schools.

The vernacular schools classified according to their grades:

Grade.	1877-78.		1878-79.		1879-80.		1880-81.	
	No. of Schools.	No. of Scholars	No. of Schools.	No. of Scholars	No. of Schools.	No. of Scholars	No. of Schools.	No. of Scholars
Superior ...	22	5285	22	4793	29	6104	32	7213
Middling ...	50	4421	50	4462	56	4770	80	7302
Inferior ...	33	1748	33	1436	60	2506	68	2950
Total ...	105	11,454	105	10,691	145	13,380	180	17,465

The schools classified according to languages:

Languages.	1877-78.		1878-79.		1879-80.		1880-81.	
	Schools	Scholars	Schools.	Scholars	Schools.	Scholars	Schools.	Scholars
Gujaráti ...	78	10,025	78	9239	114	11,762	147	15,379
Maráthi ...	12	927	12	932	13	922	15	1217
Sanskrit ...	11	231	11	226	11	217	11	231
Urdu ...	4	271	4	294	7	479	7	638
Total ...	105	11,454	105	10,691	145	13,380	180	17,465

The schools classified according to the divisions in which they are situated:

Divisions.	1877-78.		1878-79.		1879-80.		1880-81.	
	Schools.	Scholars	Schools.	Scholars	Schools.	Scholars	Schools.	Scholars
Navsári ...	10	947	10	951	23	1762	23	1874
Baroda ...	28	3962	28	3668	38	4473	54	6058
Baroda City ...	18	1664	18	1695	18	1657	20	2145
Kadi ...	26	3321	25	2750	38	3648	52	5151
Amreli ...	23	1560	24	1627	28	1840	31	2237
Total ...	105	11,454	105	10,691	145	13,380	180	17,465

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A little further on it is recorded how in 1882 there were 181 State schools, 23 indigenous schools to whom a grant-in-aid is given, and a total number of scholars falling little short of 21,800.

Girls' Schools.

The vernacular schools mentioned above include the girls' schools. In 1876-77 there were three girls' schools with an attendance of 212, in 1877-78 there were seven girls' schools with an attendance of 445, in 1878-79 the attendance rose to 573, in the following year there were eight girls' schools with an average strength of attendance of 627, and in 1880-81 the same number with an attendance of 554.

On the 31st July 1882 there were 12 schools with the names on the rolls of 1070 girls, their average daily attendance being 625·9. The following table will show the localities in which each school is situated, the number on the rolls and attendance :

Girl Schools, 1882.

Number.	Locality.	Number of girls on the Rolls.	Daily average attendance.	Number.	Locality.	Number of girls on the Rolls.	Daily average attendance.
1	Baroda, Gujaráti ...	119	69·7	8	Pattan, Gujaráti ...	161	86·7
2	Do. Maráthi ...	66	46·2	9	Sidhpur do. ...	85	17·0
3	Petlád, Gujaráti ...	125	66·2	10	Navsári do. ...	123	74·8
4	Sojitra do. ...	125	71·8	11	Amreli do. ...	57	48·5
5	Dabhoi do. ...	90	41·4	12	Dwárka do. ...	83	52·8
6	Karnáli do. ...	34	23·6				
7	Kadi do. ...	52	27·2		Total ...	1070	625·9

Besides the girls' schools above mentioned, there is a Female Training class at Baroda where about fourteen school-mistresses are now being prepared for their work. Ten only of these receive a monthly stipend varying from three to five Baroda rupees. It was established in the month of February 1882. No fees are levied.

Statistics of Lower Class Schools, 1882.

The total number of schools and scholars on the rolls at the end of the year 1881-82 were 204 and 21,770 respectively. These figures include the 23 aided indigenous schools, having 1588 scholars, together with the Baroda Female Training class. They are classified as follows :

According to the languages taught :

Number.	Languages.	Schools.			Scholars on the Rolls for July 1882.		
		State.	Aided indigenous.	Total.	In State Schools.	In aided indigenous Schools.	Total.
1	Gujaráti, Boys' ...	130	22	152	16,588	1515	18,103
2	Do. Girls' ...	12	...	12	1018	...	1018
3	Maráthi, Boys'	16	1	17	1288	73	1361
4	Do. Girls'	1	...	1	66	...	66
5	Sanskrit Schools ...	11	...	11	287	...	287
6	Urdu Schools	11	...	11	935	...	935
	Total ...	181	23	204	20,182	1588	21,770

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According to the divisions in which they are situated :

Number.	Divisions.	Schools. State.	Schools. Aided indigenous.	Schools. Total.	Scholars on the Rolls. In State schools.	Scholars on the Rolls. In aided indigenous schools.	Scholars on the Rolls. Total.
1	Kadi Division	53	11	64	5987	626	6613
2	Baroda City	23	1	24	2518	73	2591
2	Baroda Division	49	9	58	7001	533	7534
3	Navsári Division	25	1	26	2539	40	2579
4	Amreli Division. Amreli Panch Mahals	18	1	19	1272	326	1598
	Amreli Division. Okhámandal ...	13	...	13	865	...	865
	Total ...	181	23	204	20,182	1588	21,770

Duration of Instruction.

The following statement shows the length of time during which the pupils have been under instruction at the close of the year ending 31st July 1882 :

Number of Division.	Number of schools in each Division.	Name of Division.	Under the period of years. ½	½	¾	1	2	3	4
1	53	Kadi Division	1439·3	698·4	555·5	449·3	1141·	518·4	210·
2	23	Baroda City	591·9	352·3	249·1	226·8	458·8	192·3	108·1
2	49	Baroda Division	1238·8	799·9	636·9	519·	1374·1	752·2	416·
3	25	Navsári Division	578·7	236·4	174·3	145·9	550·5	254·1	93·4
4		Amreli Division—							
	18	Amreli	245·8	198·8	161·7	121·4	238·6	105·	36·9
	13	Okhámandal	163·7	72·5	66·1	57·1	180·	114·5	52·2
5	23	Schools under Inspection ...	416·8	399·4	228·2	186·7	233·9	34·	31·
	204	Total ...	4675·	2757·7	2071·8	1706·2	4176·9	1970·5	947·6
		Percentages ...	23·9	14·1	10·6	8·7	21·3	10·1	4·8
		Last year's percentages ..	26·3	14·9	10·8	9·1	18·3	8·7	6·1

Number of Division.	Number of schools in each Division	Name of Division.	Under the period of years. 5	6	7	8	9	Total.
1	53	Kadi Division	175·2	97·2	13·	2·6	...	5299·9
2	23	Baroda City	64·1	47·5	7·9	5·3	15·8	2819·9
2	49	Baroda Division	290·	192·3	93·4	15·9	...	6323·5
3	25	Navsári Division	60·1	38·2	7·4	4·2	...	2152·2
4		Amreli Division—						
	18	Amreli	20·9	17·	4·5	1·	...	1151·6
	13	Okhámandal	55·7	31·9	3·2	·2	...	797·1
5	23	Schools under Inspection ...	...	...	...	...	...	1539·
	204	Total ...	675·	424·1	129·4	29·2	15·8	19579·2
		Percentages ...	3·4	2·2	·7	·1	·1	100·
		Last year's percentages ...	4·	1·4	·27	·09	·04	100·

Age of Pupils.

The ages of the pupils in 1882 were :

Number of Division.	Number of schools in each Division	Name of Division.	Years of Ages. 5	6	7	8	9	10	11	12	13
1	53	Kadi Division	96·5	265·7	503·6	606·1	591·3	751·3	667·	731·4	473·5
2	23	Baroda City	29·7	91·1	146·7	177·7	223·3	310·0	304·1	330·0	243·5
2	49	Baroda Division ...	226·3	586·1	710·5	733·9	746·3	833·4	722·2	691·2	460·6
3	25	Navsári Division ...	112·8	196·5	278·7	280·0	271·0	270·0	229·9	205·2	152·1
4		Amreli Division—									
	18	Amreli	19·4	57·6	121·0	135·7	122·6	157·2	136·8	136·9	115·8
	13	Okhámandal	18·3	86·8	100·1	92·9	106·6	92·8	108·1	77·6	68·6
5	23	Schools under Inspection	49·6	102·4	241·1	184·9	165·0	238·8	188·2	157·8	105·1
	204	Total ...	553·1	1386·2	2102·3	2211·2	2226·1	2658·5	2347·3	2330·1	1619·2
		Percentages ...	2·8	7·1	10·8	11·3	11·4	13·6	11·9	11·9	8·3
		Last year's percentages.	3·2	6·8	9·6	10·9	11·2	13·9	12·6	12·4	8·3

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Number of Division.	Number of schools in each Division	Name of Division.	Years of Ages. 14	15	16	17	18	19	20	Above 20	Total.
1	53	Kadi Division	289·9	178·7	89·8	36·	10·	2·7	3·5	2·9	5299·9
2	23	Baroda City	163·1	121·	57·	22·1	21·1	14·7	14·2	50·6	2319·9
	49	Baroda Division... ...	300·1	180·4	84·4	31·7	11·2	·7	1·4	2·1	6328·5
3	25	Navsári Division ...	85·5	39·6	21·2	6·8	1·6	·4	·6	·3	2152·2
4		Amreli Division—									
	18	Amreli	43·2	16·6	10·9	5·9	10·2	11·6	11·7	37·9	1151·6
	13	Okhámandal	34·5	9·7	1·6	1·5	·7	·7	·3	·8	797·1
5	23	Schools under Inspection	52·5	31·7	11.1	4·3	2·4	·1	...	...	1530·
	204	Total ...	968·8	577·7	276·	108·3	57·2	30·9	31·7	94·6	19,579·2
		Percentages ...	4·9	2·9	1·4	·5	·3	·2	·2	·5	100·
		Last year's Percentage...	5·5	2·9	1·1	·4	·3	·2	·2	·5	100·

Pupils by Race.

The castes of the pupils at the end of the year 1882 will be found from the following statements:

Number.	Number of Schools.	Name of Division.	Number remained at the end of July 1882.	Bráhman. Gujarátí.	Bráhman. Dakshani.	Brahma Kshatri.	Rájput.	Párbhu.	Káyasth.	Vánia.	Kanbi.	Marátha.	Thákur.	Bhát.
1	53	Kadi Division ...	5625	1410	72	5	39	26	...	1493	731	88	39	134
2	23	Baroda City... ...	2370	265	723	10	20	53	1	358	178	183	16	5
	49	Baroda Division ...	6772	1142	65	17	99	13	11	1133	2309	35	47	73
3	25	Navsári do. ...	2439	492	88	7	15	29	3	356	56	48	...	12
4	18	Amreli Sub-division.	1202	173	52	4	17	26	2	284	41	92	109	2
	13	Okhámandal Sub-division	803	303	5	1	8	2	...	15	...	9	178	...
5	23	Grant-in-aid schools under Inspection .	1492	179	42	43	7	7	...	397	318	23	35	17
	204	Total ...	20,703	3964	1047	87	205	156	17	4036	3633	478	424	243

Number.	Number of Schools.	Name of Division.	Pardeshi.	Gosái.	Chárán.	Bhoi.	Darji.	Soni.	Suthár.	Luhár.	Kumbhár.	Mochi.	Hajám.	Gola.	Ghánchi.	Káchlya.	Jingar.
1	53	Kadi Division ..	12	40	2	1	18	100	83	73	21	25	46	...	170	24	...
2	23	Baroda City... ...	17	15	...	10	11	27	18	6	17	3	11	7	36	21	1
	49	Baroda Division ...	14	38	16	5	30	123	93	30	22	40	71	56	67	147	...
3	25	Navsári do. ...	3	8	...	...	28	59	46	6	45	26	13	51	32	18	2
4	18	Amreli Sub-division.	47	10	...	2	16	22	10	6	12	5	9	...	1	...	...
	13	Okhámandal Sub-division	4	16	...	...	15	16	16	5	17	8	4	...	...	2	2
5	23	Grant-in-aid Schools under Inspection..	10	14	...	...	6	32	16	25	7	10	12	4	13	38	2
	204	Total ...	107	141	18	18	124	379	282	151	141	117	166	118	319	250	7

Number.	Number of Schools.	Name of Division.	Dhobi.	Máli.	Bhadbhúja.	Salát.	Sikligar.	Tapodan.	Sálvi.	Khavás.	Bhávsár.	Kansára.	Tamboli.	Kandoi.	Khatri.	Kadiya.	Rávalia.
1	53	Kadi Division. ...	3	22	1	6	4	15	5	5	135	31	2	9	14	13	6
2	23	Baroda City	1	2	...	7	1	2	...	...	17	5	...	8	10	7	3
	49	Do. Division ...	9	15	1	...	2	9	1	...	22	15	...	6	2	3	6
3	25	Navsári do. ...	5	4	...	...	...	...	...	1	27	17	1	3	21	1	...
4	18	Amreli Sub-division.	1	2	...	...	...	...	...	...	2	1	...	7	9	5	3
	13	Okhámandal Sub-division	...	...	...	1	...	...	...	...	...	4	...	...	1	1	1
5	23	Grant-in-aid Schools under Inspection...	...	4	...	...	...	1	...	...	31	14	...	4	...	...	...
	204	Total ...	19	49	2	14	7	27	6	6	234	87	3	37	57	30	19

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Chapter XI.

Instruction.

Pupils by Race.

Number.	Number of Schools.	Name of Division.	Rabári.	Kalál.	Márvádi.	Gorji.	Sádhu.	A'njana.	Chhipa.	Nánakdi.	Targala.	Bhátiya.	Chunára.	Kápdi.	Bharthari.	Dalgar.	Bhojak.
1	53	Kadi Division ...	3	6	1	2	5	21	7	1	70	1	1	1	3	1	1
2	23	Baroda City	2	1	...	...	...	...	1	...	...	...	2	...	...	...	...
	49	Do. Division ...	1	6	...	...	5	...	36	...	...	...	1	...	...	...	...
3	25	Navsári do. ...	...	...	1	...	3	...	28	...	...	...	...	...	...	...	...
4	18	Amreli Sub-division.	1	4	...	...	...	...	...	...	...	1	...	...	...	1	...
	13	Okhámandal Sub-division	1	...	...	...	4	...	...	...	...	32	...	...	...	...	...
5	23	Grant-in-aid Schools under Inspection...	...	5	...	...	1	4	1	...	1	...	...	...	...	...	...
	204	Total ...	8	22	2	2	18	25	73	1	71	34	4	1	3	2	1

Number.	Number of Schools.	Name of Division.	Gurav.	Shenvi.	Vánja.	Khárva.	Chitára.	Kharádi.	Bhisti.	Ghánchi.	Galiára.	Barodia.	Mal.	Pancholi.	Other caste.	Vágher.	Koli.
1	53	Kadi Division ...	...	...	...	...	...	...	...	..	...	...	...	...	2	...	46
2	23	Baroda City	2	16	...	2	1	3	5	2	...	...	...	...	19	...	10
	49	Do. Division ...	...	...	...	1	...	...	...	...	1	1	1	...	4	...	242
3	25	Navsári do. ...	1	...	...	...	...	...	...	...	...	3	...	5	3	...	145
4	18	Amreli Sub-division.	...	...	6	...	...	...	...	...	...	...	...	...	1	...	18
	13	Okhámandal Sub-division	...	...	...	17	...	...	...	...	...	...	...	...	2	7	2
5	23	Grant-in-aid Schools under Inspection...	...	...	...	...	...	1	...	...	...	...	...	2	...	...	19
	204	Total ...	3	16	6	20	1	4	5	2	1	4	1	7	31	7	482

Number.	Number of Schools.	Name of Division.	Vághri.	Bhil.	Máchhi.	Dhánka.	Nyámá.	Talávia.	Bária.	Dúbla.	Bhandári.	Kámalia.	Káthi.	Sagar.	Bávcha.	Pársi.	Musalmán.	Total.
1	53	Kadi Division ...	3	5	...	...	...	...	...	...	...	...	...	...	...	...	522	5,625
2	23	Baroda City ...	...	...	...	...	...	...	...	...	...	...	...	...	...	15	214	2,370
	49	Do. Division ...	3	5	43	75	1	1	1	...	...	...	...	...	...	7	550	6,772
3	25	Navsári do. ...	...	1	158	14	...	...	...	28	1	...	...	...	...	82	443	2,439
4	18	Amreli Sub-division.	...	4	...	...	...	...	...	...	...	...	11	1	3	3	176	1,202
	13	Okhámandal Sub-division	...	...	...	...	...	...	...	...	...	...	...	...	...	1	103	803
5	23	Grant-in-aid Schools under Inspection...	...	...	1	...	...	...	...	...	...	4	...	...	...	...	142	1,492
	204	Total ...	6	15	202	89	1	1	1	28	1	4	11	1	3	108	2,150	20,703

Fees.

There is no uniformity in the rates of fees, and for several years about 20 per cent. of the pupils were admitted free of payment. No fees are charged in the Sanskrit, Urdu and girls' schools. In the City of Baroda the rates of fee are one anna per boy up to the 5th vernacular standard and two annas above that. In the districts, Káthiáwár excepted, it is one anna up to the 3rd standard, and two annas above that. In Káthiáwár one anna is charged without distinction as to standards. There is a re-entrance fee of four annas for boys who, having left school once, re-enter it within one year.

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Fees.

The fee collections in 1875-76 amounted to Rs. 4268, but since hen they have risen considerably.

Statement of Fee Collections.

Districts.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.
	Rs.	Rs.	Rs.	Rs.	Rs.
Baroda City	865	903	923	900	1122
Do. Division ...	3124	3337	3408	3601	4519
Navsári do.	623	810	866	1040	1510
Kadi do.	2053	2879	2635	2801	3716
Amreli do.	471	526	460	532	616
Okhámandal do. ...	415	421	383	439	475
Total ...	7551	8876	8675	9313	11,958

As prizes there were distributed Rs. 1577 in 1877-78, Rs. 1844 in 1878-79, Rs. 1613 in 1879-80, and Rs. 2131 in 1880-81. Private visitors in the same years distributed no less than Rs. 1211, Rs. 931, Rs. 1320 and Rs. 2400 in prizes and sweetmeats.

Baroda City.

In the City of Baroda, there were in 1881-82, including one Maráthi aided indigenous school having 73 scholars on the rolls with an average attendance of 62·4, 24 vernacular and Sanskrit schools, with an average attendance of 1927·4 pupils out of 2591 enrolled, or 2·5 per cent. of the total population of the City, viz., 101,818 according to the late census of 1881. The details of these schools will be found from the following table:

Name.	Number of the students on the Rolls.	Daily average attendance.
Marátháí Schools.		
No. I	265	193·6
No. II	147	99·9
No. III	116	78·4
No. IV	148	111·6
No. V	116	93·7
Total ...	792	577·2
Gujaráti Schools.		
No. I	308	237·2
No. II	323	258·6
No. III	247	193·3
No. IV	163	121·3
No. V	106	72·9
Total ...	1147	883·3
Girls' Schools.		
Gujaráti Female Training Class... ...	14	9·4
Do. Girls' School ...	119	69·7
Maráthi Girls' School ...	66	46·2
Total ...	199	125·3
Sanskrit Schools.		
Vyákarn Shála	38	30·1
Nyáya do.	31	19·4
Jyotisha do.	30	20·3
Rigveda do. Pura ...	11	9·5
Yajurveda do. do. ...	22	19·5
Rigveda do. Vádi ...	15	9·9
Yajurveda do. do. ...	14	10·7
A'pastamba do.	21	15·7
A'nhik do.	63	46·9
Total ...	245	182·
Urdu School.		
Urdu School...	135	97·2
Total of Government Schools	2518	1865·
Aided Indigenous Schools.		
Maráthi School	73	62·4
Grand Total ...	2591	1927·4

The average yearly cost per pupil was Rs. 7-4 Bábáshái or Rs. 6-5 British.

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Chapter XI.
Instruction.
Pupils by Race.

Number.	Number of Schools.	Name of Division.	Rabári.	Kaldi.	Márvádi.	Gorji.	Sádhu.	A'nijana.
1	53	Kadi Division ...	3	6	1	2	5	[illegible]
2	23	Baroda City	2	1	...	...	...	...
	49	Do. Division ...	1	6	...	...	5	...
3	25	Navsári do. ...	...	...	1	...	3	...
4	18	Amreli Sub-division.	1	4	...	...	...	...
	13	Okhámandal Sub-division	1	...	...	...	4	
5	23	Grant-in-aid Schools under Inspection...	...	5	...	...	1	
	204	Total ...	8	22	2	2	18	

Number.	Number of Schools.	Name of Division.	Gurav.	Shonvi.	Vánja.	Khárva.
1	53	Kadi Division ...	...	...	...	
2	23	Baroda City	2	16	...	
	49	Do. Division ...	...	...	...	
3	25	Navsári do. ...	1	...	...	
4	18	Amreli Sub-division.	...	...	6	
	13	Okhámandal Sub-division	...	...	...	
5	23	Grant-in-aid Schools under Inspection...	...	...	...	
	204	Total ...	3	16		

Number.	Number of Schools.	Name of Division.
1	53	Kadi Division
2	23	Baroda City
	49	Do. Division
3	25	Navsári do.
4	18	Amreli Sub-divi-
	13	Okhámandal division
5	23	Grant-in-aid S under Inspe
	204	T

Fees.

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Chapter XI.
Instruction.
Pattan Division.

The fee collections [illegible] ls[1] :

Divisions.	[illegible]	[illegible]	[illegible]	[illegible]	School.	Number of boys on the Rolls.	Daily attendance.
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]chool ...	362	263·2
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]anch ...	79	52·8
Baroda City ...	[illegible]	[illegible]	[illegible]	[illegible]	... ...	161	86·7
Do. Division ...	[illegible]	[illegible]	[illegible]	[illegible]	... ...	19	16·2
Navsári do. ...	[illegible]	[illegible]	[illegible]	[illegible]	... ...	96	71·4
Kadi do. ...	[illegible]	[illegible]	[illegible]	[illegible]	Total ...	717	490·3
Amreli do. ...	[illegible]	[illegible]	[illegible]	[illegible]			
Dhólkamágli do. ...	[illegible]	[illegible]	[illegible]	[illegible]			
Total ...	[illegible]	[illegible]	[illegible]	[illegible]			

[illegible]o schools[2] :

[illegible]ool.	1 Gujaráti Girls' School.	
[illegible]ily [illegible]dance.	Number of boys.	Daily attendance.
[illegible]09·2	35	17

[illegible]wo schools :

1 Maráthi School.	
Number of boys.	Daily attendance.
39	29·3

As prizes there were distributed [illegible] 1878-79, Rs. 1625 in 1879-80, and [illegible] itors in the same years distributed [illegible] 1320 and Rs. 2400 in prizes [illegible]

Navsári Division.

[illegible]re four schools[3] :

In the City of Baroda there were [illegible] ed indigenous school [illegible] erage attendance of 62·[illegible] ch an average attendance [illegible] per cent. of the total population [illegible] the late census of 18[illegible] nd from the following [illegible]

Name of the School.	Number of boys on the Rolls.	Daily attendance.
Gujaráti Boys'	383	285·3
Do. Girls'	123	74·8
Maráthi School	69	52·4
Urdu do.	115	69·1
Total ...	690	481·6

[illegible]ariáv and Gandevi respectively there were two

Name.	Number of boys on the Rolls.	Daily attendance.	Number.	Varia'v. Name of the School.	Number of boys on the Rolls.	Daily attendance.	Number.	Gandevi. Name of the School.	Number of boys on the Rolls.	Daily attendance.
Marathi School.										
No. I ...										
No. II ...										
No. III ...										
No. IV ...										
No. V ...										
[illegible] ...	87	65·2	1	Gujaráti ...	58	39·	1	Gujaráti ...	183	137·3
[illegible] ...	75	51·4	1	Urdu... ...	41	26·6	1	Urdu ...	49	34·
Gujaráti School. [illegible] ...	162	116·6	2	Total ...	99	65·6	2	Total ...	232	171·3

[illegible]li there were 3 schools :

Amreli Division.

No.	Name of the School.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti Boys'	257	179·4
1	Do. [illegible]	34	48·5
1	Maráthi [illegible]	57	26·7
3	[illegible]l ...	348	254·6

[illegible]n is not ma[illegible] [illegible]nglo-vernacula[illegible] [illegible]de of the [illegible]lo-Vernacular [illegible]chool.

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Chapter XI. Instruction.

Baroda Division.

In Petlád there were four schools:

No.	Name.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti Boys'	404	337·3
1	Do. Girls'	125	66·2
1	Urdu School	101	75·2
1	Maráthi School	19	15·5
4	Total ...	649	494·2

In Sojitra there were two schools, one Gujaráti boys' school and one girls' school; the former having 404 names on the rolls and a daily average attendance of 294·4; and the latter having 125 on the roll with an attendance of 71·8.

In Dabhoi there were four schools[1]:

No.	Name of the School.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti Boys'	402	275·6
1	Do. Girls'	90	41·4
1	Maráthi School	22	18·2
1	Urdu do.	104	74·4
	Total ...	618	409·6

In Sinor there were two schools, one Gujaráti and one Maráthi, the former bearing the names of 55 boys on the rolls and the latter having 28 names on the rolls.

In Karnáli there were two schools:

1 Gujaráti Boys' School.		1 Girls' School.	
Number of boys.	Daily attendance.	Number of girls.	Daily attendance.
57	36	34	23·6

Kadi Division.

In Kadi there were four schools[2]:

No.	Name of the School.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti Boys'	345	220·7
1	Do. Girls'	52	27·2
1	Maráthi School	46	34·1
1	Urdu do.	95	78·5
4	Total ...	538	360·5

1 and 2 Mention is not made here of the Anglo-vernacular school.

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Chapter XI.
Instruction.
Pattan Division.

In Pattan there were five schools[1]:

No.	Name of the School.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti Boys' School ...	362	263·2
1	Do. do. Branch ...	79	52·8
1	Do. Girls'	161	86·7
1	Maráthi School	19	16·2
1	Urdu do.	96	71·4
5	Total ...	717	490·3

In Sidhpur there were two schools[2]:

1 Gujaráti Boys' School.		1 Gujaráti Girls' School.	
Number of boys.	Daily attendance.	Number of boys.	Daily attendance.
305	209·2	35	17

At Sádra there were two schools:

1 Urdu School.		1 Maráthi School.	
Number of boys.	Daily attendance.	Number of boys.	Daily attendance.
43	20·8	39	29·3

Navsári Division.

At Navsári there were four schools[3]:

No.	Name of the School.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti Boys'	383	285·3
1	Do. Girls'	123	74·8
1	Maráthi School	69	52·4
1	Urdu do.	115	69·1
4	Total ...	690	481·6

At Kathor, Variáv and Gandevi respectively there were two schools[4]:

Number.	Kathor. Name of the School.	Number of boys on the Rolls.	Daily attendance.	Number.	Varia'v. Name of the School.	Number of boys on the Rolls.	Daily attendance.	Number.	Gandevi. Name of the School.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti ...	87	65·2	1	Gujaráti ...	58	39·	1	Gujaráti ...	183	137·3
1	Urdu... ...	75	51·4	1	Urdu... ...	41	26·6	1	Urdu ...	49	34·
2	Total ...	162	116·6	2	Total ...	99	65·6	2	Total ...	232	171·3

Amreli Division.

In Amreli there were 3 schools:

No.	Name of the School.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti Boys'	257	179·4
1	Do. Girls'	34	48·5
1	Maráthi School	57	26·7
3	Total ...	348	254·6

1, 2 and 4 Mention is not made here of the Anglo-vernacular school.
3 No mention is made of the grant-in-aid Anglo-Vernacular and High School.

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Chapter XI.
Instruction.
Amreli Division.

In Mánikváda there were two schools:

1 Gujaráti School.		1 Maráthi School.	
Number of boys.	Daily attendance.	Number of Boys.	Daily attendance.
63	39·9	89	51·7

In Varvala there were two schools:

1 Gujaráti School.		1 Urdu School.	
Number of boys.	Daily attendance.	Number of boys.	Daily attendance.
123	80·6	81	62·4

In Dwárka there were five schools[1]:

No.	NAME OF THE SCHOOL.	Number of boys on the Rolls.	Daily attendance.
1	Gujaráti Boys' School ...	81	63·9
1	Do. do. Branch ...	175	156·1
1	Do. Girls'	83	52·8
1	Sanskrit Pátha Shála ...	26	19·1
1	Do. Veda Shála ...	16	8·
5	Total ...	381	299·9

Thus in 1881-82 the 181 Government schools were distributed among 127 towns and villages out of a total number of about 2934 towns and villages in the State. Thus, on an average, there is one school for every 17 inhabited towns and villages.

Sanskrit Schools.

Some separate notice may be taken of the Sanskrit schools, 11 in number, of which 9 are at the Capital:

Number.	NAME OF SCHOOL.	Date of establishment of the School.	Number of pupils remained at the end of 1882.	CASTE. Dakshani Bráhmin.	CASTE. Gujaráti Bráhmins.	AGES. 7 years.	AGES. 8 years.	AGES. 9 years.	AGES. 10 years.
1	2	3	4	5	6	7	8	9	10
	Baroda City.								
1	Vyákarn Shála for Grammar and Panch Kavya	18th January 1873...	36	25	11	...	...	...	...
2	Nyáya Shála for Logic and Panch Kávya	Do. ...	30	21	9	...	...	...	1
3	Jyotish Shála for Astronomy ...	1st February 1876...	26	...	26	...	...	1	1
4	Rigveda do. (Vádi)	18th January 1873...	15	15	...	...	...	...	...
5	Yajurveda Shála (Vádi)	Do. ...	14	12	2	1	...	1	...
6	Anhika Shála for daily Bráhminical ritual	19th March 1874...	61	61	...	2	3	12	13
7	Rigveda do. (Pura)	18th January 1873...	11	11	...	1	...	...	1
8	Yajurveda do. (Pura)	Do. ...	22	22	...	...	...	...	...
9	A'pastamba do. for Veda Hiryan Keshi	6th May 1875 ...	20	20	...	...	...	2	...
	Total ...	.....	235	187	48	4	3	16	16
	Dwárka.								
10	Veda Shála for Yajurveda	1st March 1873 ...	9	...	9	...	...	...	...
11	Pátha Shála for Sanskrit	Do. ...	25	...	25	...	...	2	2
	Total ...	.....	34	...	34	...	..	2	2
	Grand Total ...	.....	269	187	82	4	3	18	18

1 No mention is made of the battalion school.

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Chapter XI.
Instruction.
Sanskrit Schools.

Number.	Name of School.	Ages. 11 years.	12 years.	13 years.	14 years.	15 years.	16 years.	17 years.	18 years.	19 years.	20 years.	Above 20 & below 30.	Total.	Annual cost in Bábáshái Rs.
1	2	11	12	13	14	15	16	17	18	19	20	21	22	23
	Baroda City.													Rs.
1	Vyákarn Shála for Grammar and Panch Kávya	1	...	3	1	...	1	4	5	6	3	12	36	964
2	Nyáya Shála for Logic and Panch Kávya	1	1	2	1	5	...	2	1	1	2	13	30	1335
3	Jyotish Shála for Astronomy ...	3	3	1	1	5	4	2	1	2	1	1	26	597
4	Rigveda do. (Vádi)	...	...	...	1	1	2	1	...	1	1	8	15	336
5	Yajurveda Shála (Vádi)	1	...	...	1	1	1	1	3	2	...	2	14	336
6	Anhika Shála for daily Bráhminical ritual	4	12	4	5	4	1	1	...	...	...	...	61	126
7	Rigveda Shála (Pura)	1	1	...	1	...	...	1	...	1	...	4	11	342
8	Yajurveda do. (Pura)	2	2	1	4	3	3	1	2	2	...	2	22	342
9	A'pastamba do. for Veda Hirnya Keshi	4	2	...	1	3	...	...	...	...	3	5	20	342
	Total ...	17	21	11	16	22	12	13	12	15	10	47	235	4720
	Dvárka.													
10	Veda Shála for Yajurveda	2	...	...	...	3	...	2	...	...	...	2	9	150
11	Pátha Shála for Sanskrit	7	2	5	5	2	...	...	...	...	...	...	25	150
	Total ...	9	2	5	5	5	...	2	...	...	...	2	34	300
	Grand Total ...	26	23	16	21	27	12	15	12	15	10	49	269	5020

The schools numbered 4, 5, 6, 7 and 10 are under Gujaráti Bráhman masters, the others are under Dakshani Bráhmans. The pay of the master of the Nyáya Shála is Rs. 75 a month, of the Vyákarn Shála Rs. 45. The other salaries vary from Rs. 30 to Rs. 10. The scholars feed and lodge themselves, some receiving assistance out of a small State grant of Rs. 50 monthly. The Supervisor of these schools inspects them six or seven times in the year, on two formal occasions being supported by certain learned men of Baroda. Pupils are required to be well up in the vernacular as well as in their special studies.

Indigenous Schools.

A few years ago a faulty but approximate return of indigenous schools was sent in. Several of these have since had to contend against State institutions.

Name of Division.	Number of villages having Schools.	Total number of Schools.	Number of Pupils.
Kadi	68	90	4244
Baroda	115	166	4909
Navsári	12	22	1701
Amreli	11	19	1101
Total ...	206	297	11,955

Staff.

Indigenous schools are almost always, if not always, conducted by Bráhmans. In large towns the post is generally handed down from father to son, and this is also the case where the business of instruction is carried on all the year round.

Fees.

No regular monthly fees are taken from the pupils. A small sum is paid when some standard of studies is perfected. Thus one rupee is paid for each of the four *ánks* or multiplication tables, the alphabet, the *bárákhadi* or the art of forming letters in writing, the art of letter-writing. This is the system of payment in the case of poor people. The *Gurus*, however, do not exact such small sums from richer parents, as they expect to be paid in a lump sum when the

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Chapter XI.
Instruction.

Indigenous Schools.
Fees.

pupil has completed his education. Cases have occurred where a *Guru* has then received as much as Rs. 50 or Rs. 200. In some schools, however, Rs. 2 are charged in advance for the alphabet, the *bárákhadi*, the art of writing names, for the multiplication and addition of *ánks*. In many schools Bráhman boys are not charged any fee.

In large towns where the system of regular fees has been introduced, each pupil pays 4 annas a month; in small villages where the same system has come in, he pays between Re. 1 and Rs. 2 a year. The income of the master includes the handful of grain given by each pupil called '*muthi* and pice.'[1]

Entrance Fees.

An entrance fee is taken in every school. Every new boy has to pay at least Re. 1 to the master, and sometimes Re. 1 to give a holiday to the school-boys, along with a cocoanut, rice in husk and molasses. On such occasions rich people will give a turban or even a shawl.

Age of Pupils.

Town boys come to school at five years of age and leave it when they are ten, but in villages they come later and remain longer. There are no indigenous schools for girls.

Curriculum.

The curriculum of indigenous schools is *mulákshar*, *nánu*, *dhát*, *ánks* or multiplication tables, and addition of *ánk*, mental arithmetic, letter-writing, writing out agreements, bonds and *hundis*. In the more modern style of indigenous school the reading of printed matter has been added and a course of arithmetic, &c.[2]

School-houses.

The school-house is generally of a poor kind. Sometimes it is a portion of a religious or public building, the room attached to a temple, a *dharmshála* or a *chaura*. Sometimes, however, the hereditary *Guru* has hired or built a school-house for himself, and occasionally one has been presented to the village by some rich person. Very commonly, in the southern division the Mehtáji teaches in the veranda of his own house. No furniture of any sort is required. a few *pátis* or boards are provided for the boys to write on. There is abundance of dust on the floor, and an absence of ventilation in the room, which is distressing from a sanitary point of view.

Religion.

No religious instruction is imparted. But when the school opens and closes, a *shiksha* or set of verses containing moral principles is daily recited by the boys in chorus.

Peculiarities of Indigenous Schools.

The master has no paid assistants, but one of his forward pupils often teaches the younger boys gratis. He takes, however, as a matter of right some eatables, such as fried pulse, parched rice, etc., brought in their pockets by the boys for their own consumption. No books are used, but of late some have been introduced as well as

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[1] The 'Muthi and pice' system prevails everywhere. At some places the Muthi or handful of grain is given on certain days only, in some it is given daily. Pice are paid only on holidays. In villages where people are poor and not able to pay money the *Guru* causes each of his pupils to give him a meal in turn. For teaching marriage songs Re. 1 is generally charged.

[2] In schools where Vániás predominate the course of arithmetic includes simple and compound interest.

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Indigenous Schools.

slates instead of *pátis*. No register of names or attendance is kept, but the senior pupil writes down of a morning the names of all who attend. Some of the seniors are sent out to beat up truants, and occasionally the master himself sallies forth, whip or cane in hand, and compels the more obstinate or irregular of his lads to school. The punishments inflicted in school are of a corporeal nature and are severely applied, and the popularity of the master greatly depends on the way in which he exercises his right to punish. If a boy enters the school at five he is generally pushed through his course in four years, if he joins later, he often gets through in two years.

Grant-in-aid System.

Of course many of the indigenous schools cannot stand against State institutions with trained masters and a system of book-learning. Nevertheless, where there are no permanent schools their existence is encouraged. His Highness Sayájiráv is inclined liberally to assist indigenous schools.

A grant-in-aid system has been recently set on foot for indigenous schools, where no State vernacular schools exist. Under the present rules a master can get a grant only if the maximum number of pupils is 30, and the amount of a grant depends on the examination results. Thus 8 annas are granted for every boy passing Standard I, Re. 1 for Standard II, Rs. 1-8 for Standard III, and Rs. 2-8 for Standard IV. This system is being cautiously tried and as yet only Rs. 1000 are sanctioned in the yearly Budget to be thus dispensed by the Director of Public Vernacular Instruction.

Referring to this very account of indigenous schools the Minister in his report for the year 1876-77 says: 'There are nearly 300 indigenous schools, containing about 12,000 boys, which have no connection with the Educational Department. The school-going population may thus be estimated at between 22,000 and 23,000. Estimating the whole population at twenty *lákhs*, and the children at five *lákhs*, this would give a percentage of 4·4.'

Census Statistics of 1881.

The Census of 1881 gave the following results regarding the education of the people:

Census Details, 1881.

Divisions.	Males.				Females.			
	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.	Under instruction.	Not under instruction and able to read and write.	Not under instruction and unable to read and write.	Unspecified.
Of all Religions.								
Amreli	2062	8585	66,401	...	18	51	70,351	...
Kadi	6969	30,084	472,833	68	79	367	478,069	18
Navsári	3217	15,095	128,165	...	257	593	140,222	...
Baroda	6635	31,468	311,180	...	68	212	305,426	...
Baroda City	2745	13,393	37,733	...	74	218	47,655	...
Total ...	21,628	98,625	1,016,312	68	496	1441	1,041,723	18

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Instruction.

Census Statistics of 1881.

Divisions.	Males.				Females.			
	Under instruction.	Not under instruction but able to read and write.	Not under instruction and unable to read and write.	Unspecified.	Under instruction.	Not under instruction but able to read and write.	Not under instruction and unable to read and write.	Unspecified.
Hindus.								
Amreli	1636	6862	57,978	...	17	45	60,589	...
Kadi	4751	18,536	438,587	54	30	117	430,882	16
Navsári	2097	11,106	71,206	...	11	43	79,631	...
Baroda	5905	26,920	279,547	...	60	186	272,014	...
Baroda City...	2308	11,326	29,119	...	41	138	37,735	...
Total ...	16,697	74,750	876,437	54	159	529	880,851	16
Musalmáns.								
Amreli	287	970	8002	...	...	1	8557	...
Kadi	381	2039	29,501	11	44	227	31,050	2
Navsári	376	1639	9400	...	3	10	11,581	...
Baroda	357	1863	25,022	...	4	16	24,538	...
Baroda City	265	1145	8195	...	18	27	8755	...
Total ...	1616	7656	80,120	11	69	281	84,481	2
Jains.								
Amreli	137	728	415	...	...	1	1193	...
Kadi	1880	9461	4696	2	4	14	16,069	...
Navsári	95	656	230	...	...	2	684	...
Baroda	362	2595	1415	...	3	3	3862	...
Baroda City	120	667	343	...	1	7	1071	...
Total ...	2594	14,107	7099	2	8	27	22,879	...
Pársis.								
Amreli	2	7	1	...	1	1	3	...
Kadi	3	24	2	1	1	5	13	...
Navsári	641	1666	940	...	243	537	3414	...
Baroda	4	57	22	...	1	5	34	...
Baroda City	38	124	45	...	7	25	67	...
Total ...	688	1878	1010	1	253	573	3531	...

Of the males of the aboriginal tribes 13 were under instruction, 32 could read and write, 51,569 could not; not one of 49,908 females could read and write.

The information given in the preceding statement may be briefly amplified:

	Males.											
	Under Instruction.				Not under instruction but able to read and write.				Not under instruction and unable to read and write.			
	Under 6.	6 to 14.	15 and over.	Total.	Under 6.	6 to 14.	15 and over.	Total.	Under 6	6 to 14.	15 and over.	Total.
Of all religions ...	1007	17,626	2995	21,628	53	5474	93,098	98,625	179,615	236,935	599,762	1,016,312
Hindus ..	753	13,534	2410	16,697	43	4053	70,654	74,750	151,745	204,766	519,926	876,437
Musalmáns	57	1290	269	1616	5	458	7193	7656	12,732	18,085	49,303	80,120
Jains ...	144	2236	214	2594	3	832	13,272	14,107	3013	1752	2334	7099
Pársis ...	42	547	99	688	1	120	1757	1878	514	205	291	1010
	Females.											
Of all religions ...	32	397	67	496	1	249	1191	1441	178,879	223,381	639,463	1,041,723
Hindus ...	9	116	34	159	1	86	442	529	150,496	190,613	539,742	880,851
Musalmáns	1	52	16	69	...	46	235	281	12,722	17,255	54,504	84,481
Jains ...	1	4	3	8	...	3	24	27	3191	4361	15,327	22,879
Pársis ...	19	220	14	253	...	108	465	573	523	486	2522	3531

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Chapter XI. Instruction.

Book Depôt.

The Educational Department includes a book depôt, mainly of educational works for the use of the schools. In the year 1878-79, 28,099 books were sold valued at Rs. 6455, in the following year 26,307 books valued at Rs. 5825, and in 1880-81 33,791 books valued at Rs. 8219.

Libraries.

The City of Baroda contains the Baroda State Library, opened in February 1877. The State has provided it with a tasteful building opposite the Public Offices, costing about Rs. 45,000. It also maintains for the library an establishment of two clerks and four or five peons. In addition to this the State presented the institution with Rs. 5000 for the purchase of books. A branch to the library was started in the City, in April 1878. The subscribers are more than 200 in number and pay according to the class which they belong to Rs. 2, 8 *as.* or 4 *as.* With the proceeds of these fees a large number of English and vernacular newspapers and periodicals is obtained. Gifts of books have been made from time to time by private individuals, and conspicuous among these is a gift of Rs. 1000 by Shrimant Gangádhar Yeshvant, the head of the Gopál Mairál House, for the purchase of Sanskrit books. In 1881 the Library contained 2064 books, of which 1143 were English, 381 Gujaráti, 381 Maráthi, 140 Sanskrit and 19 Hindustáni.

The town of Navsári contains a good little library opened in 1872 and supported partly by contributions and partly by subscriptions. The Mherji Rána Library, however, mainly depends on the interest upon a fund raised to preserve the memory of the person whose name the institution bears. It contains 2832 volumes in the English, Gujaráti and Persian languages. The two Bombay English newspapers and most of the Gujaráti newspapers are supplied by private individuals in Bombay. There are about 156 subscribers, of whom most are Pársis, who pay a monthly fee of four annas, two annas or one anna. It is located in a building of its own. A reading-room has also been started in Navsári in 1877.

Reading-rooms have also lately been opened in some of the chief towns of the State, such as Petlád, Sojitra, Dabhoi, Dwárka, Kadi Pattan.

Printing Press.

There is a Government printing press in the town of Baroda. In 1876-77 the cost was Rs. 7600, in 1877-78 the establishment cost Rs. 3737 and the materials employed Rs. 6740, in 1878-79 the total expenditure was Rs. 10,691, in 1879-80 it was Rs. 17,128 and in 1880-81 it was Rs. 22,547. The establishment cannot, however, satisfy all the wants of the State and heavy jobs are sent to be done in Bombay.

Newspaper.

There is at present no newspaper in the State.

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CHAPTER XII.

HEALTH.

Chapter XII.

Health.

Climate.

City of Baroda.

[1]THOUGH allusion has already been made to the climate of each of the divisions in Chapter I,[2] a few additional remarks may here be inserted as the climate affects the health of the people.

The climate of the city of Baroda is dry and hot in the hot season which commences in March and ends in June, the hottest months being May and June. The maximum temperature is 105°F. during the hottest part of the day, and it has been occasionally known to rise to 107° and 110°; the minimum temperature is 80°F. The climate during the rainy season is hot and moist and relaxing, the rains setting in towards the middle or later part of June and lasting till the end of October. The maximum temperature in the rainy season is 86°F. and the minimum is 78°. The average rainfall is reckoned at 42 inches or 42 inches and 82 cents. The climate during the so-called cold season which commences in November and lasts till the end of February is dry and cool, the maximum temperature being 92°F. and the minimum being 59°F. The coldest months are generally December and January. During the drying up of the rains, a process which lasts from September to December, the climate is held to be more unwholesome than at any other time of the year, and the people suffer considerably from the malarious state of the atmosphere.

Baroda Division.

The above remarks apply to the division generally, but while the sub-divisons of Sávli, Pádra, Petlád, Sojitra and Karnáli are held to be healthier than the city itself, other sub-divisions such as Sankheda, Bahádarpur and Songári are less healthy. The variations in the temperature resemble those of the city more or less, the maximum in the hot season being 112°, the minimum 74°, the maximum in the rainy season being 96° and the minimum 74°, the maximum in the cold season being 93° and the minimum 60°.

Kadi Division.

The Kadi division is held to be the healthiest of the three. It is, generally speaking, a level sandy district, well drained, with a small quantity of subsoil water. Some portions of it, especially the sub-divisions of Dehgám, Vijápur, Visnagar, Vadnagar and Pattan are remarkably wholesome owing to the comparative absence of malaria. In the hot season, that is from the end of February to the end of June, the climate is very dry and hot, the days being much

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1 Information kindly given by Dr. Bhálchandra K. Bhátvadekar, Chief Medical Officer of the State. 2 See pages 10, 20, 23.

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hotter than the nights. The maximum temperature is 100°F. and the minimum 72°F. The rainy season extends from July to October, the average rainfall being reckoned at 32 inches or 32 inches and 55 cents. The dryness and heat give way to the first showers of rain, and the climate becomes pleasantly moist and cool, differing in these respects from the climate of the central division. There is in this part alone of the Gaikwár's dominions a really cold season which lasts from November till the middle of February. The maximum temperature is 92° and the minimum 51°F.

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Health.
Climate.

In the Navsári division a distinction must be drawn between the *Ráni Maháls* of Moha, Viára, Songad and a part of Veláchha which are unhealthy, Songad and Viára notoriously so, and the *Rásti Maháls* of Navsári, Palsána, Kámrej, Gandevi, Veláchha and Kathor which are healthy. The climate of the *Ráni Maháls* is at all times unsalubrious, but is the least dangerous during the hot season. As has been said, the water is full of the impurities of organic matter, and the climate is malarious. The hot season lasts from February to June, the maximum temperature being 104°F. and the minimum 74°. The rainy season extends from June to October, the average rainfall being 52 inches 1 cent, the maximum temperature being 94° and the minimum 74°. The cold season which extends from November to the end of January is the most malarious portion of the year. The maximum temperature is 90° and the minimum is 60°. Of the *Rásti Maháls* the most salubrious, especially during the hot season, are Navsári, Gandevi and Bilimora. The close proximity to the sea maintains a moist and temperate climate, and though the early portion of the hot season which extends from March to June is somewhat heavy and close, the regular sea breezes which set in towards the end of April produce a most agreeable change. The maximum temperature during the hot season is 101°, the minimum 74°. The rainy season commences in June and ends in October; the rainfall is estimated at an average of 41 inches and 94 cents, the maximum temperature is 91° and the minimum 70°. The cold season extends from November to the end of February; the maximum temperature is 87° and the minimum 60°F. The rainy and cold seasons are generally malarious.

Navsári Division.

The diseases which are most prevalent in the city of Baroda are malarious fevers, affections of the respiratory organs and alimentary canal, syphilis, cutaneous diseases and rheumatic affections. The general health of the city is good during the hot and the early part of the rainy season, but during the later portion of the latter and the greater part of the cold season there is a general prevalence of malarious fevers, bowel complaints and affections of the lungs. The Baroda division does not much differ from the city; the general health is good. The more prevalent diseases are malarious fevers, diseases of the alimentary canal, rheumatic affections, syphilis, diseases of the eye, lungs and skin.

Prevalent Diseases.
Baroda.

The general health in Kadi is much better than in the other divisions. The most prevalent diseases are malarious fevers, diarrhœa, bronchitis, diseases of the alimentary canal, rheumatic affections and skin diseases.

Kadi Division.

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Chapter XII.
Health.

The general health of the Navsári division is fair. The most prevalent diseases are malarious fevers during the rainy and cold seasons, bronchitis, diarrhœa and skin diseases.

Causes of prevalent Diseases.

The chief causes of these diseases may be found in the climate, the habits and modes of living of the people, and the endemic nature of the different districts. To the climate must be ascribed the malarious fevers which are extremely prevalent amongst the inhabitants of the Baroda and Navsári divisions, especially so in the *Ráni Maháls* of the Navsári division, where these fevers give rise to affections of the liver and spleen. At Songad and Viára there is not a single individual but has an enlarged spleen which gives rise to a protuberant abdomen, and in some cases to splenetic ascites most fatal to those who are strangers in the land. Next to the malarious fevers stand the diseases of the respiratory organs which may be ascribed to climatic causes. It is especially in the Baroda and Navsári divisions and to a less extent in the Kadi division that these diseases are prevalent. The habits and modes of living of the people give rise to the various diseases of the alimentary canal, to rheumatic affections and to syphilitic diseases, which are common in the Baroda division and most frequent in the city of Baroda. They also give rise to cutaneous diseases. The dirty habits of the Gujaráti Vániás, Jains, and low caste people give rise to cutaneous diseases. The endemic nature of certain districts gives rise to diseases of the alimentary canal, such as diarrhœa, worms, dracunculus; and also general diseases such as leprosy and scrofula. At Baroda dracunculus is very common; entoza are very common in Navsári and Dvárka, while leprosy and scrofula are seen throughout the divisions in Gujárat. The Hindus, especially the Gujaráti population, are subject to malarious fevers, diseases of the alimentary canal and cutaneous diseases. The Pársis are subject to nervous diseases, while the Musalmáns seem to suffer more from chest and rheumatic affections.

Epidemics.

It is certain that in remote and recent times the dominions of the Gáikwár must have been visited by epidemics of greater or less magnitude. But in a land where no records are kept all is quickly buried in oblivion; at the best an indistinct memory remains of some event of extraordinary and exceptional importance. Such was the occurrence of an epidemic of cholera in 1863-64 which had a well defined origin. In December 1863 His Highness Khanderáv went in pomp to Bombay to meet the Duke of Edinburgh and took with him a following of 6000 people. While at that capital the sanitary arrangements of the camp were bad and cholera appeared, first among the regiments. No steps were taken to arrest the disease and His Highness proceeded to Poona. On the way by the Khopivli road the epidemic spread, and at Poona fifty of the sepoys died in spite of the special treatment recommended by His Highness, in spite of charms, *mantras* and other devices. Then came the march back to Baroda by way of Songad, where His Highness lost his wife, the Ráni Ambábái, and so home by February 1864. The epidemic, thereupon, entered the capital and raged with fury, till by the end of March some houses were left without any inmates; dead

1863-64.

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Chapter XII. Health. Epidemics.

bodies were borne out of the city in carts; the daily death-rate was appalling; it is roughly guessed that the victims numbered between three and four thousand. The figures cannot be ascertained, but it was noticed that the Prabhus suffered most.

1875.

On the 14th of April 1875 cholera broke out in the city. The cantonment was then crowded with European and native troops and a great number of people who had met there for political purposes, and it was due to the very severe measures taken to prevent all unnecessary intercourse between city and camp that the epidemic did not reach the latter place. The city was divided into ten districts; British medical subordinates were sent to them; the *Vaids* zealously co-operated in distributing medicines; an attempt was made to cleanse the town of its accumulated filth; much was done to check the disease. Nevertheless by the 22nd of June there had been 901 ascertained cholera cases and of the patients 581 recovered and 298 died. In 1877 there was some cholera in the city and the districts, but it did not take a serious form. The returns give 19 cases and 7 deaths, and serve to show not the extent of the epidemic, but the manner in which the people avoided the efforts of the medical and police authorities to discover and stamp out the disease. A little small-pox appeared in the three divisions.

1877.

1878.

In 1878 cholera was introduced into the city of Baroda from some outlying villages. There were 98 cases treated at the dispensary of whom 11 died, and again these figures serve only to show how unwilling the people were to be aided. Both on this, as on other occasions, pills composed of black pepper, ginger, camphor and assafœtida were taken when Leath's cholera mixture was refused.

1879.

In 1879 cholera raged epidemically from April to July in some of the Káthiáwár towns, where charitable *khichdi* institutions for feeding the poor attracted ill-fed crowds, among whom diarrhœa engendered by overfeeding turned into choleraic diarrhœa; and so cholera was begotten. In the Baroda division only Sojitra was visited by the epidemic. Throughout the State 353 cases were reported of which 97 proved fatal.

1879-80.

In 1879-80 the Gujarát portion of His Highness' territories was visited by a terrible epidemic of fever, from which Kadi suffered least and the city of Baroda most. It commenced in July and lasted till December though its traces lingered on till February. It was so general in the city that it may be said that not a single person altogether escaped its effects. It was a malarious fever which assumed every type from the quotidian to the quartan and remittent, and had raged in Káthiáwár during the preceding year. It may have been the same choleraic fever which had prevailed in Amritsar. The cause of it was no doubt the heavy rainfall of nearly 57 inches and 43½ inches that had occurred during the two previous years. No less than 41,582 indoor and outdoor patients were attended by the medical department, and in the city of Baroda it is believed that about 5000 persons succumbed to the epidemic. The Hindus, Vániás and poorer classes suffered most. At first it had the appearance of a malarious fever; then followed an affection of the head accompanied by delirium; then came coma and

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Chapter XII. Health. Epidemics.

a rapid death. Patients, when cured, often suffered from a relapse or several relapses and these were accompanied by diseases of the liver, spleen and heart. Diaphoretics, purgatives and anti-periodics, and above all quinine generally arrested the disease which baffled the skill of the native *Vaids*. In the city eight dispensaries were opened to attend to fever cases, and four hospital assistants made the round of the town with police, the town itself being divided into five circles each of which was placed under a medical officer. The people in the neighbouring villages suffered but made no sign; they neither sought assistance nor allowed it to be given.

1881.

In 1881 there was cholera in the city from the 9th of June to the 20th of September, though the severity of the epidemic ended in August. Of 1135 cases 393 occurred in June, 474 in July, 250 in August, and the rest in September; of the total number of cases 590 proved fatal. Again the death-rate was heightened by the apathy of the people, their superstitious fears of the goddess *Máta*, or their dislike to having cholera-tainted clothes destroyed. As usual some cases were very rapid, others began so invidiously that they were not supposed to be cholera at all. Special medical officers were appointed for circles in the town and were assisted by the police. Disinfectants and other sanitary measures were employed. On the 13th June 1881, as cholera was prevalent at Chándod, a hospital assistant was sent there; he treated 227 cases of which 144 proved fatal. A week later an assistant was sent into the Choranda sub-division, who treated 106 cases of which 48 were fatal. In the Navsári division 911 cases were reported: 317 in Navsári of which 142 were fatal, 135 cases in Bilimora of which 80 were fatal, 125 cases in Palsána of which 51 were fatal, 133 cases in Songad of which 87 were fatal, and other cases in the other sub-divisions. Throughout the State 1468 cases were reported of which 782 were fatal. But there can be no certainty that anything like the real extent of the epidemic was ascertained.

Cattle Diseases.

The chief diseases which are prevalent amongst the cattle in the city and in the different divisions are rinderpest, anthrax, foot and mouth diseases, and pleuro-pneumonia. Rinderpest is the most fatal disease. It is contagious and infectious in its nature. The percentage of deaths is 50 to 90. The *sálutris* or cattle doctors generally treat this disease with a stuff made of *kutki, káli jiri, ajwan,* dry ginger, salt and molasses. Anthrax, otherwise called black quarter, is the most fatal form of fever. The duration of the different forms is from two to thirty hours. It is very contagious and infectious. It is seldom that an animal attacked with this disease recovers. The treatment that is generally adopted by the *sálutris* is dry ginger, *káli jiri, ajwan, lendipimpli, indrajav, ganthoda, mordáfali,* salt and molasses. For foot and mouth diseases the *sálutris* give *dál* (pulse) well cooked and mixed with *ghi,* and make the animal stand on hot sand. Pleuro-pneumonia is a very contagious disease. Unfortunately the cattle-owners are not aware of the fact. It is very insidious in its attack and very slow in running its course, gradually causing emaciation. The mortality ranges from 60 to 80 per cent. The treatment adopted is cautery of the chest.

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Health.

Medical Organization under the old regime.

In the Marátha states it was the custom, and still is to a certain extent, to encourage instruction in Indian learning such as the *Vedas, Shástras, Puráns,* astrology, medical science, &c. In the courts of the native princes there existed certain groups or committees, if they can be so called, of men proficient in different subjects. If a stranger visited the state to get employment or remuneration, he was referred to a committee of such men supposed to be learned in the branch which he professed to know. After having stood the test to the satisfaction of the committee, he was recommended to the Rája, and received remuneration either in the shape of employment or of a grant of money. Once employed he became an hereditary servant of the state. The native states in India, before the advent of the British, generally entertained, and even up to the present time entertain, but to a less extent, the services of native physicians or *vaids* and *hakims.* The Rája and his people implicity believed in the *vaids* who studied the *Áyurveda* or the science or practice of medicine. Each court generally had a number of *vaids* and *hakims,* and the court of Baroda was no exception to the rule. It should be explained that he who has studied and practises the Sanskrit system of medicine is called a *vaid,* and he who has studied and practises the Unáni or Arabic system is called a *hakim.* Some of the *vaids* and *hakims* are really very learned and experienced practitioners, but others are merely quacks and know nothing of the profession.

Nothing definite is known about the state of the medical department during the reigns of the Baroda rulers up to the time of His Highness Sayájiráv. During the reign of this very intelligent ruler, along with other groups, there existed one composed of *vaids* and *hakims* selected and employed in the manner above described. Their employment, continuance or dismissal depended entirely on the goodwill or whim of the Mahárája. They were about fifty in number, all said to be drawing hereditary allowances, and their first and most important duty was to attend on His Highness, His Highness' family members, friends and followers. It is ascertained from old *vaids* and *hakims,* though not from any record, for none exists, that not a drop or grain of European medicine was used as far at least as the prince himself and his near relatives were concerned. Such medicines were almost unknown to them, and patients and practitioners hated them. They used native medicines exclusively. The system of the administration of medicines which was generally followed by these *vaids* and *hakims* was peculiar: In the event of any one of the royal family falling sick they seldom or never administered a powder, decoction, essence or any other medicine which had been brought ready made from the home of the practitioner. They prescribed medicines in the presence of the sick, and a trustworthy man was then and there despatched through the *selekhána* officer to buy such medicines from the market as could not be procured from the *selekhána* or medical store. The mixture was then prepared according to the direction of the *vaids* in the presence of the patient and administered to him on the spot. The reason for all these strict precautions is obvious.

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Medical Organization under the old regime.

It may be remarked here that none of these *vaids* and *hakims* was intended for public service, though each and all of them practised among the townspeople either gratis or for a remuneration. If any of the sick among the public was not given a readymade medicine by the *vaid*, he had to purchase it from the market and prepare and use it as prescribed. The only advantage the people derived from the prince's array of *vaids* and *hakims* and large *selekhána* was that they could, when ill, avail themselves of the *vaids* and *hakims*, and could, if unable to pay for or procure any precious ingredient of the prescription, obtain it gratis from the *selekhána* up to a certain quantity. The *selekhána* was almost always well supplied with medicines of all sorts, and about two *lákhs* of rupees were spent on it annually. With the Mahárája's permission the use of it was open to the public in the town at emergent periods.

The fixed salaries of these *vaids* and *hakims* naturally depended on the goodwill of the Mahárája and the degree of confidence he placed in their skill, but they also occasionally received gifts and *inám* villages. One *hakim* in the Mahárája's service in whom he had great confidence was in receipt of a yearly allowance of Rs. 1,20,000, the largest amount ever paid to a native practitioner in this state. The lowest allowance which a *vaid* used to receive was about Rs. 300 annually or Rs. 25 per month. The amount of pay and contingencies allowed to these *vaids* and *hakims*, when they were dispensed with in 1876, came to about Rs. 22,000, exclusive of the annuity of Rs. 1,20,000 just referred to and the villages granted in *inám* to some of them. The condition of the *vaids* and *hakims* thirty years ago was most flourishing. As there were no European practitioners to compete against them the *hakims* were the most esteemed. But now the people prefer the European dispensaries, very likely because they are treated gratis.

Though it cannot be denied that some of these *vaids* and *hakims* were very learned, the majority were doubtless mere empirical quacks, many having inherited their allowances, though themselves ignorant of the profession. None of them was ever able to perform a surgical operation. The people beyond the city had to seek medical relief at the hands of private practitioners in native medicines, but concerning such no information is available. According to the census of 1872, 572 native practitioners, whether *vaids* or *hakims*, were practising throughout the whole of the Baroda territory, viz., in the Baroda city 235, in the Baroda division 139, Kadi 92, in Navsári 83 and in Amreli 23. According to the census of 1881, there were in the Baroda city and camp 172, in the Baroda division 163, in Kadi 81, in Navsári 84, and in Amreli 23, or in all 523. Thus the total number of native practitioners was 523, that is 49 less than before. Of these 426 are *vaids* and 97 *hakims*. The *vaids* are generally Hindus. Their number is 426, including 8 female practitioners. The *hakims* are generally Muhammadans, but some are Pársis. Their number is 97, including 16 females and 6 Pársis. The *vaids* generally follow the old Sanskrit system of medicine as taught by Dhanvantri.

There were two schools under this great sage, that founded by his

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pupil Charak, the physician, and that founded by his pupil Shushruta, the surgeon, by some considered the father of European surgery. Vágbhat summed up the teachings of these two learned men in one abstract called Ashtáng Heidaya. These are the principal works studied by the really learned *vaids*, men very well able to cope with almost all diseases. They use vegetables, *rasóyans* and *mátrás* to a very great extent, and some of these are really wonderful. Their theory is based on the existence of three humours, *váta*, *pitta* and cough, and they attribute all diseases to the predominance or otherwise of one or both, or all of them. The *hakims* follow the Jnáni system. They acknowledge four humours, *khun*, *safra*, *balgam* and *savadu*, and attribute diseases to the predominance of one or more of them. Their surgery is very crude. There is a class of *hakims* who simply operate on the eyes, and are called *kohls* (occulists). The *hakims* use vegetables and minerals. There are about half a dozen *hakims* still at Baroda. These *vaids* and *hakims* levy no fees but make a contract with the patient or his friends to receive a lump sum from him or them after curing him.

Introduction of a new system.

In July 1855 a hospital was opened in the western corner of the city of Baroda, and placed under the superintendence of the Residency surgeon who was paid Rs. 200 per mensem by the State. His Highness Khanderáv loved his army, as has been mentioned in this work. To each of his regiments and troops a *vaid* or *hakim*, of those employed by the State, was attached. It is also probable from what is said of His Highness by *vaids* and *hakims*, that he had a certain respect for Western science and especially surgery. In addition to the *vaid* or *hakim*, each regiment had a man who knew something of European medicine. During his reign two medical institutions were attached to the battalions at Dwárka and Dhári in which European medicines were kept. The rudiments of a medical department, therefore, were brought into existence. But the same fault might have been observed in this as in other projects of His Highness. There was no supervision, no carrying out of orders, no stability. It may be added of this able and impetuous prince that he aimed at universal knowledge, and was encouraged to believe that the aim was within his reach, if not actually gained. It was said of him that he was a passed *vaid* or *hakim* and surgeon, that he had consequently the right to correct the work of his doctors, that he exercised this right and on one occasion, at least, that he performed a surgical operation.

His Highness Khanderáv had done something for the military but nothing for the civil population. His Highness Malhárráv took one step in this new direction. He opened the Malhárráv Dispensary at Amreli in Káthiáwár.

A medical department was started during Rája Sir T. Mádhavráv's administration in 1876. But previous to this, in the same year, two dispensaries were opened, one on the 15th of July at the notoriously unwholesome Songad on the borders of the Dáng country, the other at Mánikváda on the 1st of April. Consequently before 1876, in addition to the native *vaids* and *hakims*, there were in the state these two establishments and the four mentioned above, the state hospital

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at Baroda founded by His Highness Ganpatráv, the hospital and dispensary at Dwárka and Dhári founded by His Highness Khanderáv, and the Malhárráv Dispensary at Amreli opened in about 1874. A midwife was also appointed on the 21st of September 1875 for the city of Baroda.

Medical Department.

A European medical officer was called in to commence a department on the 20th of September 1876,[1] by whom many of the *vaids* and *hakims* were pensioned and their places in each regiment filled by graduates with a proper establishment on the 1st of April 1877.

On the 8th August 1877 the Sayájiráv Military Hospital was opened on the Varashav parade ground in the city. Then a civil hospital was opened at Navsári and a graduate appointed to the charge of it. A special hospital assistant was next placed in the palace dispensary, and the Great Jamnábái Civil Hospital was opened in the heart of the city in the year 1876-77. The capital once provided for, a plan was started to open civil hospitals at the head-quarters of each of the four divisions and first and second class dispensaries at the sub-divisional towns. In 1877 the Malhárráv Charitable Dispensary was converted into the Amreli Civil Hospital, and in 1877-78 Mr. Vishrám Manji erected at his own expense a hospital at Dwárka. A central medical store depôt was opened at Baroda in December 1877, and in the same year the appointment was made of a state chemical analyser. In 1877-78 forty-four substances were analysed, in 1878-79 there were eighty-six analysed, in 1879-80 the number of substances analysed was 230, and in the following year 304. Between the commencement of 1879 and the month of April in 1882 hospitals and dispensaries were opened at the Mastubág (Baroda city), at Pádra, Sinor, Karjan, Gandevi, Viára, Kathor, Mesána, Vadnagar, Dhári, Kodinár and Dwárka. A veterinary hospital was also established at Baroda.

Hospitals.
Baroda.
Jamnábái.

The Jamnábái Civil Hospital is in the charge of a medical officer drawing Rs. 450 with two subordinates and four medical pupils. The building of this hospital was commenced in May 1878 and was completed in April 1882.[2] There is accommodation for fifty in-patients. The building is in the heart of the town. It is a fine ornamental edifice with an excellent frontage. It has seven rooms on the first story and nine on the ground-floor, with a veranda round three sides of the building. There are two waiting-rooms, one for males and one for females, a consulting hall, an operating room, a doctor's room for private examination, and two more rooms, one for stores and one for the laboratory, and there is a compounding room. The wards are high and airy. The female wards are separate from the male wards. During the year 1880-81 the total number of indoor patients was 98; of these 51 were cured, 24 absented, 9 died and 14 remained under treatment at the end of the year. The total number of outdoor patients was 12,018, or 1136 more than in the preceding year. The average daily attendance was 11·4 and 169·83, respectively, of in and outdoor patients. The most common diseases for which

[1] Surgeon Major T. Cody continued at his post till January 1879, when he resigned and was succeeded by Dr. Bhálchandra K. Bhátvadekar, L.M.

[2] For cost of buildings see Chapter on Revenue and Finance, Public Works.

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people sought relief were malarious fevers, diseases of the lungs, syphilis, rheumatism, splenitis, diseases of the stomach and intestines, and skin diseases.

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Hospitals and Dispensaries. *Military.*

The Sayájiráv Military Hospital is under the charge of a medical officer drawing a salary of Rs. 300, with two subordinates and three medical pupils. The same officer is medical storekeeper with an allowance of Rs. 50 and two subordinates. The hospital was built in 1876-77 on open ground at the north-east corner of the town at a cost of Rs. 78,154. It is one-storied and has rooms to accommodate 100 patients. It has four wards, one compounding and dispensary room, one prescribing room with a dead-house, and accommodation for the medical officer and his subordinates. The wards are high and airy. The medical stores building is situated near the hospital. The total number of indoor patients treated during the year 1880-81 was 2142. Of these 2055 were cured, none absented, 30 died, and 57 remained under treatment at the end of the year. The outdoor patients numbered 6801 against 4354 in the preceding year. The average daily attendance was 51·2 and 140·9, respectively, among the indoor and outdoor patients. The patients generally sought relief for ague, lung affections, debility, rheumatic affections, gastro-intestinal affections, neuralgic affections, syphilis, gonorrhœa, sunstroke, and skin diseases.

State.

The State Hospital is under the charge of a medical officer drawing Rs. 250 per mensem, with two subordinates and four medical pupils. Previous to the month of April 1882 this hospital was under the superintendence of the residency surgeon, and no returns were submitted to the medical department.

Central Jail.

The Central Jail Hospital is under the charge of a medical officer drawing a monthly salary of Rs. 200, with one subordinate. Within the precincts of the outer wall of the Central Jail building, which was completed about eight months ago, is situated the jail hospital. It has two large wards with accommodation for fifty patients. There is a separate building for dispensary, stores, prescribing room, a cook-room and hospital assistant's quarters. The total number of sick prisoners treated as indoor patients was 1149 against 985 in the foregoing year; of these 1128 were cured, 12 died, and 9 remained under treatment at the close of the year. The average number of daily sick was 30·5. The most common diseases for which the prisoners were treated were ague, diseases of the lungs, dysentery, skin diseases, and rheumatic affections.

Palace.

The Palace Dispensary is under the charge of a special hospital assistant on Rs. 120. The dispensary is situated in the palace itself. The total number of outdoor patients treated among the royal family and followers of the palace was 1060, of whom 1041 were cured, none absented, none died, and 19 remained under treatment at the close of the year. The average daily attendance was 11·1. The most common diseases for which the patients sought relief were fevers, rheumatic affections, syphilis, diseases of the lungs, bowel complaints, ulcers and skin diseases. There is no accommodation for in-patients.

Mastubág.

The Mastubág Dispensary is under the charge of a special hospital assistant on Rs. 80 a month. It is situated in a small room in the

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Mastubág house. The total number of outdoor patients treated was 838; of these 829 were cured, none absented, 1 died, and 8 remained at the close of the year. The average daily attendance was 12·8. No indoor patients can be accommodated here. The most common diseases were ague, diseases of the lungs, diseases of the stomach and intestines, and skin diseases.

Dabhoi.

The Dabhoi Dispensary is under the charge of a first class hospital assistant on Rs. 60 per mensem. It was built at a cost of Rs. 9734 in 1880 according to the standard plan for district dispensaries. The main dispensary portion is built on a raised plinth nine feet high. It consists of four rooms, each twelve feet long, twelve feet broad, and twelve feet high, one being for compounding and dispensary, one for prescribing, one for indoor patients, and one for stores and private examination of patients. It has a veranda all round about eight feet wide. Besides this main portion there are detached blocks, viz.: (1) the hospital assistant's quarters with three rooms and a veranda on three sides; (2) the servants' quarters having three rooms with a veranda all round; (3) a cook room; (4) a dead-house; and (5) latrines. All the district dispensaries are built according to this plan. The total number[1] of indoor patients treated was 28; of these 22 were cured, 5 absented, none died, and 1 remained under treatment at the end of the year. The outdoor patients numbered 5407 against 4175 in the previous year. Of these 5109 were cured, 188 absented, 23 died and 78 remained under treatment. The average daily attendance of in and out-patients was 1·2 and 79·4 respectively. The more prevalent diseases were malarious fevers, lung affections, syphilis, bowel complaints and skin diseases.

Petlád.

The Petlád Dispensary is under the charge of a first class hospital assistant, with one medical pupil. It was built at a cost of Rs. 9465 in 1879 according to the standard plan. The total number of indoor patients was 18; of these 13 were cured, 5 absented, none died, and none remained under treatment. The outdoor patients numbered 6169 against 5599 in the previous year. Of these 5863 were cured, 246 absented, none died, and 60 remained under treatment. The average daily attendance of indoor and outdoor patients was respectively 0·7 and 81·4. The most common diseases were ague, rheumatic affections, syphilis, diseases of the eye and ear, diseases of the lungs, and diseases of the stomach and intestines.

Sojitra.

The Sojitra Dispensary is under the charge of a second class hospital assistant drawing a monthly salary of Rs. 40, with one medical pupil. It was built at a cost of Rs. 7951 in 1879 according to the standard plan. No indoor patients have been treated at this dispensary. The total of outdoor patients numbered 8874 against 9694 in the previous year. Of these 8251 were cured, 512 absented, none died, and 111 remained under treatment. The average daily attendance was 103·9. The most common diseases were ague,

[1] There is an apparent discrepancy between the numbers given in the statement and in these descriptions of each hospital or dispensary. The figures in the statement include cases treated at the police lines, military lines, and jails, while the figures in the descriptions only give cases of civil patients attending the hospital.

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heumatic affections, syphilis, diseases of the ear and eye, diseases of he lungs, diseases of the stomach and intestines, abscesses and ulcers.

Hospitals and Dispensaries.

Pádra.

The Pádra Dispensary is under the charge of a second class hospital ssistant, with a medical pupil. It was built at a cost of Rs. 7334 ccording to the standard plan. The total number of indoor patients vas 13. Of these 11 were cured, 1 absented, 1 died, and none remained nder treatment. The outdoor patients numbered 4634 against 908 in the previous year. Of these 4097 were cured, 480 absented, died, and 51 remained under treatment. The daily average ttendance was 0·8 and 58·2, respectively, among in and outdoor atients. The most common diseases were ague, syphilis, heumatism, neuralgia, lung affections, diseases of the stomach and ntestines, and skin diseases.

Sinor.

The Sinor Dispensary is under the charge of a second class hospital ssistant, with a medical pupil. The dispensary is situated in a rented ouse but a building is under construction. The total number of ndoor patients was 6, of whom all were cured. The outdoor patients umbered 3724 against 4032 in the previous year; of these 3336 vere cured, 349 absented, 10 died, and 29 remained under reatment at the close of the year. The average daily attendance f in and outdoor patients was respectively 0·3 and 39·3. The nost common diseases were ague, rheumatism, syphilis, lung ffections, neuralgia, diseases of the stomach and intestines.

Karjan.

The Karjan Dispensary is under the charge of a hospital assistant rawing Rs. 25 per mensem. The dispensary is at present located in hired house, but a standard building is under construction. The otal number of outdoor patients treated was 2888; of these 2691 vere cured, 165 absented, 1 died, and 32 remained under treatment t the close of March 1882. The prevalent diseases were malarious evers, diseases of the alimentary canal, lung affections and cutaneous liseases.

Navsári.

The Navsári Civil Hospital is under the charge of a medical officer n Rs. 250 per mensem, with a medical subordinate and two pupils. he hospital is located in a very large and spacious building built n 1880 at a cost of Rs. 36,816, according to a standard plan for listrict civil hospitals. The main building consists of two portions, he dispensary in front and the hospital behind, the one being onnected with the other by a passage.

The dispensary portion consists of a veranda on three sides bout eight or nine feet high, one room in front for prescribing bout eighteen feet by eleven and fourteen feet in height, and two ooms behind about twelve feet by eleven in length and fourteen eet high. The hospital portion has a quadrangle in the centre ifty-six by forty-eight feet with a six feet wide veranda all round t. In front of it are two large wards about forty by eighteen feet n length and twelve feet high, one being for males and the other for emales. The wards are high and airy, each affording accommodation or ten patients. In the female ward a partition sets apart a room or four patients. On the sides and the rear of the quadrangle and onnected with the wards are sixteen rooms from twenty-eight to wenty feet long, ten feet broad and twelve feet high. These rooms re intended for patients with families. On the outside of the side

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rooms latrines are attached to each room. Besides the main building there are detached blocks, viz.: (1) the hospital assistant's quarters with a veranda in front with three rooms; (2) the servants' quarters having three rooms and a veranda; (3) the cook room; (4) the dead-house; and (5) the sweepers' shed and latrines. All the district civil hospitals are built after this standard plan. The total number of indoor patients treated was 43; of these 23 were cured, 16 absented, 3 died, and 1 remained under treatmtent. The outdoor patients numbered 11,432 against 12,792 in the previous year; of these 9706 were cured, 1643 absented, none died, and 83 remained under treatment. The average daily attendance of indoor and outdoor patients was respectively 1·9 and 98·9. The most common diseases were malarious fevers, dysentery, diarrhœa, intestinal worms, lung affections, skin diseases, diseases of the eye and ear, and syphilis.

Songad.

The Songad Dispensary is under the charge of a third class hospital assistant drawing a salary of Rs. 25 and an allowance of Rs. 15 per mensem. The dispensary is situated in a house rented for the purpose. The total number of outdoor patients was 2075 against 1842 in the previous year, of whom 1848 were cured, 155 absented, 36 died, and 36 remained under treatment. The average daily attendance was 37·2. The most common diseases were persistent and malarious fevers complicated with spleen and liver diseases, lung affections, diseases of the stomach and intestines, and skin diseases.

Vidra.

The Viára Dispensary is under the charge of a third class hospital assistant with an allowance of Rs. 15 per mensem, and one medical pupil. The dispensary is located in a house rented for the purpose. There were 2747 outdoor patients against 90 in the previous year; of these 2516 were cured, 181 absented, none died, and 50 remained under treatment at the close of the year. The average daily attendance was 54·1. The prevailing diseases were ague, lung affections, rheumatism, diseases of the stomach and intestines, and skin diseases.

Gandevi.

The Gandevi Dispensary is underthe charge of a second class hospital assistant, with a medical pupil. The dispensary is situated in a house rented for the purpose. A new building is under construction according to the standard plan. The total number of outdoor patients was 5083 against 5174 in the previous year; of these 4823 were cured, 200 absented, 10 died, and 50 remained under treatment at the close of the year. The average daily attendance was 65·6. The most common diseases were ague, bowel complaints, lung affections, and skin diseases.

Kathor.

The Kathor Dispensary is under the charge of a second class hospital assistant. The dispensary is located in a rented house. The total number of outdoor patients treated was 2551 against none in the previous year. Of these 2277 were cured, 233 absented, 1 died, and 40 remained under treatment at the close of the year. The average daily number of sick was 54·6. The most common diseases were malarious fevers, diseases of the stomach and intestines, rheumatic affections, and syphilis.

Kadi.

The Kadi Civil Hospital is under the charge of a medical officer on Rs. 250 per mensem, with one subordinate and one medical pupil. It

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ras built at a cost of Rs. 29,283 in 1880, according to the standard lan described above. The total number of indoor patients treated ras 67; of these 48 were cured, 10 absented, 6 died, and 3 remained nder treatment. The outdoor patients numbered 6785 against 112 in the previous year; of these 6455 were cured, 230 absented, died, and 97 remained under treatment at the close of the year. 'he average daily number of sick was 3·1 and 79·4, respectively, of ı and outdoor patients. The most common diseases were malarious evers, syphilitic affections, rheumatic affections, diseases of the ervous system, of the eye and ear, of the lungs, and of the stomach nd intestines.

Pattan.

The Pattan Civil Hospital is under the charge of a medical officer n Rs. 150 per mensem, with one subordinate and one medical pupil. 'he building is under construction according to the standard plan. 'he total number of indoor patients treated was 40; of these 34 were ured, 4 absented, 2 died, and none remained under treatment. The utdoor patients numbered 4577 against 5242 in the previous 'ear; of these 3228 were cured, 1276 absented, 1 died, and 72 'emained under treatment at the close of the year. The average laily attendance was 2·5 and 68·5, respectively, among in and utdoor patients. The most common diseases were malarious evers, rheumatic and syphilitic affections, diseases of the eye and ar, diseases of the stomach and intestines, and skin diseases.

Visnagar.

The Visnagar Dispensary is under the charge of a second class ıssistant, with one medical pupil. The dispensary is located in a rented ıouse. No indoor patients have been treated at this dispensary. 'he total attendance of outdoor patients was 3687 against 3754 in he previous year. Of these 2405 were cured, 1230 absented, 10 died, nd 42 remained under treatment at the close of the year. The verage daily attendance was 50·3. The most common diseases vere malarious fevers, rheumatic and syphilitic affections, diseases of the nervous system, lung affections, skin diseases, and diseases of the stomach and intestines.

Dehgám.

The Dehgám Dispensary is under the charge of a second class ıssistant, with one medical pupil. The building was erected at a cost of Rs. 7968 in 1880 according to the standard plan. No indoor patients ıave been treated at this dispensary. The total attendance of outdoor patients was 4207 against 4118 in the previous year. Of these 3412 were cured, 742 absented, none died, and 53 remained under treatment ıt the end of the year. The average daily attendance of out-patients was 4·9. The prevailing diseases were fever, ulcer, skin diseases, ınd diseases of the stomach and intestines.

Mesána.

The Mesána Dispensary is under the charge of a medical officer on Rs. 40 per mensem, with one medical pupil. The building was erected ıt a cost of Rs. 7002 in 1881 according to the standard plan. The total ıumber of indoor patients treated was 6, of whom all were cured. The total attendance of outdoor patients was 4475 against 4090 in he preceding year. Of these 4041 were cured, 244 absented, 2 lied, and 85 remained under treatment at the end of the year. The ıverage daily attendance of in-patients and of out-patients was 0·4 ınd 57·2 respectively. The prevailing diseases were fever, rheumatic ıffections, diseases of the stomach, ulcer, and skin diseases.

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Hospitals and Dispensaries.

Vadnagar.

The Vadnagar Dispensary is under the charge of a second class hospital assistant. A building has been sanctioned and is shortly to be commenced. The total number of indoor patients treated was 5; of these 4 were cured and 1 absented himself. The total number of outdoor patients treated was 3628 against 4452 in the preceding year. Of these 2995 were cured, 589 absented, 9 died, and 35 remained under treatment. The average daily attendance of indoor and outdoor patients was respectively 0·3 and 48·6. The most common diseases were fever, diseases of the stomach, and skin diseases.

Vijápur.

The Vijápur Dispensary is under the charge of a second class hospital assistant, with one medical pupil. The dispensary is situated in a government building. No indoor patients have been treated at this dispensary. The outdoor patients numbered 5073 against 2436 in the preceding year. Of these 4025 were cured, 985 absented, none died, and 63 remained under treatment at the close of the year. The daily average attendance was 69·7. The most common diseases were fever, diseases of the eye and ear, of the lungs, and skin diseases.

Sidhpur.

The Sidhpur Dispensary is under the charge of a first class hospital assistant, with one medical pupil. The building was erected at a cost of Rs. 7876, in 1879, according to the standard plan. The total number of indoor patients treated was 5. Of these 3 were cured and 2 died. The outdoor patients numbered 4646 against 6043 in the preceding year. Of these 4151 were cured, 406 absented, 3 died, and 86 remained under treatment at the end of the year. The average daily attendance of indoor patients was 0·1 and of out-patients 10·3. The most common diseases were fever, rheumatic affections, diseases of the lungs, of the ear and eye, and skin diseases.

Bechráji.

The Bechráji Dispensary is under the charge of a third class hospital assistant. The building is under construction according to the standard plan. No indoor patients were treated at this institution. The attendance of outdoor patients was 1654 against 1746 in the previous year. Of these 1458 were cured, 177 absented, none died, and 19 remained under treatment. The average daily attendance of out-patients was 19·9. The most common forms of diseases treated were fever, rheumatism, diseases of the eye, ear and skin.

Sádra.

The Sádra Contingent Dispensary is under the charge of a second class hospital assistant. The dispensary is situated in a government building which has been recently built. It has a small veranda and three rooms. The total number of outdoor patients was 4010 against 2830 in the preceding year. Of these 3871 were cured, 65 absented, 5 died, and 69 remained under treatment at the close of the year. The daily average attendance was 3·8 and 70·9, respectively, of in and outdoor patients. The most common diseases were fever, diseases of the eye and skin, and stomach.

Deesa.

The Deesa Contingent Dispensary is under the charge of a hospital assistant on Rs. 25 per mensem. This dispensary is situated in a government house. The total of outdoor patients was 1591 against 1108 in the preceding year; of these 1562 were cured, 12 absented, 3 died, and 14 remained under treatment at the end of the year. The average daily attendance was 35·4. The most common diseases were fevers, lung affections, diseases of the stomach and intestines, skin diseases and ulcers.

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Health.

Hospitals and Dispensaries.

Amreli.

The Amreli Civil Hospital is under the charge of a medical officer drawing a salary of Rs. 200 per mensem, with a medical subordinate and a medical pupil. A standard building is under construction. The total number of outdoor patients treated was 6555, against 6913 in the preceding year; of these 5132 were cured, 1195 absented, 11 died, and 117 remained under treatment at the close of the year. The most common diseases were ague, diseases of the alimentary canal, lung affections, rheumatic affections, and skin diseases.

Dwárka.

The Dwárka Civil Hospital is under the charge of a medical officer on Rs. 250 per mensem, with one subordinate and one medical pupil. The building is the gift of Mr. Vishrám Mávji, a Bhátia by caste. It has two wards and one dispensary room. The number of indoor patients treated was 47. Of these 39 were cured, none absented, 5 died, and 3 remained under treatment at the close of the year. The attendance of out-patients numbered 2368 against 3485 in the previous year. Of these 2238 were cured, 79 absented, 1 died, and 50 remained under treatment. The daily average attendance was 2·6 of in-patients and 23·1 of out-patients. The most common diseases were fevers, intestinal worms and intestinal diseases, tinea consurans, skin diseases, lung affections, syphilis and rheumatism.

Okhámandal.

The Okha Battalion Hospital at Dwárka is under the charge of the civil surgeon who holds charge of the civil hospital at Dwárka. The building which is fifteen years old gives accommodation for twenty patients, and has two rooms and one dispensary room. The number treated as indoor patients was 472; of these 462 were cured, none absented, 5 died, and 6 remained under treatment at the close of the year. The attendance of outdoor patients numbered 441 against 89 in the previous year; of these 436 were cured, 1 absented, none died, and 4 remained under treatment. The average daily attendance was 13·2 of in-patients and 5·1 outdoor patients. The most common diseases were fevers, intestinal affections, rheumatism, neuralgia, lung affections, and diseases of the skin.

Dhári.

The Dhári Battalion Hospital is under the charge of a first class hospital assistant, with one medical pupil. The building was erected about fifteen years ago. It has two wards, one dispensary room and quarters for the hospital assistant. The total number of indoor patients was 483. Of these 460 were cured, none absented, 11 died, and 12 remained under treatment at the close of the year. The attendance of outdoor patients was 3564 against 3547 in the preceding year. Of these 3503 were cured, 9 absented, 6 died, and 46 remained under treatment. The average daily attendance of indoor patients was 17·2 and of outdoor patients 35·9. The most common diseases were rheumatism, syphilis, sore eyes, and bronchitis.

The Dhári Branch Dispensary is under the charge of a third class hospital assistant. The dispensary was opened on the 3rd of November 1881, and is located in a government building with two rooms. The total number of outdoor patients treated was 1371, of whom 1185 were cured, 168 absented, 1 died, and 17 remained under treatment at the close of the year. The most common diseases were fever, rheumatism, diseases of the ear and eye.

Kodinár.

The Kodinár Dispensary is under the charge of a second class hospital assistant. A standard building was erected in 1881 at an

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Hospitals and Dispensaries.

estimated cost of Rs. 9237. The total number of outdoor patients treated was 3881 against 4669 in the previous year. Of these 3187 were cured, 592 absented, 2 died, and 100 remained under treatment at the close of the year. The average daily attendance was 39·1. The most common diseases were fevers, ascaris, exema, ulcers, rheumatism, diseases of the ear and eye, diseases of the stomach and intestines.

Dámnagar.

The Dámnagar Dispensary is under the charge of a third class hospital assistant. A standard building was recently erected at a cost of Rs. 9237. The total number of outdoor patients treated was 3676, against 4320 in the preceding year; of these 3076 were cured, 549 absented, 1 died and 50 remained under treatment. The average daily attendance of outdoor patients was 52·7. The most common diseases were ague, rheumatic affections, diseases of the lungs, stomach and intestines, ulcers and skin diseases.

Mánikváda.

The Mánikváda Contingent Dispensary is under the charge of a first class hospital assistant. The dispensary is situated in an old government building. The total number of outdoor patients treated was 2670 against 1636 in the preceding year. Of these 2535 were cured, 85 absented, 6 died, and 44 remained under treatment. The average daily attendance was 34·5. The most common diseases were malarial fevers, lung affections, diseases of the stomach and intestines, and skin diseases.

The following statement gives the details of Hospitals and Dispensaries existing in 1882:

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No.	Names.	Where situated.	Date of Establishment.	Total cost in 1880-81.	Patients. 1876-77. In.	1876-77. Out.	1877-78. In.	1877-78. Out.	1878-79.* In.	1878-79.* Out.	1879-80. In.	1879-80. Out.	1880-81. In.	1880-81. Out.
				Rs.										
1	Jamnábái Hospital	Baroda City	20th May 1877 ...	12,202	2	2497	...	10,041	6	12,202	3	10,882	98	12,018
2	Sayájiráv Hospital	Do.	8th Aug. 1877 ...	6776	...	1567	2067	3142	4309	2943	4042	4354	2142	6801
3	State Hospital	Do.	No exact date 1855 ...	11,881	342	7012	392	3635	768	4867	927	4356	..	...
4	Jail Hospital	Do.	1st Sept. 1876 ...	3931	1726	...	1700	...	1289	...	985	...	1149	...
5	Palace Dispensary	Do.	16th Nov. 1876 ...	1574	...	533	...	747	...	742	...	889	...	1060
6	Mastubág do.	Do.	Aug. 1879 ...	1419	...	...	...	...	...	...	...	730	...	838
7	Dabhoi do.	Dabhoi	17th Feb. 1877 ...	1629	...	...	...	4315	252	4851	205	4311	221	5621
8	Petlád do.	Petlád	25th June 1877 ...	1736	...	994	3	5682	322	5462	311	5876	153	6261
9	Sojitra do.	Sojitra	1st July 1877 ...	1496	...	699	7	3808	...	5198	...	9705	...	8885
10	Pádra do.	Pádra	13th Feb. 1879 ...	1444	...	...	...	..	...	2892	...	2908	13	4634
11	Sinor do.	Sinor	29th July 1879 ...	1325	...	...	...	...	...	85	..	4032	6	3724
12	Karjan do.	Karjan	12th Sept. 1881 ...	Opened in 1881-82.			...	...	...	...	...	...	..	...
13	Navsári Civil Hospital	Navsári	18th Jan. 1877 ...	5462	2	5470	...	10,899	249	11,138	187	13,102	214	11,627
14	Songad Dispensary	Songad	15th July 1876 ...	1279	...	1077	...	716	...	803	...	1842	...	2075
15	Gandevi do.	Gandevi	20th May 1879 ...	2101	...	..	...	...	...	963	...	5264	...	5083
16	Viára do.	Viára	26th July 1880 ...	1796	...	...	...	...	...	...	...	90	...	2747
17	Kathor do.	Kathor	24th Jan. 1881 ...	1378	...	...	...	...	...	...	...	...	...	2521
18	Kadi Civil Hospital	Kadi	1st Feb. 1877 ...	4616	...	1270	24	3774	724	5098	631	7376	573	7886
19	Pattan do. do.	Pattan	1st Aug. 1877 ...	3782	...	787	33	6397	594	5906	774	5531	430	4769
20	Visnagar Dispensary..	Visnagar	22nd May 1878 ...	1889	5	...	...	886	...	4010	...	3754	...	3687
21	Dehgám do.	Dehgám	28th May 1878 ...	1325	...	..	...	970	...	3713	...	4118	...	4207
22	Sidhpur do.	Sidhpur	10th Jan. 1877 ...	1412	...	3946	15	5823	...	5295	15	6043	5	4646
22	Mesána do.	Mesána	10th March 1879 ...	1342	...	3	...	...	6	1856	20	4090	6	4475
24	Bechráji do.	Bechráji	1st March 1877 ...	693	3	1332	3	1990	2	1745	4	2436	...	1654
25	Vadnagar do.	Vadnagar	21st July 1879 ...	1140	...	...	...	...	...	161	4	4452	5	3628
26	Bijápur do.	Vijápúr	1st Nov. 1878 ...	1358	..	...	...	...	6	4666	...	4959	...	5073
27	Deesa Contingent Troops Dispensary	Deesa	16th April 1877 ...	832	...	480	...	1410	...	2161	...	1695	...	1591
28	Sadra do. do. ...	Sadra	25th May 1877 ...	1358	...	443	...	1974	...	2784	1	3331	5	4010
29	Amreli Civil Hospital	Amreli	25th Oct. 1877 ...	4068	...	3935	..	5707	537	8364	437	7612	400	7032
30	Dvárka do. do.	Dvárka	1st Oct. 1879 ...	4063	...	699	531	473	420	1445	412	3485	348	2368
31	Okha Battalion do.	Do.	17 years in existence	1642	...	...	...	...	1161	...	472	89	472	441
32	Dhári do. do.	Dhári	Do. do. ...	2594	...	1263	388	2182	757	4075	558	3547	483	3564
33	Dhári Branch do.	Do.	3rd Nov. 1881 ...	...	...	Opened in 1881-82.			...	..	...	...	...	...
34	Kodinár Dispensary	Kodnár	23rd April 1879 ...	1545	...	...	...	...	..	1723	...	4669	...	3881
35	Dámnagar do.	Dámnagar	Do. do. ...	991	...	...	...	...	...	1347	2	4372	1	3723
36	Mánikváda Contingent Troops Dispensary.	Mánikváda	1st April 1876 ...	1309	...	1356	1	1136	...	2324	...	2477	...	2610
37	Veterinary Hospital	Baroda	22nd Nov. 1879 ...	873	...	...	..	...	...	...	...	1294	...	784

* In the year 1878-79 the ratio per cent which the proportions of castes and sexes bear to the total may be stated. Indoor : Europeans 0, Eurasians 0, Native Christians ·04, Hindus 80·49, Musalmáns 16·88, Pársis ·03, other castes 2·56 ; males 89·7, females 7·9, children 2·4. Outdoor : Europeans ·02, Eurasians ·01, Native Christians ·08, Hindus 76·86, Musalmáns 16·28, Pársis 6·06, other castes ·59 ; males 56·4, females 19·9, children 23·7.

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Chapter XII.
Health.
Vaccination.

A vaccination department has been in existence in the Baroda state for more than twenty-five years. It has lately been subjected to a searching reform, and periodical returns have been demanded of the operators whose work is carefully checked. In 1880-81 the work of vaccination was under the supervision of the chief medical officer and was carried on by three inspectors, thirty-one vaccinators, eight probationers and thirty-four peons with yearly salaries amounting to Rs. 13,473. Two operators were detailed to the city, nine to the Baroda division, ten to the Kadi, six to the Navsári, and four to the Amreli division. One inspector checks the work done by the vaccinators in each division. The head vaccinator at Dwárka also inspects the work in the Amreli division. The total number of primary vaccinations performed during the year 1880-81 was 60,984 and 202 re-vaccinations against 52,042 and 232, respectively in the previous year. The following abstract shows the sex, religion and age of the persons primarily vaccinated:

Vaccination Details, 1877-1881.

Years.	Persons Primarily Vaccinated.									Total.
	Sex.		Religion.					Age.		
	Males.	Females.	Hindus.	Musalmáns.	Pársis	Christians.	Others.	Under 1 year.	Above 1 year.	
1876-77	29,696	26,066	47,638	4411	29	3	3681	18,583	37,179	55,762
1877-78	35,969	30,603	58,534	4937	50	14	3037	33,466	33,106	66,572
1878-79	26,111	23,605	43,953	3620	59	6	2074	36,711	13,005	49,716
1879-80	27,440	24,602	45,912	3380	70	9	2671	37,612	14,430	52,042
1880-81	31,941	29,027	52,922	4285	70	9	3682	46,896	14,072	60,968

The total cost of these operations was in 1880-81 Rs. 13,485 or about Rs. 0-3-7 for each successful case. The entire charge was made up of the following items: supervision and inspection, Rs. 2700-0-0; establishment, Rs. 10,292-4-10; and contingencies, Rs. 493-2-0.

Cost of the Medical Department.

The following statement shows the cost of the medical department in Baroda rupees:

Years.	Establishment and Contingencies.	Medicines.	Total cost.	Years.	Establishment and Contingencies.	Medicines.	Total cost.
1876-77	62,537	22,952	85,489	1879-80	1,03,874	23,585	1,27,459
1877-78	84,760	11,356	96,116	1880-81	93,120	26,145	1,19,265
1878-79	88,181	24,184	1,12,365				

[1] From 1866 to 1875 twenty-three vaccinators were employed. From 1866 to 1871-72 about 23,500 persons were vaccinated yearly; in 1872-73 and 1874-75 over 29,600 were vaccinated; in the intermediate year nearly 28,000; and in 1875-76 as many as 88,639 persons.

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Health.

The following statement shows the number and pay of the medical staff employed on the 1st of April 1882 :

Name.	Yearly Charge.	Name.	Yearly Charge.
	Rs.		Rs.
Chief medical officer	9600	19 Third class hospital assistants at Rs. 25 each	5700
Chief medical officer's office	2820	31 medical pupils at Rs. 10 each	3720
Civil medical officer	5400	1 Veterinary doctor	600
Military medical officer	4200	1 Do. pupil	120
Jail and police medical officers	2400	1 Midwife	900
Medical officer in charge State Hospital, Baroda	3000	2 Assistants at Rs. 5 each	120
5 Civil Surgeons, three at 250 each, and one at 200 and one at 150	13,200	34 Dispensary servants	3636
2 Special hospital assistants, one at Rs. 120 and the other at Rs. 80 ...	2400	31 Bhistis	1980
7 First class hospital assistants at Rs. 60 each	5040	34 Peons at Rs. 7 each	2856
20 Second class hospital assistants at Rs. 40 each	9600	32 Sweepers	1428
		Menial servants	1740
		Total ...	80,460

Since 1879 monthly health returns have been sent in by the *vahivátdárs*, and death returns by the divisional *subhás*. It is calculated, though errors there may be, that the death rate per mille in the city in 1879-80 was 29·2, while for 1880-81 it was 24·5. Of all the divisions the Kadi division seems to be the healthiest, as its death-rate is only 14·4 per mille. The total number of deaths for the whole of the Baroda territory for 1880-81 is 35,755 against 39,515 for the previous year. The death rate per mille for the whole territory was 16·5 against 19·7 for the previous year. The birth returns have been too lately introduced to be trustworthy. The total number of births for the whole territory was 38,882 and the rate per mille was 18·0, of which 9·7 were males and 8·3 females. The birth rate seemed to be highest in the Amreli division where it was 29·6 per mille; next to it came the Navsári division, and then Baroda, the Kadi division standing last of all. The proportion of male births seems to be higher than that of females. The total number of births exceeded the deaths by 3127.

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CHAPTER XIII.

SUB-DIVISIONS.

I.—BARODA CITY.

Chapter XIII.
Sub-divisions.
BARODA.
Position and general appearance. Surroundings.

Baroda,[1] in north latitude 22°, 17′, 59″, east longitude 73° 15′ 8″, is distant 244½ miles from Bombay by rail, 61½ miles nearly south by south-east of Ahmedabad. It has a population of 112,057 souls and 24,027 houses.

The surroundings of the city of Baroda resemble those of other towns and hamlets in Gujarát. Through the champaign country, from every point of which the distant Pávágad can be discerned, the narrow tortuous Vishvámitri has worked its channel deep through the alluvial soil. On the eastern side of this stream, some twenty miles away from the mountain we have mentioned, lies Baroda. The broader cotton fields give way gradually to narrower and more closely packed enclosures separated one from another by high hedges of prickly-pear or ragged milk-bush. The country roads grow narrower as they converge, roads which the wit of man has not yet ventured to improve; heavy sand or deep ruts during eight months in the year, in the rains they are submerged or converted into thick mud. Above them and dotted about the fields magnificent trees now begin to limit the view in every direction; tanks and wells are more frequent; and here and there peep out Hindu temples or half ruined Muhammadan tombs. Such is the aspect of the country of which Mr. Forbes in his Oriental Memoirs gives a true though somewhat highly coloured description. He omits for instance to notice the outermost ring about the town, not of brick and mortar, but of stench and refuse and decaying bones[2], of which the heavy-winged vultures are the sleepy sentinels.

Such are the environs of Baroda. But where the city walls face the distant eastern hills and the *nálás* and tanks are most plentiful, the country is almost destitute of trees. Large rice-fields cover the plain, till an almost imperceptible rise leads one to the fissured and rather black soil, where clumps of trees betoken the existence of solitary villages amid the vast *bids* or grass plains which supply the capital with fodder. Again, though it is true that near the city both banks of the Vishvámitri and the northern bank of the Jámbva are thickly wooded, in reality there is a difference. South, the trees soon become scarce and the cotton fields assert themselves. North, the trees are numerous for miles and miles, and instead of cotton, *juvár* and other such crops make their handsomer show.

[1] Trigonometrical Survey.
[2] Fewer since the Minister purchased a bone-crushing machine and had the bones turned into manure.

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BARODA.

Description.

)ne great feature of the country round Baroda lies in the umerous *pán* and other vegetable gardens which are pleasant nough to look at.

Almost a century ago Mr. Forbes in his Oriental Memoirs[1] gave a escription of the capital which may serve to show what it then was nd how it has changed of late: "The town (that is the city within he walls) is intersected by two spacious streets dividing it into four qual parts, meeting in the centre at a market place containing a quare pavilion with three bold arches on each side and a flat roof dorned with seats and fountains. This is a Moghal building, as is verything else that has the smallest claim to grandeur and elegance. 'he Marátha structures are mean and shabby. None more so than he *darbár* lately finished by Fatesing, which resembles most Iindu places in want of taste and proportion of architecture and legance in the interior decoration. The remains of Muhammadan iosques and splendid tombs embossed in the Brodera groves add sombre beauty to the scenery near the capital. Several fine wells r *bávdis* are among these. The largest of the Brodera wells is a iagnificent work with an inscription."[2]

The Baroda Gardens.

In the first chapter of this work it was noticed that the ritish camp is on the west side and the city of Baroda is on the east de of the Vishvámitri, the main stream of which river is crossed by large stone bridge. The temples raised to the memory of several iembers of the Gáikwár family are there enumerated, those, that is, hich are on the left side of the bridge as the city is entered. On ie right side the Diván Sitárám has erected a temple to Yavadeshvar Iahádev. Closer to the bridge and at the head of two gháts or ights of steps decending to the water is a tasteful shrine of hite marble which marks the spot of the Diván's funeral. One f the gháts, that further from the bridge, was built by him, the ther by the Mahárája Sayájiráv, while a third ghát on the left of the ridge is due to the Mahárája Govindráv. South of this bridge id at no great distance from the river bank is a succession of ardens stretching out to the west of the houses: the Chiman ág, the property of the Gáikwár, some gardens belonging to obles termed Rodé's Bág, the Káthiávád Sáheb's Bág, the Mir áheb's Bág, and others. It is in one of these that is the[2] Nav-khi Bávdi, so called from its supposed cost, to which Forbes makes lusion. Below these gardens, again, there are others belonging the Gáikwár Mahárái. The Moti Bág contains a tastefully uilt but hideously painted little summer palace erected by His

[1] A description is given of the Vishvámitri, the bridge, and temples, at page 17.

[2] The inscription on the well is given by Forbes: "In the name of Allah! ie God of mercy and beneficence! God is one and the God who sent Mahomet into orld. Jaffir Khán bin Vazalmool, viceroy of Gujarát, was great, successful, and ighty in battle. Brodera was under his command. By his favour, Soliman, his chief inister, was appointed governor of Brodera. By him this work of beauty, strength id admiration was, by the divine permission, completed on the first day of the onth Rajab in the 807th year of the Hijira." Oriental Memoirs, Book 2, chap. 10. Chesson and Woodhall's Miscellany, Vol. III. p. 76, we find: "Near the Vishvámitri idge are several wells, one called Soliman's well, as in the days of Hamilton hen he described it and the elegant flight of which steps led to it."

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Chapter XIII.
Sub-divisions.
BARODA.
The Baroda Gardens.

Highness Ganpatráv after a visit to Bombay and when he had been moved to envy by the Kevada Bág built by the Killedár. It is richly furnished and decorated with chandeliers, a quaint collection of copies of oil paintings by Landseer, Vernet and other artists, historical pieces and portraits of Her Majesty, the Duke of Wellington, Bonaparte, and many other notables, besides a large collection of musical boxes and other curiosities, a handsome and tasteful article being usually flanked by a couple of silly toys. South of the Moti Bág is the Mastu Bág, now the residence of Rájá Sir T. Mádhavráo; the Vishrám Bág and the Hira Bág; whilst a little to the east is the Kevdá Bág belonging to the Kiledár who has built a temple and tank in the neighbourhood. These gardens, poetically named the Diamond, the Pearl, and so forth, each with its palace or summer-house, appear imposing on paper, but they are carelessly kept and very dusty and woe-begone in appearance.

Recent changes in the west of the Town.

Great are the changes which the present minister is effecting in this quarter of the town. Between the Vishvámitri and the Chiman Bág a great circle of brick encloses lines of buildings radiating from a central tower, the whole forming the large central jail of the state. Nearly opposite it on the other side of the river between the station and the camp the spacious corridors and graceful domes of a college are approaching completion. From the city to the Moti Bág a smooth well raised road, which passes through the Juni Kothi, now leads to more than one new building, for, round the Moti Bág are to be seen the Rájá's school and the tutor's house, while behind these among the lofty tamarind trees extend over a large space the foundations of a great palace, called the Lakshmi Vilás, while at no great distance are certain less sightly but very useful public works, extensive drainage cuttings, and the high raised bank of the Chándod, Dabhoi and Baroda State Railway.[1]

By what is newest may be seen one of the oldest and most picturesque of the ruins near Baroda: the tomb of Amín Sáheb built out of a much more antique Hindu edifice, and the Navlákhi Bávdi are just behind the Lakshmi Vilás palace.

The mention of Amín Sáheb's tomb allows us to give a brief history of the family of the most important Sardár in Baroda, of the family to which Mir Kamáludin belonged, whose services were conspicuous when Colonel Walker first came to Baroda. In A.D. 1874 Mir Nuruddin Husain Khán, the servant of the vazír of the emperor of Delhi, came to Surat on his way to Mecca. He

[1] The cost of the new jail is about six lákhs of rupees. Mr. Hill, the state engineer, has taken as a model the plan of the Panjáb jails. The new college will probably cost about six lákhs, the tasteful design is the work of Mr. Chisholm. The new palace is named Lakshmi Vilás and the foundation stone was laid by Mr. Melvill, C.S.I., Agent to the Governor General, on the occasion of the Mahárájá's marriage on the 12th of January 1880. The stupendous building is in the Indo-Saracenic style and has been designed by the late Major Mant, R.E. The probable cost will exceed twenty lákhs. The Rájá's school cost Rs. 60,000 and the tutor's house Rs. 35,000; several other European buildings have been built in the environs of the city for officers of the state. The drainage works instituted by the present administration cost Rs. 20,000 and the metalling of roads Rs. 17,000. The people's park cost two lákhs. Some account is given elsewhere of the other chief buildings and public works carried out by the present administration during the brief space of five years.

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vas then employed by Mr. Malet to act as an agent of the British Government first at Surat and afterwards at the Poona darbár. While at the latter place he assisted His Highness Govindráv in pushing his claims to the gádi; and this prince, when he returned to Baroda in A.D. 1793, brought back with him Nuruddin's second son Mir Nasiruddin Husain Khán, conferred ágírs on him, and allowed him to retain the title of Sultán Naváb Jang Bahádur bestowed on him by the emperor. Nasiruddin was killed in battle during the war between the Gáikwár and Ába Shelukar, whereupon his brother, Mir Kamaluddin, became the head of the Baroda family. His services have been incidentally mentioned in the historical portion of this volume. He died at Rutlam during the Málva campaign of 1819. His eldest son was the Mir Amíruddin who died in 1838, the uncle of the present Naváb of Baroda. The other sons of Mír Nuruddin Husain Khán became sardárs at Haiderabad and other places.[1]

Recent changes in the west of the Town.

Suburbs.

The fort, or portion of the capital enclosed within walls, lies at a distance of about a mile and a half to the east of the great stone bridge and is approached by a road which, at first pretty broad and straight, gradually becomes narrower and more tortuous. The whole length of it is flanked on both sides by mean decrepit shops and at certain hours of the day it is extraordinarily crowded. The first building of any note to be met on the right side of this road is the State Hospital built in 1855 by His Highness Ganpatráv and started by the energetic Dr. Stratton. A new building has been designed to replace this useful but now somewhat ruinous edifice. A gradual ascent passing over a stone bridge, which spans a *nála* of the Vishvámitri, leads to the town. To the right of this little bridge is a temple to Udenáráyan built by the Sibandi Bakshi Lalubhái, to the left a *pánpoi*, a house where a constant supply of cool fresh water is kept for any who may ask for it, the wise institution of Ganpatráv Mahájan, the Khásgi Kámdár of four Gáikwárs. As the suburbs are entered, on the left hand is the great Ráv Pura, on the right the Ánant Pura. The main road enters the latter first and then the Ráv Pura, which is beyond the Shástri's house. Shortly after entering among the houses and in the neighbourhood of the post office stands on the left hand the house of Gangádhar Shástri, whilst to the right a rapid ascent up a slight hill leads to what is called the *Juni Kothi* or old fort, probably the most ancient portion of the Hindu town of Baroda. A curious proof of the antiquity of the place was recently discovered while digging the foundations of the new public offices. A number of gold and silver coins were exhumed. General A. Cunningham recognised the silver coins as drammas, the Sanskrit *dramyas* or Greek *drachmæ*, current in Northern India from 700 A.D. to 1000 A.D. The learned Rája of Travancore believed the gold coins to be the same as the *fanáms* of Southern India, the variety being the "Alligator-mouthed," and one specimen the "Namappanam". The silver coins he identified as the *Gadhiáka-paisa* or ass-money, the name popularly given to certain

State Hospital.

The Juni Kothi.

[1] Account given by a member of the Naváb's family.

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Vikramáditya coins owing to the *gádi* or altar on the reverse. It has been thought that these coins evidence the existence of an Indo-Sassanian dynasty in Saurashtra. But before reaching the ascent to the Juni Kothi passing notice may be taken of the houses of several historical celebrities: the house of Dhákji Dádáji, of Bába Phadke, of the Nándod Bakshi, and the house of the Resident Mr. Williams, who afterwards moved into the present residency near the camp. In the Juni Kothi in the old days was the residency office (1802-1832), but the so-called fort now contains the public offices, the old jail and the high school. Within the last two years a commodious and not unimposing wing has been added to the public offices,[1] while the jail and the high school will soon be shifted to other spots. Both buildings are inconvenient and overcrowded. A public Library is under construction. At a little distance is an old pága which has been converted into a club of which the members are the chief officers of the darbár, who meet there of an evening to play cricket and other games. A new road, it has been already said, leads southward to the Moti Bág palace which is about a mile off, and within the last few months another road has been constructed from the same palace to the east gate of the city. A third road has been begun which is destined to be the chief entrance to the city. It will commence at the college and end at the Leheripura Gate. Crossing the Vishvámitri by a new bridge a bend of this road will reach the great palace. No work will do more to improve the city. The southern slope of the rise on which the *Juni Kothi* stands is occupied by the third *Khás Págá*, the *Rissála* stables and the Káthiávád *Págá*. The main Khás Págá is, however, on the edge of the Sur Ságar tank, nearer the Leheripura Gate. Nothing is more distinctive of Baroda as a great Marátha capital than the monster hay stacks and great number of large stables it contains for the lodging of cavalry horses and troopers, as well as for the Gáikwár's private horses and carriages. These are near the Nazar Bág palace inside the city, and just outside the walls, not far from the great parade ground.[2]

The Págás.

Returning to the description of the main road and making our way to the Leheripura Gate from the Juni Kothi, while still in the Rávpura, and before getting to the Naváb of Baroda's house, we find on the right hand the old home of Gopál Pant Devadar in front of Surya Náráyan's temple built by the religious Diván Sitárám. A little further we find Bháu Támbekar's house, behind which is the Machi Bázár. Beyond the Naváb Sáheb's house begins the Ghi Kháta inhabited by Maráthás and Musalmáns, to the left of which quarter is what was once a distinct village still occupied solely by Gujaráti patedárs. If we descend through it into the low sandy road and luxuriant fields and hedges of the country we quickly reach Bechráji's temple on the Kámnath road. This temple is one of the most important in Baroda; indeed His Highness Sayáji visited it once a

[1] The cost of the new public offices built under the present administration was Rs. 1,65,000.

[2] There are now sixteen *págás* of troops which cost the state annually Rs. 10,00,000 of which the *Huzárat Págá* costs Rs. 1,30,000 and the great *Khás Págá* Rs. 1,25,000.

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week and still the Maháraja goes there on the Navrátri of Ashvín and with him thousands of devotees to the goddess. The courtyard was he work of His Highness Khanderáv, but a curious old octagonal ank is of much older date. It is here that priests are paid unceasngly to imprecate disasters on the enemies of the Gáikwár's throne, task they take up in rotation.

Again to return to the main road, from the Ghi Kháta we pass to he Pipal Gate and Limbdi Chauk, noticing the Ghodepade's house nd Ládbá's temple near the wide Sur Ságar tank, the dismal shrine where Sayáji employed dark means to gain from the gods success or his ambitious ends.

The space lying south of the road leading to the Leheripura late and west of the city is for the most part termed the Bábáji 'ura. There are suburbs to the south, but some very large suburbs re stretched along to the north of the walls and east of the Anant 'ura. The most to the west are termed Nágar Vádá and Sayad 'ura, and east of them is the great Fate Pura, which is separated rom the North Gate by the Koyli Pura, the Kála and Nava Pura nd the Ákút Pura. Along the northern walls of the city is the ew Bázár, and from the North Gate where it terminates a long treet penetrates the Fate Pura, the work of His Highness Khandeáv.[1]

Parade Grounds.

On the right side of this street are situated the vast elephant tables, and again to the west of them the old parade ground with he barracks of the 2nd Regiment. Both the Chámpáner road and he road to the old parade ground are bridged, for there runs hrough the suburb a *nála* leading into a larger *nála* or stream, he Pahádí Nadi, which flows into the Vishvámitri and forms the orthern boundary of the capital. In calling the parade ground he "Old Parade" mention should be made of another ground beyond he east city-wall and north of the Ajab tank, which is older, but it nay be called old in contradistinction with the Vareshvar or new arade ground made at great expense by Khanderáv Maháráj. 'his is a wide expanse artificially levelled and raised above the urrounding country and supported by a wall often of some eight and great strength in buttresses. Along one side of it are he barracks of the 3rd Regiment lately rebuilt on a very comnodious scale and on another side the Military Hospital built by the rder of Sir T. Mádhavráv at a cost of Rs. 70,000.

[1] The suburbs to the west of the town comprise the *Modi khána*, or Gáikwár's ommissariat; the Leheripura Gate quarter; the quarter named after Sayáji; that amed after A'páji, the minister, in which live the Muzumdár, the Naváb of Baroda, the escendant of Mir Kamál-ud-din and the descendants of Gangádhar Shástri; the uarters named after Ánandráv Maháráj and Bábáji Áppáji. Then there are the quarters which live the dancing girls, the cloth merchants, and finally the Nágar Bráhmans. There are twelve northern suburbs of which the largest, the Fate Pura, contains he minister Bháu Shinde's house and the large temple he built close to the Iahárája's stables for carriage horses. In the northern suburbs is also one of the wo schools of athletes. The eastern suburbs are five in number. The southern iburbs (so called) are eleven in number. The Mahomed Vádi is inhabited by the 'adnavis, the first officer in the State, and by Gopálráo Mairál, the banker. There is quarter named after Khandobá's temple, and one after a strange erection and a etached Musalmán fortification, called the Monkey's Tower. The Pándares live on is side near the Rhinoceros Gate.

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Tanks.

Khanderáv by carrying on this work not only provided his soldiers with a free space to exercise in, but thrust back from the city the low level country. It has already been stated that the north boundary of the city is the Pahádí Nadi, and that the west boundary is the Vishvámitri which, when it overflowed, used to flood the Bábáji Pura till the recent drainage works carried out by Sir T. Mádhavráv gave the waters a way to escape. It remains to tell how the Pahádí Nadi to the north is joined by a *nála*, full all the rains, which skirts the parade ground and touches first the Váda Vádi tank and the Shirsha tank and then the Marda tank, and finally the Ajab and the Ráje tank near the gate fitly called the Water Gate. In truth the whole of the country to the east of Baroda is much under water during the monsoon and is wholly taken up by rice fields, so that, as a matter of fact, the town lies very low except where it has been raised above the surrounding level by long years of building. With the exception of the Mahmud tank in the south-east corner of the capital there is but one other tank worthy of special notice. Immediately in front of the Leheripura or West Gate is the great Sur Ságar tank, which is completely surrounded by buildings and furnishes the main portion of the town with water for all but drinking purposes. It has been connected with the Shirsha tank by pipes laid down by His Highness Malhárráv and perfected under the present administration.

City.

A few [1] years ago a Resident wrote: "the city (Shahar) is a square surrounded by a wall from fifteen to eighteen feet high, two miles in circumference, having four gates and forty-four bastions on all of which guns were mounted." These guns, as has been stated, have lately been broken up and sold as old iron or relegated to some safe spot. There were supposed to be 500 of them. "Within the Shahar, on the north-east, stands the Bhádar or old palace, two sides of which are formed by the city wall. It is surrounded by walls twenty-two feet high, has five bastions and would, as well as the Shahar, require artillery to take it. North of the Bhádar is the true *Juni Kothi* or old fort, probably the most ancient place of fortification in Baroda."

The half-ruined Juni Kothi is of interest only to such as care for the time when Maráthás supplanted Musalmáns. The mean huts of soldiers are propped up against the old walls with their traces of Musalmán architecture. Here the two first Gáikwárs, Piláji and Dámáji, sometimes lived, and here is an old temple to Kálka Devi who came to reside in it from distant Pávágad. The Bhádar which dominates the Agad or arena contains a solid old palace of the

[1] The City proper, that is, the portion of it within the walls, is divided into seventeen streets or quarters. The chief are: Sultánpur; the Clock-tower Street; the Narsinji Temple Street inhabited by the rich bankers and jewellers of Baroda who now under an economical government drive a less flourishing trade than of yore; the quarter of the Killedár or Commandant of the fort who is a high Sardár, a relation of the Gáikwár and a rich and influential person; Sámal Bechar's quarter, still inhabited by descendants of the old Arab paymaster; the quarter of the Vániás and Parbhu Káshi. Behind the palace and the wall of the Chámpáner Gate is the large Chipváda inhabited chiefly by Musalmáns.

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Musalmáns with a marble bow-window of singular beauty. In this palace once lived the sons of Dámáji and His Highness Anandráv, and opposite it is a large modern building where in old times the restless Takhatbái plotted for her sons. The back of the palace looks out on to the arena, and beyond it is the first weaving mill constructed in this state by the Government. The work has not yet reached completion.

It has been said that the west gate is named Leheripura. It opens on to a broad and picturesque street at the end of which is seen the clock tower. This Leheripura Street, like the main road to the entrance of the city, is met at right angles by Pols or wards belonging to distinct classes and castes of people who, by living in a cul-de-sac of which the entrance was barred by a heavy door, managed to cut themselves off from the external world at night or in times of disturbance, and also contrived to live their life apart according to the exclusive rules of the petty society to which they might belong. Two or three of these Pols are noticeable, for they are or were inhabited by rich jewellers and bankers whom the luxuries and needs of the Gáikwárs and their sardárs attracted to the capital: Sultánpur; Narsinji Pol where there is a Mandir of the same name and Sháligrám dear to the Vánis; Hari Bakti's Pol is a memory of past opulence and contains the old palace of Fatesing and the state mint. The existence of these Pols is scarcely guessed by the passers-by in the Leheripura Street, where the gaudily painted but mean shops of petty tradesmen and coppersmiths are seldom relieved by a temple such as the one raised to Ráj Rájeshvar Mahádev by the famous mother of Sayáji, the Ráni Gahenábái. This lady has also given a temple to Pandharináth Vithoba opposite the palace, whose quiet little garden and Shiva shrine and door and painted walls are more elegant than any of the religious edifices in this town, which are for the most part devoid of beauty and style.

Proceeding to the clock tower, the visitor will find that on his left hand there is a road which leads out by the Chámpáner Gate to the Fate Pura suburb. On both sides of this road are blocks of lofty houses, of which the largest is the palace still occupied by the Gáikwár, the haveli of His Highness Sayáji, faced by a building erected by His Highness Khanderáv and at one time occupied by Lakshmibái, the wife of Malhárráv.

Palace.

The chief entrance is a narrow door from the very foot of which springs a steep and still narrower staircase, which, twisting here and there is now and again barred by a regular trap-door. During the day, the large room in the first storey, in which the *gádi* is kept and from which the *Devaghar* of the Gáikwárs with its thousands of little gods may dimly be seen; during the day, this room is crowded with clerks and soldiers, and with the latter the whole building indeed swarms. Above were of old the jewel-room and dark Laboratory. In the highest storey are the royal apartments with their gold and silver beds, their mirrors, and till of late, cheap German prints of ladies representing the seasons, and, in Malhárráv's time, other subjects which necessitated their prompt destruction when the palace was purified. Round the flat roofs, where the

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atmosphere is clearer and freer of a thousand horrid smells, circle the pigeons,[1] of which the Gáikwárs have always been so proud. But who can describe this curious building with its labyrinth of little rooms, dark passages, and deep yards? It is a fit scene of much that has passed in the Baroda State.

The Nazar Bág.

Immediately behind the palace, storey upon storey, rises far above surrounding buildings the white stucco Nazar Bág palace recently built by the Mahárája Malhárráv—ugly, expensive and useless. The Gáikwár's jewels are now kept here, treasures recently valued at over three crores of rupees by a commission of experienced judges. The chief diamond necklace worn on state occasions by the Gáikwár is valued at forty lákhs, one of the biggest of the stones being estimated at nine lákhs. This Brazilian diamond, which weighs 254 carats, is called "the Star of the South" and was discovered in 1853 in the mines of Minas Geraes. His Highness Khanderáv paid £80,000 for it. A curious and costly article is a cloth embroidered with precious stones and seed pearls which was designed to cover the Prophet's Tomb at Mecca—a strange gift for a Hindu prince to make.

The Nazar Bág adjoins the road which is in reality a continuation of the Leheripura Street and which terminates in the Eastern or Water Gate. On its right side is the new Jamnábái Hospital[2] and the *Pága* in which are kept the gold and silver guns,[3] the house of Anandráv's Ráni Dariabái and the blocks occupied by the Miah brothers. Beyond the Water Gate on one side are the various menageries of Gáikwár, in which are cooped up in a cruelly narrow space some tigers, a few white specimens of the antelope or black-buck, and a crowd of other birds and beasts. On the other side of the gate is the Agad or arena where the public sports take place.

Public Sports.

The public sports are still worth looking at.[4] Twenty couples of wrestlers open the games; fighting rams rush on each other's horns till the loser, fairly struck, falls on his back, every limb shivering with pain; buffaloes attack one another with incredible fury; the unwieldy rhinoceros with his blunted nose-horn enters more sluggishly into a contest with his brother, and his wicked little red eye belies his character; when one elephant has turned his back his vast opponent butts ponderously into his side and has to be frightened off with

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[1] In the residency records Sayáji's pigeons are often mentioned; Khánderáv's expensive pigeon-marriages are well remembered as they cost lákhs.

[2] The Jamnábái Hospital built by the orders of Rája Sir T. Mádhavráv cost, when completed, about one lákh.

[3] The two silver cannon were made by His Highness Khanderáv, but his brother Malhárráv put his own name on them and also made a pair of gold guns out of rivalry. These are the prettiest and most expensive toys the Gáikwár ever had made. The gold guns have silver carriages, the silver guns have gold carriages; the gigantic oxen which draw them are clothed in brocade and have their horns cased in the precious metal.

[4] The state possesses fifty-five elephants on which are annually expended Baroda Rs. 1,59,000. The ordinary price of an elephant is about Rs. 4,000, but the feeding of him exceeds Rs. 2,000 a year. The Sátmar or athletes cost the state 5600 Baroda rupees, and the Dakdár or equestrian fighter Rs. 3200. The chief kárkhánás of the Mahárája now cost, (*1st*) the Baghikhána or carriage establishment, annually Rs. 1,01,600; (*2nd*) the Gádikhána or bullock-carriages, Rs. 32,000; (*3rd*) the Bambkhána or establishment of pumps and other machinery, Rs. 11,000; (*4th*) the gardener's establishment, Rs. 18,000; (*5th*) wrestlers' establishment, Rs. 43,400; (*6th*) the fighting-buffaloes, Rs. 500; (*7th*) the Shikár establishment, including birds, Rs. 25,000; (*8th*) the kallávant or musicians, Rs. 50,000.

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:ockets. The games, however, no longer contain any great element ɔf danger or cruelty. Horse no longer fights against horse; the :ider no longer in reality excites and then evades the enraged ɜlephant; man no longer wounds man with hands armed with sharp ɪteel claws. Not only cruelty but sport is on the wane in Baroda. Cock-fighting has been abandoned, the hogs and hunting leopards ɔr *chitáhs* are fewer and less well-trained than they were, the deer ɔreserves are less well stocked, wild pig are more seldom met with, ;he breeds of dogs and pigeons are degenerating, and the wrestlers ɪre not incited to superhuman efforts by princely rewards.

Opposite the road which terminates in the Chámpáner Gate there s one which ends at the Rhinoceros or South Gate. Beyond this, he south end of the Shahar or city proper, there is an outwork called he Beharám Pura, and to the east of it is the Mahmudvádi which is ɪlso a square walled in. The south road is continued for some four niles out of the city to the village of Makar Pura, where is the best ɔuilt palace in the state. His late Highness Khanderáv designed t and delighted to live in it.[1] From Makar Pura he daily issued orth to hunt in the magnificent deer preserves which adjoin it. 'he south road passes by the temples of Khandoba, the family god f the Gáikwár, where is yearly commemorated the capture of 3aroda from the Bábis. There are two temples, of which the larger ɜas built by H. H. Govindráv. Round it are cells constructed for the ɪosávis by H. H. Khanderáv, and for four months in the year wo hundred of these worthies are supported here, two hundred at ɪámnáth's temple, and one hundred at Kámnáth. The road then ɜasses by the tomb raised to Akbar's foster-brother, under which is labyrinth. No man has entered and explored it without paying ɔr his curiosity with his life: such is the belief.[2]

Temples.

In addition to the temples which mark the spot where each of the ɪáikwárs was burned, and others of which mention has been made, he chief ones of importance are *Vitthal Bande's*, a state temple, ɜhich has the largest allowance from Government; the *Sidhnáth* ɜmple, *Lakshman Bává's Mandir*, *Kálika's* temple, and *Bolái's* temple, ll of which are supported by the state. Like the *Bechráji*, he *Bhimnáth* temple is maintained by the state, and Bráhmans are mployed in undergoing penance for the spiritual benefit of the ɪáikwár house. Four sets of Bráhmans succeed one another every uarter of the year in reading the Saptashati prayer to Mahákáli

[1] The Resident of Baroda reported in 1870, that in the course of the previous welve months four important bridges had been constructed and a metalled road to Iakar Pura with walls along it and a conduit for water. In 1868 he had reported that ɪuch of the money accumulated to supply Baroda with drinking water had gone to the ɪising of this place. His Highness Malhárráv hated his brother and predecessor in o ordinary degree. Because the latter had built the lofty Makar Pura and made two lver guns, he erected the still loftier Nazar Bág and made two gold guns. Unfortuately his spite led him to dismantle the Makar Pura palace and to pull down the uthouses and the residence of Her Highness Jamnábái, and as he himself, unlike his rother, cared nothing for hunting, he suffered the garden and palace to fall into ruins. 'he palace with its massive beams, broad handsome verandas and magnificent handeliers, is well worth looking at still, but the traces of the desolation that has een wrought around have not yet been removed. The road to the palace has been ɪetalled from end to end at a great cost.

[2] The wretched eunuchs of Baroda meet here on Thursdays, but the class, it is oped, will soon cease to be, as no fresh recruits are made.

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Temples.

to the confusion of the Gáikwár's enemies, and for his holy pains each priest is said to be paid Rs. 300 a year. *Ganpati's Mandir* and the temple to *Káshi Vishveshvar* mark the liberality and holy aspirations of Gopálráv Mairál, banker, financier and state minister. The chief Gujaráti temples are those of *Narsanji, Gossardhan Náthji* and *Baldevaji*. High above all other buildings in the city, except the Nazar Bág alone, towers the temple of the modern spiritual sect which worships *Svámi Náráyan*.

It is after visiting the Baroda city that a true estimate can be made of the results of the Marátha conquest of Gujarát. In the country old public works have fallen to pieces and no new ones have taken their place; in the city the produce of a nation's toil for a century and a half has been accumulated, is hidden away, or has been wasted in ignorant and evanescent display. From the temples of the Gáikwárs alms are lavishly scattered among crowds of "valiant beggars" and holy men; tasteless palaces have been erected by each successive prince, and around them are the houses of those jewellers and bankers who from the first have ministered to the vanities of an inconsiderate court. Here and there a *pága* is seen which reminds the visitor of the old *mulúkgiri* times. All around, the houses of the common people present a mean and tumble-down appearance, showing how a foolish system of taxation has prevented the townsfolk from getting at good building materials, and the fear of attracting the jealousy of the rulers has hindered them from making the least display of wealth. To fear add ignorance, to ignorance the apathy which puts up with smells and dirt and inconvenience, and the result is what is seen. Of late much attention has been paid to sanitation,[1] new roads have been made, old ones have been metalled, the streets are lighted and watered, the laborious task of reform has been begun.

Holidays.

The holidays kept in Baroda are some matters of religion and some matters of state. The *Varshapratipada* is the new year's day in Chaitra or March. The people rise early, anoint themselves with oil and bathe, the family gods are worshipped, the leaf of the sacred *nímb* eaten with jagri, and a banner placed before the house and worshipped. A grand darbár is held in the morning at the palace of the Mahárája, who accepts new year's gifts from the chief nobles and officers of the state. In the same month of Chaitra the birthday of the god Rám is celebrated on the *Rámnavmi*, and at the temple of Rám the birth of the child is represented amid rejoicings. The Mahárája himself attends and pays visits at the houses of certain leading men who, on the occasion, present him with a dress of honour. In Vaishákh, or April, the *Akshtritiya* takes place: the Shrádha ceremony is performed, a potful of cold water and a fan with a dakshina or gift of money are presented to a Bráhman, the Mahárája himself giving a dakshina. In May or July falls the Jeshta Shudha *Paurnima*, when Satyavant, the husband of Sávitri, died

[1] At one time the scavengers were a legion of swine. Khanderáv deported them and the present minister has introduced an army of human sweepers in their stead. Numberless mangy dogs still infest the place; they and Mahádev's sacred cattle are the protegees of the Baniás.

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nder a tree of a snake-bite, but was rescued from the clutches of Yama by his spouse and restored to life. In Ashád or June the Ekádashi marks the time when the gods all go to sleep for four months: he people fast, and, since the days of His Highness Govindráv, he Mahárája goes in procession to the temple of Bhimnáth ıear the railway station. The expenses of the visit are voluntarily lefrayed by the people. The Ashádha Shudha *Paurnima*, the day n which the sage Vyás completed the reading of the *Maha Bhárat* nd on which the family preceptor or guru is worshipped, takes lace early in July. The lamp is worshipped in July on the Ashádha Vadya *Amávásya*. A great holiday is the *Nágpanchami*, when nany people and all Dakshinis worship the image or picture of a nake or the live cobra itself. The Maháráni and the principal ladies f the Royal household go out in procession and worship a mound f earth which is held to be the abode of the serpent. It is related hat once Tárábai, a princess of the Gáikwár house, was miraculously uarded during her sleep from assassins whom a cobra kept at bay. The Shrávan Shudha or *Rákhi Paurnima* takes place in August, vhen the Bráhman renews his *jánva* or sacred thread and other Hindus tie a yellow cotton thread to the right elbow. In August, ikewise, in the *Gokalashtami*, the birth of Krishna is celebrated at nidnight. In September at the *Pithori Darsh* the bullocks get heir holiday and are adorned with garland and colours. When in Bhádrapad or September the *Ganeshchaturthi* comes round images f Ganpati are made and worshipped. A large clay image of the big-ellied god is set up for ten days in the palace and thousands of Bráhmans are fed during that period. Then on the *Anantchaturdashi* crimson silken thread is worshipped as the god, and a great rocession issues from the palace conveying the image of Ganpati; t proceeds in great pomp to the Shirsha tank and there the image s cast into the water in the presence of the Mahárája. During the ixteen days called *Pitrupaksha* of Bhádrapad, that is September nd October, Shrádha ceremonies are performed on the anniversaries n which deaths have taken place. On the last of these days, Sarvapitri *Amávásya* the Government bullocks receive their ovation. During nine days in Ashvin Shudha or October the great goddess s worshipped.

The *Dasera* generally occurs in October. On the Dasera the eople of the city make an exodus and going into the country vorship the Shami tree or, failing it, the A'pta. His Highness the Gáikwár goes out in procession attended by the Agent to the Governor General and receives a salute of twenty-one guns. On his eturn to the palace he receives nazaránás or gifts from his nobles. The procession is an exceedingly brilliant affair and the powers of he state are represented in it. As an historical custom the order in vhich the procession goes is worth noting. In 1879 it was headed y the second troop of cavalry, the first troop and the bodyguard f His Highness. The gold and silver gun batteries followed, the nounted police and the Shutarmála, a motley band of matchlockmen, iding on camels. The trumpets and drums of the Khás Pága receded the elephant which bore the Jaripatka or state banner,

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BARODA.
Holidays.

behind which came the other Pága flags and banners, protected in the rear by the siledárs of the Págás and the Sibandi and the Sindi sowárs of the Khás Pága and Hújúrat Pága. The next portion of the procession was headed by Govindráv Mahájan, the Khásgi Kámdár, on an elephant, the leader of the Hújúrat Pága on horse back and the leader of the Khás Pága; then came Tátya Sáheb Máne, Anandráv Gáikwár, Kháseráv Shirke and Anandráv Dharbhav, each on an elephant with a silver howdah; Amritráv Bápu Sáheb Gáikwár on an elephant was followed by the darbár officials similarly mounted. Tátya Sáheb Gáikwár and other members of the Royal family next appeared in one silver howdah, and then the Mánkaris or sword-bearers of His Highness on elephants. General Devine came next and a string of horse belonging to His Highness caparisoned in gold and crimson trappings, the camel sowárs, the Jásúds or confidential news-bearers, the first, second, third, and fifth regiments of regular infantry, the city and district police, the Delhi banner on an elephant, the foot soldiers of the Konkani, Shaikh Awad's and Bile Amar's Bedas or irregular foot, Sidhi Yákub Jamádár, the musketeers of the Kile Sibandi and the residency sowárs. Shábádáji Chaugade with drums, spearsmen, the trumpeters called Holárs, the Sibandi drums, the Jilib or spearsmen of His Highness, the spear-bearers of Girdhanwar's Beda or irregular foot, the Rajabhalaváles with noisy native bands, Balamválas, trumpeters, regimental bands, the Jásuds of His Highness, songsters and others formed the next noisy crew. The excitement of the procession kept increasing till it reached its height when His Highness appeared seated on a lofty and gorgeously painted elephant covered with silk trappings and surmounted by one of the most valuable possessions of the state, the golden howdah. Behind the Máhárája sat his minister. On his left side and on an elephant of equal height which was suffered neither to fall behind nor to precede by an inch the royal howdah, went the Agent to the Governor General. The procession was brought up by Káka Sáheb Máne, the Naváb Sáheb and other nobles on horseback, then the Darakhdárs, Baxis, Fadnis and other officers, then Dosa Miah, Shahmahomed and other officers of the Sibandi, all on horseback, then the elephant bearing the state drum, then the Pándare and Ghorapade Rájás with their following, and finally Mánsing Ráv Jádhav and Jotyáji Ráv Fadke on horseback. The whole procession can be understood by a close reference to the chapters in this work which deal with the Political History and the Army of the State.

In November comes the *Navyáchi Paurnima* when new grain is brought into use after some has been offered to the god. The *Deváli* holidays last for five days during November or December. On the first day in the evening wealth is worshipped throughout the city and in the palace the stores of jewels and cash receive particular adoration. On the last day of the Vikram Samvat year, the *Ashvin Vadya Amávásya* the merchants and shop-keepers worship their account-books. His Highness pays the chief of them a visit and holds a darbár at the Central Treasury. On the first day of the new year the merchants open their fresh accounts and His Highness

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holds a big darbár. On the next day, the *Bháubij*, sisters visit their brothers, entertain them and receive something from them. The *Kártik Shudha Paurnima* comes in November, and as on this night Vishnu and Brahma visit Shiva, the temple of the latter is lit up. On the *Ekádashi* of the same month the gods all wake up from their slumber of four months and the people fast. On the *Dvádashi* the Tulsi plant is married to Vishnu. In December is the *Champa Shashti*; the day is holy to the Gáikwár's family god Khandoba and His Highness visits the temple of the equestrian god outside the city. On the *Makara Sankránt*, the 12th of January, the Bráhmans get gifts, and sugar plums are distributed among friends and a great darbár is held at the palace. Another is held on the *Vasant Panchami*, at which the Agent to the Governor General is present. On the *Ratha Saptami* the Sun-god sits on his chariot and is worshipped. Then follow the *Maha Shivrátra* and the *Holi* holidays, which generally fall in March. The particular day of these holidays called the *Rang Panchmi* is celebrated with great jollity at the palace after a darbár has been held to which the Agent to the Governor General is invited. The Mahommedan festival of the Moharrum is patronised by the Gaikwar, and many Hindus join in the processions.

Census of 1881.

The census of 1881 gave the Baroda city an area of 5 square miles, with 27,726 occupied and 9876 unoccupied houses; a population of 101,818 individuals, of whom 53,871 were males. The population fell short of that counted in the previous census by 10,239 because five suburbs were included among the villages of the division.

Of the entire population, 80,667 of both sexes were Hindus, 18,405 were Musalmáns, 2209 were Jains; 306 were Pársis, and 225 were Christians. The Hindus were of the following castes: 17,020 were Bráhmans, 1924 were Rajputs, 3425 were Dev Kunbis, 2104 were Kadva Kunbis, 1167 were Kumbhárs, 1649 were Ghanchis, 826 were Lohárs, 1082 were Sutárs, 2098 were Sonis, 982 were Darjis, 1175 were Hajáms, 3877 were Kolis, 108 were Chámbhárs, 1569 were Dheds. Of the entire number of Bráhmans 4666 were Gujaráti Bráhmans, the Shrigods numbering 660, the Audichya Tolkyas 599, the Audichya Sahasras 768, the Khedávals 356, the Mevádás 396, the Modhs 537, the Nágars 549. There were 10,743 Dakshani Bráhmans; of these 2506 were Kokanastha, 757 Karádá, 5628 Deshastha, 1120 Yajúrvedi. There were 364 degraded Bráhmans, and 1224 Northern Bráhmans, of whom 849 were Kanojia. There were in the city 354 Bramha Kshatris, and 995 Prabhus. The Kshatri Hindustáni numbered 738 and the Maráthás 13,025. The Vániás not Jains numbered 7014, of whom 1276 were Shrimális and 3023 were Láds. There were also 1432 Shrimáli Jains. The commercial class numbered altogether 8084, the agricultural 8119, the fishing class 2347, the artizan class 10,614, the domestic class 1446, minor professions 494, the labouring and wandering class 5435, the mendicant class 1484, the depressed class 4405. The Mahommedans of foreign origin numbered 12,924, mostly Shaikhs and Patháns, the converted Hindus 3058; 995 Mahommedans were agriculturists, 819 artizans, 130 of the domestic class, 344 devotees. If we consider the occupations of the people we find

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BARODA.
Census of 1881.

that 12,709 males were in Government service, of whom 8064 were of the military class, 3318 in domestic service, 3456 in commerce, 2690 employed in occupations connected with agriculture, 10,881 employed in trade aud manufactures; there were also 5322 whose business was non-productive and 15,495 unoccupied males, of whom over 12,000 were under fifteen years of age.

The Camp.

Mention has been made in the first chapter of this volume of the bridges which span the Vishvámitri. Of the road about a mile in length which leads to the camp something has also been told in the same place. Its present condition is comparatively modern, for Mr. Sutherland, Resident of Baroda from 1837 to 1840, could not persuade His Highness Sayájiráv to keep it in sufficiently good repair to enable him to drive from the residency to the palace in the city. The census of 1881 gave the camp an area of one square mile; 1473 occupied and 177 unoccupied houses; a population of 4694, of whom 2879 were males. There is little that is remarkable in the camp. The residency itself is a moderately commodious building. It was built in 1832-33 after the return of the Resident from Ahmedábád, the old residency having been situated in the Ánanda Pura. The lines, the barracks and officers' quarters are very poor. Through the midst of the camp runs a broad and picturesque avenue, of which the solitary hill of Pávángad forms the distant and misty background. In the foreground of the avenue there is a column of Songad stone and Doric shape on which no statue stands. His Highness Sayájiráv raised it to the memory of Mr. Williams, who died at Baroda in 1837, after having been Resident for seventeen years. At one time the statue of Sir R. Shakespeare was to have been placed on it. The rather ugly but good-sized church was consecrated by Bishop Heber, who visited Baroda in 1825. There are also a public racket-court and swimming-bath, which the station owes to Colonel Outram. A bribe was offered to an employé in the residency who gave notice of the fact to Colonel Outram; the Resident allowed the money to be accepted and then obtained the permission of Government to devote the proceeds of this miscarried bribe to the erection of these two buildings. A little beyond the residency and across the line of rail is the cemetery in which, among many interesting memorials of the dead, the simplest but not the least touching is the stone which marks the resting-place of that good Resident Major Malcolm, the nephew of the Governor of Bombay, Sir John Malcolm, who exercised so great an influence on the history of the state. Of late years there have been stationed at Baroda one Native Infantry regiment, a detachment of a European regiment, and half a battery of Artillery.

HISTORY OF BARODA.
City.

The ancient town of Baroda was once called Chandanávati by the Hindus, because Rája Chandan of the Dor tribe of Rajputs wrested it from the Jainas, Chandan, the husband of the celebrated Maleágri and the father of as two famous daughters named Socri and Nila.

Like all ancient cities its name of Chandanávati, or the City of Sandalwood, was afterwards changed to Varávati or "the Abode of

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Warriors," and then again to Vatpatra or "Leaf of the Vad Tree," perhaps from its fancied resemblance to that broad leaf.[1] It is also related[2] that once upon a time there lived at Manipur, which is north of Kámnáth, north of Harni, near Baroda, a tyrant king named Samal. He went out hunting, and being tired rested under a *vad* tree, where he fell athinking till his conscience smote him and he turned to Shiv, hence called Vimaleshvar "the god that turneth away *mal* or sin." He descended from his throne and lived the life of a saint, and so obtained the forgiveness of the god. He then ordered that a city called Vatpatra should be built on the spot. And some there are to whom it is still given to see the golden tree.

The present town is distinctly of Musalmán origin. In A.H. 887 (A.D. 1482) Mahmudsháh I. prepared to besiege Chámpáner, and, when on his way there, halted at Baroda, where he received an embassy from the Rajput king begging too late for forgiveness. When Chámpáner fell two years later, Mahmud made of the new town he built in its stead, that is Mahomadábád, his chief residence, and Mahomadábád is not thirty miles from Baroda. When he fell dangerously ill he sent for his son, Prince Mozaffar, who was then residing at Baroda. He died Ramzán 2 A.H. 917 (A.D. 1511), and some time after his accession the new king went to Baroda, the name of which he caused to be changed to Daulatábád. Here, during the course of his reign, he sometimes resided.[3]

1511.

Probably the Musalmán town, which did not however retain its Musalmán name, was built at a little distance from the old town; and the possible reason was that in about A.D. 1451 Baroda had been taken and plundered by Mahmud Khilji, Sultán of Málwa.[4]

1451.

This view is confirmed by the notice given of Baroda by Mandelslo in 1638[5]: 'The city of Brodra is seated in a large sandy plain upon a small river called Wasset about fifteen leagues from Broitschia. It was built of late years by Rasia Ghie, son of Sultán Mahomet Begaran, the last king of Gussuratta, out of the ruins of the old Brodra which was half a league thence. It is indifferently well fortified after the antick way, and has five gates, one whereof is dammed up. The city, but especially the western suburbs, are for the most part inhabited by calico-weavers, dyers, and other workmen belonging to that manufactory, which are made somewhat narrower here and the pieces shorter than at Broitschia. The governor of Brodra has no less than 210 villages under his jurisdiction, sixty-five of which are assigned for the payment of the garrison and the others allotted for pensions to certain officers belonging to the Moghal's court.'[6]

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[1] Travels in West India, 1839, by Lieut.-Col. James Tod, p. 245.
[2] Skand Purán. [3] Briggs' Ancient History of Gujarát. [4] Major Watson.
[5] Mandelslo in Harris, II. 113.
[6] In Les Voyages du Sieur Albert de Mandelslo the old town is called Radiápur (Rájápur); the gate is said to be closed because no road abuts it; the weavers are called Benjáns and Ketteris, and the cloth they make is said to be the most beautiful in the whole province, and of many kinds, Bastas, Nicquamas, Madasons, Cannequins, black chelás, blue assamanis, Berams and Tircandia. Thevenot's Voyages in 1666 (V. 94) give much the same account.

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From Ogilvy's Atlas, V. 214 (1660-80) we learn that the old Brodra, then called Radiápur, was a league and a half off, and that it was ruined and left desolate by all the people going to the new town, whose towers and bulwarks were made of chalk and stone. To the other weaving castes in the west suburb are added Vániás, Ketteyans and a few Moors. In the city are magnificent houses, gardens and tombs, one very stately built in the midst of an orchard. Besides there are five pleasant gardens full of fruit trees, flowers and herbs. In the east side, right before the Broach Gate, is a pretty deep pool about half a furlong broad, flanked by a stone wall from which the people draw all their water.

1583. In the course of Muzaffar Sháh's insurrection Kutub-ud-din Muhammad Khán shut himself up in Baroda and defended the place till, not trusting his own garrison, he surrendered the city on condition that his life should be spared.[1]

1613. Shortly after this, Nicholas Wittington, an English factor, came to Baroda for trade, and describes it as smaller than Broach but *1614.* well built and having a strong wall and garrisoned by 3000 horse under Musaf Khán.[2] The next year, an early English merchant, Mr. Edward Dodsworth, talks with enthusiasm of the rich and well watered plain in which Baroda stands. In fact British factories *1620-70.* were established at Sirkhej, Brodra and Cambay in the year 1620, but they were all abandoned before 1670.[3] There can be little doubt that this was the period when, under the flourishing Moghal dynasty, trade went on apace, and that soon after 1670 the whole *1638-71.* country was disturbed by the incursions of Maráthás and the general dismemberment of the empire. Churchill also states that the Dutch company used to keep some factors in Baroda, which was inhabited by husbandmen and clothiers, to buy up coarse cloth for the Arabians and Æthiopians. But in consequence of the reduction in the Company's establishment the agency was withdrawn in 1655.[4]

The more modern history of the capital of the Baroda State is closely interwoven with the political history of the Gáikwár's house and need not here be retold, except briefly. After the battle of Arás, where Rustam Ali was betrayed by Piláji Gáikwár, the latter obtained from Hamed Khán the right to levy the *chauth* south of the Mahi river. He went to Baroda and wrested it from Rustam Ali's widow. Soon after, he lost for a time his hold upon Gujarát, being driven out of the country by a new viceroy, Sarbuland Khán, and his son Khánáhzád Khán, the latter of whom appointed Hasan-ud-din governor of Baroda. Piláji made one more attempt to regain the capital, but, frightened at the approach of the viceroy's son, he *1726.* fled to Cambay. In 1726 Piláji and Bánde made another ineffectual attempt to take Baroda from Sarbuland Khán who was now manœuvring to gain the support of the Peshva, whose follower was Povár. Soon after, however, Piláji not only prevented the governor of Baroda from joining Povár, but effectually took Baroda.

[1] B. M. A., 220. [2] Kerr, IX. 127. [3] Stavorinus' Voyages, III. 110.
[4] Churchill's Voyages, III. 514.

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HISTORY OF BARODA.

In 1731 Piláji shared in his master's defeat at Bhilápur, and the next year was murdered by some emissaries of a new viceroy, Abhaising, Rája of Jodhpur, who took advantage of the disorder these disasters had created to retake Baroda, the capture being effected by his general Dhokalsing. The town and fort were placed in the charge of Sher Khán Bábi. In 1734, however, Mahádáji Gáikwár retook both in the absence of the governor at Bálásinor, and they have ever since remained in the possession of the family.

1734.

Baroda did not, however, become the capital of the state for some years. Songad was long Dámáji's head-quarters, and he moved from there to Pattan in the north. After Dámáji's death, however, Baroda rose rapidly into importance, for one of his sons, Fatesing, seized it, while another, Govindráv, was moving the authorities at Poona to recognise him as Sena-khás-khel. Nor did the former lose his hold of the place through the many years he and his brother fought for it and for the country in its neighbourhood. The assistance of Raghunáthráv Peshva did not give Govindráv the wished-for prize; and when, some years later, Fatesing sided with Raghunáthráv and the British, Sindia was unable to reach Baroda, though he long skirmished in its neighbourhood and watched his opportunity from his stronghold of Pávágad.

After the death of Mánáji who succeeded Fatesing, Govindráv trusted to ascend the *gádi* without difficulty; but he found the gates of the Baroda fort shut against him by his own illegitimate son Kánoji, who was supported by Arab mercenaries. These foreigners gave him up to his father, but in the next few years they acquired great power in the state, and of the capital they held all the gates. They were thus enabled to play an important part when Rávji Áppáji, the Prabhu minister, and Kánoji contended who should rule the state on behalf of the imbecile Ánandráv.

1802-1803.

On the 11th of October 1802 Colonel Alexander Walker, the Resident, had his attention drawn to the signs of growing insubordination among the jamádárs of the Arab mercenary troops, whose position was a strong one, as they held the person of the Rája and were in charge of the gates of the capital, as well as of most of the fortified places in the state.[1] It so happened that one of their number, Ahmed Bin Haidar, was discontented with his brethren and seemed willing to let the British troops take possession of his post, the Deheripura Gate, the one which faces the camp. Ánandráv Mahárāj authorised him to give it up and instructed Sultán Jaffir and Haya, two other jamádárs, to remove his natural brother Kánoji from Rameah, where he then was under an Arab guard, to Bombay. Kánoji, be it remembered, was plotting to overthrow Rávji Áppáji's administration. When, however, Jaffir's nephew appeared at the Ranpur Rameah fort on the 8th of November with the order for Kánoji's delivery, the guard refused to give him up, as the two chief jamádárs opposed to the British and to Rávji Áppáji, namely, Yahya and A'bud, had instigated them to be contumacious. Thereupon Jaffir and a party of Arabs more favourable to the

[1] See page 209 and pages 293-296 for the whole account of this passage in the story of the state.

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Sub-divisions.
HISTORY OF BARODA.
1802-1803.

administration denounced the treachery and precipitate action of Zahya and Ábud, and during the 15th, 16th and 17th of November there was every fear that the streets of Baroda would be the scene of a bloody struggle between the Arab factions. But, at length, the violent party, the Hatheas, gained the upper hand; Kánoji was suffered to escape; the Mahárája was closely confined to his palace, and on the 10th December Jaffir was forced to side with the turbulent party; nor could any bribes afterwards persuade him to leave the city. Then the two Párekhs, or paymasters of the Arabs, who up to that time had been in a sort the leaders of the mercenaries or at any rate the only ones who had any influence over them, though still disaffected with the administration, fled from the city in terror of the devil they had raised. Even Haidar deemed it impossible to throw open his gate.

Major Walker now found himself obliged to use force in ejecting the Arabs from the city fort, and yet he was unwilling to take it by storm and so to subject the rich town to pillage. He had summoned up an extra regiment from Bombay, and on the 9th of December Colonel Woodington was directed to invest the fort, and on the 18th the investment was made. The Leheripura Gate was defended by Haidar, the Chámpáner Gate by Sultán Jaffir, the Water Gate by Zahya, the Burhánpur or Southern Gate by several jamádárs, including Ábud surnamed the Lame. Others of the rebels garrisoned the palace, the Jámadárkhána and Fatesing's house. Colonel Woodington, who was to make the real attack, advanced to within 200 yards of the West Gate (Leheripura) exposed to a galling fire; Major Holmes and Sitárám took up a position opposite to the East or Water Gate; Kamál-ud-din and Sakhárám opposite the Chámpáner Gate, the fourth side being faced by Kákáji and Amin Sáheb. In taking up these positions the besieging party lost between forty and fifty men, but a battery was successfully erected during the night close to the Leheripura Gate and mounted with five eighteen-pounders. To enable the Arabs to come to terms, hostilities were suspended for two days and then fire was opened and continued all night. Thereupon some of the Arabs deserted the fort. Finally, the assailants made a gallant rush and drove the Arabs out of Yesu Bhái's house so close to the gate that nothing could any longer resist the cannon. On the 22nd Major Holmes drove back a sortie. On the 25th December the breach became practicable, and on the 26th the Arabs gave in, and evacuated Baroda on very favourable terms granted to them, not because they could have made a successful stand, but because the city was to be spared bloodshed. They were to get all their arrears and to be allowed to leave the town and state of Baroda in safety, on condition that they should not remain in the country, a condition they subsequently violated. On the 27th of December Ánandráv, who had been hurried out of Baroda on the first opportunity, re-entered the city with *éclat*, and English guards were placed in the palace and over the Leheripura Gate. During the siege the number of British killed and wounded had been 105, of whom seven were officers.[1]

[1] Baroda Residency Records.

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HISTORY OF BARODA.

The history of the capital is so mixed up with the political history of the state, that the subsequent events which disturbed but in a slight degree its uneventful annals need not be detailed here. Takhatabái's conspiracies[1] and Sitárám's intrigues several times threatened Baroda with the horrors of a revolution during the reign of Ánandráv. The quarrel between the Mahárája Sayájiráv and Govindráv, the adopted son of Fatesing[2], filled Baroda with troops and turbulent rascals. In the year of the mutiny of the Bengal army, Baroda was in some danger, perhaps, of conspiracies. Finally, after Malhárráv's deposition, a few turbulent folk bethought them of putting his alleged son by Lakshmibái on the *gádi*. The gates were closed; the Assistant Resident Captain Jackson, who had ridden in almost unattended, was inside the city walls; there was some confusion, and Sir Richard Meade sent down a portion of the 9th Regiment, N. I., and some guns.[3] Fortunately, when summoned to open the gates, the rioters saw the folly of resistance and the British troops took quiet possession of the place. The state army, though urged to make a demonstration, did nothing to create mischief.

1875.

II.—BARODA DIVISION.

BARODA SUB-DIVISION.
Boundaries.

To the north the Baroda sub-division is bounded by the British division of Kaira and by the villages of Jarod; to the west by the sub-division of Petlád and by the British division of Kaira; to the south by the villages of Pádra, Choránda and Dabhoi; and to the east by the villages of Jarod.

Area.

It covers an area of about 350 square miles with a population of about 62,999 souls, of whom 21,724 are males, 19,151 females, and 22,124 children of both sexes. Of the entire land, 41,423 acres are alienated, 19,946 are culturable waste, 143 are under garden crop, 60,917 under dry crop, and 15,785 unarable waste.[4]

Aspect.

It is a level plain watered by five rivers; the Mahi, the Míní, the Rungal, the Jámbva, and the Vishvámitri.

Water.

Except in the neighbourhood of Baroda, the water is sweet and healthy; but there it is of various tastes, salt, astringent or extremely sweet. The river water is invariably sweet. In the year Samvat 1936 there were 1221 wells without steps, 66 with steps, 190 large and small ponds, and 25 wells with water bags or Rámiá *kos*.

Soil.

The prevailing soil is black, though the other two soils, *gorát* and *besári*, are found interspersed with it. Occasionally, but not often it is found mixed with kankari or lime-stones. The geological strata are found in the following order: 1, black soil at the surface and reaching to a depth of about 5½ feet; 2, beneath the black,

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[1] See page 217. [2] See page 233. [3] See page 284.

[4] Throughout these brief sub-divisional accounts of the Baroda division it must be borne in mind that concerning inámi villages, those paying a fixed jamábandi and some which have not been measured, there is little certain knowledge. The rupee is the Baroda rupee.

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Chapter XIII.
Sub-divisions.

yellow or *gorát* soil is found, which generally reaches the water-bearing strata.

Holdings.

The number of holdings in Samvat 1936 was 14,580, the largest of them consisting of about 250 acres of land, and the smallest of less than even one acre. The average extent of land in each holding was about five acres. About 42,999 persons support themselves on agriculture and their percentage on the whole population is sixty-eight.

Land Revenue.

There are three systems of collecting land revenue in this sub-division: the Bighoti, the Bhágbatái and the Ek-ankadi. The entire land revenue realized in Samvat 1936 was Rs. 4,91,885-1-0, of which Rs. 4,28,062¾ were from Government land, and Rs. 63,822¼ were from quit-rents and other sources.

Produce.

The average under every kind of crop was; *dángar* and *kapás* 15,000 acres; *juvár* and *shialu* 7500 acres; *kodara* 5000 acres; land kept fallow for cotton 15,000 acres; *bájri* and *math* 15,000 acres; *tal* and *tuvar* 3983-4-2 acres.

In Samvat 1936, there were 6300 ploughs, 11,153 bullocks, 19,887 cows and buffaloes, 490 horses and mares, and 14,113 sheep and goats.

PLACES OF INTEREST.

The chief villages in the Baroda sub-division are KOILI, which in 1872 had a population of 3001 and in 1881 of 3197 persons. A police *thána* is placed in the village, and there is also a Gujaráti school.

CHHÁNI.

CHHÁNI, with a population of about 3850 souls, is a comfortable village about three miles to the north-west of the Baroda cantonments, and is on the old Ahmedábád road. Chháni is a fair type of a well-to-do Gujarát village. Great trees, chiefly the tamarind, conceal and protect it on every side; a multitude of sandy roads deep-sunk and lined with high straggling hedges lead to the neighbouring villages and rich fields of sugarcane and garden produce; round the clustered houses runs a brick wall now half in ruins, but not very long ago most necessary to protect the lives, the goods and the cattle of the villagers. Large brick gateways give admission to Chháni; the chief street is lined with tiny ricketty shops. Behind them the mud-plastered walls of far more solid buildings unrelieved by windows seem to avoid the notice of the passers-by. But the doorway of each discloses a yard, at night occupied by the cattle, which with the open veranda round it forms a small square where many people may live together. At one time it must have been necessary for the villagers to protect themselves and their cattle from marauders and thieves, perhaps from Government. We need not perhaps on all grounds regret that the village system is disappearing, for the state of society of which it was a resultant must have been a very unsatisfactory one.

BAJVA.

BAJVA, with a population of only 546 according to the earlier, and of 633 souls according to the later census, has a station on the B. B. and C. I. line a few miles north of Baroda.

BHAILI.

BHAILI, according to the census of 1872, numbered 2425 individuals, and according to that of 1881 not less than 3566. It has two dharmshálás and a Gujaráti school.

KELANPUR.

KELANPUR, with a population of a little over 700 individuals, has a railway station on the state line. His Highness Khanderáv built a

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sort of dharmshála and a hunting lodge there. The Makar Pura deer preserves are only a few miles distant from the place, while in the cold season the whole line of country east of Baroda along the birs or grass country between Kelanpur and Sávali affords excellent small game shooting, as snipe and quail abound.

SOKHODA. SOKHODA, a large village of over 3600 people, possesses a police *thána*, a Gujaráti school, and a dharmshála.

ITOLA. ITOLA, a village of from 1741 (census of 1872) to 1700 souls (census of 1881), has a railway station on the B. B. and C. I. line immediately south of Baroda. It possesses a dharmashála, a Gujaráti school, and a ginning factory.

CHORANDA.

CHORANDA SUB-DIVISION. *Boundaries.* To the north the sub-division is bounded by the villages of Pádra and Baroda; to the east by the villages of Dabhoi and Sinor; to the south by the river Narbada and the villages of the British division of Broach; and to the west by the villages of Broach and Pádra.[1]

Area. It covers an area of about 288 square miles with a population of 61,364 souls. Of the entire land 39,955 acres are alienated; 8456 acres are arable waste; 72,058 acres are occupied and under cultivation; and 10,831 acres are unarable waste. Besides these there are fifteen *inám* villages which have never been surveyed.

Aspect. The land is a plain with here and there deep ravines and undulations.

Water. The well water is generally brackish, though it is possessed of great digestive power. The river water is invariably sweet. There are 5 wells with steps, 346 wells without steps, 91 ponds, 2 large rivers and 2 small ones. The Narbada and the Dhádhar supply water to about twenty-five villages situated on their banks.

Soil. As elsewhere the soil is found to be of three kinds, black, *gorát*, and a mixture of the two. The greater part of it consists of black soil and produces corn and rice in abundance. The geological strata are found in the following order: the black soil is at the surface; below it comes a chunam-like white and tenacious earth; then *gorát* or yellow earth which is very soft and contains sandy matter. The last bed which reaches the depth of water-bearing strata is entirely of sand.

Holdings. The *bighoti* system of collecting the land revenue prevails. There are fiteen *inám* villages which contribute nothing to the state revenue. The number of holdings is 5586. The stock in the possession of the cultivators consisted in Samvat 1936 of 395 horses and mares, 9379 bullocks, 8973 buffaloes, 2035 cows, 358 asses, 2676 goats and sheep, 3748 ploughs, and 1606 carts of all kinds.

Revenue. In Samvat 1936 the land assessment amounted to Rs. 65,577.

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[1] This is a description of the block, besides which there are a couple of villages, Tegvi and Asnera, which are situated to the west of it in the Broach British division.

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Chapter XIII.
Sub-divisions.
PLACES OF INTEREST.
KARJAN.

The sub-division of Choranda has for head-quarters, KARJAN, with a population of less than 1400 souls, the Government offices of the vahivátdár's and the fauzdár's kacheris, the customs office and the dispensary. The police lines and buildings for the officers are the public buildings. There are also a dharmshála, a Gujaráti vernacular school, and two ginning factories.

MIYÁGÁM.

MIYÁGÁM is situated about twenty miles south-west of Baroda. It is inhabited chiefly by Jains, who carry on a thriving trade. There are two Jain temples and a mosque of mean appearance. But the chief building in the place is the house or *váda* of the Thákor of Miyágám, who also maintains a Gujaráti vernacular school and a dharmshála. The village had a population of 3472 souls according to the census of 1872, while the census of 1881 gives it 3398 souls. There is a railway station here on the B. B. and C. I. line, while a narrow-gauge line connects the village with Dabhoi. Miyágám is known for its excellent swords.

JÁROD.

JÁROD SUB-DIVISION.
Boundaries.

To the north lies the Pándu Mehvás or Rewa Kántha Agency; the west is bounded by the villages of the Baroda sub-division; the south by those of the Dabhoi sub-division; and the east by the district of Hálol of the Panch Mahále British district.[1]

Area.

Except Baroda, Járod is the largest in extent of all the sub-divisions. It covers an area of 350 square miles. Of the entire land 35,943 acres are alienated; 28,894 acres are occupied and under cultivation; 23,725 acres are unarable waste; and 96,210 acres are arable waste. The total population was, according to the census of 1872, 65,225, so that the average of culturable land for each individual was about half an acre.

Aspect.

Excepting one or two hillocks, there is nothing to vary the monotony of the well-wooded plain which is intersected by three rivers, namely the Vishvámitri, Surya and Jámbva.

Climate.

The climate near Pávágad is damp and unhealthy, but on the whole the sub-division is healthy.

Water.

The water of the villages near Pávágad is extremely bad and unwholesome, causing diseases of the intestines. Elsewhere the water is good.

Soil.

The soil is either black or *gorát*, that is yellow. The first is sometimes found mixed with small lumps of lime stones, while the second has often an admixture of sand of a whitish colour.

Holdings.

There are 4300 holdings in all, and the average land contained in each holding is six acres. The largest holding contains 15½ acres and the smallest about one and a quarter acres.

Revenue.

In Samvat 1936 the land revenue on the Government land was Rs. 1,29,641, and from other sources, such as quit-rents, &c., Rs. 47,870 were obtained, the total land revenue being Rs. 1,77,511.

[1] A small collection of about ten villages lies to the north of it, but separated by the Rewa Kántha.

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The average under different kinds of crop was, dángar 2855 acres; garden crop 19¾ acres; cotton, bájri and other crops, 23,963¾ acres.

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Sub-divisions.

Places of Interest.
Sávali.

Sávali, according to the census of 1872, had a population of 5292 souls; according to the census of 1881, of 6275 souls. As it is the head-quarters of the Járod sub-division it contains the offices of the vahivátdár, munsif and police fauzdár. There are also a customs house and a dispensary. There is a Government building for the offices, and a school house is being constructed for the Gujaráti school. There are six dharmshálás and a post office. At page 19 mention has been made of the Sávali tank, on whose banks are the temples of Dámáji and his father Piláji. The latter was assassinated at Dákor in 1732, but his body was carried away from that place by his distracted followers and the last honours were hurriedly paid it at Sávali. The treacherous murder, the invasion of Abhising, the hasty funeral of the founder of the Gáikwár house, mark a crisis in the history of the Marátha conquest and give something of historic dignity to the unpretending temple, close to which, for affection's sake, is reared a similar edifice to the memory of Dámáji. Sávali is a place of considerable trade both in grain and cattle. It is the trading centre of a wide circle of villages. In the immediate neighbourhood are wide tanks, shady trees, and fruitful fields; at no distance is the wild Mehvási country of ravines and jungles which border the Mahi. The abode of ease and civilization adjoins the strong places of turbulence and thievish lawlessness.

Mával.

Mával is a village in the neighbourhood of Sávali. It was, perhaps erroneously, considered to hold 1322 souls in the census of 1872 and 403 in that of 1881. The village, which has nothing remarkable in it, contains two dharmshálás, but the chief object of interest is a tank still of respectable dimensions, and once undoubtedly of great size and importance. Some mention of it has been made at page 19, and it remains but to add that tradition ascribes its creation to Mayurdhvaja, a Purán king, who lived in the times of the Pándus and is mentioned in the Ashvamedha. It is said that a large building once stood by its bank, but no trace of it now remains. The Mával tank still irrigates a certain area of rice and garden land, but a plan is being considered for raising the banks and excavating the bed which will greatly increase its utility, and possibly afford the means of supplying the capital with drinking water.

PETLÁD AND SISVA.

Petlád.

No definite boundaries can be laid down for this sub-division, as its villages are inextricably intermixed with those of the British division of Kaira. But they may be roughly described. To the east it is bounded by the villages of the Ánand and Nadiád sub-divisions of Kaira; to the south partly by the river Mahi and partly by the villages of Cambay and of Baroda; to the west by the villages of Cambay; and to the north by the British villages of Nadiád.

Area.

It covers an area of about 280 square miles. Of this 89,521-1-12 *bighás* or 55,951 acres are alienated, 12,086-19-16 *bighás* or 7555

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acres are arable waste, 140,958-0-14 *bighás* or 88,087 acres are occupied and under cultivation, and 18,980-9-12 *bighás* or 11,862 acres are unarable waste. Its population according to the census returns of 1872 was 138,292, of whom 54,249 were grown up males, 43,017 females, and 41,026 children.

SISVA.

The petty sub-division of Sisva, which is included in the sub-division, contained a population of 43,601 souls, of whom 16,182 were grown up males, 14,090 females, and the rest children.

Aspect.

The level plain is here and there diversified by wide undulations and occasionally seamed with deep ravines. Its extreme length, as measured between Rájpur and Khambáli, is about sixteen and half miles. There are no rivers and no woods, but trees there are loosely lining the fields or thickly gathered about the village sites.

Climate.

The climate of this sub-division is rather hot in the summer, the thermometer rising to 110°, while in the cold season the lowest degree to which it falls is 75°. The close of the hot season is generally attended with colds and fevers. The rains are not heavy, and range from 30 to 40 inches in normally good years.

Water.

There are three kinds of water, sweet, salt and brackish. The first kind, that most commonly found in villages, is not approved of. The second kind is found in about five villages and is used in watering dry-crops. It is also used for all ordinary household purposes, except for drinking. The last or brackish kind possesses great digestive power and is to be obtained everywhere from wells. There are a great many large tanks in this sub-division, which hold water throughout the year. Whenever there has been want of rain, tank water is used to keep alive the drooping crops. In Samvat 1936 there were 15 wells with steps, 2220 without steps, 114 tanks and 630 small ponds. There are two rivers in the sub-division, the Shehdi and Máhi.

Soil.

There are three kinds of soil, the black, *gorát*, and *besári*. Here and there, though rarely, is found an admixture of sand. About a fourth of the entire surface is of black soil and one-half is yellow or *gorát*, while the remaining fourth is *besári*. The geological sequence is usually black soil at the surface, having a depth of from five to ten feet, and then the yellow soil which reaches the water-bearing strata. Sometimes a soil mixed with sand is discovered below the bed of black soil.

Holdings.

There are 16,159 holdings in all; of these the largest contains 300 bighás or 187 acres of land and the smallest about three-fourths of an acre. The average holding is about six acres. The number of people supported by agriculture is about 170,525, that is about 93 per cent of the total population.

Revenue.

There are nominally three ways of collecting revenue, the Narva, Sheja and Bighoti. The second prevails in two villages, and the third also in only two villages. The Sheja system is a form of Khátabandi. In Samvat 1936, the Government land revenue was Rs. 7,76,655-12 and the revenue from quit-rents and other sources was Rs. 1,01,484-4, making a total of Rs. 8,78,140-4.

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Chapter XIII.
Sub-divisions.
PETLÁD.

PETLÁD is perhaps the richest and most luxuriant sub-division in His Highness the Gáikwár's rich and luxuriant dominions, a sub-division famous for its cultivation of a tobacco which needs but some agricultural and more manufacturing skill to render it equal to any specimen of the prepared plant to be found in India. This is proved by the following list of populous villages, each, with the exception of the two first, the centre of tobacco growing lands:

NAME.	POPULATION IN		REMARKS.
	1872.	1882.	
Kasár	3953	3073	Gujaráti schools.
Nár	7183	7323	Ditto and two dharmshálás.
Chánga	4328	4197	Ditto and one do.
Dabhon	3154	3075	
Dharmaj	4512	4606	Ditto and two do.
Mehetár	5085	5377	Ditto and one do.
Palána	3326	3122	Ditto and two do.
Bandhani	3452	3599	Ditto
Malátaj	2639	2687	One dharmshála.
Váso (Hasa) ...	6688	7014	Gujaráti school and six dharmshálás.
Vásopura	3559	3194	Ditto and one dharmshála.

PLACES OF INTEREST.
VÁSOPURA.

VÁSOPURA, on the Mahi where the river is fordable, has also a town magistrate and a post office. It is, besides, not quite without manufactures, its weaving and printing of country cloths being in local estimation. The name of Vaso occurs in the chapter on the political history of the Baroda State.[1] Here Rustam Ali Khán, betrayed by his faithless Marátha ally, the Gáikwár, put an end to his life rather than fall into the hands of his rival, and a tomb still marks the spot where he was buried.[2] Here Fatesing by showing his allies the fords by which they might cross the Mahi surprised Raghunáthráv and his brother and put their forces to flight, and a little later almost snatched a victory from Colonel Keating's British troops.

PETLÁD.

PETLÁD, the head-quarters of the sub-division, was supposed by the census of 1872 to contain 15,709 inhabitants, while the more recent census of 1881 gives it 14,418 inhabitants. As the head-quarters of the sub-division it contains the offices of the Náibsubáh, the vahivátdár, the munsif and the police fauzdár. There are also a customs office, a dispensary, a jail, a post office and a public library. The offices are collected in the palace or *sarkárváda*, the dispensary, the jail and the siri building being distinct. Education is imparted in an Anglo-Vernacular school, a Gujaráti, a Maráthi and an Urdu vernacular school; there is also a girls' school. There are two important tanks, one termed Parmama, the other Rámnáth. There are no less than twenty-one dharmshálás, while the temples are respectable. Among these may be named the Rámnáth, the Somnáth, and the Kálkámáta temples. The Musalmán edifice raised to the memory of Arjunsháh Pir records the past existence of a saint who, being a Rajput prince, was converted to Islám and died in the odour of sanctity in Hijra 633. There are, besides this *dargáh*, two Musalmán mosques, one of which is a Jámá masjid.

[1] See page 170. [2] See pages 192 and 193.

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Sub-divisions.

There is, of course, a thriving trade in tobacco, and a considerable weaving manufacture in which hand-looms are employed.

SOJITRA.

SOJITRA, in the Petlád sub-division, had a population estimated at 11,322 souls in 1872, while the census of 1881 gives 10,253 souls. Sojitra has a town magistrate. The magistrate's office, the police lines, the dispensary and the school building are the public buildings of the place. Besides a post office, there are two schools, a Gujaráti vernacular school for boys and a school for girls. In ancient times, Sojitra was the seat of government of a Rajput principality, and in the town two old wells of brick and stone are of ancient date and some pretension.

The remaining villages of the sub-division, of which the size is sufficiently great to deserve mention, are *Pij*, with a population of 6684 (census of 1872) of 6294 (census of 1881), and containing a Gujaráti vernacular school; *Mángrol* with a population of 2799 or 2545; *Devátalpád*, with a population of 2593 or 2772; *Bákrol*, with a population of 3937 or 3893.

BHÁDRON.

SISVA is a petty sub-division subordinate to the Petlád sub-division. The head-quarters are at BHÁDRON, which has a population of 5056 souls (census of 1872) or of 4718 (census of 1881); the offices of the mahálkari and fauzdár are accordingly placed at Bhádron. There are also a Gujaráti vernacular school and two dharmshálás. The temple to Bhadrakáli Máta is said to be the one which finds a place in the story of king Rahugana given in the Bhágvat. In this village, as in the others of this petty sub-division mentioned here, the cultivation of tobacco is the chief agricultural occupation, and there is a fair trade carried on in several kinds of grain.

SISVA, &c.

SISVA itself has a population of nearly 2800 souls and possesses two dharmshálás; *Válvod*, with a population of nearly 3200 souls, has a Gujaráti vernacular school. *Zárola* has a population of 3439 (census of 1872) or of 3214 souls (census of 1881). Finally, *Bráhmangám* has a population of about 2700 souls.

PÁDRA.

PÁDRA.
Boundaries.

The river Mahi forms the northern boundary line as far as the village of *Dájipur*. The west is bounded by the British sub-division Jambusar. The Dhádhar winds round the south and east of the sub-division, till the extreme eastern corner is formed by the village of *Chansod*. A part of the north-east is bordered by the villages of the Baroda sub-division.

Area.

The length of the sub-division is about twenty miles, its breadth is nearly twelve miles, and it covers an area of about 250 square miles. Of the entire land 29,268 acres are alienated, 4155 acres are arable waste, 15,200 acres are unarable waste, and 51,443 acres are occupied and under cultivation.

Aspect.

The sub-division is a plain bounded on the north and south by two rivers, the Mahi and the Dhádhar. Excepting the main roads with their endless hedges the country presents to the eye an even surface, the monotony of which is broken by the numerous trees and here and there by ponds of large extent. The Mahi empties its

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waters into the Bay of Cambay of which the tidal influence is felt beyond the villages of Dubka and Dájipur, at which point the sub-division ends.

Climate.

The climate is more temperate and healthy than that of Dabhoi and Baroda. In the summer the heat is less intense and sunstrokes are infrequent. The Limbada trees, which abound, temper the heat and make the air salubrious. The rains here vary from 35° to 50 inches. At the close of the rainy season there are two months of trying weather, during which fevers and colds prevail.

Water.

The water is either sweet, salt, or brackish, the first being the commoner, the last deemed the more wholesome. The water of the Mahi is of no use for drinking purposes, that of the Dhádhar, generally used for all ordinary purposes, is commonly held to possess restorative powers and is therefore sought by people whose health is shaken or whose complexion is unhealthy. It is also believed to be of use to the dyer.

The total number of wells with steps is 8, that of wells without steps is 913; two wells are shunned for fear of the náru.

Soil.

There are mainly three kinds of soil, the *gorát* or light, the black soil and the *besári* or mixture of the two. Here and there is found an admixture of lime-stones. The three kinds are spread over the whole sub-division in greater or less proportions, but the *gorát* which constitutes nearly three-fourths of the entire land is very rich. Next to the grains in importance come the vegetables which find an easy and near market in the city of Baroda.

Holdings.

There are in all 11,000 holdings, of which the largest rise to 100 acres while the least are of three-fourths of an acre. The average acreage is about five acres.

Revenue.

In Samvat 1936, the entire assessment on Government land amounted to Rs. 7,66,673¼, the revenue on the alienated lands was Rs. 2,97,421½, and deducting this from the gross revenue the net revenue amounted to Rs. 4,69,251¾ Baroda rupees.

Produce.

The acreage under every kind of crop was as follows: *bájri* together with *math* 18,550 acres; *bavata* together with *nágali* 1010 acres; *juvár* 1210 acres; *kodara* together with cotton, *tal*, *tuvar* and *dángar* 20,650 acres; kahanami cotton 6010 acres; *dángar* 2620 acres; *gahu* or wheat 510 acres; *chana* or gram 205 acres; tobacco 500 acres; *rájagira* 145 acres.

PLACES OF INTEREST.
PÁDRA.

PÁDRA is a large and comfortable village situated fourteen miles to the west of the capital. According to the census of 1872 the population was 7985; the more recent census gave 7668. At the present day Pádra is joined to Baroda by narrow sandy roads, which in the rainy season are impassable, except to pedestrians, owing to the standing water and heavy mud. These roads, often narrowly confined by the high irregular hedges which invade them on either side, are picturesque and shady. But they are no doubt the origin and cause of the cumbrous, long, wattle-sided carts which slowly drag the produce of the fields to the market, tilted high in front above the heads of the

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Sub-divisions.
PÁDRA.

majestic cattle, depressed behind so as, when loaded, to sweep and drag along the road. This will not long be the case; the isolation of Pádra will shortly be removed either by a metalled road or by an extension of the narrow gauge state railway, and, as towards Dabhoi, the country will be opened out and brought into contact with Baroda, to the benefit of the capital and the whole country-side in many various ways. The step is justified by the great traffic that exists and is daily increasing, by the power the sub-division possesses to dispose of its agricultural riches, and by the fact that it lies between Baroda on the east and Jambusar and the sea on the west. Pádra itself boasts of a little industry in the way of cloth printing and dyeing. As it is the centre of a number of well-to-do villages it is fitting that it should possess, what it has, a good market. Being the head-quarters of a sub-division, the vahivátdár has his office there and the police fauzdár his. There is a customs office, a dispensary and a municipality, a branch post office, a Gujaráti school, three dharmshálás and two tanks. The village is surrounded by the remains of an old wall. The most conspicuous temple is one dedicated to Ambámáta, where a fair is held annually on the Navrátri, that is some time in October.

The Desái of Pádra was one of the three or four local authorities in the neighbourhood of Baroda, who, wearied with the rule of the Musalmáns, called in the Maráthás and remained faithful to the Gáikwár house while it was engaged in a career of conquest chequered by reverses.[1] It has been the place of detention of two well-known members of the Gáikwár family, a spot selected as being too distant from the capital to allow individuals to visit it often without detection, too close to permit of any open move in favour of the political prisoner. In 1812 Kánoji was a political prisoner at Pádra, and was arrested by Captain Ballantyne when on the eve of making a descent on Baroda, where he expected to get the assistance of the Ráni Takhatbái.[2] Shortly after His Highness Khanderáv's death, Colonel Barr drove to Pádra to inform His Highness Malhárráv that he was to exchange a prison for a throne. The house in which he was strictly confined after an attempt had been made at his instigation on his brother Khanderáv's life was certainly a wretched tenement. It was not, however, till the murderous attempt, to which reference has been made, was discovered, that Malhárráv's life at Pádra was in reality that of a close prisoner.[3]

DABKA.

DABKA[4] is a village with a population of 3184 souls, or, according to the census of 1881, of 2823 souls. It has a police station, a dharmshála and a Gujaráti school. It is of note only because the Gáikwárs and more especially His Highness Khanderáv frequently visited it on account of the deer and boar preserves in the neighbourhood. The last mentioned Mahárája erected a large

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[1] See pages 170 and 174. [2] See page 217.

[3] See page 278. While these pages were passing through the press the news of the death of the unfortunate prince was telegraphed from Madras to Baroda. Poor Malhárráv was a prisoner at Pádra from six to seven years; he reigned for five years, and was then an exile, if not a prisoner, for more than seven years. He died on the 26th July 1882. [4] See page 19.

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palace or hunting lodge in the centre of the village, and just outside it are a couple of bungalows set apart for the use of the Resident and any British officers who may accompany His Highness on any of his hunting expeditions. A delightful ride of eighteen miles over a soft sandy road shaded by the tamarind, the mango, the mhowra and many a graceful tree leads from Baroda to Dabka through a park like country, where an occasional tank such as the one at the village of Dubassa often affords some small game shooting. Suddenly the trees grow sparser, the great Mahi is approached, and deep ravines descend to the low bed of the river. The village stands on the left bank of the Mahi, here some eighty feet high, and a wide view is obtained of the curving river, the plain on the right bank, and in the back ground many miles to the east the shadowy outlines of the solitary hill of Pávanghad. The hunting grounds lie west, a mile or more to the back of the village. They are encircled by an arc described by the Mahi and a base composed of the hills and ravines of what had once formed the bank of the river which in time has taken a wider sweep. This old bed of the river stretches from north to south expanding as it goes. First is a somewhat rugged ground covered with tamarisk and juniper in which, if they have not been driven out of the hills and ravines, the pigs have taken refuge. Then there is a forest of bábul, and alongside of it a richly cultivated country with close and high hedges. Expanding still a plain is reached, where riding is impeded only by clumps of bushes and numerous ditches occasionally flooded by the tidal river, which, when it recedes, leaves behind a slippery layer of salt mud. Gradually the bushes disappear, the creeks grow wider, and a vast plain is seen opposite the village of Tithor, over which roam little herds of antelope. This plain is used from time to time by the battery at Baroda for ball practice. There are occasions when the Gáikwár, accompanied by his sárdárs, goes to Dabka on a hunting expedition. The rules of sport are somewhat different from those followed by British sportsmen, but the sight is an animated one. At one or two of the outlets from the bábul wood are posted the elephants whose crimson cloths and gay howdahs would scare the tamest beast of the field. Behind the purdahs the ladies of the palace watch the prowess of the cavalry. Hundreds of riders advance irregularly through the bush, armed with swords or spears. Crowds of footmen similarly armed or occasionally ready to discharge an old musket stand grouped about. Add several packs of dogs, together with a general amount of ardour submitted to no restraint, and it may be conceived how this great crowd falls with undistinguishing fury on pig and deer, partridge, hare and jackal, fox and gentle dove, on all that flies, or runs, or creeps. Nevertheless His Highness Khanderáv was fond of sport, as the following anecdote told by a British officer will show: 'At Dabka the heir-apparent, Áppa Sáheb, was well up in the boar hunt. He rode with a native sword and was neck-a-neck with an officer who was trying for first blood with a keen salem of ordinary length. Seeing the boar failing, the prince gave his horse his heel, and withdrawing his left foot from the stirrup, Áppa Sáheb wound the stirrup leather round his left wrist, and leaning out of his saddle to the right and only held to the horse by the strained leather-stirrup, he drew his sword across the

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boar and cutting through the backbone to the entrails of the animal he won the tusks.'

The other large villages in the sub-division are SÁDI, with a population of 2578 souls according to the last census. It possesses a Government building, dharmshála, two public gardens, and a ginning factory. DARÁPURA has a population of 3146 souls according to the earlier, of 2589 according to the later census. There are a police *thána* here, a Gujaráti vernacular school, a dharmshála, two tanks, and a ginning factory. The printing and dyeing of country cloth done here is worthy of notice. RANU has a population somewhat in excess of 2000 souls. In addition to two dharmshálás there is here Tuljámába's temple, and a fair is held annually on the first nine days of the month of Áshvin. VADU has a population of over 2600 souls, and MUJPUR falls but little short of 3000.

DABHOI.

DABHOI.
Boundaries.

The Dabhoi sub-division, somewhat to the south of that of Baroda, lies north-east and south-west. On the north it is bounded by the villages of the Jarod sub-division; on the east by the Sankheda sub-division; on the south by the villages of the Sinor and Choranda sub-division; and on the west by the villages of the Baroda sub-division.

Area.

Its utmost length is about eighteen miles and its breadth between Pisai and Mudháli is about fourteen miles. Its area is about 250 square miles. Of the entire land 30,240 acres are alienated, 13,588 arable waste, 45,740 are occupied for cultivation, and 7298 are unarable waste.

Aspect.

It consists of one monotonous plain. There are neither jungles, lakes, nor hills. To the north it is intersected by the Dhádar, which is joined by the Támasi and Dev as it approaches the east of the sub-division. The area covered by the bed of this river is about four and half miles.

Water.

Very few wells with steps are found in this sub-division, those without steps are 686. Their depth varies from thirty-five to 140 feet. The total number of tanks is 358. Most of them contain water during only six or eight months in the year, and the tank in Dabhoi alone contains water for the whole year, being constructed of masonry. The water here, as elsewhere in the division, is of two kinds, sweet and brakish, the latter variety being the wholesomer. The average rainfall during the year is about 40 inches.

Soil.

The soil is of three kinds, *gorát* or light soil, *besári* or mixture of the two, and the black soil which in the tract called Kánham is very fertile and produces cotton and rice in abundance.

Holdings.

The total number of holdings is 5748, each holding consisting on an average of about nine acres of land.

Revenue.

The revenue is levied either according to the rates fixed on the survey settlement system, or it is levied in kind. For instance, in Samvat 1935, Rs. 3,68,681½ were realised according to the first system and Rs. 23,868½ according to the second. The total amount

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Products.

of rent realised in that year was Rs. 3,92,550 and the total land revenue from all sources was Rs. 4,25,417¾.

The acreage under every kind of crop was, rice, *dángar* or Oryza sativa and cotton, *kapás*, or Gossypium herbaceum 31,153 acres; *bájri* Penicillaria spicata and *math* Phaseolus aconitifolius 1796 acres; *tuvar* Cajanus indicus 949 acres; *juvár* Sorghum vulgare 3252 acres; *diveli* castor-oil seeds 2093 acres; *tal* Sesamum indicum 1688 acres; *vál* Dolichos lablab 323 acres; *dángar* Oryza sativa alone 4268 acres; *mirchi* chillies 125 acres; gram, *chana* or Cicer arietinum 630 acres; tobacco, Nicotiana tabacum 63 acres; *serdi*, sugarcane, or Saccharum officinarum 110 acres; wheat, *gahu* or Triticum æstivum 20 acres. In the year Samvat 1936 there were 233 acres under garden cultivation, 43,256 under dry crop, and 2173 acres under rice. Of the remaining land, 75,564 acres, nearly half was kept fallow and the other half was under miscellaneous crops.

PLACES OF INTEREST.

Dabhoi.

DABHOI, in latitude 20° 8′ north, longitude 73° 28′ east,[1] with a population of 14,898 souls according to the census of 1872 and of 14,925 according to that of 1881, is one of the most interesting towns in the Gáikwár's dominions from its past history and the beauty of its walls and gates. At the present time the visitor will not fail to notice three stages in the history of this little place, a glorious past when some great kings displayed their magnificence in massive works of stone carved with the most elaborate care; a nearer past when dirt, decay and sloth ruled the place; a present or future when new life is being introduced into Dabhoi, of which the humble but useful signs are seen in a dispensary, school house, jail and other public buildings, good broad streets, and a junction of small railways.

Origin and History of the Town.

Just a hundred years ago the older Forbes gave the following account of the origin of the town of Dabhoi: 'Many centuries ago a Hindu Rája, named Sadara Jaising reigned in Pattan. Of his seven wives the first in rank and his greatest favourite was Rattanalee, 'the Lustre of Jewels,' whose only fault was that she had not given birth to a prince. To win a son from the gods she went on a pilgrimage to the Narbada, but when within ten miles of the great river she halted in a grove, where a most holy *gosávi* told her she would in a few days give birth to a man child. Thus Visaldev or the 'child of twenty months' was born and the enchanted king permitted the mother to remain there, and ordered the lake to be enlarged, the groves extended, a city erected, surrounded by a strong fortification and beautified with every costly decoration. Thirty-two years elapsed before the work was complete, and then Visaldev himself was king in his father's place. Many architects had been employed and were well rewarded, but the chief of them sought for and obtained no other reward than that the town should be named after him, and his name was Dubhowey.

Time passed and no Musalmán had ever resided within the walls or bathed in the tank of Dabhoi. But once a youthful stranger,

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[1] Trigonometrical Survey.

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Origin and History of the Town.

ignorant of the prohibition, entered the city and bathed in the sacred lake. The Rája for this cut off the hands of Sciah Ballah, the son of Mamah-Doocree, who with her caravansary had but just alighted without the gates of Dabhoi on her way to Mecca. The young man died, the mother turned back to her country and induced her sovereign to make war on the unfortunate town. After years of siege the Musalmáns entered as conquerors, and sparing the gateways, destroyed three sides of the fortress. Mamah Doocree died during the siege, was revered as a saint and buried in a grove near the Gate of Diamonds where her tomb still remains. Near it is the perforated stone, used for ordeal trials and the monument of Sciad Ballah.[1]

'Bardic traditions,' says Forbes, 'tell us that Vísaldev, the Vághela, founded or rather repaired the town of Visalnagar and the fortress of Darbhávrite-Mandaleshvar of Chandrávrite under Sarungdev, king of Anhilváda in 1294.[2]'

'Repaired' is the word which should have been used, for Ali Muhammad Khán more justly ascribes the foundation of the forts of Bharoch and Dabhai to Sidh Ráj of Pattan, who reigned from A.D. 1093 to 1142. Even if this king did not found the town he no doubt caused it greatly to flourish.

The first persistent attempt to gain a footing in Gujarát was made by Piláji soon after his occupation of Songad in 1719 and his successes in the Rájpipla hilly country. In about 1725 the Gáikwár's commanding officer, the Senápati Dábháde, fixed his head-quarters at Dabhoi. Reverses forced the Maráthás to fly, and Povár, the protegee of the Peshva, then occupied the town. But in 1727 Piláji retook it, nor was his son Dámáji driven out in 1732 when Piláji himself was murdered and Baroda temporarily lost.

In 1775 when Colonel Keating, the Peshva Raghunáthráv and Govindráv were prosecuting a campaign against the ministerial army and Fatesing, the rains put an abrupt end to all hostilities. The British troops with great difficulty reached Dabhoi and found refuge from the elements inside its walls. From Dabhoi Colonel Keating issued out occasionally to meet Fatesing and finally accepted his alliance to the rejection of his brother. In 1779 Colonel Goddard took Dabhoi without difficulty. In 1780 Sindia made a demonstration before its walls, but was met with so brave a front by Mr. Forbes of the Company's service that he passed on towards Baroda.

Forbes lived in and loved Dabhoi. A brief extract from his account of the place may be permitted. 'Dabhoi at that time contained only forty thousand inhabitants, mostly Hindus, including a very large proportion of Bráhmans. There are three hundred Musalmán families, but no Pársis. The magnificent remains of public buildings and the sites of numerous houses in a ruinous state indicate it to have been, at a former period, a place of great importance; much

[1] Oriental Memoirs, Book I. Chap. 23.
[2] Forbes' Oriental Memoirs, Vol. II, pp. 335-337.

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more populous. The manufactures chiefly consist of coarse *dotis* sent from here to be dyed at Surat for the Mocha and Judda markets. *Ghi* and the coarse cotton called *dotis* are the staple commodities of Dabhoi.'

Mr. Kinlock Forbes has given in his Rás Mála[1] a most elaborate description of the walls and gates of Dabhoi. 'Of these relics the most interesting are the sister[2] fortresses of Dabhoi and Jinjuváda. They are very similar in construction as well as in extent, the latter, however, being the most regular in plan and having from its unexposed position suffered less of injury. A square of which each side measures 800 yards, the solid walls rise rather less than fifty feet in height. In the centre of each side is a large gateway, the platform above which is supported by rows of brackets projected beyond each other until they nearly meet at the top, thus forming a substitute for an arch. In the thickness of the wall these bracketed doorways are six times repeated, and upon them is laid a flat stone roof. At each corner of the fortress is a tower, and four rectangular bastions intervene between each corner and central gateway. The walls are throughout ornamented with sculptured horizontal bands, and the gateways themselves are covered with a profusion of sculptured ornament. Especially to be noticed is one of the entrances called the Gate of Diamonds, more elaborate in design and far superior in size to the others. The walls of one of the corner towers exhibit much singularity of plan, the walls sloping inwards. Another remarkable feature in this fortification is the colonnade which follows (on the inside) the line of walls, and supports a platform several feet in breadth, thus forming a lengthened covered portico. Within the walls is a large tank, surrounded by strong masonry, with a grand flight of steps, the whole extent descending to the water from the Hindu temple, chouttries, and solemn grove, which border this beautiful reservoir. It is supplied with water not only by the periodical rains but also from receptacles without the wall, by means of a stone aqueduct communicating with the tank which it enters under a small temple in the hallowed grove of the Bráhmans, forming a cascade with a picturesque effect. The opening this aqueduct affords a festival to the inhabitants for several days.' Forbes dilates on what is now still handsome, but not so beautiful as it has been and in danger of falling to ruins unless large sums are spent in strengthening both the walls and the steps.

The Diamond Gate.

The older Forbes was enthusiastic in his praises of the Diamond Gate. 'In proportion of architecture and elegance of sculpture the Gate of Diamonds far exceeds any of the Hindu ancient or modern structures I have met with. This beautiful pile extends three hundred and twenty feet in length, with proportionate height. Rows of elephants, richly caparisoned, support the massy fabrics. The architraves and borders round the compartments of figures are very elegant and the groups of warriors, performing martial exercises, on horseback, on foot, and on fighting elephants, approach nearer to

[1] Book 1, Chap. XII.
[2] Vide remark on Modhera of the outposts of Sidh Rája's kingdom.

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DABHOI.
The Diamond Gate.

the classical bas-reliefs of ancient Greece than any performances I have seen in Hindustán. The warlike weapons of the soldiers, with their armour, as also the jewels, chains and ornaments on the caparisoned horses and elephants are admirably finished; there is also a profusion of lions, camels, birds and serpents.'[1]

The four gates referred to in the Rás Mála are the West or Baroda Gate, the South or Chándod or Nándod Gate, the North or Chámpáner Gate, and the East or Diamond Gate. They are all more or less falling into ruins from neglect and the action of time, though it is true that Musalmán bigotry dictated the mutilation of the figures. But the zeal of the iconoclast went no further, for in the Baroda Gate a Musalmán arch has been let in and the Chándod Gate is propped by several arches which of course are not Hindu. Very little remains of the beautiful Diamond Gate, and at the present day the most perfect, the highest and most graceful is the Chámpáner Gate. Each is protected by a curtain and a side gate on the left of less pretension than the main entrance.

Though the Diamond Gate is for the most part gone, on the near side of it there are two slabs one of which is in good preservation and covered with long and ancient inscription which is given in Appendix A. The highly finished and very beautiful Bhadra Kálika Máta temple is on the right of the Diamond Gate. On its left is a minutely carved temple to Mahádev now falling into ruins. At one time the gate was named after the architect who designed it and who also made the Tain Talav, a magnificent tank three *kos* from Dabhoi, the sides and basin of which are completely covered by slabs of stone. The story goes that the king who ordered the building was so jealous lest the architect should go elsewhere and do something as good or better that, on the completion of the gate, he caused him to be buried alive under the Kálika Máta temple. His wife, however, managed to keep him alive by supplying him with milk and liquid food through the interstices of some stones. Six years later the king had reason to deplore the loss of his architect, whereupon the latter was, as it were, exhumed, a little worn but ready to turn his hand to the next job. In the Kálika Máta temple there is a passage of some length; it is held by some that it goes as far as Pávangad, a distance of sixteen miles. Just outside the Diamond Gate there is a Musalmán tomb of some celebrity. On it is fixed upright a slab with a circular aperture which discriminates between thieves and honest men. The stoutest man, unjustly charged with theft, can creep through it with ease, the thinnest culprit will stick. The Gáikwár Government charges, or did charge till the other day, seven rupees for every ordeal of the sort.

Present Condition.

Of the walls the western and a part of the northern side alone show what the original fortifications were like, and but a very small portion of the internal colonnade remains which in A.D. 1775 gave Colonel Keating's British troops protection for a whole monsoon. The neglect of the present inhabitants, the manufacture of grind-stones

[1] Oriental Memoirs, Book I. Chap. 23.

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and door posts, and the general pilfering have done the walls more harm than the much abused Musalmáns. The north-west bastion and the south-west tower are in fairly good preservation and are being repaired by the present administration. Naturally the people have a legend that these massive walls and elaborate gates were the work of a *bhut* or demon, who erected them in a night after bringing the materials all the way from Málwa. In reality the stone comes from the long abandoned quarries of Kokari and Vizárá. Rája Sir T. Mádhavráv is following a good if very ancient example by digging stone from the Songad quarries to clothe with it the palace of the Gáikwár at Baroda, but instead of the forced labour of thousands, he brings into use the more modern appliance of a railway to carry the materials from one spot to another. The tank in the centre of the town retains much of the old beauty for which it was famous, but its magnificence is gone and there are signs of its giving way here and there. The Bund tank with masonry walls is an old piece of work beyond the walls. Just outside the town and in the neighbourhood of the station is a not ungraceful temple which commemorates the name of the great banker Hari Bhakti. Here live or lived two very holy Sanyáshis; one has been underground for years except on the solitary occasion of a trip to Benares, the other fears not to eat any kind of meat or to drink spirits, for at night he can take out his entrails and clean them.

There are a couple of streets in which there are good houses decorated with tasteful woodwork. But for the most part the dwellings are wretchedly poor. The present administration has built a neat dispensary and a commodious jail. A new road crosses the ditch which encircles the walls and affords easy access to the station in the wettest weather. The court house has been enlarged and a new school house is being built. Among modern improvements a municipal officer looks after the sweeping and watering of the roads. The court house to which reference has been made was formerly a palace. It contains the offices of the náib subáh, mahivátdár, munsif, and police fauzdár. There are also in Dabhoi the following Government buildings and institutions: a customs house, police lines, a travellers' bungalow, a railway station, Raghnáth Mahádev's dharmshála and four other dharmshálás, an Anglo-vernacular, a Gujaráti, a Maráthi, and an Urdu school. There is also a ginning factory. But the great change in Dabhoi lies in the fact that it is now a junction of three, or, it may be said, four lines. In His Highness Khanderáv's time it was connected with Miyágám on the B. B. & C. I. Railway by a narrow gauge line of two feet six inches, which is eighteen miles in length. It is now also connected with Baroda by a similar line eighteen miles in length, and Chándod which is eleven miles distant to the south, as well as with Bahádarpur which lies eight miles to the east.

One-third of the present population is composed of Musalmáns and they are quite the most peaceable class of people in the town. The cloths weaved in Dabhoi are durable and cheap, the calico printing fair and tasteful. The wood carving is good. There is a sale of grind-stones and other such common articles in stone. The market

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KÁRVÁN.

is the centre of a large number of villages. The fruit of the *mahuda*, cotton and grain are the staples of a certain amount of commerce.

KÁRVÁN, with a population of 3999 souls according to the census of 1872, and of 3181 souls according to that of 1881, is about five miles to the east of Miyágám and seven to the west of Dabhoi. It has a railway station on the narrow gauge state railway which connects Dabhoi with Miyágám on the B. B. & C. I. trunk line. The modern buildings and institutions are a police station, a Gujaráti school, four dharmshálás and a ginning factory.

Some mention has been made of the tank at Kárván[1] and the legend which connects it with the great god Shiv, but as Káya-Virohan is one of the four oldest and most famous seats of worship of that god to be found in India it deserves more attention.

In each of the four Yugas this holy place has been known by a different name; first it was Tehapuri, then Mayapuri or Kánbhadra, then Meghávati, then Káya-Virohan, whence its modern name. The Sanskrit religious book called the Kárván Máhátmya and other works say that it contains a Mahádev called Brahmeshvar, a Brahma Kund, 84 Sidhs, 8 Bhairavs, 11 Mahádevs, 12 Suryas, 6 Ganpatis, 24 Goddesses, and a spot sacred to Vishnu. The cause of the great sanctity of the place is thus told: Before the Kali Yuga, in the Dvápár Yuga, there lived at Ulkápuri, that is Avakhal in the Sinor sub-division, a holy Rishi named Sudarshan, whose chaste wife gave birth to a son at midnight on the fourteenth of Bhadarva Vadya. A few years passed and the Rishi departed from his home on a pilgrimage to Benares, there to bathe during an eclipse which was to take place in Ashád. While he was away his wife performed the fire worship, the *Agnihotra*. One night she omitted her task, but the child took it on himself to supply her place. This she guessed and the next night sat up to see if he would repeat the marvel. Again it was repeated, and so again, till the Rishi returned, and both parents secretly watched the babe as it faultlessly went through the nightly ceremonial. Lovingly taxed with the act the child suddenly expired, and when its body was taken to be bathed in the god's pool, it disappeared. So the spot was called Káya-Virohan. The Rishi wept and asked the vanished child who he was. He said, 'I am the essence of the five elements,' and then they knew him to be Mahádev. And the god Shiv told them more, that to gladden their hearts and spread religion he had been born in Ulkápuri, which was seven generations old, and had disappeared in the Káya-Virohan, where he would abide, that near Brahmeshvar there might be a Brahma berth.

Connected with this tale is the tradition that the Mahádev who condescended to be born in the house of the Agnihotri Bráhman at Avákhal was named Nekleshvar. As a boy he went to Káya-Virohan and begged for a resting place in the town. But the whole area had been taken up by one or other of the gods, so Brahmeshvar seated him on his lap. The images of the two gods are, therefore, represented in one stone.

[1] See page 19.

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This is the story of the Puránas; but local traditions tell another tale. Vishvamitra Rishi and Vasistha Rishi had a dispute, and the former set to work to create a Benares in this village. He caused sheep and goats to exist in it, and fashioned *koti lings* or a thousand stone elements of Mahádev at the still existing village of Lingthali, a mile from Kárván. For six miles round he established Shiv *lings*, the chief of which is Vishveshvar near the Gaya Kund or tank whose waters are like those at Gaya, and the tutelary god Koteshvar by its side. North, south, east and west he placed the four goddesses Sindhvai Máta, Kálika Máta, Verai Máta, and Gulamba or Bhúlavni Máta. Then the Rishi wrestled to bring the Ganga into the village, till Vishnu was weary of his importunities. The god was forced to make himself visible to the saint, who then ceased from vexing him, and in return for this the god said the village would be as holy as Benares. Another account is that the god in disguise kept importuning him with requests till he lost his temper and so, unawares, lost the value of all past mortifications.

Kárván, perched on a mound perhaps formed of debris, is a mean looking place, full of Audichya Brámans. The large tank once had most lofty banks, but these are utterly broken up. Many a *ling* lies here and there, and the temples are old and of undoubted holiness. Nakleshvar Mahádev is old, and Rámnáth Mahádev and Vágnáth Mahádev of which little remains above the surface: at the edge of the tank, the Gaya Kund into which Vishvamitra intended turning the Or river, is the temple of Panch Mahádev, now called Panchnáth, near which are the temples of Bhimnáth and Káshi Vishvanáth. Opposite Pancheshvar is the chief temple, that to Koteshvar Mahádev. Inside the village is a temple to Mahádev on the mound called "Fulva Tekri," and many other temples there are too numerous to mention. In Samvat 1932 a cultivator had a dream which led to the discovery of a very ancient Mahádev which had been buried to lie out of sight that it might escape the iconoclasm of the Musalmáns. The image was named that of Ráji Rájeshrám and the inaugural ceremony to restore the god to his place, which was filled by a mere copy, was performed near the *kund* of Silkeshvar Mahádev. The image is that of Nakleshvar or the spotless Mahádev. The front portion of the *ling* is shaped into an image of Brahma with a small Vishnu on his head, and the sacred triad are thus combined. The stone is a beautiful black marble.

Copper and silver coins and bracelets of small value are found at the foot of the hill, where in the Gaya Kund the name of Vishvanáth Mahádev is written. The whole place is a broken and forgotten ruin.

Besides Kárván there are on the state railway between Miyágám and Dabhoi two railway stations. Each is close to a village which has its ginning factory, where the produce of that rich cotton country is prepared for export. *Mandála*, where there is a Gujaráti school, has a population of nearly 2500 souls, and *Nadya* a population of nearly 1500.

BHILÁPUR.

BHILÁPUR, half way between Baroda and Dabhoi, has a railway station on the narrow gauge state line. Its population in 1872

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scarcely exceeded 500 souls; now it falls but little short of 600. Here in the rains of 1775 the Marátha forces were stationed while Colonel Keating took refuge in Dabhoi, and here was signed the treaty which detached Fatesing from the Poona ministry.

SINOR.

SINOR. *Boundaries.*

About fourteen miles in length, this sub-division is bounded on the north by the villages of the Dabhoi sub-division; on the south by the villages of Rájpipla[1]; on the east partly by the Rájpipla villages and partly by the villages of Tilakváda and the Sankheda Mehvás; and on the west by the villages of the Choranda and Dabhoi sub-divisions.

Area.

It covers an area of about 116 square miles and contains fifty-one villages, of which five are alienated and the rest are Government. The population consists of 30,839 souls, of whom 10,578 are grown up males, 9538 females, and 10,723 children. Of the 116 square miles, 27,363 acres are alienated, 7242 are arable waste, 34,853 occupied for cultivation, and 8253 unculturable waste.

Aspect.

Destitute of any river except on its boundary, of any mountain or jungle, this sub-division presents no variety of scenery. It is one plain, with here and there depressions of some depth and with one large tank of great extent and beauty, the Tain Taláv.

Climate.

The climate is on the whole temperate. The beginning of the rainy season is unhealthy, as are the months of September and October when colds and fevers prevail.

Water.

The water is invariably sweet. There are no wells of salt water. Most of the villages of this sub-division are situated on the banks of the Narbada, and the people use its water for all ordinary purposes. There are 2 wells with steps, 68 without steps, and 2 rivers which are on the southern and eastern boundaries. There are also 43 large tanks, 4 of which contain water for the whole year and the rest only for a few months. Besides these, there are other small ponds to the number of 92 which hold water during the autumn only.

Soil.

There are three kinds of soil, the black, the *gorát* or light, and the *besari* or mixed soil. The geological strata are usually in the following order. At the surface is the black soil, below it *besar*, and below that lime stones, and last of all the *gorát* soil.

Holdings.

The Bighoti system of collecting the land revenue prevails in forty-three villages; the Bhágvatái system is followed in two villages. In all there are 3653 *khátás*, the largest of which consists of 112 acres and the least of a quarter of an acre, the average holding being of ten acres.

Revenue.

In 1879-80 Rs. 3,49,439¾ were realized on the land, and Rs. 17,687¾ as income derived from other sources such as quit-rents. Thus the whole income was Rs. 3,67,127½.

Products.

The acreage for every kind of crop was: rice and cotton together

[1] The Narbada generally forms the southern boundary, but a small strip of land containing the village of Varakhad lies on its further bank.

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4,640 acres, millet (*bájri*) and *math* 4984 acres, *tuvar* 4771 acres, *uvár* 3627 acres, *tal* and *deváli* 3343 acres, *kodara* 1412 acres, tobacco 8 acres, *serdi* (sugarcane) 23 acres, *ringani* (brinjals) 22 acres.

In the whole sub-division there were 6606 bullocks, 2024 cows, 439 buffaloes, 276 horses and mares, 7 camels, 379 sheep and goats, 190 asses, and 1688 carts.

Places of Interest.
Karnáli.

Karnáli is separated from Chándod by the river Or, and both places are on the same bank of the Narbada and not a mile apart. It is this junction of the rivers which imparts to both villages their sanctity, though, if they were to enter into rivalry the holiness of Karnáli would perhaps exceed that of Chándod, for the former enjoys the reputation of greater antiquity. It is only the greater accessibility of Chándod and the neighbourhood of the most modern of railway stations which induces pilgrims to abide there and thence to make excursions to the various sacred spots with which the bank of the Narbada here abounds. Besides, Chándod is a town, while Karnáli is but a collection of Bráhman houses. Long ago the Rishis and Devs met and rested on the high bank of the Narbada *tapusehirya*, and temples have been raised on the spots where they sat all along the river's edge. But among the many villages Karnáli is pre-eminent, for it contains the temples of Someshvar, of Kubereshvar, the god of treasures, and Pávkeshvar, the god of fire. Besides, close by, between Karnáli and Chándod, the Uri, commonly called Or, joins the Narbada, and in the Narbada Mahátma it is thought that somewhere close by there is a Gupta Sarasvati or hidden Sarasvati, so that the three streams make of this place a southern Daxni Prayág not inferior in merit to Allahabad itself. The high banks and majestic trees of Karnáli give it a beauty of its own, though the view is not so extensive as from parts of Chándod and the very absence of a large congeries of houses add to the sacred impression made by the temples of Somnáth and Kubereshvar. Mention is made elsewhere of the stone landing-place built by Bháu Shinde and visible from Chándod, but there is another *ghát* or lofty flight of steps and there are two dharmshálas which have been recently repaired. Such buildings are much required. The fairs are of course held at the same time as those of Chándod on the full moons of Kártik and Chaitra, and while on the former occasion some ten thousand pilgrims meet here, on the latter there are often more than twenty-five thousand, while the state railway tends to bring together still larger numbers, who come from all parts of Gujarát and Káthiáwár, and stay there at least as long as the three days of the Mela. The neighbouring villagers do not perhaps do more than make a passing visit, but all find amusement in inspecting the shops where toys, brass and copper pots, sweetmeats, &c., are exposed, and most pass on to gaze at the temples of Anusuya and Vyása which are at Ambáli and Barkál, while some go to the temples of Shuka and Kambheshvar within the territories of the Rája of Nándod. Such are the great fixed days for the annual Melás, but an eclipse or some particular holiday will draw great crowds.

Ambáli.

The village of Ambáli, with a population of something over 600, deserves more than passing notice. The goddess Anusuya, whose

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Sub-divisions.

AMBÁLI.

shrine is there, was the mother of Datta Muni, the incarnation of the sacred Triad, Shiva, Vishnu and Brahma. If lepers apply to their sores the mud below the temple wall and *tirtha* or water in which the goddess is washed, their malady is assuaged if not entirely cured. Such being the belief there is to be found here a crowd of victims to this fearful disease, whose wretchedness has long been mitigated by the munificence of the Gáikwárs, while the still greater boon of a leper hospital is now being prepared for them. The existing Anna Chhatra of the Gáikwár is furnished with a Government building for the use of the manager and servants of the institution.

KUKÁR.

KUKÁR is a village with a population of 814 souls according to the census of 1881, being a decrease of nearly 100 on the census of 1872. The only noticeable object in the village is the tomb of Náya Kuka, which is the centre of an annual fair. This Náya Kuka was one of the disciples of Imámsháh, whose tomb is at Pirána in the Ahmedabad British division, and who was the founder of a sect of Momans.

BARKÁL.

BARKÁL, with a population of 1408 or 1372 according to the earlier and later census, has a temple dedicated to Viás Muni which is one of the round of Narbada places of pilgrimage and worship. When the two great Melás are held at Chándod and Karnáli the pilgrims visit Barkál. There is also a smaller and separate Mela here on the Shivrátri. There is a dharmshála at Barkál.

TAIN.

TAIN has a small railway station on the narrow gauge line which connects Chándod with Dabhoi, a police *thána*, and a dharmashála. The population was estimated at 1192 in 1872 and 1106 in 1881. The one object of note is the celebrated Tain Taláv or tank, octagonal in shape and with stone steps descending to the water. Tradition connects its construction with the name of Vísaldev and the architect who erected the Diamond Gate at Dabhoi.[1]

SINOR.

SINOR, on the Narbada about nineteen miles to the south-west of Choranda, has a population a little exceeding 6000 and is the head-quarters of a sub-division. Forbes writes, 'Sinor, a tolerable town, the capital of a district of fifty villages, was fifteen miles south from Dabhoi and forty to the eastward of Broach. It is open, large and straggling; situated on the steep banks of the river, the deep gullies which encompass it are its only defence. Neither the public or private buildings were of much importance; but it was delightfully situated on the Narbada, with a noble flight of a hundred stone steps from the houses to the water-side, which would have added to the grandeur of a much larger city. The Hindu temples, Bráhmanical groves, and a few superior houses indicate its having been once a place of consequence. When I took possession of it from the Company (before 1783), it contained about ten thousand inhabitants; generally weavers of coarse cotton cloth for the Persian and Arabian markets, with some finer báftás and muslins for home consumption. Very few of these cottons are dyed or painted at Dabhoi or Sinor. The art has attained a much greater perfection at Ahmedábád and Surat.[2]

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[1] See page 20.

[2] Oriental Memoirs, Vol. 2, Ch. 4.

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The Hindu temples at Sinor, though smaller and less splendid than those at Chándod, are esteemed peculiarly sacred; and some of the sculpture and paintings, as the works of modern times, are interesting and superior to those generally met with. There appear to be many allusions to Kámdev.' As the chief town of the sub-division Sinor contains the offices of the vahivátdár, munsif, police fauzdár, and there are a customs house, municipality and dispensary. The public buildings are the Sarkár Haveli, the police lines and the customs house. There are four dharmshálás, a post office, a Gujaráti school and a Maráthi school. The chief temple is dedicated to Bhadreshvar Mahádev, and in the vicinity is one to Angáreshvar Mahádev.

Chapter XIII. Sub-divisions. SINOR.

SANKHEDA.

SANKHEDA. *Boundaries.*

The north is bounded by the British sub-division of Godhra of the Panch Maháls district; the west partly by the territory of Godhra and partly by the villages of Dabhoi; the south by the Rewa Kántha Agency; and the east by the territory of the Udepur State.

Area.

It covers an area of about 335 square miles with a population of 46,970 souls. The extreme length of it as measured from the east to the west is about sixteen miles, and the breadth from the north to the south is eleven miles. Of the entire land, 9727 acres are alienated, 45,450 arable waste, 50,058 occupied and under cultivation, while 14,340 acres are unarable waste consisting of village sites, ponds, &c.

Aspect.

This sub-division forms an exception to many others in this division. It is uneven in many places and abounds in hillocks and small rocks. Parts of it are, however, level and abound in varied luxuriance. The numerous springs, rivers and tanks, the little hills adorned with trees of many kinds, give the scenery a distinctive beauty, which in the autumn especially is remarkable.

Water.

The water is of two kinds, sweet and brackish. That of the village wells is brackish, while that of the wells dug in the jungles is invariably sweet. In Samvat 1936 the number of wells, sweet and brackish, was 292, and that of ponds 78. One of these tanks is of very great extent and contains water during the whole year; but the village in which it is situated abounds with a great many wells and the water of the tank is seldom used for drinking or even for ordinary purposes. Besides these tanks there are three rivers of which two contain a supply of water during the whole year. The Or, the largest of the three rivers, comes from the north-east and flowing in a south-western direction joins the Narbada near Chándod and Karnáli. It covers about forty miles in this sub-division and the extreme breadth of its bed is a half mile at Sankheda. It is very shallow and is full of white and black sand and perhaps for this reason holds little or no water in the summer. Not a lump of earth nor a single pebble is to be found in the sand. The floods subside so rapidly that even when they are of exceptional magnitude the river becomes fordable in a few hours. During the flood the current is very violent, and even when fordable, a person can scarcely walk knee-deep in the water. The second river in importance is the Unch. It enters the sub-division on its eastern side and flowing in a south-westerly direction through the *inám*

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Sub-divisions.
SANKHEDA.
Water.

territories of the Sankheda Mehvás, joins the river at Sankheda. It follows a most tortuous course and covers about forty miles. It holds water the whole year round and supplies twenty-two villages situated on its banks. Its extreme breadth is about 150 feet. The third river in rank is the Hiran. It enters the sub-division from the east and flowing in a south-westerly direction joins the Or at Gámadi. Its course in the sub-division is of thirty miles.

Soil.

There are two kinds of soils, black and *gorát* or light. About one-third of the land is black and two-thirds *gorát*. The land around Sankheda itself abounds in black soil and is suited to cotton; while a whole strip to the south is composed of *gorát* soil and is suited to various kinds of crops such as *bájri, juvár* and others.

Revenue and Holdings.

About Rs. 5,51,826 are collected by the Bhágvatái system. About Rs. 44,362 are collected by the Holbandi system. There are two other modes of levying revenue on the land of which no mention has been made in the chapter on revenue. One is the Udhad, by which a fixed sum is levied from the rayat for a particular spot of ground which is generally neither measured nor demarcated. About Rs. 1374 are thus realized. There is also the Kumbha Karár. There are in all 9977 holdings in the sub-division and the average land contained in each is about seven acres. In the year 1880 the agricultural stock consisted of 35,074 head of cattle of all kinds, 4398 ploughs, and 1253 carts.

The assessment on the Government land for the year Samvat 1936 was Rs. 1,75,788, and the revenue from quit-rents, grass lands and such other sources was Rs. 28,489, making a total land revenue of Rs. 2,04,277.

Produce.

The average of every kind of crop was: rice and cotton 7272¼ acres; *kodra* 2150 acres; *tuvár* 835 acres; *juvár* 5212 acres; *bájri* 5185 acres; *deváli* 8045 acres; *vál* 2530 acres.

PLACES OF INTEREST.
Sankheda.

In the Sankheda sub-division the two towns of SANKHEDA and BAHÁDARPUR are separated by the river Or. The latter is on the right bank or that which forms part of the main block of the Baroda division, while the former adjoins the Mehvási country beyond the natural boundary of the state, as it were. The aspect of the country and a description of the Or river at this place are given in the first chapter of this volume.[1] According to the census of 1872, the population of Sankheda was 5522 souls, while the census of 1881 gives a total of only 4661. One set of public offices affords room for the vahivátdár's and the police fauzdár's kacheris, and there are also police lines, a customs house, a Gujaráti school and two dharmshálás. The only object of any interest is the old fort which was once held by the jágírdár of Sankheda, Ganpatráv Gáikwár, a descendant of Piláji. This troublesome little noble had long resisted the arms of the Gáikwár, but when in 1802 he sided against Ánandráv and with his kinsman Malhárráv, the jágírdár of Kadi, a small force of British troops was sent to his tiny capital,

[1] See page 13.

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and the fort surrendered on the 7th of July.[1] The calico-printing and dyeing of Sankheda have a local celebrity, and considerable taste is shown in wood carving.

Chapter XIII. Sub-divisions.

BAHÁDARPUR.

BAHÁDARPUR has a population of 3215 souls according to the census of 1881, a number slightly exceeding that given by the previous census. It is connected by the narrow gauge state railway with Dabhoi which is distant ten miles to the west. The terminus of the line is at Bahádarpur, as the wide bed of the Or river has prevented its being carried on to Sankheda. The new police lines, the old Government *thána*, a branch post office and a Gujaráti school are to be found. A century ago Forbes[2] remarked of the place: "Bahádarpur, a little more than seven miles from Dabhoi, though in itself an insignificant place, and nothing in the district very interesting afforded me entertainment for meeting with so many travellers. The gurry, or little fortress, situated near the fords of the Ouje, and the pendauls, or open sheds, for the collectors of customs, at the face of the Or, the two Bahádarpur rivers, were the general rendezvous of travellers on their way to the eastern hills, or coming from the interior to the sacred shrines of Gujarát." The description holds good to this day, explains the situation of the place and the reason it is so much frequented.

As in Sankheda the calico printing and dyeing are considered good, and there is some trade in the produce of the *mohuda* tree, which feels the influence of the new line of rail.

The narrow gauge state railway ends at Bahádarpur, and the valuable quarry of Songad is not eight miles distant. Yet it has hitherto been found impossible to prolong the line and thus cheapen the cost of moving the stone. The reasons have just been given. Bahádarpur is on the right bank of the wide sandy bed of the Or, whose waters during the monsoon rise and fall with great suddenness. The brown walls of Bahádarpur look across the wide expanse at the battlements of the Sankheda fort which are in sufficiently good preservation to make quite an imposing appearance. From the turrets of the fort the eye ranges over a wide expanse of undulating country, and seven miles to the south the ridge or swell which holds the stone can be plainly discerned. A heavy road with many a sink and rise to it hinders the progress of the rough carts which bear the stone towards the alluvial plains of Gujarát. Twice it crosses a river, once near Sankheda the Unch whose waters pass gently over a soft sheet of sand, and again the Hiran whose clear and rapid stream rushes through a wide bed of pebbles rounded and polished by the action of the water. Close to the river, amid a series of green undulations shaded by vigorous young teak trees and near a romantic little Koli stronghold the white stone crops up suddenly, as the mouth is reached of the rich quarry several miles in length, whose produce would indeed be precious if only seven miles of intractable country did not separate Songad from Bahádarpur.

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[1] See page 206. [2] Oriental Memoirs, Vol. 2, Chap. 3.

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Chapter XIII.

Sub-divisions.

TILAKVÁDA.

TILAKVA'DA.

TILAKVÁDA is a small sub-division containing thirty-eight villages. On the north and east it is bounded by the Reva Kántha agency, on the south by the Nándod state; on the west by the villages of Sinor. Except in the Amroli tappa, the villages are much scattered.

Area. The entire area is about forty-seven square miles and realizes about Rs. 16,000 every year. About 1250 acres are *inámi* or alienated. Of the forty-seven square miles, 9762 acres are arable waste, 2435 acres are unarable waste, and 12,478 acres are under cultivation.

Aspect. Trees of various description are dotted about and the plain is varied by some natural depressions and occasional deep ravines.

Climate. In the autumn the atmosphere is saturated with moisture, and colds and fevers prevail. But the climate of the Amroli tappa is very unhealthy at all times.

Water. There are two rivers in this sub-division, the Narbada and the Míní. The latter joins the Narbada at Tilakváda to the detriment of the waters of the great river. These rivers supply water to about twenty-six villages situated on their banks. The water of the Narbada is sweet but heavy, and therefore a stranger finds it does not help to digest food. The water of the Míní is injurious to the health generating fevers and bowel complaints. There are about seven wells in the sub-division and very few ponds.

Soil. The soil is either black, *gorát* or sandy, but more than half of the entire area is of the black variety.

Holdings. There are 794 holdings and the average land contained in each is about six acres.

Revenue. In Samvat 1936 the Government assessment on dry-crop lands was Rs. 17,011-4-0, garden cultivation being much neglected. The other revenue arising from quit-rents, &c., was Rs. 1132-12-0, thus making a total of Rs. 18,144. The following was the stock in the possession of cultivators, 73 horses and mares, 4496 cows, bullocks and buffaloes, and 524 goats.

Produce. The acreage under every kind of crop was, rice 144 acres; *bájri* 519 acres; *juvár* 396 acres; *tuvár* 325 acres; *chana*, 292 acres; *deváli* 243 acres; *vál* 65 acres; sísamum 152 acres; maize 64 acres; *vagardu* 152 acres; tobacco 6 acres; rice and cotton 253 acres; *bájri* and *math* 134 acres; *mug* 273 acres; *math* alone 143 acres; *kodara* 440 acres; cotton 67 acres; *deváli* and *chana* 237 acres; *vagardu* and cotton 306 acres.

PLACES OF INTEREST.

Tilakváda. TILAKVÁDA on the Narbada is the head-quarters of the small sub-division. The population of this town was estimated to be 1742 in the census of 1872 and 1810 in the census of 1881. The public offices are the mahálkari's and the police fauzdár's kacheris, and there is also a barrier for the levy of customs duties. The public buildings are the mahálkari's office and the police lines. There are two dharmshálás and a Government Gujaráti school. The chief temples are those dedicated to Maninageshvar, to Saptámatrika and to Tilakeshvar.

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There is a considerable grain trade, and as a market-town Tilakváda is a centre for villages belonging to the Baroda state as well as to the Reva Kántha.

CHA'NDOD.

CHÁNDOD.

CHÁNDOD, the head-quarter of a vahivátdár and consequently a sub-division of one village, with a population of about 4200 souls according to the census of 1881, is situated on the right bank of the Narbada just below the spot where the Or joins the great river. It is twelve miles south of Dabhoi, with which town it is connected by the narrow gauge state railway, a branch of which terminates there. In the neighbourhood, but somewhat further from the Narbada, are the village and territory of the petty Rána of Mándva, vœ! nimium propinqua. The absorption of petty states into the dominion of the Marátha prince was suddenly and completely arrested when the British protection was extended to the former. This most just and proper state of things involved, however, the necessity of permitting the lesser lords of lands to appeal to the British Government for the safe maintenance of their rights. The Rána of Mándva has made frequent and lengthy appeals, and to the casual observer appears also to have obstructed progress in several directions. The neighbourhood of the Mándva territory, the disputes concerning customs, and the holiness of the spot which attracts many pilgrims, have necessitated the establishment of a vahivátdár, whose office, together with the customs office, are the public buildings of the place. There is also a branch post office and two dharmshálás, though there is no school owing to the propinquity of Mándva which has a Gujaráti school. Besides its fame for sanctity Chándod does a good deal of business in the timber which is floated down the Narbada to its neighbourhood and thence borne inland.

In a country so devoid of picturesque incident as is Gujarát the situation of Chándod comes as an agreeable relief. The approach to the town from the station is, to be sure, a weary trudge through sandy or muddy ravines, but the out-look when the river is reached is pleasant. The Narbada here makes a graceful bend, while the lofty banks on which the town is built ends boldly at the Sangam where the Or joins the larger river. Across the Or a thick tope conceals the holy resting places of generations of Saniáshis, while the spires of Karnáli's temples vary the rounded contour of the trees. Far into the stream opposite Karnáli projects the landing place built by Bháu Shinde, the unfortunate minister of His Highness Khanderáv, while the stone steps of the Ghát laid by that prince and another near Kapileshvar and Chakratirth have served to rouse his jealous brother to emulate him in a grander flight. A wide expanse betrays the changeful force of the Narbada, and beyond the green ripple of this plain the eye follows the varying line of the Rájpipla hills.

The chief fairs of Chándod are held on the full moon of Kártik and Chaitra, and large crowds then assemble at this town of temples, and monkeys. The chief temples are those named Sheshashái, Káshivisheshvar Mahádev, Kapileshvar Mahádev, and Chandika

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CHÁNDOD.

Máta. Forbes wrote a century ago, what is still the truth: "No place in the western province of Hindustán is reputed so holy as Chándod; none at least exceed it; its temples and seminaries almost vie with the fane of Jaggernaut and colleges of Benares. It has no fortification, being esteemed a place of great sanctity by the Hindus, and much respected by all other tribes. The principal temple at Chándod is finished in a superior style of taste and elegance to any in that part of India: the central spire is light and in good proportion, the interior of the dome is forty feet in diameter; the concave painted by artists from Ahmedabad, on subjects of Hindu mythology. The temples of Chándod abound with exterior sculpture, not so well executed as that of the Gate of Diamonds at Dabhoi, and the figures at Sálsette and Elephanta."[1] Should the Narbada take the place of the Ganges in the estimation of the religious, Chándod would become its Benares.

III.—NAVSÁRI DIVISION.

NAVSA'RI.

NAVSÁRI.
Boundaries.

The sub-division is bounded on the north by the river Mindhola and the native state of Sachin; on the east by the Bardoli sub-division; on the south by the Jalálpur sub-division of the Surat district; and on the west by the Arabian sea. The total area is about 119 square miles, and the population is estimated at 47,507 souls or 399·21 to the square mile. The realizable land revenue in the year 1879-80 amounted to Rs. 2,91,436.

Area.

The area of about 119 square miles includes the lands of four alienated villages, which occupy about 12 square miles. Deducting the latter from the former, nearly 107 square miles or 117,003 *bighás* represent the total area of Government land,[2] of which 68,638 *bighás* or 58·6 per cent represent occupied land; 5495 *bighás* or 4·7 per cent culturable waste; 36,147 *bighás* or 30·8 per cent unculturable waste; and 6728 *bighás* or 5·7 per cent the lands covered by river-beds, village sites, reservoirs, and roads. Subtracting 9151 *bighás* on account of alienated lands in Government villages from 74,133 *bighás* being the total of the occupied and culturable waste, the balance of 64,982 *bighás* represents the actual area of Government culturable land, of which 59,487 *bighás* or 90·15 per cent were in the year 1879-80 under cultivation.

Aspect.

The *táluka* is a flat plain.

Water.

There are two small rivers, viz. the Mindhola on the north and the Purna on the south. The former rises among the slopes of the highlands between Surat and Khándesh, passes through the middle of Viára, and, separating the Navsári from the Palsána sub-division,

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[1] Oriental Memoirs, Book 2, Chap. V.
[2] That is, the Kul Ragha of the Khálsa villages.

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NAVSÁRI.

empties itself into the sea. The latter entering the Navsári sub-division towards the south flows into the sea below the Mindhola. The number of wells and ponds is 1444 and 131 respectively. The river water becomes saltish after the rains. The well water is used for drinking and irrigational purposes. The pond water is useful for irrigation only in the rains, as it generally drys up during the hot weather. The sea-coast villages of Nimalai, Magob, and Mángarol suffer occasionally from want of water.

Soil.

The soil is black, *gorát* and *besár*, with the exception of the western part, which is marshy swamp.

Resources.

The *talátis'* returns for the year 1879-80 show that the entire population of 47,507 souls lodged in 11,436 houses, giving an average of 4·15 persons to every house; and that the sub-division was in the same year supplied with 7106 oxen, 5432 cows, 5913 buffaloes, 96 horses, 3967 sheep and goats, 63 asses, 2383 carts, and 2440 ploughs.

Climate.

The climate is generally temperate, and that of the villages of Vánsi, Borasi, Ubharát, Dánti, and Magob on the west, which are situated on the sea coast, is particularly healthy.

Assessment.

The following statement shows the area occupied in the Government villages and the assessment imposed upon them for the year 1879-80:

Navsári Rent Roll, 1879-80.

Tenure.	Occupied.			Unoccupied Arable Waste.			Total.		
	Bighás.	Assessment.	Average *bighá* rate.	*Bighás.*	Assessment.	Average *bigha* rate.	*Bighás.*	Assessment.	Average *bigha* rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Garden ...	1570	30,468	19 6 8	243	995	4 1 6	59,730	2,69,507	4 8 2
Rice	4920	52,045	10 9 3						
Dry-crop ...	26,037	1,14,583	4 6 4						
Vádá	26,382	70,261	2 10 7						
Not classified..	578	1137	1 15 5	5252	*	...	5,252	...	...
	59,487	2,68,512	4 8 2	5495	...	...	64,982	...	...
Alienated ...	9151	*	...	...	...	...	9151	...	...
Total ...	68,638	...	...	5495	...	...	74,133	...	...

	Rs.	a.	p.
Total assessment on Government lands	2,69,507	5	3
Add—Realizable quit-rents, &c.	9,968	4	9
Add—Sale of grazing farms, beds of rivers, &c.	12,956	0	0
Total realizable revenue	2,92,431	10	0

* The lands have not been assessed.

Occupancy.

In the year 1879-80, 4817 distinct holdings or *khátás* were ecorded with an average area of 12·4 bighás and a rental of ts. 55-8. If distributed among the whole population, the share per ead would amount to 1·2 bighás, and the incidence of the land tax o Rs. 5-7.

Produce.

Of 59,487 *bighás* the total area of culturable land, 24,317 *bighás* r 40·87 per cent were in the year 1879-80 fallow or under grass. f 35,170 *bighás* under actual cultivation, grain-crops occupied 3,217 *bighás* or 66·01 per cent, of which 18,281 *bighás* were under

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juvár Sorghum vulgare; 4277 under rice or *dángar* Oryza sativa; 611 under *bájri* Penicillaria spicata; and 48 under *kodra* Paspalum scrobiculatum. Pulses occupied 1822 *bighás* or 5·17 per cent, of which 357 *bighás* were under *tuver* Cajanus indicus; and 1465 under miscellaneous pulses, comprising *val* Dolichos lablab, gram or *chana* Cicer arietinum, *láng* Lathyrus sativus, and *guvár* Cyamopsis psoralioides. Oil-seeds occupied 263 *bighás* or 74 per cent, of which 249 *bighás* were under castor-oil seeds or *diveli* Ricinus communis and 14 under *tal* Sesamum indicum. Fibres occupied 8658 *bighás* or 24·6 per cent, of which 8649 *bighás* were under cotton or *kapás* Gossypium indicum; and 9 under hemp or *san* Crotalaria juncea. Miscellaneous crops occupied 1210 *bighás* or 3·44 per cent, of which 52 *bighás* were under tobacco or *tambáku* Nicotiana tabacum; 811 under sugarcane or *sherdi* Saccharum officinarum; 135 under plantain-tree or *kel* Musa paradisiaca; 15 under ground-nut or *bhoyasing* Arachis hypogœa; and 197 under miscellaneous vegetables and fruits.

PLACES OF INTEREST
NAVSÁRI.
Position.

NAVSÁRI, north latitude 20° 55′, east longitude 73° 10′, stands about 150 feet above the sea level. Its distance from Bombay is 147 miles, from Surat 18 miles, and from Baroda 99 miles. It stands on the southern bank of the river Purna at a distance of about two miles from the station, which bears its name on the B. B. and C. I. Railway.

Navsári is bounded on the east by the British village of Káliavádi, on the south by the Gáikwári village of Chápra and the British Vijalpur, on the west by the British sub-divisional station of Jalálpur, and on the north by the Gáikwári villages of Varával and Kachiavádi. The town, therefore, juts out into British territory. On the northern side, beyond Varával, runs the river Purna the course of which is from east to west, and the waters are even there affected by the rise and fall of the tides. The town stands on ground which is slightly elevated above the surrounding country, and the result is a fair drainage into the river or side *nalás*.[1]

Population.

The population was reckoned in 1881 at 14,937 souls, consisting of 8423 Hindus, 2315 Musalmáns, 4062 Pársis, 134 Jains, and 3 Christians.

Under the present administration a first-rate metalled road has been constructed from the station to the town. The municipality has also constructed six miles of road in and round the town.

Present General Aspect.

The streets are, with some exceptions, narrow and crooked. The houses are mostly of brick and mortar and of one storey. Some of the houses, especially those belonging to the Pársi Desáis, are three or four hundred years old. Religious edifices, such as Musalmán mosques or *masjids*, Hindu pagodas, and Pársi fire temples are as

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[1] For climate and rainfall see pages 9 and 10.

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plain in their style as the dwelling houses, and entirely destitute of architectural or ornamental design. Indeed it is difficult to distinguish the fire temples from the surrounding buildings. The whole place shows signs of comfort and even wealth; the streets are well watered and the sanitation of the town is praiseworthy.

The busy cloth-market and the predominance of the Pársi inhabitants are the most noteworthy features in the town. In the country round are detached houses of a comfortable appearance, the summer residences of Pársi gentlemen of wealth and position, who came back to this home of their faith to relax from their labours in Bombay or still more distant places. It is for this reason that the number of Pársi women in Navsári generally exceeds by a good deal that of the Pársi males. In the neighbourhood of these houses are gardens of the toddy palm, and in the summer evenings little knots of Pársis may be seen lying on the grass and drinking the beverage fresh drawn from the tree. Beyond the palm-groves lies a rugged country of black soil, and the deep-rutted roads pass over a rich but dismal looking plain, scarcely relieved by the dwarf palm, the thorny *bábul* tree, the occasional *juvár* field and the dusty cotton shrub. To the north of the town is the Navsári creek, on the banks of which are the Towers of Silence reached by a quaint raised road which at one spot passes under an arch.

Public Buildings.

The public buildings of greatest interest are an excellent High School, supported by Pársi subscriptions, and a grant-in-aid from the Gáikwár's Government. A new educational building is now being constructed. In the midst of the town is a new dispensary, and in its immediate neighbourhood a new *bazár* or market house has been erected. There is a good public library in the town, the Meherji Rána library, opened in 1872, and a large school for Pársi boys and girls. A new jail has been constructed (1879-80) in the neighbourhood of the palace, designed to accommodate 200 prisoners, though of late nearly 250 have been lodged in it. It contains three male wards of over 56 feet by 17 feet, one female ward, one ward for sick convicts and five solitary cells. A large police guard-house, a Government *sadar* distillery, a small and unfinished public garden, fine public offices for the *subáh* and district judge are among the works carried out or in process of being carried out by the present administration.

Palace.

His Highness the Gáikwár has a second-rate palace at Navsári. It was a favourite place of resort for His Highness Malhárráv, and it was here that he married Lakshmibái, whom he had for some time kept as his mistress and whom another man afterwards claimed as his wife. Before celebrating the nuptial ceremony His Highness Malhárráv was in due form married to a silk-cotton tree which was afterwards destroyed. The object of this vegetable marriage was to avert ill fortune; the prince had been married twice and no son and heir remained to him, but by destroying his third wife, the tree, it was hoped that his fourth venture would be lucky. Her Highness Jamnábái and the present Mahárája, during his minority, passed several hot seasons at Navsári. Owing to its proximity to the sea the climate is most enjoyable from the middle

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of April to the middle of June, as a mild breeze constantly cools the air. The water is also accounted to be most wholesome.

The Maráthás as well as the Gujaráti Hindus have a great many places of worship in the town of Navsári, a few only of which may be dignified by the title of *mandirs* or temples. The chief temple of the Shrávaks or Jains is that of Párasnáth, which contains twenty-four images of that deity under his various names. Daily worshippers come to the temple, select one of the images as the especial object of their prayers, anoint it with milk or water or both, and offer it flowers and fruits. But once a year in the month *Bhádarva* (July-September) special marks of reverence are paid to the god during the eight days of the *Pachusan*. At this time it is of importance to be among the first worshippers, and the privilege is purchased by a large donation of *ghi* or an equivalent in cash. The Jain priests termed *yati* or *jati*, *gor* or *gorji* or *goráji* or *sevada*, and sometimes the head-priest, the *shripuj*, who dwells in Surat, are present to read the sacred books to the people.

Fairs and Pilgrimages.

Besides temples to Krishna, to Mahádev and to Hanumán, there is one to the goddess Áshápuri, Áshápuri Máta or mother of protection as she is termed. In her honor an annual pilgrimage is made and a fair held, which lasts from the first to the eighth day of *Áshvin suddh* (September-October). Two or three thousand people meet for the occasion from the neighbouring villages.

Navsári must once have been largely inhabited by Musalmáns, as extensive grave-yards evidence, but of notable buildings there are now only two *dargáhs* of Pirs. One of these was named Sayed Saádat[1] and the other Makhtam Sháh. Once a year, on the sixth day of Shával a pilgrimage is made to these *dargáhs* by the Muhammadans of Surat and other places. A three days' fair is then held, which people of all castes attend to the number of about 5000. During the Papeti holidays (August-September) which last eight days, Pársis come from Surat, Bombay and even more distant places, to visit the ancient fire-temples of Navsári and Bilimora.

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[1] The older and more pretentious *dargáh* to Sayed Saádat has its history. The saint, named Sayed Nurudin Nur Muhammad, was an Arab, who with his sword spread the faith through Belávar Pattan, Jara Pattan, and other regions. He at last came to Dháránagari near Náj Mandal, Náj Shai or Navsári, then the abode of a Hindu Jogi. The latter challenged him to put his sanctity to the test, and Jogi and Sayed plunged into the neighbouring Sarbatia Taláv or tank with the expressed intention of remaining there forty days. The Sayed came out alive at the end of that time, but not the Jogi. The Rájás who witnessed the miracle embraced the true faith, and the Sayed was enriched by the ruler of Dháránagari with the Jogi's lands. The Sayed had foretold to his disciples that his body floating in a coffin would one day be brought to shore by the sea. One day coffin and body appeared on the shore at Jalálpur and were afterwards enshrined in the *dargáh*, there said to be 800 years old. Not only Muhammadans but Hindus and Pársis believe in the power of the saint to grant earthly goods. A few years ago the yearly votive offerings amounted to Rs. 8000; now they rarely exceed Rs. 800. The Government grant is Rs. 60 per annum. Another story says that the saint's prophecy concerning the reappearance of his dead body was made on the occasion of his departure to Mecca on a pilgrimage after a domestic quarrel and affliction. He had long been married to a Rajput princess, when, one day, he fell into a dispute with her, which ended by his taking her nine miles out to sea and there casting her into the deep. The lady is honoured with a fair at Bibi Ajani, a sea-coast spot in Jalálpur.

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A brief account of the history of the Pársis which concerns Navsári[1] may explain the importance of the town to them, and the existence there of fire-temples and towers of silence. About 1230 years ago the last of the Persian kings, the luxurious Yezdezard, was defeated and slain by the Muhammadans, who then overran and converted to their faith the whole of Persia. A body of staunch Zarthostis refused to abandon their faith, and, after dwelling for years in caves and desert spots, fled to the island of Hormaz and abode there fifteen years. Driven from that place of refuge, they embarked on ships and were borne across the Indian Ocean to Diu in Cambay. Here they resided nineteen years, when they again trusted their fortunes to the deep. After passing through a terrible storm and many difficulties, they sighted land once more and set foot on shore at Sanján, a place a little south of Surat.[2] Jádav Rána showed hospitality to the strangers whose priests could understand Sanskrit and permitted them to reside in his territory, if they promised to take to the language of the country instead of their own, dress after the Indian fashion, wear no arms, and perform their marriage ceremonies in the evening. Thus they prospered and made a fine city of Saramjám or Sanján (safe arrival). In A.D. 1507 they fought for their Hindu friends against Muhammad Begada, and fought nobly, but they lost Sanján and most of them fled to the mountains of Báhárout; nor does Sanján contain a trace of the old Pársis but a ruined tower of silence. For twelve years the Pársis abode in the mountains and then joined a small colony of their brethren at Bárdav, taking with them the sacred fire. A few years later they moved it once again to Navsári where they had already a flourishing colony. The first settlement of the Pársis in Navsári took place in A.D. 1142, the town being then a feudal village under the sway of the Muhammadan Emperors of Delhi. The Dastúrs and Desáis were constantly in communication with the Delhi court, and Pársi Desáis collected the Muhammadan revenues. Four centuries ago one of these, Chánga Asha, got the *desáigiri* of Navsári and of the Párchol *pargana*. On failure of his heirs the office was conferred on the Dastúr (high priest) Kekobádji Meherji Rána. This person

[1] Notes from a lecture given by Khán Bahádur Kharsedji Rastamji, Chief Justice, Baroda State.

[2] The story is that the refugees from Persia numbered about four or five hundred families, that they were put on board of shipping and so sent to sea, without compass or pilot. They steered eastwards from Jasques, and in about twenty days fell in with the coast of India in the night. The first thing they saw was a fire ashore, towards which they steered. They thus accidentally entered the river of Navsári, and were welcomed to land by the crowing of a cock. It was supposed that on this account Pársis would neither kill a cock nor eat his flesh. Captain Alex. Hamilton's Journeys (I. 157).

The writer adds that the Pársis "are very industrious and diligent in their vocation, and are bred to trades and in manuring ground. They are good carpenters or shipbuilders, exquisite in the weaver's trade and embroidery which may be seen in the rich *Atlasses*, *Boatadaars* and *Iunewaars* made by them, as well as fine broach and Navsári *Bastas* that come from their manufactories. They work well in ivory and agate and are excellent cabinet-makers. They distil strong waters; but this they do clandestinely because that trade is prohibited by the government they live under; yet some of them get a good livelihood by it." The same writer early in the eighteenth century mentions that Navsári has a good manufactory of cotton cloth both coarse and fine.

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and his father had both been to Delhi and obtained grants of extensive Vajifa lands (300 *bighás*), still held by the family and known as the Ghel Kari. In 1700 Temulji Rastamji went to Delhi and obtained the post of Desái, and in 1720, when Navsári was groaning under the tyranny of Rustam Ali Khán, Naváb of Surat, he induced Piláji Gáikwár to come from Songad to Navsári. For this act he was imprisoned by the Naváb of Surat, but was subsequently released by Piláji. The same prince conferred on his son Kharshedji the office of Desái, and his heirs still enjoy certain *nemnuks* from the Gáikwár's Government. Kharshedji's son Mancherji in his turn rendered service to the British, by aiding Mr. Duncan the Governor of Bombay to treat with Govindráv in 1800. He then received the British guarantee. In 1802 he assisted in bringing about a treaty, and for this in 1817 he received from the Honorable Court of Directors a pension of Rs. 200 a month. His son Jamsetji was highly favored by Sayájiráv, who termed him his Náhala Bhái or younger brother. The family still retains the village of Kolásna in the Navsári sub-division. There is a quarrel among the priests of Navsári which has now lasted over two centuries. In Samvat 1790 the two parties came to blows, and the Gáikwár had to interfere and assign to each its duties; the Kokaliás were to care for the dead, the Bhagariás for the living. Sir Jamsetji Jijibhai, Baronet, was a native of Navsári.

Fire Temples.

There is one large Pársi fire-temple in Navsári, *Átas Beharám* and there are five smaller ones *Agiáris*, all plain buildings. The first fire-temple the Pársis built in Navsári is said to have been erected on the spot where the larger temple now stands, that erected by Desái Kharsedji and consecrated by Dastúr Sorábji Rastamji in 1765, and hither all the young Mobeds from Bombay and elsewhere are sent for confirmation or to receive the apostolic succession of their order. Mr. Burgess adds that, when Dr. Fryer visited India in 1675, he saw a fire-temple in Navsári to which the sacred fire brought from Persia had been conveyed from the Vásenda jungle after the troubles in the time of Muhammad Begada. It is also said that the sacred fire originally moved from Sanján to Navsári was, owing to some disputes among the priests, secretly carried away by some of the order in 1742 to Udváda, a place thirty-four miles south of Navsári. There the fire still burns and Udváda is consequently held in great respect by the Pársis.

Towers of Silence.

Among the objects of interest in Navsári may be placed the Towers of Silence, a short description of which will be prefaced by a quotation from Captain A. Hamilton's book, who visited Navsári early in the last century: "Their mode of burial arises from the desire that the four elements may each have a share of the matter their bodies are composed of. The sun or fire exhales the putrid effluvias, the water or rain carries the putrified flesh and bones to the earth, the voracious fowls carry what they can pick into the air in their maws. The Pársis watch the corpse all day till one of the eyes is picked out. If the bird begins with the right eye they rejoice and feast, but if with the left equally mourn and lament for the ill fortune of the defunct's soul." Such were the ideas that prevailed

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n that time concerning the strange mode in which the Pársis ispose of their dead. The construction of the unadorned, but costly ecause solid and enduring, towers of silence, is a duty welcome to ious and charitable believers, and the spot on which they are built s regarded by Zoroastrians with particular veneration. The xterior appearance of the tower is a smooth circular wall not covered vith any roof but open to the air of heaven. Only one door gives dmittance to the tower, and it is reached by a flight of steps, he entrance being so constructed as exactly to face a small temple n which the sacred fire continually burns. The interior of the ower is composed of a gently sloping basin of neatly fitted stone ound which the smooth wall runs to a height of eight or ten feet. This basin or floor is considerably above the level of the surrounding country and slopes evenly to a large well in the middle, over which is fixed an iron grating. The basin is divided into three rings, while slight channels cut into the stone converge towards the well. There are thus formed three rings of separated slabs, the outside ring on which the bodies of men are placed being the largest, the inside ring which is the narrowest being set apart for he bodies of children, and the middle ring for women. The channels to which reference has been made bear the blood rapidly o the well while the vultures are doing their work; nor does the blood of one body mix with that of another. When sufficient time as been allowed to the heavy-winged scavengers to clear the bones f the flesh, the attendants of the tower of silence sweep the remains nto the central well. Here they remain and rot till the action of the ain sweeps them into four deeper and narrower wells, which are t four points equally distant from each other. When the number f deaths is usually large owing to the proximity of a numerous society f Pársis, and if there be two towers, one tower is employed for half year and then the other tower. There are four towers of silence t Navsári surrounded by a great wall, and the Golgotha is pproached by a neatly kept raised path at the town-end of which s a commemorative arch. The last and largest of the towers was uilt by Mr. Nasarvánji Rastamji Táta in memory of his mother Kuvarbái.[1] The foundation stone was laid on the 8th of March 1877, the consecration ceremony took place on the same day of the following year, the Governor of Bombay Sir Richard Temple, Bart., aving visited Navsári four days before to give importance to the ccasion. There are altogether thirteen towers of silence in the Navsári division; the four mentioned above, and three at Bilimora nd at Ghandevi, and one at Viára, Moha and Tárdi respectively.

Municipality.

A rude and irregular machinery for the collection of town dues as existed since Samvat 1862. Since A.D. 1877 there has been sort of municipality, that is the regular state grant of Rs. 3750[2] s supplemented by the proceeds of a local fund which is upplied by town dues and the realizations of the cattle pounds

[1] This tower was visited by the author a few days before it was closed to all ut the dead and the servants of the dead. It may aptly be said of the Pársis that heir "monuments are maws of kites."

[2] See page 423, Revenue and Finance, Municipalities.

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and market stalls. These sums are devoted to the purposes of local conservancy and the lighting, watering and repairing of the streets. An establishment consisting of a secretary, two inspectors, four peons and twelve scavengers, and costing about Rs. 160 a month is entertained. In 1879-80 Rs. 1768 were expended on the watering and Rs. 853 on the lighting of the streets. The municipality is authorised to impose duties upon almost all kinds of articles entering or leaving the town by road, railway or sea, and they are collected at ten Nákás. The average income of the last seven years has been Rs. 4481.[1]

Manufactures.

Navsári was once famous for its cloth manufacture. Now its glory has vanished; coarse *sádis* for Hindu women, *khadi* and other such cloths are made by hand looms. Silk thread and silk cloth are washed. *Mridang* or *pakhváj* and *tablás* or drums are made, and something is done in the way of indigo dyeing. The *kusti* or sacred thread of the Pársis is woven by the wives of Mobeds or priests alone, which is a work of considerable skill. These threads are largely exported to all parts of India, and are sold for sums varying from four annas to six rupees according to the nicety of the texture. The monopoly secures for Mobed ladies a good trade.

Trade.

The total value[2] of the trade by water in 1880-81 was Rs. 78,197, of which Rs. 29,692 represent the value of imports and Rs. 48,525 that of exports.

Education.

Education is imparted by one English school, the Sir Kávasji Jahángir Navsári Zartosthi Madresa founded and since mainly supported by that gentleman and other Pársi benefactors. Till 1877 the school was exclusively used by Pársi boys, but since the state has given it a grant of Rs. 2600 per annum it is open to boys of all religions, and the fee has been reduced from Re. 1 to 8 annas. It is now a higher class school and the vernacular is not taught. Twenty pupils have passed the matriculation examination from this institution, which numbers about 70 pupils of whom 52 are Pársis. Sanskrit and Persian are taught. There are also two Anglo-vernacular schools, one founded by the late Mr. Rastamji Jamsetji, second son of the first Pársi Baronet, the other called after Mr. Dádábhái Kávasji, who made a donation of Rs. 7000 in its favour. In the former school English is taught up to the fourth standard, in the latter, up to the third standard. In the first school there are 76 boys paying fees from 8 to 12 annas, in the latter 140 boys paying fees of 8 annas per mensem. There is a Maráthi vernacular school teaching up to the fourth standard, having 60 boys on the roll with a daily attendance of 40. There is a Gujaráti school teaching up to the sixth standard, containing 275 boys with an average attendance

[1] The duties are: on molasses ¼ anna per pot; *mahuda* 4 annas per *khandi*; metals ditto; grass and grain ¼ anna per cart; timber 2 annas or 4 annas per cart according to the number of oxen; sugar 8 annas per bag; fish 2 annas per cart; oil 1 anna per cart; private vehicles ¼ anna; marriage procession or *ján* 8 annas; hired vehicles 12 annas per mensem; lime kilns Re. 1.

[2] But see page 149 where the sea trade of Navsári is given at lower figures.

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of 194. Both these Government schools were opened in 1876, and there is a uniform fee of 1 *anna* till the second book is finished, and then of 2 *annas*. The Maráthi school has two masters and costs Government Rs. 18-6-0 per mensem. The Gujaráti school has a master and six assistants and costs Government Rs. 104. There is an Urdu school, in which Urdu and Gujaráti are taught to Muhammadan boys. There are 110 boys on the roll with an average attendance of 70, and the monthly cost to Government is Rs. 32-6. Besides these, there are two Pársi charitable schools, one exclusively for girls and one for children of both sexes. Needle-work is taught to the girls in addition to the rudiments, and they stay till they are ten or twelve years of age. One of these records the liberality of Nasarvánji Rastamji Táta. The priests of the Pársis and Muhammadan communities also impart religious instruction at their own residences, and sometimes receive money presents but no regular fees. There are finally indigenous schools.

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GANDEVI.

GANDEVI. *Boundaries.*

The Gandevi sub-division is bounded on the north and west by the Jalálpur sub-division of the Surat district; on the east by the Chikhli sub-division of the same British district; and on the south by the Balsár sub-division of the same district. The total area is nearly 45 square miles. One village named Mása lies alone to the west of the sub-division. The total population is estimated at 27,762 souls or 616·9 to the square mile. The realisable land revenue in the year 1879-80 amounted to Rs. 1,49,884.

Area.

The area of nearly 45 square miles includes the lands of two alienated villages, which occupy about three square miles. Deducting the latter from the former nearly 42 square miles or 45,559 *bighás* represent the total area of Government land, of which 33,477 *bighás* or 73·5 per cent represent occupied land; 262 *bighás* or 0·57 per cent culturable waste; 7823 *bighás* or 17·17 per cent unculturable waste; and 3997 *bighás* or 8·77 per cent the area covered by river-beds, village sites, reservoirs, and roads. Subtracting 3846 *bighás* on account of alienated lands in Government villages from 33,739 *bighás*, being the total of the occupied and the culturable waste, the balance of 29,893 *bighás* represents the actual area of Government culturable land, of which 29,631 *bighás* or 99·12 per cent were in the year 1879-80 under cultivation.

Aspect.

The sub-division is for the most part flat, though there are some slight elevations to be met with.

Water.

Some villages are well off for water, but many have not enough for irrigational purposes. There are four rivers, of which the two smaller ones, the Vegania and the Paniári, the tributaries of the river Ambika, pass through the middle of the sub-division. The Ambika pursues a winding course round the northern and western parts of the sub-division and passes into British territory. The fourth and last river, the Káveri, flowing from the Chikhli sub-division of the Surat district, touches the sub-division towards the south. In the year 1878-79 there were 688 wells and 76 ponds.

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BILIMORA.
Resources.

The soil is mostly black and partly *gorát* and red. This last variety is unfit for tillage.

The *talátis'* returns for the year 1879-80 show that the entire population of 27,762 souls lodged in 7156 houses, giving an average of 3·87 to every house, and that the sub-division was in the same year supplied with 5162 oxen, 2775 cows, 3242 buffaloes, 43 horses, 74 asses, and 2346 sheep and goats.

Occupancy.

In the year 1879-80, 2348 distinct holdings or *khátás* were recorded with an average area of 13 *bighás* and a rental of Rs. 58-6.

Assessment.

The following statement shows the area occupied in the Government villages and the assessment imposed upon them for the year 1879-80:

Gandevi Rent Roll, 1879-80.

Tenure.	Occupied.			Unoccupied Arable Waste.			Total.		
	Bighás.	Rupee assessment.	Average *bighá* rate.	*Bighás.*	Rupee assessment.	Average *bighá* rate.	*Bighás.*	Rupee assessment.	Average *bighá* rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Garden ...	2687	40,994	15 4 1						
Rice	3782	37,876	10 0 2	257	552	2 2 4	29,888	1,38,140	4 9 11
Dry-crop ..	23,162	58,718	2 8 6				(1)		
Unclassified ...	...	...	...	5	(1)	...	5	...	—
	29,631	1,37,588	4 10 3	262	...	...	29,893	...	—
Alienated ...	3846	(1)	...	...	...	...	(1) 3846	...	—
Total ...	33,477	...	...	262	...	—	33,739	...	—

	Rs.	a.	p.
Total assessment on Government lands	1,38,140	0	0
The sum of assessment to be realised after the expiration of the lease	22	9	6
Add—Realizable quit-rents, &c.	4003	3	4
Add—Sale of grazing farms, beds of rivers, &c.	8292	6	3
Total realizable revenue	1,50,458	8	1

(1) These lands have not been assessed.

Produce.

Of 29,631 *bighás*, the total area of culturable land, 15,787 *bighás* or 53·27 per cent were in the year 1879-80 fallow or under grass. Of 13,844 *bighás* under actual cultivation, grain crops occupied 8540 *bighás* or 61·68 per cent, of which 2837 *bighás* were under *juvár* Sorghum vulgare; 3594 under rice *dángar* Oryza sativa; 5 under *bájri* Penicillaria spicata; and 2104 under miscellaneous grains, comprising *kodra* Paspalum scrobiculatum, and *nágli* Eleusine coracana. Pulses occupied 2889 *bighás* or 20·86 per cent, of which 962 *bighás* were under *tuver* Cajanus indicus; and 1927 under miscellaneous pulses, comprising *val* Dolichos lablab; peas or *vatána* Pisum sativum; gram or *chana* Cicer arietinum; *láng, adad* Phaseolus mungo, *math* Phaseolus aconitifolius, and *guvár* Cyamopsis psoralioides. Oilseeds occupied 1195 *bighás* or 8·63 per cent, of which 1192 *bighás* were under castor-oil seeds *divela* or *eranda* Ricinus communis, and 3 under *tal* Sesamum indicum. Fibres occupied 17 *bighás* or 0·12 per cent, which were all under hemp or *san* Crotalaria juncea. Miscellaneous crops occupied 1203 *bighás* or 8·7 per cent, of which 28 *bighás* were under tobacco or *tambáku* Nicotiana tabacum; 846 under sugarcane or *sherdi* Saccharum officinarum; 129 under

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plantain-tree or *kel* Musa paradisiaca; and 200 under miscellaneous vegetables and fruits.

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PLACES OF INTEREST.
BILIMORA.

Bilimora is a small and not very important port on the bank of the river Ambika about thirteen miles from Navsári and 135 miles from Bombay. It is the seat of a town magistrate and a *náik faujdár*, with a Gáikwári customs house and a vernacular school. There is a population of 4442 souls, of whom 2907 are Hindus, 578 Musalmáns, 784 Pársis, and 239 Jains. There is a charitable dispensary founded by Rastamji Pestanji Chináí. It has a railway station with a telegraph office attached to it. There is a post office situated in the heart of the town. There are also a Government bungalow and a Pársi tower of silence built by the Anjuman or Pársi Pancháyat. The foundation stone was laid on the 8th March 1879 and the consecration ceremony took place on the 26th March 1880.

A considerable amount of castor-oil is manufactured. Several articles of trade, such as grains, molasses, castor and other oil seeds, castor-oil, fuel and timber are largely imported, and afterwards exported to Bombay and elsewhere. The principal tradesmen of the town are Pársis and Jains. The total value of its sea trade in 1880-81 was Rs. 12,34,018, of which Rs. 10,70,787 represented the value of exports, and Rs. 1,63,231 the value of imports.

BALESHVAR.

Baleshvar, distant ten and a half miles from Navsári and one and half miles from Palsána, is small town on the bank of a small stream. In 1881 it had a population of 2029 souls, of whom 239 were Hindus, 782 Musalmáns, 4 Pársis and 5 Jains. Coarse cloth, *khádi*, is manufactured on a small scale; calico printing is also carried on. An old mosque is the only building that is at all noteworthy.

GANDEVI.

Gandevi is the head-quarter station of the *vahivátdár* and the *faujdár*. The town is situated on the bank of a small stream called the Vengania, at a distance of about ten miles from Navsári and three miles from the Amalsár railway station. It has a post office, dispensary and an Anglo-vernacular school. A large tank and a small temple are places of resort. The population of this town is 7782, comprising 4844 Hindus, 1522 Musalmáns, 662 Pársis, 53 Jains and 1 Christian. The Vániás are the leading merchants of the town, while the Pársis carry on their trade abroad. Grains of almost all sorts, castor and other oil seeds, molasses and *ghi* are the principal articles of trade, which are imported into the town from Nandurbár, Bánsda and other surrounding places, and then again exported to Bombay by sea or railway. *Sádis* and *khádi* are manufactured on hand looms.

PALSÁNA.

PALSÁNA.
Boundaries.

The PALSÁNA sub-division is bounded on the north by the sub-division of Kámrej; on the east by the Bárdoli sub-division of the Surat district; on the south by the Bárdoli sub-division of the Surat district and the Navsári sub-division; and on the west by the

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Chapter XIII.
Sub-divisions.
PALSÁNA.

native state of Sachin. The total area is about 89 square miles. The population is estimated at 18,274 souls or 205·3 to the square mile. The realizable land revenue in the year 1879-80 amounted to Rs. 2,59,509.

Area.

The area of about 89 square miles includes the lands of eight alienated villages which occupy about eight square miles. Deducting the latter from the former about 81 square miles or 87,719 *bighás* represent the total area of Government land, of which 73,055 *bighás* or 82·8 per cent represent occupied land; 5532 *bighás* or 6·27 per cent culturable waste; 4467 *bighás* or 5·06 per cent unculturable waste; and 4665 *bighás* or 5·28 per cent the lands covered by river beds, village sites, reservoirs and roads. Subtracting 11,792 *bighás* on account of alienated lands in Government villages from 78,587 *bighás*, being the total of the occupied and culturable waste, the balance of 66,795 *bighás* represents the actual area of Government culturable land, of which 61,263 *bighás* or 91·7 per cent were in the year 1879-80 under cultivation or under grass.

Aspect.

The sub-division is flat, and is devoid of hills, rocks, or forests.

Resources.

The *talátis'* returns for the year 1879-80 show that the entire population of 18,274 souls was lodged in 4069 houses, giving an average of 4·48 to every house, and that the sub-division was in the same year supplied with 6289 oxen, 3391 cows, 4539 buffaloes, 85 horses, 10 asses, 3232 goats and sheep, 1515 carts, and 1557 ploughs.

Climate.

The climate is considered temperate and pretty healthy at all times of the year. The average rainfall for the last three years was about 50 inches.

Assessment.

The following statement shows the area occupied in the Government villages and the assessment imposed upon them for the year 1879-80:

Palsána Rent Roll, 1879-80.

Tenure.	Occupied.			Unoccupied Arable Waste.			Total.		
	Bighás.	Rupee assessment.	Average *bigha* rate.	*Bighás.*	Rupee assessment.	Average *bigha* rate.	*Bighás.*	Rupee assessment.	Average *bigha* rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Garden ...	215	2748	12 12 6						
Rice	3537	32,882	9 4 8	1472	3810	2 9 4	62,735	2,40,[illegible]	3 13 [illegible]
Dry-crop ...	30,476	1,42,127	4 10 7						
Vádá	27,035	58,969	2 2 10						
Not classified..	...	...	...	4060	(1)	...	4060	...	—
	61,263	2,36,726	3 13 7	5532	...	...	66,795	...	—
Alienated ...	11,792	(1)	...	...	...	...	11,792	...	—
Total ...	73,055	...	...	5532	...	...	78,587	...	—

	Rs.	a.
Total assessment on Government lands	2,40,536	0
Add—Realizable quit-rents, &c.	12,141	10
Add—Sale of grazing farms, beds of rivers, &c.	10,640	11
Total realizable revenue... ...	2,62,318	5

(1) The lands have not been assessed.

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Sub-divisions.
PALSÁNA.

The river Mindhola touches the southern part of the sub-division. The irrigation is chiefly carried on from wells and ponds, which, however, are not sufficient to meet the wants of the people. There are 582 wells and 38 ponds. Some of the wells are *pakka* built and some unbuilt. An unbuilt well, thirty feet deep and six feet in circumference, costs about Rs. 10, but it does not last more than a year. A *pakka* built well about forty feet in depth and with a circumference of six feet together with a reservoir costs about Rs. 400. The ponds are not deep enough to contain water for the whole year.

Water.

Occupancy.

In the year 1879-80, 3469 distinct holdings or *khátás* were recorded with an average area of 17·7 *bighás* and a rental of Rs. 68-2. If distributed among the whole population of the sub-division the share per head would amount to 3·22 *bighás* and the incidence of the land tax to Rs. 12-9.

Produce.

Of 61,263 *bighás* the total area of culturable land, 21,738 *bighás* or 35·48 per cent were in the year 1879-80 fallow or under grass. Of 39,525 *bighás* under actual cultivation, grain-crops occupied 25,136 *bighás* or 63·59 per cent, of which 21,276 *bighás* were under *juvár* Sorghum vulgare; 64 under *bájri* Penicillaria spicata; 275 under wheat or *gahu* Triticum æstivum; and 3521 under rice or *dángar* Oryza sativa. Pulses occupied 2150 *bighás* or 5·43 per cent, of which 171 *bighás* were under *tuver* Cajanus indicus; and 1979 under miscellaneous pulses, comprising *vál* Dolichos lablab, peas or *vatána* Pisum sativum, and *guvár* Cyamopsis psoralioides. Oil seeds occupied 804 *bighás* or 2·03 per cent, which were all under castor-oil seeds *divela* or *eranda* Ricinus communis. There were 10,961 *bighás* or 27·7 per cent under cotton or *kapás* Gossypium indicum. Miscellaneous crops occupied 474 *bighás* or 1·2 per cent, of which 11 *bighás* were under tobacco or *tambáku* Nicotiana tabacum; 107 under sugarcane or *sherdi* Saccharum officinarum; 40 under groundnut or *bhoysing* Arachis hypogœa; and 316 under miscellaneous vegetables and fruits.

PLACES OF INTEREST.
PALSÁNA.

Palsa'na is situated on the river Mindhola at a distance of nine miles from Navsári. It is the seat of a *vahivátdár* and a *fauzdár*. There are also a post office and a vernacular Gujaráti school. The population according to the census of 1881 was estimated to be of 3375 souls, and to comprise 2326 Hindus, 3 Pársis, and 46 Musalmáns; of whom the Desáis or Anávala Bráhmans are the leading inhabitants. The town is not remarkable for any manufactures. The embroidery work of the Desái or Anávala Bráhman women is highly prized, but the work is done on a very small scale. The only public building is the *vahivátdár's* office, a new building, while two Hindu temples and a large tank are places of some interest. A rest-house or *dharmshála* is attached to one of the above temples and affords fair temporary accommodation for Hindu travellers.

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Chapter XIII.

Sub-divisions.

KA'MREJ.

KÁMREJ.

Boundaries.

The KÁMREJ sub-division is bounded on the north by the river Tápti; on the east by the Mándvi and Bárdoli sub-divisions of the Surat district; on the south by the sub-division of Palsána; and on the west by the Chorási sub-division of the Surat district. The total area is about 107 square miles. The population is estimated at 22,232 souls or 207·77 to the square mile. The realizable land revenue in the year 1879-80 amounted to Rs. 3,09,114.

Area.

The area of about 107 square miles includes the lands of four alienated villages, which occupy about five square miles. Deducting the latter, about 102 square miles or 111,271 *bighás* represent the total area of Government land, of which 90,801 *bighás* or 81·6 per cent represent occupied land; 6831 *bighás* or 6·13 per cent culturable waste; 5983 *bighás* or 5·4 per cent unculturable waste; and 7656 *bighás* or 6·9 per cent the lands covered by river beds, village sites, reservoirs, and roads. Subtracting 16,061 *bighás* on account of alienated lands in Government villages from 97,632 *bighás*, which form the total of the occupied and culturable waste, the balance of 81,571 *bighás* represents the actual area of Government culturable land, of which 74,740 *bighás* or 91·62 per cent were in the year 1879-80 under cultivation or under grass.

Aspect.

The aspect is that of an uninterrupted plain.

Water.

The Tápti touches the sub-division on the east, and separating Veláchha from Kámrej, enters British territory. Kámrej is well supplied with water, there being in the year 1878-79 596 wells and 85 ponds. The Tápti and the wells contain an ample supply of water all the year round.

Climate.

The climate is generally unhealthy during the whole year. The average rainfall for the three years 1878-80 was 45·34 inches.

Assessment.

The following statement shows the area occupied in the Government villages and the assessment imposed upon them for the year 1879-80:

Kámrej Rent Roll, 1879-80.

Tenure.	Occupied.			Unoccupied Arable Waste.			Total.		
	Bighás.	Rupee assessment.	Average *bigha* rate.	*Bighás.*	Rupee assessment.	Average *bigha* rate.	*Bighás.*	Rupee assessment.	Average *bigha* rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Garden ...	47	659	14 0 4						
Rice	4068	35,872	8 13 1	5291	10,354	1 15 3	80,031	2,98,833	3 10 8
Dry-crop ...	28,047	1,47,636	51 13 8						
Vádda	42,578	99,312	2 5 3						
Not classified..	...	..	...	1540	(1)	...	1540	...	...
	74,740	2,83,479	3 12 8	6831	...	...	81,571	...	...
Alienated ...	16,061	(1)	...	...	...	...	16,061	...	...
Total ...	90,801	...	...	6831	...	...	97,632	...	...

	Rs. a. p.
Total assessment of Government lands	2,98,833 0 0
The sum of assessment to be realized after the expiration of the lease	70 5 0
Add—Realizable quit-rents, &c.	11,564 11 6
Add—Sale of grazing farms, beds of rivers, &c.	14,069 12 5
Total realizable revenue... ...	3,19,537 12 11

(1) These lands have not been assessed.

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Chapter XIII.

Sub-divisions.

KÁMREJ.

Resources.

The soil is black, *gorát* and *besar*.

The *talátis'* returns for the year 1879-80 show that the entire population of 22,232 souls lodged in 5232 houses, giving an average of 4·24 to every house, and that the sub-division was in the same year supplied with 5911 oxen, 9670 cows, 5016 buffaloes, 80 horses, 3558 goats and sheep, 1915 carts, and 2076 ploughs.

Occupancy.

In the year 1879-80, 4269 distinct holdings or *khátás* were recorded with an average area of 17·5 *bighás* at a yearly average rent of Rs. 66·4. These holdings would represent, if divided in equal parts among the agricultural population, an allotment for each person of 10·4 *bighás* at a yearly rent of Rs. 31.

Produce.

Of 74,740 *bighás* the total area of culturable land, 27,300 *bighás* or 36·52 per cent were in the year 1879-80 fallow or under grass. Of 47,440 *bighás* under actual cultivation, grain crops occupied 25,861 *bighás* or 54·51 per cent, of which 18,412 *bighás* were under *juvár* Sorghum vulgare; 1166 under wheat *gháu* Triticum æstivum; 831 under rice *dángar* Oryza sativa; 1447 under *bájri* Penicillaria spicata; and 5 under *kodra* Paspalum scrobiculatum. Pulses occupied 4623 *bighás* or 9·7 per cent, of which 962 *bighás* were under *tuver* Cajanus indicus, and 3661 under miscellaneous pulses, comprising *val* Dolichos lablab; peas or *vatána* Pisum sativum; gram or *chana* Cicer arietinum; *math* Phaseolus aconitifolius; *adad* Phaseolus mungo; *mag* Phaseolus radiatus; and *guvár* Cyamopsis psoralioides. Oilseeds occupied 3137 *bighás* or 6·61 per cent, of which 2915 *bighás* were under castor-oil seeds *divela* or *eranda* Ricinus communis, and 222 under *tal* Sesamum indicum. Fibres occupied 13,334 *bighás* or 28·1 per cent, of which 13,333 *bighás* were under cotton *kapás* Gossypium indicum, and 1 under hemp *san* Crotolaria juncea. Miscellaneous crops occupied 485 *bighás* or 1·02 per cent, of which 223 *bighás* were under tobacco or *tambáku* Nicotiana tabacum; 52 under sugarcane or *sherdi* Saccharum officinarum; and 210 under miscellaneous vegetables and fruits.

PLACES OF INTEREST.

KAMREJ.

Kamrej, about twenty miles from Navsári, is a small town. It is situated on the south bank of the Tápti river. It has a population of 1408 souls, of whom 1266 are Hindus, 119 Musalmáns, Pársis and 16 Jains. The Vániás and Bhárgáv Bráhmans are the two leading classes of the community. Kámrej is the headquarters of a *vahivátdár* and *faujdár*. It possesses a vernacular school. In the centre of the town there is a small *dharmshála*. The following are the places of architectural interest: (1) The temple of Shri Nárad Brahma is situated on the banks of the river Tápti. The idol is made of stone and is an excellent specimen of ancient art, perfect in design and execution. The idol is placed within a shrine in a subterranean vault of the temple. (2) The temple of Shri Koteshvar, situated on the banks of the Tápti. (3) The temple of Shri Mokshanáth Mahádev, that is absolver or saviour from sins, stands upon the banks of the Tápti. It is mentioned in the Tápti *Purán* and tradition relates that there once grew a *pipal* (Ficus religiosa) tree opposite this temple bearing

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golden leaves. The temple attracts pilgrims from very distant parts of the country, who perform here the ceremony of *Náráyan Nágbal* and *Tripindi*. (4) The temple of Shri Kálbhairáv situated on the outskirts of a village named Bhairav, at a distance of about half a mile from Kámrej and to the north of it, is still in a sound state though evidently of ancient date. The tradition is that there was here once an image of the human likeness of the deity to whom this temple was consecrated, which was enshrined in a subterranean vault, but that a mad man broke it to pieces at a blow. A piece was afterwards taken into the temple, and placed there with consecrating rites by one Rudraji Girmáji, a local officer of His Highness the Gáikwár, about 125 years ago.

KÁTHOR.

KÁTHOR is a small town on the northern bank of the river Tápti. It is situated at a distance of about twenty-two miles from Navsári, about ten miles from Surat and three miles from the Sáyan railway station. The population consists of 3712 souls, of whom 1209 are Hindus, 2256 Musalmáns, 3 Pársis, 238 Jains, and 6 Bhils. The Musalmáns are chiefly Bohráhs of the Suni persuasion, who are people of great enterprise. Like those of Variáv, they repair to the Mauritius, to China and other distant places, where they stay for years together and return after amassing sufficient wealth to settle down permanently at home. Grain, *surangi* and calico printed or coloured cloth are the principal articles of trade. The town is best known for its printed calicoes which are largely exported. Coarse cloth or *khádi* is turned out on hand-looms. It is the seat of a town magistrate, *faujdár* and munsiff. It has a post office, dispensary, *dharmshála*, Gujaráti and Urdu schools, a large Jain temple, and three mosques of which two are fairly respectable buildings. It was originally a headquarter station. The old *thána* or state building seems in need of repair. A new *sadar* distillery is a place of interest in the town. The brinjals Solangum ovigerum, raised in the vicinity of the town on the banks of the Tápti, are known for their softness and agreeable taste, and are largely exported to Surat and other places where they fetch comparatively large prices.

VELA'CHHA.

VELÁCHHA. *Boundaries.*

The VELÁCHHA sub-division is bounded on the north by the Anklesvar sub-division of the Broach district and the state of Rájpipla; on the east by the state of Rájpipla and the Mándvi sub-division of the Surat district; on the south by the Mándvi sub-division of the Surat district and the Tápti; and on the west by the Olpád sub-division of the Surat district and the Anklesvar sub-division of the Broach district. The total area is about 291 square miles. The population is estimated at 36,175 souls or 124·31 to the square mile. The realizable land revenue in the year 1879-80 amounted to Rs. 3,34,729.

Area.

The area of about 291 square miles includes the lands of two alienated villages which occupy about two square miles. Deducting the latter there remain about 289 square miles, from which about 124 square miles are subtracted on account of 58 villages, which are

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Sub-divisions.
VELÁCHHA.

not surveyed and are assessed on the Holbandi tenure. The remainder, or about 165 square miles or 179,317 *bighás*, represents the total area of Government land, of which 133,393 *bighás* or 74·38 per cent represent occupied land, 24,958 *bighás* or 13·9 per cent culturable waste; 10,987 *bighás* or 6·12 per cent unculturable waste; and 9979 *bighás* or 5·5 per cent the lands covered by river beds, village sites, reservoirs and roads. Subtracting 40,744 *bighás* on account of alienated lands in Government villages from 158,351 *bighás*, being the total of the occupied and culturable waste, the balance of 117,607 *bighás* represents the actual area of Government culturable land, of which 92,649 *bighás* or 78·77 per cent were in the year 1879-80 under cultivation, or under grass.

Aspect.

The sub-division is generally flat, excepting the Wákal petty sub-division which contains a few small hills.

Water.

There are two rivers in the sub-division, viz. the Kím and the Tápti. The Kím flows through the middle of the sub-division, till it enters the Olpád sub-division. The Tápti separating the sub-division from Kámrej enters British territory. There are also 348 wells and 160 ponds. The water of these is generally sweet, but if kept in a vessel for a night an oily scum is visible on the surface. The supply of water is rather deficient, except at the villages on the banks of the Tápti and the Kím.

Soil.

The soil is for the most part black, but some *gorát* is found.

Climate.

Fever prevails in the cold weather. In summer the climate is healthy when the thermometer ranges from 90° to 99°. The average rainfall for 1879 and 1880 was 96 inches.

Assessment.

The following statement shows the area occupied in the Government villages and the assessment imposed upon them for the year 1879-80:

Veláchha Rent Roll, 1879-80.

Tenure.	Occupied.			Unoccupied Arable Waste.			Total.		
	Bighás.	Rupee assessment.	Average *bigha* rate.	*Bighás.*	Rupee assessment.	Average *bigha* rate.	*Bighás.*	Rupee assessment.	Average *bigha* rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Garden ...	232	2403	10 5 8						
Rice	2640	19,915	7 8 8	14,985	25,468	1 11 2	107,634	2,87,357	2 10 9
Dry-crop ...	48,058	1,76,259	3 10 8						
Váda	41,719	63,312	1 8 3						
Not classified.	...	...	...	9973	(1)	...	9973	...	...
	92,649	2,61,889	2 13 2	24,958			1,17,607	...	...
Alienated ...	40,744	(1)	...	...	...	...	40,744	...	...
Total ...	1,33,393	...	...	24,958	...	...	1,58,351	...	...

	Rs.	a.	p.
Total assessment on Government land...	2,87,357	4	0
Revenue derived from Holbandi tenure	25,016	3	6
The sum of assessment to be realised after the expiration of the lease	10,988	5	9
Add—Realizable quit-rents, &c.	33,350	15	0
Add—Sale of grazing farms, beds of rivers, &c.	14,472	12	0
Total realizable revenue... ...	3,71,185	8	3

(1) These lands have not been assessed.

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Sub-divisions.
VELÁCHHA.

The *talátis'* returns for the year 1879-80 show that the entire population of 36,175 souls lodged in 8096 houses, giving an average of 4·46 to every house, and that the sub-division was during the same year supplied with 14,654 oxen, 12,077 cows, 182 horses, 6463 buffaloes, 19 asses, 1502 sheep and goats, 2755 carts, and 4597 ploughs.

Occupancy.

In the year 1879-80, 5878 distinct holdings or *khátás* were recorded with an average area of 15·7 *bighás.* These holdings would represent, if divided in equal parts among the agricultural population which is 22,675 or 62·6 of the entire population, an allotment of 4·08 *bighás* for each person at a yearly rent of Rs. 11-5.

Produce.

Of 92,649 *bighás*, the total area of culturable land, 29,179 *bighás* or 31·5 per cent were in the year 1879-80 fallow or under grass. Of 63,470 *bighás* under actual cultivation, grain-crops occupied 29,676 *bighás* or 46·75 per cent, of which 21,140 *bighás* were under *juvár* Sorghum vulgare, 4223 under rice *dángar* Oryza sativa, 1825 under *bájri* Penicillaria spicata, 2170 under wheat *gahu* Triticum æstivum, and 318 under miscellaneous grains, comprising *kodra* Paspalum scrobiculatum, *nágli* Eleusine coracana, and *banti* Panicum sativum. Pulses occupied 1523 *bighás* or 2·39 per cent, of which 828 *bighás* were under *tuver* Cajanus indicus, and 695 under miscellaneous pulses, comprising *val* Dolichos lablab; peas or *vátána* Pisum sativum; gram or *chana* Cicer arietinum; *adad* Phaseolus mungo; *math* Phaseolus aconitifolious; and *guvár* Cyamopsis psoralioides. Oil-seeds occupied 998 *bighás* or 1·57 per cent, of which 973 *bighás* were under castor-oil seeds *divela* or *eranda* Ricinus communis, and 25 under *tal* Sesamum indicum. Fibres occupied 30,849 *bighás* or 48·6 per cent, which were all under cotton *kapás* Gossypium indicum. Miscellaneous crops occupied 424 *bighás* or 0·66 per cent, of which 84 *bighás* were under tobacco or *tambáku* Nicotiana tabacum; 7 under sugarcane or *sherdi* Saccharum officinarum; and 333 under miscellaneous vegetables and fruits.

PLACES OF INTEREST.
VELÁCHHA.

Vela'chha is a small village with a population of 1037 souls. It is the station of a *vahivátdár* and *faujdár*. The *vahivátdár's* office or the *sarkár thána* is in want of repair.

VÁKAL.

Va'kal is a very small village, but it is the station of a *mahálkari*. Its population is 364.

VARIÁV.

Varia'v is situated on the north bank of the river Tápti at a distance of about two miles from Surat. The population numbers 2963 souls, consisting of 1746 Hindus, 1169 Musalmáns, 18 Pársis, and 30 Jains. Of Musalmáns the Bohorás or those of the Suni persuasion form the principal portion. They are, as has been mentioned in the description of Kathor, enterprising merchants and generally trade with the Mauritius, Singápor, China, and other distant places. The people largely import grains, &c., from Khándesh and other distant places, and export them to Surat. There are two Hindu temples with a *dharmshála* attached to one

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of them, a large mosque, a post office and a vernacular school. The *dholi papdi* or Dolichos lablab of the place is known for its softness and agreeable taste.

Chapter XIII. Sub-divisions.

MAHUVA.

MAHUVA. *Boundaries.*

The MAHUVA or Moha sub-division is bounded on the north by the Jalálpur and Bárdoli sub-divisions of the Surat district; on the east by the Bárdoli sub-division of the Surat district, by the Viára sub-division of the Navsári district, and by the state of Bánsda; on the south by the state of Bánsda; and on the west by the Jalálpur and Chikhli sub-divisions of the Surat district. Mahuva includes the petty sub-divisions of Valváda and Anával. Originally it consisted of Mahuva only, but Valváda was added in 1861 and Anával in 1875. The total area of the consolidated sub-division is about 125 square miles, and the population is estimated at 28,502 souls or 228 to the square mile. The realizable land revenue in the year 1879-80 amounted to Rs. 1,68,759.

Area.

The area of about 125 square miles includes the lands of two alienated villages which occupy about six square miles. Deducting the latter about 119 square miles or 128,591 *bighás* represent the total area of Government land, of which 76,924 *bighás* or 59·8 per cent represent occupied land; 12,562 *bighás* or 9·7 per cent culturable waste; 23,376 *bighás* or 18·2 per cent unculturable waste; and about 14½ miles or 15,129 *bighás* or 12·3 per cent the lands covered by river beds, village sites, reservoirs and roads. Subtracting 11,638 *bighás* on account of alienated lands in Government villages from 89,486 *bighás*, the total of the occupied and culturable waste, the balance of 77,848 *bighás* represents the actual area of Government culturable land, of which 65,286 *bighás* or 83·86 per cent were under cultivation or under grass in 1879-80.

Aspect.

For the most part the sub-division presents the appearance of an undulating plain furrowed with watercourses. A tract of land extending over nearly fifty-six miles is covered by forest reserve containing teak, *haladván*, mango, tamarind and other varieties of valuable trees.

Water.

The Purna, the Olhán, and the Ambika flow through the sub-division. Besides these, the Káveri just touches the southern villages. There is also a good supply of wells and ponds. The number of *pakka* or built wells is 293 and of ponds 47. The well and pond water is chiefly used in irrigation, the river water for drinking purposes.

Soil.

The soil is composed of the black kind, the *gorát*, and the *besar* or a mixture of black and *gorát*, and gravel.

Climate.

The climate is generally unhealthy, though the hot season is less so than the cold one. People suffer much from ague in winter. The average rainfall for the two years 1879 and 1880 was about 35·5 inches.

The following statement shows the area occupied in the Govern-

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Chapter XIII.
Sub-divisions.
MAHUVA.
Assessment.

ment villages and the assessment imposed upon them for the year 1879-80:

Mahuva Rent Roll, 1879-80.

TENURE.	OCCUPIED.			UNOCCUPIED ARABLE WASTE.			TOTAL.		
	Bighás.	Rupee assessment.	Average *bigha* rate.	*Bighás.*	Rupee assessment.	Average *bigha* rate.	*Bighás.*	Rupee assessment.	Average *bigha* rate.
Government—		Rs.	Rs. a. p.		Rs.	Rs. a. p.		Rs.	Rs. a. p.
Garden ...	2144	14,234	6 10 3						
Rice	5918	31,694	5 5 8	249	635	2 9 0	65,535	1,54,724	2 6 1
Dry-crop ...	39,762	92,561	2 5 3						
Váda	17,462	15,600	0 14 4						
Unclassified ...	...	...	...	12,313	(1)	..	12,313	...	...
	65,286	1,54,089	2 5 9	12,562	...	...	77,848	...	...
Alienated ...	11,638	(1)	...	...	...	...	11,638	...	...
Total ...	76,924	...	...	12,562	...	...	89,486	...	...

	Rs. a. p.
Total assessment on Government lands	1,54,723 8 9
The sum of assessment to be realized after the expiration of the lease	1530 0 0
Add—Realizable quit-rents, &c.	7787 13 3
Add—Sale of grazing farms, beds of rivers, &c.	6882 7 7
Total realizable revenue	1,70,923 13 7

(1) These lands have not been assessed.

Resources.

The *talátis'* returns for the year 1879-80 show that the entire population of 28,502 souls lodged in 6271 houses, giving an average of 4·54 persons to every house; and that the sub-division was in the same year supplied with 7222 oxen, 6559 cows, 65 horses, 2186 buffaloes, 15 asses, 3300 sheep and goats, 1893 carts, and 3854 ploughs.

Occupancy.

In the year 1879-80, 3557 distinct holdings or *khátás* were recorded with an average area of 18·4 *bighás*. These holdings would represent, if divided in equal parts among the agricultural population, that is three-fourths of the entire population of the sub-division, an allotment for each person of 3·05 *bighás* at a yearly rent of Rs. 7-8.

Produce.

Of 65,286 *bighás* the total area of culturable land, 13,739 *bighás* or 21·04 per cent were in the year 1879-80 fallow or under grass. Of 51,547 *bighás* under actual cultivation, grain crops occupied 35,095 *bighás* or 68·08 per cent, of which 11,792 *bighás* were under *juvár* Sorghum vulgare; 252 under wheat *gahu* Triticum æstivum; 11,089 under rice *dángar* Oryza sativa; and 11,962 under miscellaneous grains, comprising *kodra* Paspalum scrobiculatum, *nágli* Eleusine coracana, and *banti* Panicum sativum. Pulses occupied 9833 *bighás* or 19·07 per cent, of which 4490 *bighás* were under *tuver* Cajanus indicus, and 5343 *bighás* under miscellaneous pulses comprising *val* Dolichos lablab, peas or *vátána* Pisum sativum, gram *chana* Cicer arietinum, *mag* Phaseolus radiatus, *adad* Phaseolus mungo, and *guvár* Cyamopsis psoralioides. Oil-seeds occupied 4616 *bighás* or 8·95 per cent, of which 4405 *bighás* were under castor-oil seeds *divela* or *eranda* Ricinus communis, and 211 under *tal* Sesamum indicum. Fibres occupied 1477 *bighás* or 2·86 per

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cent, of which 1016 *bighás* were under cotton *kapás* Gossypium indicum, and 461 under hemp *san* Crotalaria juncea. Miscellaneous crops occupied 526 *bighás* or 1·01 per cent., of which 75 *bighás* were under tobacco or *tambáku* Nicotiana tabacum, 439 under sugarcane or *sherdi* Saccharum officinarum, and 12 under miscellaneous vegetables and fruits.

Chapter XIII. Sub-divisions. MAHUVA.

Mahuva is a small village on the river Purna, with a population of 1487 souls and with a *vahivátdár* and *faujdár's* office and a vernacular school. A Jain temple with a modest exterior is an excellent piece of architecture inside. Women's robes, *sádis* and coarse cloth are manufactured on hand-looms on a very small scale.

PLACES OF INTEREST. MAHUVA.

VIA'RA.

The VIÁRA sub-division is bounded on the north by the Mándvi sub-division of the Surat district; on the east by the sub-division of Songad and the estates of the Rájás of Dáng in the Khándesh district; on the south by the state of Bánsda; and on the west by the Bárdoli sub-division of the Surat district. The total area is about 360 square miles. The population is estimated at 37,547 souls or 104·3 to the square mile. The realizable land revenue in the year 1879-80 amounted to Rs. 153,289.

VIÁRA. *Boundaries.*

There are several rivers in the sub-division of various sizes, such as the Purna, the Ambika, and the Mindhola. The part known as Antápur is covered by rocks and forest.

Aspect.

The soil is black, *gorát*, and a mixture of black and *gorát*.

Soil.

The *talátis'* returns for the year 1879-80 show that the entire population of 37,547 souls lodged in 8237 houses, giving an average of 4·5 to every house; and that the sub-division was in the same year supplied with 11,786 oxen, 12,889 cows, 2939 buffaloes, 127 horses, 2927 goats and sheep, and 7 asses.

Resources.

Rice *dángar* Oryza sativa, *juvár* Sorghum vulgare, wheat *gahu* Triticum æstivum, *nágli* Eleusine coracana, *banti* Panicum sativum, *kodra* Paspalum scrobiculatum, *láng*, *tuver* Cajanus indicus, *adad* Phaseolus mungo, *bájri* Penicillaria spicata, *vál* Dolichos lablab, *gurás* Cyamopsis psoralioides, *Chola* Vitina catjang, peas *vátána* Pisum sativum, gram *chana* Cicer arietinum, *math* Phaseolus aconitifolius, *masur* Ervum lens, castor-oil seeds *divela* or *eranda* Ricinus communis, cotton *kapás* Gossypium indicum, hemp or *san* Crotalaria juncea, *tal* Sesamum indicum, and tobacco *tambáku* Nicotiana tabacum are the crops reared in the *táluka*.

Produce.

From September to February the climate is decidedly unhealthy.

Climate.

The sub-division is supplied with 125 wells, two ponds and six rivers, viz. the Tápti, the Purna, the Ambika, the Mindhola, the Jánkhariváli, and the Olhán Khádi. The Tápti touches only two

Water.

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Chapter XIII. Sub-divisions. VIÁRA.

villages of the sub-division on the north, the Ambika flows through the southern limits, and the rest intersect the sub-division and run nearly parallel to one another through its midst.

PLACES OF INTEREST. VIÁRA.

Viara is a small town with a population of 3701 souls. Food grains are imported from Khándesh and are exported to Surat. The places of interest are a Pársi tower of silence and two small forts in a dilapidated state, the larger one having a tower at each of its four corners. At present it contains about 125 houses. There are three Hindu temples inside this fort. Besides the ordinary school, and the *vahivátdár's* and *faujdár's* offices, the station is provided with a munsif's court, a post office, and a dispensary. The health of the town is bad.

The Unhái Hot Springs.

These[1] springs are situated in the south-western extremity of the Viára *mahál*, and their name is significant. For in the forest on the south bank of the Ambika river there is a tank, banked with stone and from 20 to 25 feet square, full of such hot water (123° to 124° Fahr.) that a white steam rises from its surface and no man dare bathe in it. To make it endurable the water is dashed from a certain distance over the bodies of the votaries, who come to the temple of Amba situated on the edge of the tank. Of this temple no mention need be made, for it has been decided by the Boundary Commissioner that, while the tank is in Baroda territory, the holy building is within the limits of the Bánsda state. Except this reservoir and another designed to receive any overflow, there are no other hot springs, but in the neighbourhood is a well dug by the Gáikwár Government which contains tepid water. The tank water has been analysed and found to contain lime, sulphates, chlorides, and free ammonia. In one gallon there were 20 grains of mechanical impurities, and, as regards chemical impurities, the solid residue contained 13½ grains of organic matter and 53½ grains of soluble minerals. The water smelt strongly of sulphur and in one gallon 4·6 grains were discovered.

These springs are held to be as ancient as Rám, and the origin of an important caste is connected with them, that, namely, of the Anávalás also termed Bháthelás or Mastáns.[2] The Desáis of Gandevi and Mahuva are of this caste. Its origin, according to the *Skanda Purán* is as follows: Rám, returning with his wife Sita from Lanka in his triumphal balloon called Pushpakvimán, caught sight of the hermitage of the saint Agastiyamuni which was on the southern slope of the Vindhya hills. He visited him, and at his bidding performed a solemn act of expiation at Anádisidha for the slaying of Rávan. This spot was Anával and then there were no Bráhmans,

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[1] Extract from a lecture given by Mr. Janárdan G. Gádgil, Judge of the Varishta Court.

[2] Wilson says that the first name is that of a village near Bánsda, that the second is given because they raise rice, the third is common to many cultivating Bráhman families, and is the same as Mahástán (great country).

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Chapter XIII.
Sub-divisions.
VIÁRA.

but a Bhil named Maruk lived there in the forest. Bráhmans, therefore, were summoned from Gangákulgiri in the Himálayas, and for their comfort a spring of hot Ganges was given them by Rám, who shot an arrow into the ground. The great sacrifice was performed at or near the temple of Sakaleshvar Mahádev on the Ambika, and to these days its ashes may be seen, a white or gray deposit on the river-bank in reality composed of silica, iron and traces of lime. The Bráhmans numbered 12,000 men, belonged to twelve different clans or *gotras*, and married the 12,000 daughters of Shesh. They should have accepted the god's *dakshna* without bargaining, but they did not, and therefore a decree was passed on them that they should become degenerate, and should lose the privileges of receiving the *dakshna*, teaching the Vedas and performing sacrifices. Like mere Vaisyas they should cultivate the soil. Such was the origin of the Bháthela or Anávala caste, of which the sub-divisions are the Náiks and Vasis.

The great gathering for purification takes place at Unhái on the full-moon day of *Chaitra* (April-May); it is composed of people from the forest and people from the plain; it unites business with religion. It is said that a hundred thousand persons thus meet for a week, some to throw the holy water at each other with cries of *jaya Amba*, others to visit the booths and shops. Traders and pedlars come from Surat, Bombay, Khándesh, the Dángs, Násik, Bulsár, Bánsda, Navsári, Chikhli, Gandevi, Mahuva and other neighbouring districts. At the last fair out of 271 of these shops 56 provided toddy and other drinks for the wild men of the woods, 34 were bakeries, 22 sold fish, 27 sold spices and dried fruit, 39 other eatables, 7 cloth, the rest brass and copper rings, glass bangles and head necklaces, ornaments, bodices and other apparel, caps and metal pots.

Fairs and Places of Pilgrimage.

In the Viára sub-division there is a temple to Kapileshvar Mahádev, where a fair is held annually on the fourteenth of *Mágh Shuddh* (January-February). It is frequented by several thousands of the inhabitants of the Songad, Antápur and Viára sub-divisions. In the Maroli sub-division there is a village called Umrath on the sea coast, where people meet once in sixty years at a particular conjunction of the stars, and perform their ablutions in the sea. A lesser pilgrimage is also performed once in thirty years at a less important conjunction.

At the junction of the Náradganga with the Tápti river there is a temple to Mahádev, where a pilgrimage is made once in twelve years at the occultation of Jupiter. The waters of the little river are named after a saint and are supposed to issue from the roots of an *umbar* tree Ficus glomerata. Here is the temple, and it is frequented by people who are unable to get so far as Násik.

SONGAD.

SONGAD.
Boundaries.

The Songad sub-division is bounded on the north by a portion of Rájpipla state and the Mándvi sub-division of the Surat district;

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Sub-divisions.
SONGAD.

on the east by the Khándesh district;[1] on the south by the Dángs where the Gáikwár has the part ownership of many villages, and by a part of the Násik district; and on the west by Viára and the Mándvi sub-division of the Surat district. The total area is about 804 square miles. The population is estimated at 25,566 souls or 31·8 to the square mile. The realizable land revenue in the year 1879-80 amounted to Rs. 65,272.

Aspect.

The sub-division is for the most part covered with hills and forests containing teak, blackwood, *khair*, *haladván* and other varieties of trees. There are four old fortresses in ruins, of which the principal is that of Sálher.

Soil.

The soil is a mixture of black and red, *gorát* and sand.

Resources.

The *talátis'* returns for the year 1879-80 show that the entire population of 25,566 souls was lodged in 6211 houses, giving an average of 4·11 to every house; and that the sub-division was in the same year supplied with 7495 oxen, 8324 cows, 1592 buffaloes, 114 horses, 1251 goats and sheep, 1630 carts, and 3659 ploughs.

Produce.

Juvár Sorghum vulgare, rice *dángar* Oryza sativa, *nágli* Eleusine coracana, *kodra* Paspalum scrobiculatum, *banti* Panicum sativum, *tuver* Cajanus indicus, peas or *vatána* Pisum sativum, gram or *chana* Cicer arietinum, wheat *gahu* Triticum æstivum, *chola* Vitina catjang, *diveli* or *eranda* Ricinus communis, *tal* Sesamum indicum, *masru* Ervum lens, and *láng* Lathyrus sativus, are the crops reared.

Climate.

The months of *Chaitra* and *Vaishákh* (April and May) are very hot. These months as well as *Jeshta* and *A'shád* (June and July) are healthy. *Shrávan* and *Bhádharva* (August and September) are unhealthy and are marked by heavy rain, cold, and strong wind. During the months of *A'so* and *Kártak* (October and November) people suffer much from fever and ague. The unwholesome season continues till *Mágsar* or *Posh* (December or January).

Water.

There are three rivers in the sub-division the Tápti, the Nesu and the Purna. The Tápti, running through the middle of the sub-division, passes through the Surat district and touches Kámrej. The Nesu touches Vájpur towards the south of the sub-division and empties itself into the Tápti. The Purna has its source in the sub-division and flows through a few villages lying on the southern portion of it. The wells in the town of Songad are for the most part *pakka* built; in the village the wells are unbuilt, but the supply is sufficient to last for the whole year.

PLACES OF INTEREST.
SONGAD.

Songad[2] is now a small village with a population of 2355 souls, but was once a very flourishing town. Its huge buildings stood enclosed by a large brick wall which is now nearly demolished. The buildings themselves fell a prey to a fire that broke out about eight or nine years ago. The fort of Songad is situated to

[1] A collection of three villages, and another, near it, of about seven villages containing the fort of Sálher, of historical renown, lie separated from the block of the *táluka* just on the border of Khándesh. [2] See Chapter I. page 7.

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he west of the town on a small hill, the top of which is reached by a footpath about a mile in length from the level of the plain below. The fort was originally seized from the Bhils, some families of whom still hold *jághirs* in connection with it. From the top of the hill two high walls run down sloping out and are connected at the bottom by a very high wall in which is a gateway. The only portion of the defences which is still kept in repair is the entrance at the north end. Its fortifications and towers are strongly built with brick and mortar. Inside the fort there is a very deep artificial quadrilateral pond measuring about 25 by 30 feet. Besides this there are small tanks which hold water throughout the whole year. In the lower part of the enclosed space are the ruins of what must have been a fine palace with several storeys. It has a garrison of 25 men, and there are 35 guns in it, which are honeycombed with rust. The past grandeur of the buildings is attested by the remains that have escaped the ravages of time. Amongst these ruins there are a few large cisterns hewn out of the rock still to be seen full of clarified butter. The idea is entertained that this ointment will heal wide and chronic wounds. The fort was probably built or at any rate restored in the time of the Moghal Emperors. A part of the open plain near the foot of the hill is surrounded by a strong brick wall. It once served as an enclosure for very large houses, amongst which there was the residence of H. H. the Gáikwár. A few temples in a dilapidated state are of some architectural interest. The village is the head-quarters of a *vahivátdár* and *faujdár*, and is provided with a post office and dispensary. The climate of the station is notoriously bad.

RUPGAD.

RUPGAD fort, lying between Songad and Sálher, was taken from the Bhils by one of the Gáikwárs, but has long since been abandoned and is in ruins. It lies in a very salient position on the frontier, and at one time was useful for keeping the Bhils in check. There is a tank in the fort which is supplied by a perennial spring, regarding which Lieutenant J. E. Gibbs, R. E., thus wrote in 1875: "The tank is at the highest part of the fort, which stands on a mass of rock high above anything else within miles, so that it could not be a spring of descent. The water is cold, and there is neither motion in it, nor overflow as would be caused by a spring from a great depth. A syphon could not exist through rocks of so jointed a kind as trap. The only explanation therefore that I can give for the presence of this constant supply is that, as in the case of the ponds made on the South Downs of England, the daily sea breezes laden with vapour reach Rupgad almost without obstruction, and there, being checked and meeting with the cold surface of the water already there, they are deprived of their vapour which condenses to collect in the tank."

VÁJPUR.

VÁJPUR is a very small village, only known for its fort in a dilapidated state and its notoriously bad climate. It is the head-quarter of the *faujdár* and *mahálkari*. It is at a distance of about twenty-two miles from Songad.

SÁLHER.

[1] The village of SÁLHER is surrounded by British territory and lies

[1] Notes of a visit paid to Sálher by A. Gangádhar Khot, *Naib Subah* of the Kadi Division, have been kindly forwarded.

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Sub-divisions.
SONGAD.
Sálher.

altogether outside of the main block of the Navsári division. It is situated about sixty miles to the south-east of the village of Songad. The forts, for in reality there are two, are now called after the village, but in old times the more famous one was termed Gaválgad after Gavál Rája, the Bhil chief, who was its traditional founder. It played an important part in several of the great Musalmán campaigns, but here mention will be made only of its more recent history. In A.D. 1670 Shiváji, after plundering Surat, returned to Mahárashtra by the high road of Sálher. In 1671 Moro Pant took the fortress, and in the following year, when the Moghal troops were making a determined effort to regain the lost stronghold, Moro Pant and Partábráv Gujar fell upon them and defeated them with great slaughter. In A.D. 1684 Prince Sultán again marched on Sálher with a large force in anticipation of the vigorous resistance the Marátha garrison would make. But Nekum Khán, the Moghal Killedar of the neighbouring fort of Mulher, had intrigued with the Marátha Havildár, who treacherously evacuated Sálher on the approach of Sultán Azim. The latter was somewhat disappointed at losing this opportunity of gaining renown, but he, nevertheless, signalized the acquisition of the famous fortress by naming it Sultángad. The fort of Saluta is a quarter of a mile distant from Sultángad and is connected with it by a passage. Both forts are situated on the same ridge, have the same height of wall which does not exceed seven feet, but Sultángad, a mile in length and a quarter of a mile in breadth, faces the Dángs and its chief bastions look eastwards, while Saluta, a half mile in length, faces Khándesh and Násik and its bastions look westwards. The north and south sides of the entire stronghold are so steep that no artificial provision seems to have been thought necessary to protect them. The Sálher hill is very lofty and overtops all neighbouring elevations, so that with a telescope very distant places can be sighted, Dhulia and a portion of the Násik Division, as well as Songad and the surrounding country of Bánsda. From the foot of the hill it is hard to distinguish between the natural and artificial scarp and the very existence of the fort is doubtful; but as the hard and often dangerous ascent is made by one of the two narrow paths whose steps are cut into the rock, named after the spots from which they start, Umervádi and Surajpál, the big gates and the curved arches reveal themselves. A prominent object is a *pipal* tree growing on an almost inaccessible spot which the people call the Chitrica, and believe to possess the power of turning copper into gold.

Sultángad is divided into five plateaus: Kamarvádi, Tabak, Avanda Darvája Tabak, Gádi Tabak, Parasharám Páduka Sthán and Parsharám Paduka. The Kamarvádi plateau is reached by ascending 364 steps and after passing through three gates called the Páina, Madhya and Kamarvádi gates. Beyond them is the Kamarvádi tank forty-six feet in length, twenty-one feet broad and four feet deep. Near the Páina gate is a tank of the same name, forty-four feet by fifteen feet, and in another place is the Dhobi's tank, eight feet by five feet. Besides these, on the summit of the Kamarvádi plateau, is the Sibi Vihir or well, seventeen by eighteen feet. There are four bastions to this plateau on one of which is

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still mounted a gun called the Mahalakshmi. Against the bastions two rows of dilapidated houses are propped, said to be Banya's shops. To reach the Ávanda Darváza plateau one has to ascend 216 cut steps and pass through five gates, the Sáthpáyari, Khapáti, the Bari, the Chálispáyari and the Ulatibári Gate. Two small reservoirs called Chándasháh, ten feet by ten feet, and Ávanda, eight feet by three feet, contain a supply of fresh and very cold water. There is also the tomb of Chándasháh Pir, said to have been one of Sultán Azim's nobles. The two largest bastions in the fort are here, the Tápti and Ránjan bastions, and at their base are four large pits said to have been used as granaries. The steps leading to the Gádi plateau have disappeared and the cattle found grazing on it are said to have been born on the spot, the descendants of two animals dragged up by an old Thánedár. The plateau contains the Surajpál gate and the Ganga tank which receives an increase to its waters once in every twelve years, when the colour changes from green to white. On these occasions it is said that Ganga purifies the souls of the warriors who died in the fort and licks the feet of the God Parashrám. Pilgrims come at this time to Sálher from Násik and other places to wash away their sins in the tank; a fair is held in honor of Ganga; and the Bráhman Pujáris who live in the fort are fed. There are at least eight reservoirs on this plateau: the Tápishanke commemorates the name of a saint who lived by it; the Basavant that of a person who drowned himself in it; the Parsharám is so called because an image of the god was thrown into it by the Mahommedans. On the north side of the Ganga tank are the ruins of the Sabha Mandap and prince's palace, and to the east of the Mandap an altar and Yadnastambh or pillar to which the sacrificial beast was bound for slaughter. Of the two temples here one is that of Nilkanteshvar Mahádev and one that of Renuka, the mother of Parsharám. The cushion and the standard of the Gáikwárs is kept in certain caves or store-houses cut out of the rock adjoining this plateau. Two old guns are still be seen, the Báka Kasala and Kadak Bijali. The Parsharám plateau is reached by climbing the steep rock and few but the worshippers of the god's footprints care to ascend it. The Surajpál road up the fort is the best preserved and has 872 steps in fair repair, while there are thrown over it three gates and by its side are sixteen caves formerly employed as magazines.

The Saluta fort is approached by the Surajpál road, and one can easily reach the temple of Hanumán. There are two plateaus and two bastions, and on the very summit, not to be attained without great difficulty, four guns.

The fort is said to have been given by the Peshva to the Rán Gahenábái Gáikwár for her dressing expenses, but this does not seem possible. H. H. Sayájiráv employed 125 men to guard the fort, but the number has now dwindled down to fifteen, and they are none of them armed.

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Chapter XIII.

Sub-divisions.

KADI.

IV.—KADI DIVISION.

The KADI division has an area of 3158 square miles, and contains 1069 villages and fifteen towns. The former hold 425,675 male and 391,076 female inhabitants; the latter 84,279 male and 87,457 female inhabitants. The total population of the division is therefore 988,487 individuals, and the density to the square mile is 313·01. It has fifteen towns of over 5000 inhabitants, eighty-six villages with from 2000 to 5000 inhabitants, 182 villages of over 1000, and in all 1084 towns and villages.

Water.

The water in most of the sub-divisions is brackish and is sweet in certain spots only, as in Visnagar, Vijápur, and Pattan. But this brackish water is held to be very wholesome in every sub-division except perhaps in Hárej, where it is scarce in the hot season and not very pure. Where obtainable river water is preferred to well water. There are wells, tanks and ponds in almost every village, more or less numerous according to the population. The tanks and ponds receive their supply during the rains, and it generally lasts till the cold season is over. But tank water is for the most part used only for the washing of clothes and for cattle, though in a few cases it is employed for drinking purposes when there is no well or river in the neighbourhood. In the rare instances where a village has no well and the water dries up on the approach of the hot season, the villagers dig holes in the bed of the local tank or pond and thus obtain a precarious provision of water till the break of the next monsoon. An effort is now being made to supply such villages with wells, the Government granting half the estimated cost, the villagers the other half in cash or personal labour.

A marked feature in the division is the large area of land rendered useless by the action of the water. This unproductive area is termed Khár and Bolan. The Khár land is that rendered perfectly useless owing to its being thoroughly impregnated with salt. Scarcely a blade of grass will grow on it and the surface presents the appearance of a dry plain covered with a white saline incrustation, which at night or in the early morning, after the dew has fallen, becomes damp and clammy. The Bolan land is land which has been submerged and is therefore unproductive. This useless area shows a tendency to increase, and the loss to the country is large. Not many years ago an extraordinarily heavy fall of rain caused the overflow of many rivers, nallás and tanks, and so the mischief spread. Two pieces of neglect have given rise to the increase of the Khár and Bolan lands. It used to be the duty of each village to store up or allow to run a certain quantity of water from its boundaries into the boundaries of the neighbouring village. Of late the villagers have shown a tendency to refuse to allow the water in their neighbourhood to enter their limits, to the consequent loss of those who have a superfluity of the element. It was once thought a duty to restrain certain salt streams within certain channels and to keep certain tanks of salt water in a state of good preservation. The care has been abandoned and the pernicious water has spread. An energetic effort will be required to minimize the damage likely to ensue from the neglect of the last few years.

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Chapter XIII.
Sub-divisions.
KADI.

The division is the healthiest in Gujarát, as it is dry and salubrious, Márej alone being somewhat malarious. The heat and cold are excessive compared with the divisions south; the rainfall less. The cold weather is the healthiest season of the year, though at all times epidemics are very rare. Soon after the close of the monsoon, however, when the crops have been harvested, a malarious fever of an epidemic kind prevails.

DEHGÁM.

DEHGÁM.
Boundaries.

The DEHGÁM sub-division of the Kadi division is bounded on the north by the Parántej sub-division of the Ahmedábád British district and by a portion of the Daskroi; on the east by the Parántej sub-division and the petty sub-division of Atarsumba; on the south by the Daskroi sub-division of the Ahmedábád district and by Ghodásar which belongs to the Mahi Kántha; on the west by Pethápur in the Mahi Kántha and by portions of the Daskroi sub-division. No exact boundaries can, however, be given, for villages belonging to Dehgám are found singly or in groups entirely surrounded by British or Mahi Kántha territory.

Area.

The supposed area of Dehgám is 293 square miles, that of the petty sub-division of Atarsumba 90 square miles. Of the joint area which exceeds 322,284 *bighás* 105,175 *bighás* are alienated. The remainder contains in its culturable area 141,416 *bighás* under occupancy, 3509 *bighás* on which the assessment is laid in a lump sum, and 34,231 *bighás* of culturable waste. The total unculturable waste consists of 37,951 *bighás*, comprising 3813 *bighás* occupied by village sites, 2979 *bighás* occupied by roads, 3990 by tanks, and 27,167 *bighás* otherwise to be accounted for.

Population.

Dehgám contains ninety-six villages with a population of 33,639 males and 30,945 females, the average density to the square mile being 220·12. The petty sub-division of Atarsumba has fifty-nine villages with 14,696 males and 13,151 females, or an average density of 390·41 to the square mile. The increase of population on the census of 1872 has been in Dehgám 7891, in Atarsumba 1217. The population consists in Dehgám of 58,952 Hindus, 3553 Musalmáns, and 2079 Jains; in Atarsumba of 26,174 Hindus, 1433 Musalmáns, and 239 Jains.[1]

Aspect.

The aspect of the sub-division is that of a beautiful and well-wooded plain, though there are no forests. Nor are there any lakes, but the

Rivers.

river Khári bisects it; the Sábarmati flows past its western and the Meshva its eastern boundary.

Soil.

The surface soil is in most places sandy, but here and there alluvial soil is met with. The layer below the surface soil is composed of rich black mould to a depth of about five feet. The third layer is composed of light brown earth with a proportion of sand and has an average depth of seven feet. The fourth layer is

[1] The figures regarding population throughout this chapter have been taken from the census papers compiled by Mr. G. Bhátavadekar.

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Chapter XIII. Sub-divisions. DEHGÁM.

of black mould and sand with a depth of seven feet. The fifth is of *chunam kankar* mixed with yellow earth and from seven to eight feet deep. The sixth layer contains boulders to a depth of seven or eight feet, and below that is lime-stone to a depth of from five to seven feet.

Assessment.

For administrative purposes the petty sub-division of Atarsumba is taken with the sub-division of Dehgám. The land revenue proper brought in during the year 1879-80 Rs. 2,25,148, the miscellaneous land receipts amounted to Rs. 50,217, so that the total land revenue was of Rs. 2,75,366; the *abkári* receipts were Rs. 16,132; the customs revenue amounted to Rs. 35,259; certain *veras* or cesses to Rs. 24,669; and miscellaneous receipts from the sale of stamps, fines, educational fees, registration, &c., to Rs. 7226. The total receipts for the year came to Rs 3,58,680.[1]

Occupancies.

The total number[2] of holdings was in 1879-80 reckoned at 15,375, and the average area of a holding was estimated at five and a half acres. On the other hand there is no part of the division where the people seem poorer or wilder.

The average rainfall registered in 1879-80 was 28·99 inches. Where it is available river water is drunk.

ATARSUMBA.

ATARSUMBA. *Boundaries.*

The DEHGÁM táluka or sub-division and portions of the Mahi Kántha lie to the north; the Kapadvanj sub-division of the Kaira British district to the east and south; the Dehgám sub-division to the west. Many of the villages of this sub-division are situated beyond these general boundaries in the midst of British territory.

Aspect.

Atarsumba is hilly, very well wooded, and picturesque. There are no forests or tanks. On the other hand there is no other part of the division where the people seem so poor.

Climate.

The rainfall registered in 1879-80 was 25·60 inches.

Water.

The rivers Vátrak, Mágam, Dhammi, Varánsi and Mohor flow through it.

Soil.

The surface soil is for the most part of a light sandy nature, but in some places there is black soil.

Occupancies.

It was reckoned that there were in 1879-80 a total number of 4126 holdings, and the average area of a holding was reckoned to be five acres and three quarters.

PLACES OF INTEREST. DEHGÁM.

Dehga'm, with a population, according to the last census, of 4952 inhabitants, of whom 2612 were males and 2340 females,

[1] In the sub-divisional accounts of this district it must be noticed that under area *bighás* are mentioned and the number of these is only approximately correct. Twenty *vishvashis* = 1 *vashá*, 20 *vashás* = 1 *bighá*. Under assessments the rupee is the Baroda rupee of about 14 *annas*. The customs receipts include the period from the 1st August to the 14th November. These receipts were afterwards reckoned divisionally, and the collection for the whole division from the 15th November to 31st July amounted to Rs. 2,57,276.

[2] There is some account of the *resources* and *produce* of each sub-division given in Chapter IV. on the Agriculture of the Kadi division.

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contains a *vahivátdár's* office and munsif's court, a dispensary, and a school-house. There are three *dharmshálás*, one called after *Verai Máta* who has a temple; one after *Mahádev*. There are also a Government rest-house, a post office, a rather poor public garden, an Anglo-vernacular and a Gujaráti vernacular school. In this sub-division the village of Baliyel has a population of 2886; Isanpur Máta, of 2560; Nándol, of 2265 (Government school); Kathváda, of 2161; Chálápetápura, of 1922.

Chapter XIII. Sub-divisions. DEHGÁM.

Atarsumba, with a population, according to the last census, of 1448 males and 1472 females, has a *mahálkari's* office, a post office and a Gujaráti school. The pupils meet in Ranzám Mia's house, a building belonging to that Sindhi *pagedár*, the brother of Dosa Mia. The *Máta* and *Hanumán's dharmshála* are just outside the town. The old fort, though in ruins, presents a somewhat imposing appearance. The principal gateway, which is shortly to be repaired, stands well above the Vátrak river which flows below the village, and the approach to the gate is striking. Atarsumba is, however, a poor and petty place surrounded by the ravines which lead down to the tortuous bed of its fierce little river, and His Highness Khanderáv found it necessary to build a solid bridge to connect the town with the country at the back of it. A little manufacture in iron is done, and the knives turned out here are held in good repute.

ATARSUMBA.

Vagjhipur, with a population of 294 inhabitants, about four miles north of Atarsumba, is on the bank of the Mesva. There are there a *dharmshála* and a temple to *Utkanteshvar Mahádev* most picturesquely situated. The temple is esteemed to be very holy, for from the *ling* of the god there springs a constant flow of water as sacred as or identical with the water of the Ganges. A large fair is held on the *Mahá Shivarátri* (February-March), which is attended by from ten to fifteen thousand people. There are fairs also on the *Shrávan* (July-August) Mondays and on all *Vatipáts*. The village of Kaniel has a population of 2607 inhabitants.

VAGJHIPUR.

KÁLOL.

The KÁLOL sub-division is bounded by the Vijápur sub-division and the territory of the Mansa Thákur under the Mahi Kántha Agency to the north; by the Dehgám sub-division to the east; by the Daskroi sub-division of the Ahmedábád district to the south; by the Kadi sub-division to the west.

KÁLOL. *Boundaries.*

The total area, according to the census, of 288 square miles consists of 253,143 *bighás*, of which 76,975 are alienated land. The culturable area under occupancy is 95,002 *bighás*; the area of villages which are assessed in a lump sum is 11,899 *bighás*; and the area of culturable waste 46,959 *bighás*. The total unculturable waste is 22,308 *bighás*, which, in addition to 10,803 *bighás* of waste land, comprises 3313 *bighás* occupied by village sites, 3536 by roads, and 4655 by tanks.

The sub-division presents the appearance of a fairly wooded and well cultivated plain. There are no forests, however, or rivers or

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Sub-divisions.

lakes. The Sábarmati just touches the western boundary of the sub-division.

KÁLOL.

The registered rainfall for 1879-80 was 30·78 inches.

Soil.

The surface soil is *gorát* or of a light sandy nature. Below it there is a stratum of red earth, below it again one of *kankar*, and then comes a stratum of sand.

Assessment.

The land revenue proper amounted in 1879-80 to Rs. 1,85,760, that from miscellaneous land receipts to Rs. 50,415, so that the total land revenue was Rs. 2,36,175. The *abkári* receipts were Rs. 2736, those arising from *verás* or cesses Rs. 16,660, and those from miscellaneous sources, such as fines, court fees, sale of stamps, &c., Rs. 16,038. The total revenue of the sub-division in 1879-80 amounted to Rs. 2,71,610.

Occupancies.

In the same year there were reckoned to be a total number of occupancies amounting to 10,344, and the average area of a holding was nine acres and three quarters.

Population.

The sub-division, according to the late census, had a population of 89,079, of whom 46,278 were men, living in eighty-five towns and villages, the average density being 309·30 to the square mile. Of the population 84,296 were Hindus, 2812 were Mahommedans, and 1971 were Jains.

PLACES OF INTEREST.
KALOL.

KÁLOL has a station on the Rajputána-Málwa line which is about sixteen miles north of Ahmedábád and it lies about thirteen miles east of Kadi, and eight miles west of the Adálej well in the Ahmedábád district. It had in 1872 a population of 5585 inhabitants; according to the census of 1881, 5859 inhabitants, of whom 2991 were males.

The town contains a *vahivátdár's* office and jail, a travellers' bungalow, a Gujaráti school, a post office, and the Bhát's *dharmshála* or rest-house, and in truth the place swarms with Bháts. For the rest it is an uninteresting little place, but it is in the middle of a rich country where the close high hedges and numerous field trees are a pleasant relief to the eye after a journey through the western portion of the division.

CHATRÁL.

Five miles from Kálol on the road to Kadi the village of Chatrál has a well of some little pretence, said to have been built by the Hindu wives of Mahomed Begada and repaired by the Jágirdár Malháráv Gáikwár.

SÁRDAR.

SARDÁR, with 3599 inhabitants; Rupal, with 3492; and Nardipur, with 3314, have all got Government schools. Rupal has also a temple of some local importance. Randheja has over 3,000 inhabitants; Kolváda, 2821; Unava, 2581 and a Government school; Limbodra, 2566; Adharaj 2647; Sántej, 2624; Panasar, Titoda, Saya, and Lerisa, over 2000 inhabitants.

KADI.

KADI.
Boundaries.

The sub-division of KADI is bounded on the north by the Mesána sub-division; on the south and west by the Viramgám sub-division

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KADI.

of the Ahmedábád British district; and on the east by the Kálol sub-division. Some isolated Kadi villages are situated in the Viramgám sub-division outside of the main block of Gáikwár territory.

Aspect.

The general aspect of the division is very unprepossessing as it consists of an uninterrupted plain bare of all trees. Round the town of Kadi, however, and in its neighbourhood there are field trees in fair abundance, a gently undulating country, and numerous tanks. But there are no forests, no lakes, no rivers even in the sub-division.

Climate.

The lowest temperature recorded in 1879-80 was 54°, the highest 102°, the registered rainfall for the year being 31·39 inches.

Soil.

For the most part the surface soil is of a light sandy kind and about four feet deep. The next stratum is of black mould about four feet deep, the third of *chunam kankar* about five feet in depth, the fourth layer is of a rich yellow earth, the fifth is of sand to a depth of quite seven feet, and below it is a layer of red earth combined with small pieces of stone. In places, and especially to the west of the sub-division, black soil is met with at the surface. Under it is found a layer of yellow earth seven feet deep, then a layer of *chunam kankar* mixed with yellow earth, below it a layer of thick coarse sand, below it again a layer of fine red earth mixed with small stones, and below this *chunam kankar* in combination with a reddish clay.

Assessment.

The land revenue proper amounted to Rs. 2,99,466, while miscellaneous land receipts brought in Rs. 35,228, so that the total land revenue came to Rs. 3,34,695. The *abkári* receipts were Rs. 1160; customs revenue Rs. 11,204; *verás* or cesses Rs. 18,408; and the receipts under miscellaneous heads, such as fines, educational fees, sale of stamps and registration, amounted to Rs. 34,886. The total revenues of the sub-division were, therefore, Rs. 4,00,354.

Occupancies.

The total number of holdings was 12,865, and the average area of a holding was reckoned at six acres and seven-eighths.

Population.

The sub-division had 110 towns and villages, and a population of 88,733 individuals, of whom 45,950 were men and 42,783 women, the average density to the square mile being 317·01. Of the entire population 78,489 were Hindus, 8664 were Mahommedans, 1552 were Jains, 19 Pársis, and 4 Christians.

Area.

The census of 1881 gives the sub-division an area of 280 square miles. Of a total area of 334,492 *bighás*, there are 51,123 *bighás* alienated land. The culturable area of the remainder contains in lands under occupancy 147,711 *bighás*, in villages for which a lump sum assessment is laid 21,693 *bighás*, and in culturable waste 93,872 *bighás*. Of a total unculturable waste of 70,093 *bighás*, village sites occupy 3927 *bighás*, roads 4479 *bighás*, tanks 7302 *bighás*.

KADI.

The town of **Kadi**, situated north latitude 23° 18′, east longitude 72° 22½′,[1] had a population of 16,725 inhabitants according to the census of 1871, of 16,689 according to that of 1881, of whom 8122

[1] Trigonometrical Survey.

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Chapter XIII.
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KADI.
Description.

were males and 8567 females. It is a place of some importance in the Gáikwár's State, owing to its past history and its present position as head-quarters of the division.

Kadi is about twelve or fourteen miles west of Kálol, whose station on the Rajputána and C. I. line is distant sixteen miles from Ahmedábád and to the north of that town. A heavy sandy road connects the two places. The country round Kálol is that of close fields with thick hedges and numerous trees. Beyond the village of Chatrál the aspect of the country changes somewhat. Instead of a plain there is a series of gentle undulations, and in every dip between the sandy ridges is a piece of water well stocked during the cold months with feathered game. The field trees are fewer, hedges scarcer, the view more extensive, but round the villages are clusters of trees. In the immediate vicinity of the town of Kadi there is no want of fine shade, and the place is picturesque, the plaster domes of the fort gleaming from afar out of the thick wood which surrounds it. North of the town is a broad sheet of water fringed with trees, and on the edge which touches the houses the domed gate or Gumti Darvája is effectively placed. A road skirting the city eastward leads to a pretty public garden at present well-tended. A well preserved gate opens the way to the fort which gives the town its name of Killa Kadi. It stands on a slight elevation, and its brick walls and numerous buttresses, though they enclose no great area, are of enormous thickness and in a good state of preservation. The chief building inside the fort is the Rang Mahál which is partly in ruins. The traditions of the place connect it with the Jágirdár Malhárráv, but scattered bits of Musalmán architecture amid the Marátha work, which overlays them, carry one back to the Bábi lords of the country. The Rang Mahál towers above the courtyards which now contain the jail of the division, in which room is found for over three hundred prisoners. Close to it are the Supra Mahál and some other buildings, such as the arsenal, more or less in ruins. The truth is that the people of Kadi have been permitted to obtain building materials from the remnants of Malhárráv's public edifices. Thus much of the city wall has disappeared together with two lesser forts, while the ditch which ran round the whole has been filled up. To the east, or behind the fort, is the palace or *sarkár-váda*, fairly kept up and utilised by the crowded offices of the Subáh of the division, the Náib Subáh, the Vahivátdár, the Munsiff and the City Magistrate. Modern requirements have necessitated the employment of some of the old buildings: the Sub-Engineer's office is in the Gumti Darvája, the Police Lines in a *dharmshála*, and so on. The Civil Hospital, however, is in a spacious new building, but the Anglo-Vernacular Gujaráti and Maráthi schools are still held in corners. Round the palace is the quarter of the Amín and Desáis, the old hereditary officers of the country. Narrow streets with gaudily painted houses, lavishly decked with wood carving, hold a fair bazár, but choking dust and the crumbled appearance of the generality of the habitations give Kadi a mournful look.

Buildings.

Dharmshálás.

There is a post office in the town. There are seven *dharmshálás* known as those of Amin Jaising Pránshankar, Tribhoran Mulchand,

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the Audich Bráhmans, the Kapadvanj Vála, the Sonárs, Hanumán, and the Khákhi Báva. The holy man, who for many years was the glory of this institution which bears his name, died but a little while ago.

Temples.

The chief among the Kadi temples is that to Euteshvar Mahádev, which in a sense commemorates the acquisition of the place by the present family of the Gáikwárs, for it was built by the son of the Diwán Bábáji. Next ranks the Mandir of the Gosávi Mahárája, which contains some elaborate carving, and that of the Khákhi Báva mentioned above. Then the temples to Bhimnáth Mahádev, Káshi-vishvanáth Mahádev, Pimpaleshvar Mahádev, Ambáji Máta, Shukal Shivlál Mahádev of recent erection, Sindvi Máta, and the temples of Rádha Krishna, Báláji and Narsingji. No special interest is attached to most of these buildings.

Fairs.

Several fairs are held during the year. Práneshvar Mahádev's fair takes place on the eighth day of the dark fortnight of Shrávan (July-August); that of the Serpent God at Kundal on the fifth day of the same fortnight; that of Bálápur on the nineteenth of Rajáb; Sindvi Mátá's fair takes place on the second of the light fortnight of Ashád (June-July); and the fair of Alusan Mahádev on the eleventh day of the same period.

Manufactures.

The prominent manufacture of the town is calico printing. Brass pots are also made and zinc vessels so designed as to keep water cool.

Neither the industry nor the agricultural wealth nor the position of Kadi marks the place as a fit capital for the northern division, even if it be connected with the main line by a narrow gauge railway. It owes that distinction to the fact that it was the head-quarters of the Jágirdár Malhárráv Gáikwár.

History.

Just before the Maráthás took firm root in Gujarát, the Bábis settled themselves in the districts north of Ahmedábád and south of Rádhanpur and Sami. Dámáji ousted them after the battle of Pánipat and gave his son Khanderáv Gáikwár, Himmat Bahádur, the jágir of which Kadi became the chief place. There was constant rivalry between the junior and the elder branch of the family, and the jágirdár and his son, Malhárráv, took frequent advantage of the dissensions which weakened the ruling family. Finally Malhárráv sided with the illegitimate Kánhoji, and in 1802 his city of Kadi was besieged by Sir William Clarke who was sent with a British force to assist the rather weak military demonstration of Major Alexander Walker.[1] Malhárráv's lines were forced, and he himself surrendered the fort, the town and the country to the ally of the British.

RA'JPUR.

Ra'jpur has a population of 2698 inhabitants; Vámaj, of 2196; Candásan, of 2196 (Government school); Thal, of 2194; Adaraj, of over 2000, while Dangarva, which is twenty-seven miles from Ahmedábád, has a station on the Rajputána line and a post office, with a population of 2061.

[1] See pages 205-206.

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Chapter XIII.

Sub-divisions.

PATTAN.

PATTAN.

Boundaries.

The sub-division of PATTAN in the Kadi division is bounded on the north by Disa under Pálanpur, and some isolated Pattan villages are situated within Pálanpur territory. To the east the sub-division is bounded by the Sidhpur sub-division; to the south by that of Vadávali; and to the west by the petty sub-division of Hárej.

Area.

The total area of the Pattan sub-division, according to the late census, 469 square miles, and of the petty sub-division of Hárej, 217 square miles, taken together is 511,034 *bighás*; but of this 58,010 *bighás* are alienated land. In the culturable area 250,753 *bighás* were under occupancy in 1879-80, while 41,461 *bighás* made up the culturable area of villages assessed in a lump sum, and the area of culturable waste was 130,878 *bighás*. The total unculturable waste of 29,932 *bighás* was made up of 3580 *bighás* under village sites, 5849 *bighás* under roads, 7708 *bighás* occupied by tanks, and 12,795 *bighás* of other waste land.

Aspect.

The sub-division presents the appearance of a fairly wooded plain. The river Sarasvati runs through the middle of it. The Khán Sarovar tank still contains water, but at present it is impregnated with salt.

Climate.

The lowest temperature recorded in 1879-80 was 65° degrees, and the highest 105° degrees. The rainfall registered in the same year did not exceed 20·8 inches.

Soil.

To the west and north of the sub-division the surface soil is black, to the east it is light and sandy, and under the surface soil there is generally *kankar*, and beneath it a layer of sand.

Assessment.

The land revenue proper of the sub-division amounted to Rs. 4,17,781, while Rs. 29,926 were collected from other sources connected with the land, so that the total land revenue was Rs. 4,47,707. The *ábkári* receipts were Rs. 3853; those from customs, Rs. 10,429; those from *verás* or cesses, Rs. 14,945; and those from miscellaneous sources, such as the sale of stamps, court fees, fines, &c., Rs. 62,708. The total revenue of the state for the year was Rs. 5,39,642.

Occupation.

The total number of holdings in the sub-division was 13,771, and the average area of a holding may be reckoned at nine acres and one-fifth.

Population.

According to the late census, the sub-division contained 133 towns and villages, with a population of 120,830, of whom 61,914 were males, the average density to the square mile being 257·63. Of the entire population 105,896 were Hindus, 9252 were Mahommedans, and 5682 were Jains.

HÁREJ.

HÁREJ, a petty sub-division of the Kadi division, is for all administrative purposes joined to the Pattan sub-division. It is bounded on the west and north by the Pattan sub-division, and by a portion of the Rádhanpur territory which also forms its southern boundary; to the east lie the sub-divisions of Pattan and Vadávali.

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Sub-divisions.

HÁREJ.

The aspect of Hárej is extremely uninteresting, as it consists of a bare and level plain. The Banás and the Sarasvati flow through the sub-division.

The registered rainfall in 1879-80 was 16·16 inches.

Soil.

The surface soil is for the most part sandy, but black soil is occasionally met with.

Occupancies.

The total number of holdings in 1879-80 was 2956, and the average area of a holding was calculated to be thirteen acres and three quarters.

Population.

The late census gave the petty sub-division forty-eight towns and villages with a population of 26,282, of whom 13,938 were males, the average density to the square mile being 121·11. Of the entire population 25,135 were Hindus, 782 were Mahommedans, and 362 were Jains.

PLACES OF INTEREST.

PATTAN.

Pattan, in north latitude 23°46′, east longitude 72° 3′, had 31,523 inhabitants in 1872, or according to the recent census 32,712 inhabitants, of whom 15,540 were males and 17,172 females.

Anhilvada or Anhilpur.

A.D. 745-6.

The Chávada Line.—Tradition has handed down to us that Rája Bhuvad, the Solánki prince of Kályán, jealous of the fame of Jai Shikhri, king of Panchásar, destroyed that town. Jai Shikhri lost his life in the defence of his capital, but by the noble devotion of her brother Surpál, the beautiful queen Rup Sundri survived to give birth in the woods to Van Ráj. After a life of adventure the forest king founded two mighty cities, one of which he named Chámpáner after Chámp or Jámb, his minister; the other Anhilpur, the city of Anhil, the servant who selected the spot on which its foundations should be laid.[1] Van Ráj was the first of a line of kings[2], named Chávada. The seventh and last of these, Sávant Sinha, resigned his throne to Mul Ráj, whose father was a prince of the very Solánki family of whom mention has been made. To the influence of the mother and preceptor of Van Ráj, the learned Shelgan Suri, the Jains ascribe the erection of a temple to Panchásar Parashnáth, and his image placed within the shrine proved how the king had protected the religion of the Shrávaks. But with equal confidence could the Bráhmans point to images of Umia Maheshvar and of Ganesh still to be found in Pattan which bear on them the name of Van Ráj and the date of the foundation of the city.[3] "The old kings," says Forbes, "were liberal in their views and there can be little doubt that from the foundation of Anhilváda to its destruction" Shaivism and Jainism existed there together.

A.D. 942.

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[1] Rás Mála. Van or Vanráj is also said to have been the foundling son of Sávant King, one of the slaves of the Rájá Phur (Porus) of Kanauj. Milford A. R. IX. 185-7.

[2] According to the Áin-i-Akbári (1590) the seven kings were: Rám Ráj, who reigned 60 years; Jog Ráj, 35 years; Kheim or Bhím Ráj, 25 years; Rája Pithu, 29 years; Rája Bijya Singh, 25 years; Rája Rávat Singh, 15 years; and Rája Sávant Sinha; 7 years—in all 196 years.

[3] In a small temple near the present post office is an ancient carving of Shiva and Párvati with an inscription stating that it was dedicated by Van Ráj in S. 802 (A.D. 746).

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The Jain Temples.

We may here permit ourselves a digression on the Jain temples of Pattan. About one-eighth of the present inhabitants are Jains, and they have not less than 108 temples in the place. One of the largest is that dedicated to Panchyásara Parashnáth. The *mandap* is open in the centre and the sanctuary is cut off by a screen through which is seen a row of white marble images. The temple is surrounded by a bamti or series of twenty-four cells, each enshrining images, and one of these is the image of Van Ráj at whose left hand is his minister Jámb. Another notable Jain temple is the Samla Parashnáth in the Dhándar Váda with its beautifully tessalated marble floor and large black marble image ascribed to Sampvati Rája. In the same quarter is the temple of Mahávira Svámi which contains the largest of the many curious and valuable *Pustak khánás* or Jain libraries which are carefully and jealously guarded by the Gorji. They consist, according to Mr. Burgess, who was allowed to enter the rooms and see the manuscripts, entirely of palm-leaf scriptures, carefully kept in cloth and *ghodaráj* (Calamus aromaticus) and deposited in large chests.[1]

The Solánkis.

The Solánki Line.—The founder of the Solánki line was, as we have said, Mul Ráj, and he rose to the throne by a series of crimes, but he and his successors[2] made themselves very famous as the Balhára kings, and to them the city owes its great name. It was in the reign of Chámund, the second of the line, that the well known Mahmúd of Ghazni sacked Somnáth. On his way thither he fell suddenly on the unprotected city of Anhilváda, and Chámund fled. The Sultán at that time made no pause but passed on to the rich shrine of Somnáth. During the third day of his siege of the temple, Valabh Sen, the heir-apparent of the Gujarát throne, and his nephew, Bhim Dev, struck one blow for their religion, but the standard of Anhilváda was beaten down and 5000 of her soldiers were slain. After sacking Somnáth and capturing the fort of Gandaba into which Bhim Dev had thrown himself, the Sultán returned to Anhilváda, where he probably passed the rainy season.[3] So fertile and pleasant did he then find the place that it is said he intended to live there some years in order to mature certain plans for the conquest of China and Pegu. He abandoned the idea, however, and quitted Anhilváda, leaving Dulabh[4] there as his tributory. Valabh was made prisoner, but Bhím Dev still ranged the country and retarded Mahmúd's progress homewards. Dulabh Ráj constructed the reservoir still known as the Dulabh Sarovar.

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[1] The marble slabs on the temple floors are black, yellow, or, most commonly, white. Mr. Ganesh S. Shástri says that of the 110 Jain temples the best are those of Panchásarji, Nemeshvar, Shántináth and Gautam Svámi.

[2] These were the Solanki kings: Mul Ráj, 56 years; Chámund, 12 years; Bilbar, 7 months; Durla, 8 years; Bhim Deva, 42 years; Karan, 31 years, Sidh Ráj Jai Singh, 50 years, Kunvara Pál 30 years, Lukhu Mul Deva 20 years—in all 253 years.

[3] Rás Mála, Book I, Ch. V.

[4] Dulabh, the anchorite, seems to have been Rája and then to have abdicated. Mahmúd reinstated him on condition of his paying tribute to Kabul and Khorásan. Elphinstone, in his history, p. 289, called the anchorite a supposed descendant of Dabishlim and perhaps a scion of the Chávada house.

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Under Bhim Dev I,[1] his son Karan Dev and his grandson and the nagnificent Sidh Ráj Jai Singh, the Solánki kingdom reached its 'arthest limits. It is said to have been the head of eighteen states ›xtending from Kolhápur in the south to Málva and even to the ›anks of the Ganges in the north, and perhaps its boundaries touched he Satlej and the Indus.[2] Round the name of Sidh Ráj gather nost of the old traditions of the place; to him are ascribed most ›f the ancient works of art of which the memory alone survives. We shall refer to them later on. Sidh Ráj Jai Singh was succeeded ›y Kumár Pál, for many years the zealous pupil of the Jain Achária Hemachandra. To this saint and his king are also ascribed many a ale and the creation of many a famous building. The site is still hown of the holy Mánikashála or convent of Hemachandra. The ring erected a temple to Parashnáth, named the Kumár Vihár, and ›laced images therein. But, later in life, he abandoned his heresy 'or the Bráhman religion, and when Mahádev appeared to him in a lream and promised to reside in his Anhilpura he prepared him a itting abode. The descendants of Kumár Pál's son Lavan Prasád ubsequently reappear at Anhilváda as the Vághela dynasty.[3]

As it is to Jai Singh Sidh Ráj or to his son that the glories of Anhilváda are ascribed, we may here give some account of the nagnificence of that ancient town and tell what now remains of hem. An extract from an old writer[4] brings Anhilváda in its plendour before us, and vividly pourtrays some of the peculiarities of ts people: "The city of Nahrvála is governed by a great prince alled the Balhára. He has troops of elephants, worships Buddha, vears a gold crown and dresses in rich robes. He generally rides a horse, especially once a week, when, with a hundred women richly lothed with gold and silver, rings on their hands and feet, their air in braids, he gives himself up to games and show-fights. The ninisters and commanders only go with the king on occasion of battle. The chief strength of the king lies in the elephants. His itle Balhára means the king of kings. The city is frequented by a great number of Musalmán merchants who resort to it on business. They are well received by the king and his officers and find protection and security. The Indians are by nature inclined to justice. Their good faith, loyalty and faithfulness are so well known that every one hears that their country is prosperous. As a proof of their love of honesty, if a creditor is anxious to receive a debt, he has only to draw a line round his debtor who will not move till he has satisfied his creditor or the debt is paid. The people eat grain and vegetables and animals that die a natural death. They never take away

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[1] In the reign of Bhim Dev, while he was making an inroad into Sind, Bhoj Ráj sent an army into Gujarát under an adventurer named Kálchandra, who got as far as Anhilpur, sacked the city, sowed shell-money at the gate of the city, and so returned after extorting a *jay patra*.

[2] The Rái of Daur (Dravida), head of all the Ráis in Hindustán, sent to ask the king of Gujarát on what grounds he claimed independence. Jai Singh (Sidh Ráj) by a device led him to believe that it was owing to a magician who was his servant. So the Daur Rái refrained from disturbing him (Elliot, II. 167).

[3] Kumár Pál gave Anak or Armoráj, a scion of the valiant race of Solánkis, Vághel or Vyághripalla (the tiger's city).

[4] Al Edrisi (A.D. 1153).

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animal life. They have a great respect for cattle and bury them when they die; when they get past work they feed them."

Another brilliant description of Anhilváda in its palmy days is quoted by Forbes from the Kumár Pál Charitra. The broad area (twelve *kos*) of the town, its eighty-four market places, its gold and silver mints, the splendour of the palaces and its multitudinous but well arranged offices, the vastness and order of the dues which daily amounted to one million tankas (Rs. 5000), the temples and schools of learning, the pleasant groves and fountains by which discussions on the *Vedás* were conducted, all this and more is affectionately and minutely related by the old historian.[1]

Before describing what is the present condition of Anhilváda a few words may be allowed to the traditions of such traces of it as remain. The Ráni's Váv is said to be the work of Udaya Máti, Bhim Dev's consort, but much of it was removed at a later time to form the materials of the Bahádur Sing Váv.[2] The small low temple of Kálika Máta contains the images of Kálika and Bhadra Káli in white marble, and in a recess a small figure of Amba Máta. Here is also a *jáládhára* with the representation of a human head shown by the Bráhmans as that of Jagdeva Parmár, the faithful servant who did not hesitate to lose his life that he might prolong the days of his lord.

The Sehesling or Sahasraling Taláv, the tank with the thousand shrines, was dedicated to Shiv by Sidh Ráj just before he set out on his expedition against Yashovarma, king of Málva. A merchant left nine lákhs of Balotras with a certain banker and died. The heirs of the latter knew nothing of the sum and refused to take it. Jai Sing Sidh Ráj decided that the money should be spent in building a reservoir, and it was done, "the finest in the world, hitherto unsurpassed by all that the cleverest and wisest have executed or imagined, and it remains to this day[3]."

Of all that existed six and a half centuries ago to the delight of the world, what remains? The visitor who now passes through the modern town of Pattan, glancing at stolen bits of ancient stone stuck here and there in city wall or squalid hut, after leaving the north-western gate, soon comes to the temple of Káliká Máta. Two majestic bastions with a curtain of wall ending briefly in mound and rubbish form the sombre back-ground of a clustre of gnarled tamarinds and banyan trees, whose old trunks have buttressed up wall and arch. The lowly temple nestles under their shade and is a fit monument of death. Emerging into the world beyond, one comes on a wide hollow clothed with luxuriant crops and bounded

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[1] The quotation goes on: "Here are Jain temples and a shrine to Sahasralinga Mahádev and many schools for Vyákarna. The population delights to saunter amidst the groves of champa, punaj, thal jámba, chandan, and mango with every variegated *vela* or creeper, and fountains whose waters are *amrits*. Discussions on the *Vedás* are here carried on; the Jain priests are numerous, and the Boharás and skilful merchants".

[2] Seventy odd years ago a *sávakár* took away an immense quantity of its stone to build the unsightly "Dámodar" well, which is close by the Ránika Váv.

[3] A.D. 1200-1230. Mahommedan Life in Elliot, II. 168.

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n all sides by the gentle swelling mound that alone marks the weep of Anhilvádá's ancient walls. A little further and in a idden dip is found all that remains of the Ráni's well. A solitary olumn, richly carved, but battered and worn with time, still stands; eyond is the masonry lining of what was once the circular pit, but eeper and bush hide the fretted stone and the tailor-bird has ng there its graceful nest. Over all the glories of the great pital nature has spread a gentle covering of soft sandy soil in hich the rich crops thrive. The slopes of the Sahasraling taláv can traced: in its centre is a mound with a Mahommedan looking in at its summit called the Ráni's palace. The city stretched far the west, and its houses probably lined the southern bank of the rasvati. But all is worn away, and no brick or marble wall stands re and there. The open country is dotted round with thick mps of trees, a few Pir's dargas gleam white from their midst, se at hand is the solitary Shaiva shrine the potters have lately built Jasma, the beautiful and chaste Odani, who put an end to her life at she might escape the suit of the great king, Sidh Ráj. The e of her resistance and sad success is not fitly commemorated the stiff brick building which still wants its facing of stone, r is the common belief that she was the cause of the splendid k with its thousand shrines in keeping with her humble fate.

Events that happened long ago led to the entire effacement of a at capital, but up to within the last few years men dug up and noved the old stones to form materials for their houses. A whole ne causeway leading from Anhilváda to Pattan is composed in at part of excellently carved fragments stolen from the historic y. The walls of the modern town and the various houses are full such fragments, and there are various modern temples and shrines nposed entirely of the carved fragments of pillars. The right to for stone used to be let out for a few thousand rupees a year. feeling of remorse," wrote Mr. James a few years ago, "comes r the spectator who visits any of the quarries. There is one on site of an old bastion in which an elegant little temple once d, and the fragments of the pyramidal roof and the carved itals of the pillars, not being found useful, are lying there thrown one side, evidencing the richness of the edifice. Valuable marble s and huge stone pillars and blocks, carved and plain, are daily g disinterred." The practice is now peremptorily forbidden. modern temple outside the city there is bricked up in a wall idol, evidently ancient, called the "Mother of the Scorpions," n the belly of which is to be seen oozing out a gummy substance ething like a small red scorpion.

he glory of the Solanki line and the prosperity of their capital e to an end in the reign of the second Bhim Dev, "the Madman," once (A.D. 1194) crossed swords successfully with Kutb-ud-din shut him up in Ajmir, but who later, when his general Jivan had been defeated by Kutb-ud-din under the walls of the tal, fled from Anhilváda. The scene of the bloody battle is placed to the Khán Sarovar Gate. In A.D. 1196 Bhim Dev once again l the chance of war at the head of a confederacy of Mairs. Again

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he failed to make head against the invader who ravaged Gujar and finally took Anhilváda, henceforth called Nehrvála by t Musalmáns. A Musalmán garrison was left in the town that m subsequently have been withdrawn or have been gradu annihilated.

The Vághelás.

The Vághela Line.—Though the hold of the foreigners was permanent the capital had suffered a blow from which it could recover. It passed through long years of gradual decay relie by occasional periods of prosperity under the Vághela kings, w for nearly a century (1214-1303) retained their independence.[1] T last of the line was Karan Vághela Ghelo (the insane), who in 1297 fled before the face of Alaf Khán, the brother, and M Khán, the minister of Ala-ud-din. Rám Dev, the Rája of Devag gave him shelter, but his evil fate pursued him. His wife, Ka Devi, became the favourite consort of the Sultán and her daug Deval Ráni was seized by her orders and brought to Delhi that might afterwards become the bride of the Sháhzáda.[2]

The Musalmáns.

Mahommedan Governors and Kings of Gujarát.—The existence the old Hindu capital of Anhilváda now came to a close. As Br Gujaráshtra says: "Whatever may be the opinion of Pattan ha furnished Ahmedábád with building materials, it is certain t towards the close of the thirteenth century Ala-ud-din levelle walls and buried the temples in their foundations. As a last toke conquest he ploughed up the ground on which they stood with ass." Anhilváda was succeeded by Nehrvála and portions of Nehr continue to this day in the south and east of the present tow Pattan. Sent a second time, A.D. 1304, to settle Gujarát, Alaf K erected in the capital the Friday mosque of white marble of w the materials probably came from older Hindu buildings. Moh medan governors continued to rule Gujarát from Nehrvála nearly a century, and when (1410-11) the yoke of the D emperors was cast off by the Mahommedan kings of Gujará founder of the line and his son, Sultán Mahmad Tátar K still lived in Nehrvála. Then the capital was transferre Ahmedábád and it is said that Nehrvála was not only the mod which its budder, three arched gate, &c., were formed, but the stones of the old town were moved from the Sarasvati to Sábarmati, seventy miles south, to furnish the materials for modern city of Ahmedábád.

Meanwhile Nehrvála Pattan was more than once involved in consequences of the rebellions and disturbances which distre the empire before Gujarát came under independent kings. In first year of Mobárik Khilji's reign (1312) an army was se quell a rebellion in Gujarát. Nehrvála was reduced and al

[1] According to some accounts the Vághelas ruled from A.D. 1196 to 1322 were six kings: Anval Mul Dev, 12 years; Rája Vísal Dev, 34 years; Rája Bhi 42 years; Arjun Dev, 10 years; Rája Sárang Dev, 21 years; and Rája Karan,

[2] Both Alaf Khán and the Sultána fell victims to the machinations of Káfur, but the tortured country of Gujarát rose again to a somewhat flour condition before the Emperor's death in A.D. 1306.

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ountry settled again.[1] Muhammed Toghlak (1325-51) found himself orced to suppress a revolt in Gujarát (1345) headed by the Moghals. This he did triumphantly, but, called away to quiet a rebellion in Devaghad, a fresh rising took place in Gujarát. Toghi, the leader, vas driven out of Broach and thence fled to Cambay, to Asával Ahmedábád), and finally to Nehrvála Pattan. To that place the Sultán followed him and there he resided to settle the affairs of Gujarát for the space of three rains.[2] It would be useless to give he mere names of the governors of Gujarát who ruled in Nehrvála Pattan up to the time when Zaffir Khán became King Muzeffir Sháh. When this son of a Rajput convert[3] rose to the throne, the country e ruled was not so great and prosperous as it became a century ater. But the kingdom of Gujarát rose and afterwards fell when he great Moghal emperors touched it, nor does its history concern nhilváda. How miserable its latter condition was one may judge rom the fact that under the last of the kings, Muzáffar Sháh III 1561-1572), the city of Nehrvála Pattan, its cultivation, internal ues and police taxes yielded only 1,60,000 tankhás (Rs. 16,000), hile the revenue derived from the district of Pattan amounted to ankhás 26,50,000 or Rs. 2,65,000.[4]

Just before the coming of Akbar, who once again forced Gujarát submit to the dominion of Delhi (1572), the country "was in a iserable state of anarchy." Independent rulers held portions of it; one possessed the ruins of Anhilpura with much of the country etween the Sábarmati and the Banas." This was the Muzaffar háh III. to whom allusion has been made. It was doubtful if the d was really the son of Mahomed II., the nephew and heir of the agnificent Bahádur Sháh, and he was certainly a mere puppet in the ands of Etimád Khán, a quondam Hindu slave and favourite of the te king. Etimád was opposed by a chief named Chengiz Khán ith whom the Mirzás took refuge after their rebellion against kbar. On the death of Chengiz Khán the Mirzás tried to make a ttle kingdom for themselves in Gujarát; and it was to get rid of em that Etimád Khán summoned Akbar. The emperor entered attan for the first time in 1572 and soon after defeated the Mirzás, it in 1573 he was again forced to move from Agra to Pattan. e performed one of his wonderful marches and fell suddenly on irza Husain who, joining one of the king's officers, was besieging e capital; and again Akbar gained a complete victory. Poor uzaffar Sháh who had lived quietly enough at the imperial court r some years (1573-1581) afterwards made an attempt to regain s dominions and for a short time the imperial troops were shut up Pattan. Defeated in the end the last of the Gujarát kings died his own hand in 1593.

After Gujarát had settled down as a province of the empire the story of Pattan is again swallowed up in that of Ahmedábád. It worth noticing that Behrám, the proud minister of the youthful kbar, was assassinated in Nehrvála while he was preparing to oss the sea on a pilgrimage to Mecca.

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[1] Elliot, III. 214.
[2] Vide notice of Chitpur near Sidhpur.
[3] Elliot, III. 214.
[4] Mirát-Ahmedi, p. 117.

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Travellers have told us something of Nehrvála Pattan. Gladwin in 1590 wrote (II. 65): "Anhilváda has a stone fort and another of brick. They have oxen that will travel fifty kos (75 miles) in half a day. There are manufactures of cotton cloths which are transported to a great distance." Thevenot (V. 96, A.D. 1606) writes of the city and mosque: "A great city where formerly was good trade. Many silk goods are made there. It has a fort and a very fine temple with many marble pillars. They used to worship idols in it and now it is a mosque." Mandelslo in 1638 (II. 121 Harris) also mentions the manufactures: "The inhabitants live chiefly by weaving silk stuffs and coarse calicoes." In a description given about 1660 (Ogilvy's Atlas, V. 213-14) we hear of "a large city six leagues round surrounded with a wall, the houses being built of stone. In the middle of the city is a magnificent Mahommedan mosque built formerly by the heathens on 1050 pillars of marble and other stones. Besides this there are many other fair structures, and without the city are diverse pleasant gardens, most of them decayed with ruined heaps, to testify their former splendour. On the east side of the city stands a great castle surrounded with high walls and strong towers which is the residence of the governor. The people are mostly Vániás, exceedingly perplexed by Kolis, robbers who often force them to pay a contribution to the great prejudice of their trade." These descriptions bring the reader almost close to the time when the distracted empire fell to pieces, and the Maráthás swept down on Gujarát.

Before passing on to the present town of Pattan and the dominion of the Maráthás, something should be said of the chief Mahommedan remains. The first great work of man which meets the traveller as he approaches the city on the south side by the shady avenue on the Chánasáma road is the large square reservoir called the Khán Sarovar. Each side of it is nearly a quarter of a mile in length. Stone steps descend to the water and the solid masonry is still in fair condition. A few Hindu and Mahommedan places of worship are on its banks, the large and handsome ruins of an I'dghar, the temple of Bechráji, the temple raised by Damáji Gáikwár, and others. A short way off are the city walls, here very high, massive and in good condition, for they were repaired and strengthened in the time of Fateshing Mahárаj; and protected by a buttress is the large and not unimposing gateway also called the Khán Sarovar Gate. Below the walls are ruined mosques and the spot where the great battle was fought when Hindu rule succumbed before the invader. "The supply waters first enter a large circular tank and then pass along a well built channel to another of sixteen sides, whence a short passage leads to the three sluices into the lake."[1] The water in the Khán Sarovar is at present salt and undrinkable, but this may be from the quantity of silt that has accumulated. The tank owes its origin or restoration and name to Khán Aziz Koka, the first subhedár of Gujarát after Akbar's conquest. The same nobleman endowed the potters of Nehrvála with the labyrinth, called

[1] Burgess' Notes of a Visit to Gujarát.

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Padmanáth, which is at a mile's distance from the Sarovar, out of gratitude for the cure effected on him by a Kumbhár of an ulcer from which he was suffering. The potters still ply their trade on the spot.

The tomb which covers the body of Behrám, the minister of the young Emperor Akbar, who was assassinated in Nehrvála while preparing to cross the sea on his enforced pilgrimage to Mecca, is beyond the Sahasraling taláva. There are many Mahommedan shrines in Pattan, such as that of Gebansháh Dáda Deliyar's Makán near the temple of Bechráji at the Khán Sarovar, Maktumji Pir's Darga,[1] and many others. A centenarian, whose knowledge of Pattan is great, enumerates in the first division 601 Pirs, male and female. In the old and new city of Pattan he gives eleven as having been of importance. Pir Sultán Háji Hud came to Pattan in H. 416 when Prince Kuran ruled; Pir Amín Mahomed Rumi came when Sidh Ráj reigned; Pir Mukhtum Hisámadin came to Pattan in the reign of Kuvar Pál in H. 736; Pir Sayad Hussein in H. 798; the ancestor of the present Ladúmiyá Topay, a jághirdár of Pattan, Pir Maulána Yákub, in H. 800 when Muzáffar was sultán. The rest came later in the time of Ahmed Sháh, of Akbar, or after.

The Marathás and Pattan.

The empire of the Moghals began to break up in Gujarát early in the last century, and from 1719 the Gáikwár was one of the chiefs who constantly invaded the plains. Meanwhile certain Mahommedan nobles aimed at acquiring independent lordships. Among others Kamál-ud-din Bábi got hold of Ahmedábád. He stood firm till the alliance of the Peshva and Gáikwár enabled a confederacy of Marátha chiefs to enforce his departure on the solemn understanding that he was to retain Pattan, Vísnagar, Vijápur, and other places. The battle of Pánipat raised among the Mahommedans a passing hope that the Maráthás were broken in power. But the great defeat left Damáji free to extend his dominions without fear of the Peshva.[2] From Ahmedábád Kamál-ud-din had come to Pattan where he died, and his tomb is still to be seen in the Budder. In S. 1820 (1763-64) Damáji attacked the Bábis at Vísnagar. Zorávar Khán had taken the place of his deceased brother, Kamál-ud-din, and he had with him two of his nephews Gazuddin and Nazumiah. While defending Vísnagar he was killed by a bullet in action, but the two nephews took up the task he had left and for twenty months spun out their resistance. Those were not the days of immense armies and pitched battles for Gujarát; the Bábis had a small body of partly disciplined cavalry and they were joined by a large crowd of Kánkrej Kolis, but even such a force could defy the Maráthás from behind walls.

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1 It is said to have been built on the site of the poshála of the famous Jaina Acharya Hemachandra, the spiritual guide of Kumára Pála. This king also built close to the spot a temple having thirty-two sides. He built it in one night with the help of a demon in expiation of his sin in eating a sweatmeat called *ghebar*, which he thought must taste like flesh. At its dedication the temple was burnt down and the superstitious king did not rebuild it.

2 This opportunity is taken to supplement a somewhat defective passage in the Political History.

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PATTAN.
The Marátháda.

At length dissensions grew numerous, the troops mutinied, and the Babi minister, Mangal Jay, wrote Damáji a letter offering to hand him over the territory. The letters fell into the hands of Nazumiah and proved to his mind that the time had come to cease his struggle. He threw himself on the generosity of the Pándres and sought their tents. These trusted followers of Damáji interceded with the Gáikwár for their guest, and Damáji received the Bábis kindly. They were permitted to take their personal property out of Pattan and to retain of all their possessions, Sami and Rádhanpur, together with three and a half villages near Pattan. So the city fell into the hands of Damáji in S. 1822 (1766), and Gazuddin, who was at Vadnagar, gave up that at the same time. Damáji, who had quitted Songad for good, determined to make of Pattan his head-quarters. He did so, but he died (1768) soon after adding to the Gáikwár's dominions the greater part of the present magnificent northern division, and his death had been preceded by the defeat and capture of his son Govindráv at Dhodap. The room in the Budder where he died is kept as a sort of sanctuary, where the impress of his feet on marble may yet be seen. A remarkably tasteful temple raised to his memory is the chief ornament of the public garden. A temple to Shiv he himself erected on the edge of the Khán Sarovar tank is also well worth seeing. The design is good and somewhat novel, the ascent to the temple proper being of flights of steps, on the top landing of which is an open court supported by pillars brought from the old Anhilváda.

The modern town of Pattan, though it contains to the east and south a portion of the old Nehrvála, is, together with the Budder, the result of Marátha efforts. It is situated to the south-east of old Anhilváda and is nearly a mile away from the Sarasvati. It is entirely surrounded by a wall, most of which is of great thickness and a good height, the mud of the wall and terreplein being faced half way up with stone and then with brick. The lofty Khán Sarovar gate was reconstructed and a portion of the walls around it rebuilt by Fatesing's Komávisdár, but to the right, as one enters the gateway, the old walls of Nehrvála have not been repaired. For the most part, however, the city wall is very modern and is said to have been erected by the Komávisdár Tátia Sáheb Parbhu in the space of twenty years (1806). Starting from the north-east and walking round towards the south-west face of the city the following gates were raised by this patient builder; the Gungadi Gate, the Bágváda, the Chendya, the Kotakoi, the Ágra, the Phatipal, the Kansoda, and the Motisa. The Budder, that is, the citadel, was in existence in the time of the Bábis and Navábs, and the two gates bear the name of Mir Samas Naváb, H. 1054. Both the gates were rebuilt by the Gáikwár. It is always said that Pattan has eleven and a half gates, the half-gate being the opening called the Horse's window on the west side of the Budder, and four gates being still in ruins.

The principal divisions of the city are as follows, and they show what are the chief castes of the inhabitants: Nágarváda, Ráthikáváda, Ghíkáta, Ṣaliváda, Tánkváda, Rasaniyáváda, Soniváda, Golválámváda, Golvád, Chacharia, and Soleshvar.

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Sub-divisions.
PATTAN.

The chief public buildings are the Sarkárváda in the Budder which contains the offices of the vahivátdár and munsiff, the post office, the school and hospital, the havelis named after Kázi Khán, Kázi Dosa Miah, Jamáldin Isáf, Mahommed Sodágar, Fatekhán amádár, Gandharb Sultán, the Tripolin and Shaik Farid's mosque. There are four dharmshálás, those of Vaikunth Rái's Vádi, Hingala's Vádi, Sidheshvar Mahádev, and one for Musalmáns. There are a ost office, and an Anglo-vernacular, a Gujaráti and a Maráthi school.

Pilgrimages and Fairs.

There are five places or dargás of Pirs at which an annual fair held, that of Báva Háji, of Shaikh Túrúdin, of Mulana Sáheb, f Sayad Hussein, and of Makhtúmji Sáheb.

The Hindus consider the spot called Padmanáth holy, and an nnual fair is held there.

Manufactures.

Pattan, says one informant, is well known for its knives and utlery, its manufacture of nut-crackers, and best of all its pottery. his is renowned for its lightness, strength and the taste with which is coloured. Another informant lays no stress upon the wood arving and cutlery, but insists that the pottery is far superior to ny thing in Gujarát, though he laughs at the potters for making a ystery of the glazing process. The only pottery to be compared it is that of Chunaghar between Jabalpur and Alláhábád. A ird informant mentions the large numbers of country oil-mills: ys that silk Mashrú, as well as an imitation thereof in cotton, is anufactured; and, after asserting that the swords and knives are cellent, declares that the pottery is only fair and that the glazed naments are rude and inferior to Sind work.[1]

Water Supply.

Pattan is very badly supplied with drinking water. The Sarasvati too far off to be of use to the people in the city. The water of e Khán Sarovar is only good for household purposes. The few ells that exist are often at a great distance from the houses of the ople.

BÁLISANA.

Balisana, the seat of the Leva Kunbis, with a population of 5002; *nder*, with 3598 inhabitants; and, *Rananj* with 3272, have overnment schools. *Masund* has over 3000 inhabitants; *Kanthravi, dhár, Sankhári, Kunger* have over 2000 inhabitants.

HÁREJ.

HÁREJ, the head-quarters of the petty sub-division, with a pulation of 1685 inhabitants, contains a *mahálkari's* kacheri and Gujaráti school. *Adiya* with 1737 inhabitants and *Vánsa* with er 1100 have Government schools.

VADÁVALI.

VADÁVALI.

The VADÁVALI sub-division of the Kadi district is bounded to e south by the Viramgám sub-division of the Ahmedabad British strict; to the east by portions of Mahi Kántha territory and by the esána sub-division; to the north by the Pattan sub-division; and

[1] The compiler has lately had an opportunity of inspecting the manufactures of tan. All are rude.

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Chapter XIII. Sub-divisions.

to the west by the petty sub-division of Hárej and by Rádhanpur territory.

VADÁVALI. *Area.*

According to the census, the area of the sub-division was 296 square miles. Of a total area of 273,352 *bighás* alienated lands occupy 62,579 *bighás*. The culturable area under occupancy is 128,129 *bighás*, the area of villages on which a lump sum is assessed 17,238 *bighás* and that of culturable waste is 45,056 *bighás*. The total unculturable waste is 20,349 *bighás* and comprises 2176 *bighás* occupied by village sites, 3470 *bighás* on account of roads, 6521 *bighás* on account of tanks and 8181 *bighás* of unculturable waste land.

Aspect.

The aspect of the sub-division is most uninteresting as the uninterrupted monotony of the plain is unrelieved by the presence of trees.

Water.

The Rúpen flows through the sub-division, but, as its waters are brackish, it is of no use for drinking purposes.

The rainfall in 1879-80 was 12 inches 4 cents.

Soil.

The surface soil is mostly sandy. In places and over a limited area black soil is found.

Occupancy.

In 1879-80 there were 42,849 holdings, of which the average area was 17⅔ acres.

Population.

According to the census of 1881, there were in the sub-division 111 towns and villages, with a population of 91,643, of whom 48,241 were males, the average density to the square mile being 309·60. Of the entire population 85,926 were Hindus, 2892 were Mahommedans and 2825 were Jains.

PLACES OF INTEREST. CHANASMA.

Chanasma, with a population of 7019 inhabitants according to the census of 1871, of 7452 according to the more recent census, of whom 3963 were males, contains a *vahivátdár's* office and a police station situated without the town, Rámáji's *dharmshála*, a Gujaráti school and a post office.

The large Shrávak's temple in the town, dedicated to Párashnáth, is said have cost seven lákhs of rupees, and was built by subscription half a century ago. Its numerous brick steeples form a prominent landmark and from a distance give it the look of a Norman castle. When visited, it is discovered to be made almost entirely of Dhrangadra stone, profusely carved with not inelegant figures. The interior is rich with marble flooring and the figures of the twenty-four ávatárs are of the same material. It is the largest Jain temple in the Gáikwár's dominions.

DHINOJ, with 4680 inhabitants, and VADÁVALI, with 2569, and BHUNDHERA, with 2629, have Government schools. KUMBOI, KÁLARI, BRÁHMANVÁDA and SANKHALPUR have over 2000 inhabitants.

MODHERA.

The town of **Modhera** is situated on a low hill or mound formed of the debris of brick buildings and rising out of a level plain. The character of the country near it and the presence of salt creeks carried up from the Ran suggest the probability of its having at a former time stood near the edge of the sea which once covered that tract. It is known in Jain legends as Modherpura or Modhbank Pattan

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MODHERA.

nd it gave its name to the caste of Bráhmans called Modh. The ery handsome Hindu temple in the immediate vicinity of the town s either the Karneshvar or Karn Naru Prasád. It is of one storey nly and consisted of an adytum and closed *Mandap* attached to it. here was also an open *Mandap* separate from the rest of the uilding which is now known as *Sitá's Chavri* or marriage hall.[1] he spire has fallen and the domes are no longer in existence, but therwise it is in a state of remarkably good preservation. Though, ccording to Dr. Burgess, desecrated and defaced by Alá-ud-din's oldiery, it is still an imposing structure with a majestic beauty in s ruins. "The *Sitá's Chavri* is rich in carving beyond anything I ave ever met with elsewhere. The central dome is supported by ight columns of great elegance with tornás between each pair, utside of which are eight similar ones. The *Mandap* is similar to e central dome. The proportions of the building are beautiful as is not deficient in height. The extreme length of the *Chavri* is out fifty feet and of the temple proper nearly seventy feet, while e walls are covered with carvings of unusual excellence." A ight of steps commencing at the *Kirth Stambh* descends between andsome piers to a *kúnd* or reservoir.

When Sidh Ráj's kingdom was in its greatest glory, Achalgad d Chandrávati held by his Parmár vassals, were the outworks of nhilvádá (Pattan) on the north, Modhera and Jinjúvádá on the est, Chámpáner and Dabhoi on the east.

There is a police station at Modhera.

KUNSÁGAR.

Near the town of Modhera, twelve miles from Chamasma and not any miles south of Anhilvádá Pattan, is a village still called UNSÁGAR, in the lands of which are the remains of an immense servoir known in the surrounding villages as the ten miles tank, hich local tradition still attribute to the father of Sidh Ráj, the od man Kuran. The design was worthy of a monarch and may be early traced, though but little built now remains of the structure. e river Rupen flowing down from the hills beyond Kherálu was re arrested in its course towards the Ran and compelled to empty waters into the sea of Kuran. The tank lasted till A.D. 1814 en, after a heavy rainfall, the Rupen becoming for the time a ge stream broke through its embankments.

BECHRÁJI.

The temple of BECHRÁJI is situated on the north-west frontier of e Kadi division, about twenty-three miles from the town of that me, and about fifteen miles south of Chansáma, the head-quarter town the sub-division of the Vadávali, in which sub-division is Bechráji. e temple has not been built near any large and populous town, t out in the jungle on an open plain bordering on the British -division of Viramgám, though the lands appertaining to the nple include the petty villages of Bechar, while at a distance of out a mile and a half to the north-west is the larger village of nkhalpur. Both these villages and a third have been assigned the maintenance of the temple and further mention will be made

[1] Forbes' Rás Mála.

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of them, though it may at once be stated that the people of these villages are not dependent on the temple for their living but are, for the most part, agriculturists.

The wild locality in which the temple is situated has given rise to certain peculiarities. Chiefly from the large temple funds but partly from the donations of the religious, the temple has been surrounded with large and costly works designed for the convenience of pilgrims and others, wells, tanks, *dharmshálás*, public gardens, a charitable dispensary, a Gujaráti school, a police *thána*, a Government treasury, an office of the temple, and so forth, all crowded within a narrow area of 167,011 square yards. Again, the temple itself is surrounded by a fort of brick 280′ by 275′, of which the walls are loopholed for musketry, the corners topped by circular towers, the three gates made strong. The gateway on the south face, which is the chief one of the three is composed of solid stone, and large enough to admit an elephant with a *howdáh*; it is double storied and rises to a height of 50 feet. "From the terraced roof of the tower," says Forbes in the Rás Mála, "the view extends on all sides over a flat open country studded with villages, each nestling in its clump of trees." Only a few years ago it was in contemplation to place a good telescope on this terrace wherewith to sweep the plain and detect any dacoits and robbers who, in mounted bands, might be approaching the temple from the Chunvál to the west. Timely notice might thus be given to the police guard who would issue forth to protect pilgrims. Now more efficient steps have been taken to give security to the place.

Temples.

There are three temples to the goddess, of which two are termed *A'dhya Sthán*, the original places, and the middle temple or *Madhya Sthán*. The first of these encloses the *varkharia* tree whence the goddess first issued. The tiny temple, 15 feet by 19, was built in Samvat 1208 (A.D. 1152) by Sankhal Ráj, after whom the neighbouring village is named. The second or middle temple was built by a Marátha Fadnis, of whom and whose date no record exists, and is 12 feet by 10. The largest temple, the principal place of worship, was built by H. H. Mánájiráv Gáikwár in Samvat 1835 (A.D. 1779), but as several years were spent in constructing the edifice, the final installation of the goddess did not take place till *Shrávan Shudh* 9th (July-August) *Samvat* 1847 (A.D. 1791). It is a large stone building, of 50 by 30 feet, having two domes and one spire to cover the roof. It is divided into three different parts, the last of which is a walled room 9′ 9″ by 9′ 9″. It is here that the worship is performed. The two outer rooms or halls, which rest on stone pillars and arches, are about 15′ by 15′ each, and visitors of the lower orders, the profanum vulgus, who may not enter the place of worship, loiter here and pray from a distance. Singers and dancers show their skill in these halls.

Architecturally the temple does not differ from the ordinary Hindu and Jain temple of the country, but it is certainly handsome. The adytum contains a small raised platform, and behind it in a niche in the wall is the original object of worship, the *Bala yentra* or figure shaped after the female generative organ. An *A'ngi*, however, or frame is fixed to the niche and conceals from the visitor the real object of

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worship, and on the *A'ngi* the image of the goddess is engraved, Bechráji riding upon a cock. The pilgrims to the shrine, according to their means, make presents of gold and silver ornaments, clothes, and cocks, whilst, on festive occasions, gold and silver ornaments are placed over *A'ngi* and goddess, the value of which is estimated at Rs. 15,000.

Chapter XIII. Sub-divisions. BECHRÁJI.

Origin of Bechráj.

Forbes[1] gives an account of the origin of the temple: "Some Cháran women, says the tradition, were travelling from Sankhalpur to a neighbouring village when the Kolis attacked and plundered them. One of the women whose name was Bahuchra, snatched a sword from a boy who attended her, and with it cut off both her breasts. She immediately perished. Her sisters, Bút and Bulal, also committed suicide, and they, as well as Bahuchra, became *Devis*. *Shri Bechráji* is worshipped in the Chunvál; but Máta at Urnej, near Kot; and Bulal Devi at Bakalku about fifteen miles south of Sihor."

Another account is that some children of the cowherds of Kalri, a village about three miles to the east of the temple, while one day grazing their cattle took to playing, and made a niche for the Devi, after which, having obtained rice from their homes, they cooked it on the spot and offered it to the supposed goddess. Still in their make-believe worship they selected a fat buffaloe from the herd, took it to the goddess and smote its neck with a branch of the *Varkharia* tree of which mention has been made. Off fell the head, the goddess had accepted the offering. Meanwhile a king was passing by that way at the head of his troops; he heard of the strange event, and begged of the deity to display the truth of her appearance by so filling with rice a small pot he held in his hand that his whole army might be fed. At once the contents of the pot became endless. Ever after, many strange deeds of power were done at the temple of Bechráji.

Temple Servants.

The temple servants are of several castes though some are Bráhmans, but all are nominees of H. H. the Gáikwár, and receive salaries from the temple fund. The six persons who attend immediately on the goddess are either Audich or Shrimáli Bráhmans, and receive Rs. 492 per annum, while twenty-one other servants cost Rs. 1107 a year.[2]

Daily Worship.

Every morning the head worshipper or *Pujári*, after performing ablution, enters the adytum and pours the *Panchámrit*, or a mixture of milk, curds, clarified butter, sugar and honey, over the representative figure, and drops cold water on it through a small perforated metal pot. While this process, termed *abhishek*, is taking place, the Bráhman chants hymns from the Vedás. Coloured powders are then applied to the figure and *A'ngi*, and flowers are put on. Incense and camphor are burnt, and silver lamps are kept alight both day and night. After the worship, the *Bálbhog*, or food enough for a child, consisting of *Shirá*, or wheat-flour, sugar and clarified butter, is offered with a cocoanut at seven o'clock, and the

1 Rás Mála, page 426.
2 Nine are drummers and pipers on Rs. 765, one is a mace-bearer and one a watchman on Rs. 126, six are palanquin-bearers, &c., on Rs. 180, and four are Bhistis on Rs. 150.

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morning ceremony is concluded with an *A'rti, i. e.*, the waiving of lamps and burning camphor accompanied with a chorus of hymns, the ringing of bells, and the beating of gongs. Another meal of sugar and milk is offered at about ten o'clock, a little being sprinkled over the figure and the rest consumed by the priests. In former times flesh and liquor were acceptable to the Devi, and, as long as the worship remained with the Rajputs, Kamálias and similar non-Bráhmanical classes, were among the daily offerings. These were the only officiating worshippers, it is said, till Samvat 1915 (A.D. 1859), when one Náráyanráv Mádhava, a Dakshani Bráhman, was appointed manager of the temple by the Gáikwár, and substituted Bráhman priests for Rajputs. In the evening a *páth* or passage of the *Saptashati* which tells of the exploits of Devi is read and the figure is again washed and worshipped, when a dish or plate of cooked rice, *dál*, vegetables, balls made of sugar and wheat-flour, is presented, and this is the "*Mahá Naivedia*" or great offering, which is accompanied by similar gifts offered by attendant pilgrims. Strangely enough during six days the offering is taken by Kamáliás and during ten days by Rajputs. In the evening again there is worship and there are offerings which, according to their term, the Rajputs and Kamáliás appropriate.

Some notice, then, should be taken of these classes who are connected with the temple, the Kamáliás, the Solanki Rajputs of Kálri, and the Pavyás or eunuchs. The Kamáliás say of themselves that when the giant Bhundásur, who lived in the forest where the temple now stands, became powerful, he harassed the Bráhmans and saints whose abodes were on the banks of the Sarasvati. The latter prayed the Devi to assist these good folk and the goddess to do so created the Kamáliás. The Solanki Rajputs of Kálri claim their descent from the royal families of the Rajput princes of Anhilpur (Pattan). A legend relates that the Chávada king of Pattan and Solanki king of Kálri resolved on forming a royal alliance. But, by evil chance, both kings had daughters, neither had a son. Thereupon the Kálri Rája fraudulently passed off his girl as a boy and a marriage was duly celebrated. Difficulties ensued, and the girl-husband found herself constrained to flee from Pattan. In the forest of the Devi she rested awhile. Her dog plunged into a pool and to the wonder of the princess changed her sex on the spot; her mare jumped and came forth a stallion; the princess herself then tried the magic of the water and, lo! she too changed into a man. From that time the Solánki Rajputs followed the Devi. But some say that the Kamáliás are Musalmáns, once soldiers of the bloody Ala-ud-din, convinced of the power of the goddess by a meal they made of the cocks in the temple, for the birds, after they had been consumed, still screamed, "Bechar Bechar". Valabh, a Mevád Bráhman, has celebrated the miracle in verse.[1] Ala-ud-din worried by these pestilent fowls called

NOTE.—[1] Forbes' Rásmála, p. 428.
"He eat a cock
"In oil having cooked it;
"From the Mlench's body
"You called it Bechara."

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on the Solánki Rajputs to pray to the Devi. This they did most successfully on condition that the individual who had caught and killed the ocks was left at the temple as a menial servant. This man, Kamál, narried a Musalmán woman of Ahmedábád and was the ancestor of he Kamáliás. The Solánki Rajputs affirm that the Kamáliás to his day observe many Musalmán customs and bury their dead. Vhatever their origin, Solánkis and Kamáliás claim an undivided ight to the offerings made to the goddess and the disputes thus ngendered have lasted to this day. His Highness Sayájiráv, finding o evidence to go on, resorted to the ordeal of carrying a red hot con five paces in front of the temple. The Kamáliás stood the test which the Rajputs avoided. Clear was the triumph of the former, yet n *Samvat* 1907 (1851) the dissatisfied Rajputs fell in a body on the Kamáliás while they were in the temple, and killed ten of them. His Highness Khanderáv, thereupon, made a fresh settlement; the Rajputs were to have 10 annas, the Kamáliás 6 annas, in the rupee f all offerings. This settlement, interrupted by His Highness Malhárráv for a time, now holds good, but the Kamáliás complain nd agitate.

With respect to the presents consisting of cash, clothes, ornaments nd similar valuable articles, the rule is that articles worth more han Rs. 50 are reserved for the goddess, and the rest credited to he fund called *golakh*. From this fund raw food is given to endicants and Bráhmans, upon chits signed by the Kamáliás, Rajputs and the Gáikwár's officers. At the end of the year the alance of the *golakh* fund is rateably divided between the Rajputs nd Kamáliás. The yearly income of the *golakh* is about Rs. 5000, it of which about Rs. 3000 are spent on "*Sadávarat*" or charity, s. 2000 going to the goddess.

The *Pavyas* or eunuchs, often persons naturally impotent and erefore chosen, have only a small right. They levy small fees from lgrims on particular occasions. Lately the Gáikwár's Government ave very properly interfered with these people, to their own great orrow but to the advantage of humanity.

Feasts.

Every full moon marks a sacred day at the shrine of the goddess. he neighbouring devotees of Bechráji visit the temple regularly n these days, as do those who have vowed at any cost to visit the mple monthly, when they bathe in the Mánsarovar and make ferings to the goddess. But the full moons in *Ashvin* (October-ovember) and *Chaitra* (March-April) are the most conspicuous, and he consequent ceremonials last nine days (*Navrátri*), during which usual presents are offered, most frequently *Ángis* composed paper and mica if tendered by the poor, or of silver if they are e gifts of Rajput chiefs. The less valuable *Ángis* are often distributed among the devotees as a *prasád* or sacred relic, and ten vows are made that if some end is gained the devotee will take *Ángi* and build a temple at a certain place and establish there e goddess.

On the 8th of *Ashvin* (October-November) and *Chaitra* (March-pril) *Shudh*, offerings are made at the altar in front of the temple. re is burnt there into which various articles of food, and clarified

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butter are thrown. Bráhmans chant hymns from their sacred books. The ceremonials performed on these days are known as *Homhavan*, and *Satchandi*. At the conclusion of the ceremony which takes place on the 14th of *Ashvin Vadya* (October-November), a buffaloe is killed. In order not to offend the feelings of the Bráhmans and others the sacrifice is made in the silence of the night. The Kamáliás bring a buffaloe in front of the temple to a stone called *cháchar*. Red powders and flowers are put on the animal and it is worshipped. A white cloth is thrown over the back of the beast, and a garland of flowers removed from the body of the goddess is put round its neck. A lamp which is filled from one of those burning near the goddess is brought lighted from inside the temple and is placed over the stone *cháchar*. The buffaloe is then let loose, and if it goes and smells the lamp, it is considered to be acceptable to the Devi, and is at once slain, if possible at one stroke of the sword, by one of the Kolis of the temple villages. A blood tipped flower is presented to the Devi and the bye standers apply blood to their foreheads. This blood is the sure source of strength and prosperity, and even Bráhmans will preserve cloths steeped in the blood of the victim as spells against natural and preternatural diseases. If the buffaloe refuse to smell the lamp on the stone it is taken away, after one of its ears has been cut and a drop of the blood offered to the goddess on a flower. Pilgrims also make vows to kill goats or buffaloes. But since the spread of the Bráhmanical influence, no animal, excepting the one above referred to, may be killed within the fort walls. When any animals are killed by the pilgrims, it is held necessary that the test should be applied of the lamp lighted in the temple.

Pilgrims may visit the shrine singly, but, for the most part, those who come from distance, from Káthiáwár or remote parts of Gujarát, travel thither in *sanghs* or bands. Indeed, till lately, the insecurity of the country rendered this necessary. The largest bands arrive before the full moon of *Ashvin* and *Chaitra*, travelling in hired or private carts of which a great number get together; but sometimes to fulfil a vow they go on foot. Each *sangh* has its experienced leader or *sanghvi*, who knows the seasons and roads and where to hire Kolis for the protection of the party.

The pilgrims provide for their own food, but Bráhmans, Bháts and mendicants are, in some cases, exempted from paying the *chauki* or fee to the Kolis, and the managers are also exempted from paying the Valáva or protection-duty to the Koli guides.

Gáikwar's Endowments.

In about A.D. 1781 Mánájiráv Gáikwár, suffering from some malady, heard of the great fame of the goddess Bechráji and visited the shrine. He made a vow to spend a lákh and a quarter on the temple if he were cured. Cured he was without delay and joyfully built a stone temple and *dharmsháláis* worth more than he had contracted for. There is an inscription on one of the halls, recording the occurrences, from which it would appear that the inaugural ceremony in connection with the outer halls took place in *Samvat* 1839 (A.D. 1783).

From the time above mentioned the then reigning Gáikwár Mánájiráv made grants of three villages in perpetuity to the goddess,

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namely, Bechar, Dodiváda and Sankhalpur. All three are within three miles of the temple, and are managed by a special Government official.[1]

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BECHRÁJI.

The present revenues of Bechar are Rs. 3290, of Dodiváda Rs. 3100, and of Sankhalpur Rs. 11,673. The license fee of a liquor shop brings Rs. 800, and a rent from shops Rs. 200. In addition to the above all presents made to the goddess come to Rs. 2000, so that the income of the temple may be about Rs. 21,000. The expenditure is about Rs. 8340.[2] There is a balance in hand of Rs. 50,000, and of late much has been done to improve the place.

SIDHPUR.

SIDHPUR SUB-DIVISION. *Boundaries.*

The Sidhpur sub-division of the Kadi district is bounded to the north by portions of the Pálanpur territory, but some of the Sidhpur villages are separated from the main block of the sub-division and are well inside Pálanpur. To the west it touches the Pattan sub-division; to the south the Vísnagar sub-division; and to the east the Kherálu sub-division.

Area.

The recent census papers give an area of 266 square miles. Of a total area of 236,473 *bighás* 52,420 *bighás* belong to alienated land. Of the total culturable area 124,525 *bighás* are under occupancy, 5851 *bighás* are in villages where the assessment is laid on in a lump sum and 33,344 *bighás* represent the area of culturable waste. The total unculturable waste extends over an area of 20,332 *bighás*, of which, besides 9889 *bighás* of waste land, 2729 *bighás* are covered by village sites, 4036 by roads and 3677 *bighás* by tanks.

Aspect.

The sub-division is flat and undulating by turns, and is bare of trees. The Sarasvati river flows through it.

Climate.

The lowest temperature recorded in 1879-80 was 57° degrees, the highest recorded 85° degrees. The rainfall registered in the same year was 19·27 inches.

Water Supply.

In the town of Sidhpur there are two reservoirs of water named the Bindu and the Ahilya tanks, necessarily ascribed to Sidh Ráj. The water cannot be used for drinking purposes as it is much dirtied by the pilgrims who wash there. There is also a large and well built well with stone steps in the village of Dethli, of which the water is said to be very pure.

Soil.

The surface soil of the sub-division is light and sandy.

Assessment.

The land revenue proper in 1879-80 was Rs. 3,29,138, while the miscellaneous land receipts were Rs. 18,470, so that the total land revenue amounted to Rs. 3,47,609. There were derived from *ábkári* receipts Rs. 2601, from Customs revenue Rs. 180, from *verás* or

[1] According to the latest census the population of the above three villages amounted to 4751 souls. The details are Bechar (males 730, females 530), Dodiváda (males 555, females 547), Sankhalpur (males 279, females 1110).

[2] The yearly expenditure is as follows: 25 temple servants Rs. 1569; manager and 33 temple guards Rs. 3192; 24 village servants Rs. 726; dispensary and medicines Rs. 1028; garden Rs. 325; daily worship of and offerings to the goddess, and annual festivities Rs. 1100; total Rs. 8340.

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cesses Rs. 16,542, and from miscellaneous sources such as stamps, police, judicial fines, educational fees, registration, &c., Rs. 12,372. The total revenue of the sub-division for 1879-80 was, therefore, Rs. 3,79,306.

Occupancies.

The total number of holdings in 1879-80 was reckoned to be 10,256, and the average area of a holding was seven acres and a half.

Population.

According to the census of 1881, the sub-division contains 83 towns and villages with a population of 95,079, of whom 49,165 are males, the average density per square mile being 357·43. Of the entire population 80,121 were Hindus, 12,963 were Mahommedans, and 1906 were Jains.

PLACES OF INTEREST.
LOTHESHVAR.

Lotheshvar near *Modhera*.—At Lotheshvar not far from Modhera is a curious combination of four small *Kúnds*, which with a circular well in the centre form a Greek cross.

SIDHPUR.

Sidhpur Shristhal, situated east latitude 23° 50′, north longitude 72° 20′, has a population of over 13,500 individuals according to the census of 1872 and that of 1881, of whom 6679 were males. It has a station on the Rajputana-Málwa line 64 miles north of Ahmedabad. "The picturesque town of Sidhpur stands on the steep northern bank of the Sarasvati, exhibiting towards the river numerous modern houses, the residences of Bohrás and other wealthy traders which, half European as they are in form, with balustered terraces and windows fenced with venetian screens, contrast with the frequent spire-covered Hindu shrines of the sacred town. Above the gardens here and there intervening protracts the grim and giant-like skeleton of the old *Rudra Mála* with its flight of steps extending to a considerable distance along the edge of the river. The Sarasvati here makes an unusual bend towards the east and therefore the place is peculiarly holy." The following remarks by a late visitor, Mr. James, Bombay C.S., on this highly coloured passage may be quoted: "Sidhpur is in appearance the most striking town in Gujarát. It stands on the northern bank of the Sarasvati which runs immediately below it. The country around is very sandy, and not so fertile or well wooded as that around Pattan. There are a number of temples of modern construction, surrounded by high brick walls which stand on the edge of the river. The remains of the *Rudra Mála* appear to have been shaken by an earthquake and the entrance to the porch is in a very dangerous condition. These are probably the largest Hindu remains in Western India, the stones being gigantic and the carving superb. The whole site of the temple is now built over with the exception of the four fragments of the porch mentioned by Forbes, and the row of small temples now used as a mosque."

The Rudra Máld.

"The *Rudra Málá* was a very large edifice of the usual form and apparently three stories high. In the centre of three sides of the *Mandap* projected two-storied porticoes called *rúp choris*, on the fourth the adytum, a most massive structure rising to the extreme height of the central building and then mounting beyond it into a *shikar* or spire. On either side stood a *kirti stambh* or triumphal pillar, one of which exists in a nearly perfect state. Two richly

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The Rudra Málá.

adorned columns support an entablature and sculptured pediment. Above the brackets formed of the heads of marine monsters springs a delicately chiselled arch called the "*toran*" or garland. The temple stood in the centre of an extensive court, to which access was given by three large gate houses, that in front opening on to the terrace leading to the river. The rest of the surrounding wall was composed of numerous lesser shrines, three of which remain and have been converted into a Mahommedan mosque."[1]

The story of its erection runs thus. Prince Ráj, the eldest of the three sons of Bhuváditya, the Solanki king of Kaliyán, appearing at the court of Anhilváda, found favour in the eyes of Sitá Devi, the sister of the King Sávantsing. The princess died in giving birth to Mul Ráj whom the childless king of Gujarát adopted. Sávantsing, after resigning the throne to his adopted son, wished to take it back again, but that prince to assure his power murdered the foolish uncertain Sávantsing and many other members of his mother's family. The treacherous Mul Ráj was now haunted by remorse and after many endeavours to find the right way to propitiate the gods he built or rather commenced the *Rudra Málá*, dedicating it to Mahádev. The gratified Shiv, therefore, promised him the conquest of Soráth land. At the consecration of the temple the king gave Shristhalpura and Saghpur and many similar villages to Bráhmans. After his abdication of the throne to his son he retired to this spot to end his days. It is said that Prince Chamund, the son of the founder, would often repair to the temple in his youth and listen to the story of the Mahábhárat recited in the assembly of the sages. But for some reason the temple afterwards fell into disrepair, and the demons or *Rákshas* were emboldened to annoy the Bráhmans, so that the smoke of the sacrificial fire no longer rose to the heavens. Eventually the place was rediscovered by two robbers, pointed out to Sidh Ráj, purified by the latter, and called after him Sidhpur. The temple also was restored and completed by the king and his mother Mainál Devi. It was afterwards sacked and converted into a mosque by Ala-ud-din Khilji, and it was again devastated by Ahmedsháh. Dr. Burgess who visited the *Rudra Málá* eleven years ago remarked that the work of destruction had proceeded rapidly since it was visited by Forbes, and still more recently injuries have taken place.

Temples and Towns.

Opposite Sidhpur and across the river is a large square building of ugly dimensions forming a *Dharmshála* of Kevalpuri Gosávi's, also of the Shivá persuasion. Its erection was due to the famous Ahilya Bái Ráni of Indore. Bábáji Diván, at the commencement of the century, built here one great temple to Mahádev Sidheshvar, another to Mahádev Govind, and a third to Nilakanth Mahádev. The lofty temple of Sidheshvar Mahádev, standing in a court of large dimensions and guarded by a wall strongly buttressed towards the river, looks down on a *pipal* tree into which the evil spirits of possessed devotees pass. Indeed, the white temple on the spot of land round which the Sarasvati curves is dedicated to Bhutnát

[1] Forbes' Rás Mála.

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Mahádev. Below it two lesser temples mark the spots where Sa ladies immolated themselves. The whole of this little bit of riv scenery is always full of life; the women are drawing wate pilgrims are bathing; a little lower down the dyers are spread out the cloths for which Sidhpur has some local celebrity and t water is tinged with red. The temple to the special god of the pl Govind Mahádev, is in the town; it contains two images, both Krishna. The other chief temples are those of Ranchodji, Sab Kála Máta, the *mandirs* of Shámji, Svámi Náráyan, Gosávji Maha Kkardan Bishi, Kapil Muni, the temples of Lakshmi Náráy Gopináthji, Govardhan Náthji, Raghunáthji, Ganpati, Bráhmandesh Mahádev, Arbadeshvar Mahádev, Válkeshvar Mahádev, Sidhe Mahádev, Moksha Pipal tree, Khák Chauk. The chief tanks the Bindu *sarovar*, the Alpa *sarovar* and the *Dnyan Vápikaru*. T town itself is very dirty, the streets are narrow and tortuous, t houses crowded together, and the population is excessive for t area inhabited. It is also reported that the resident Bráhmans much sought after by those of their caste who have marriagea daughters, and that there is a consequent excess of wives in Sidh

Sarasvati.

As the town owes its sanctity to the Sarasvati, it may be n that though the small but translucent stream generally runs westw towards the Ran of Cutch from the celebrated shrine of Kotesh Mahádev in the marble hills of Arásár, for a short distance passes the town of Sidhpur, the virgin river makes a bend tow the east, and, though sacred at all times, its course is at this p esteemed more peculiarly holy, because so far it turns towa the rising sun. The spot is, therefore, held to be but distant from Paradise; no other place is so near it. Holy course of the river may be, quaint at all times it is and dangerous. Its waters spread in an uncertain way over a wide so that in the fair season a few yards of sand almost dry are fla by little rapids a foot or two deep which rush over shifting sa in the rains the rapids become fierce torrents and the shifting is treacherous to cross.

Places of Pilgrimage.

Sidhpur is sought by orphans who go to perform the *Sh* there, for the place is Matrigayá, as one place in India is Pitri There are four very holy *sarovars* in India, and one of them Bindu *sarovar* at Sidhpur. For these two reasons and, beca the great sanctity at this spot of the sacred river, the Sara Sidhpur is second to no town in Gujarát as a place of pilgrim except Dvárka only. There are four fairs held during the On the fifteenth of *Kártik Shudha* (October-November), a large is held in honour of the Bindu *sarovar* tank and the river Sara on the eighth day of *Ashvin Shudha* (September-October) takes that of Sahasra Kála Mátá: on the eighth of the dark fortni *Shrávan* (July-August) that of Vateshvar Mahádev: and on Monday of *Shrávan* there is a fair in honour of Brahmandes Mahádev.

Public Buildings.

The public buildings of Sidhpur are the *vahivátdár's* public o the railway station on the south bank of the river and at a distance from the station the travellers' bungalow, the dispen

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he large opium godowns four in number, Amarpuri's *Math*, and Rajbharthi's *Math*. There are three *dharmshálás* or rest-houses: Bábáji's *Vádi* is known as Sidheshvar Mahádev's *dharmshála*, the *Vádi* of the Audich Bráhmans as that of Ambáji Máta, and there s that of Adkeshvar Mahádev. There is a post office, an Anglo-ernacular school, a large Gujaráti school and a girls' school.

Condition.

Sidhpur is in the centre of the opium bearing country, and ecently the Gáikwár's Government has stored up at this spot the pium of which it has now the sole permitted purchase and anufacture. More than 20 lákhs (£180,000) worth of the precious rug are in the public godowns. In the way of manufacturing there s some dyeing and printing of cloth done, and soap is made. The ood carving on the houses is excellent. Considering the size of the lace the bankers and merchants are, or rather were, well-to-do, for heir speculation in opium has now been arrested by the State onopoly, and it was in opium that their chief business lay.

HOLY PLACES ON THE SARASVATI.

Mandikeshvar near *Dadishthal* or *Daithali*. Kshem Ráj withdrew this pure place on the banks of the Sarasvati. Kuran Raj, onsequently, granted the village to prince Devprasád, the son of shem that he might attend on his father.

In 1193 A.D. Muhamad Ghori met in battle Chámund Ráj, the iceroy of Delhi, and Prathiráj, the Chohán, on the banks of the arasvati and gained a fearful victory over the two Hindu leaders ho died in the struggle. The road to Ajmir then lay open to the onqueror. *Chipur* near *Sidhpur:* When Muzaffar Khán had defeated arhat-ul-Mulk near Sidhpur, twenty-four miles from Pattan, the uthor of the Mirat-i-Skandri states that he built a town on the ot where the battle took place called Jitpur or the "Town of ictory," probably the Chipur of our maps.[1] Or to follow a fuller count: when Násir-u-din Toghlak became Emperor in 1391, the ople of Cambay complained against the governor at Pattan. his was Farhat-ul-Mulk, and Muhammad Sháh Zafir Khán, son of aji-ul-Mulk, a Tank Rajput convert, was sent in his place. Zafir hán, afterwards Zafir Sháh and independent king of Gujarát, nforced his authority by conciliating the cultivators and other bjects.[2]

Chipur.

Athor, a place some fifteen miles from Sidhpur, with a population 2504 inhabitants, contains a celebrated temple to Ganpati; there also a rest-house termed Ganpati's *dharmshála*.

Athor.

Metrána, population 934, about ten miles from Sidhpur, contains well-known Jain temple to Párasnáth. A fair is held in the ace on the fifteenth day of every month.

Metrána.

Unáva, with a population of 4018 inhabitants, contains eradátar's *dharmshála* and tomb and a temple to Mahádev. A ge fair is held on the twenty-eighth of Moharam in honour of e Mahommedan Pir, to which Musalmán pilgrims repair from all rts of Gujarát. The saint's tomb is also visited by many affected th epilepsy. There is a Gujaráti school in the town.

Unáva.

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[1] Briggs' Hist. of India, Vol, IV. Ch. IV.

[2] Mirat-i-Ahmadi, p. 177-178.

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Unjá.

Unjá, with a population of 8542 according to the census of 1872, or according to the more recent census, of 10,454 inhabitants, consisting of 5267 males and 5187 females, has a station on the Rajputana-Málwa line, fifty-six miles from Ahmedábád, is eight miles south of Sidhpur and fourteen miles north-west of Vísnagar. It is the head-quarter and probably the original seat in Gujarát of the Kadava Kunbis,[1] who, tradition says, came from Márvád or Hindustán in the times of the Rajput kings of Gujarát. These do not intermarry but eat with the Levá Kunbis who have their seat at *Balisána,* twelve miles west of Unjá and six miles south-east of Anhilváda. The Kadavás are said to number 500 houses and a third of the population of Unjá.

The following tale is told respecting their origin: Shiva was one day performing austerities while Umiá or Párvati amused herself with making 52 (Bávan) pairs of images of males and females. At her request he inspired them with life and so originated the 52 divisions of the Kadavás for whom he founded the village where they installed mother Umáji as their Kul Devi, and their descendants visit the temple from the most distant localities in fulfilment of their vows. Forbes states that on one occasion Sidh Ráj, returning from Málva, halted at Unjá. Mírotang mentions that the headman of Unjá was styled the king's uncle, and there is a local tradition that Mainál Devi, Sidh Rajá's illustrious mother, on one occasion before her marriage found shelter with Himálo, the headman of Unjá. In the time of Sidh Ráj, the village was, what it still is, one of the most prosperous in Gujarát. The story is that the great king, when he visited the place, went about among the people at night in disguise, and he heard them all praise him except for one reason, and that was that he had no son. The next day he invited the boorish cultivators to his royal tent, where they sat down about him and even on the royal cushion without asking leave. But the king regarded not their apparent rudeness.

Temples.

The present temple of the Kadavá Kunbis is a large one erected in about 1858. Surrounded by a lofty brick enclosure it is built of a fine grained stone and is very like those of the Jainas in structure. The *mandap* is about twenty feet square in the inside covered by a dome which rises from eight pilasters. Here every eleventh year the Kadavás enquire of the goddess as to when they shall celebrate the marriage rites of their tribe, and lots are drawn to decide whether the solemn marriage day is to be in that year or the next. All the girls of the caste over forty days old must be married on one or other of certain fixed days, and should no husband be found a proxy bridegroom is sometimes set up and married to a number of girls who immediately enter a state of nominal widowhood until an eligible suitor turns up, when the parents give her in Nátrá or second marriage. More frequently even the proxy is dispensed with, and little girls are married to bouquets of flowers which are treated as actual bridegrooms during the ceremonies and then thrown into a well, where they perish leaving the little maids behind as widows.

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[1] See pages 59 and 60.

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The town contains a *fauzdár's* kacheri and a railway station. 'here are two *dharmshálás* known as Kaleshvar Mahádev's and 'mia Devi's. There are also a post office and a Gujaráti school. . large fair is held in the month of Mágshir.

The villages of Uperi, Kambali and Kohoda have each a population xceeding 2000.

VI'SNAGAR.

VÍSNAGAR SUB-DIVISION.
Boundaries.

The Vísnagar sub-division of the Kadi district is bounded to the uth by the Vijápur sub-division; to the east by the Vijápur and herálu sub-divisions; to the north by those of Kherálu and Sidhpur; the west by the sub-division of Mesána.

Area.

The recent census gives Vísnagar an area of 227 square miles. f a total area of 175,122 *bighás* alienated lands occupy 67,100 *ghás*. The area under occupancy is 68,071 *bighás*, that under llages on which a lump sum is assessed 4180 *bighás*, that of lturable waste 26,778 *bighás*. The total unculturable waste nounts to 8982 *bighás* and comprises 2249 *bhigás* on account of llage sites, 2464 *bighás* on account of roads, 2290 *bighás* on count of tanks, and 1979 *bighás* on account of waste lands.

Aspect.

The bare and treeless portion of Vísnagar has a most uninteresting pect, but towards the south and west the trees become more quent and the look of the country more cheerful. The surface l is light and sandy.

Water.

The Rupen flows through the sub-division. In the village of thiva is a well which has a wide celebrity for its medicinal perties, it being considered excellent for fever patients.

Climate.

In 1879-80 the lowest temperature recorded was 54°, the highest 4°; the rainfall registered was 19 inches 1 cent.

Occupancy.

In the same year there were 7737 holdings with an average area of and a half acres.

Population.

According to the census of 1881 the sub-division possessed 58 ns and villages, with a population of 81,842, of whom 41,701 were les, the average density being 360·53 to the square mile. Of the ire population 74,777 were Hindus, 4203 Mahommedans, and 8 Jains.

PLACES OF INTEREST.

Vísnagar or *Visalnagar*, with a population according to the census 872 of 19,127, and according to that more recently taken of 302, of whom 9615 were males, is situated fourteen miles south- of Unjá, and eleven miles east of Mesána. Visalnagar is the inal seat of one of the six classes of Nágar Bráhmans, many hom are now followers of Svámi Náráyan, the religious reformer m Bishop Heber met in Gujarát in 1825.[1]

arious accounts are given of its origin. Burgess states that it is to have been founded by Vísal Dev, the Vághela prince in A.D. 3-1261; but other accounts attribute its foundation to Vísal

[1] See Baroda city for Svámi Náráyan.

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Dev the Chohán about 1046 A.D. According to the latter account Vísal Deva, the Chohán prince of Ajmir, the head of the confederacy which almost drove the Mahommedans out of Lahor, determined to punish Bhim Deva for not having joined it. He defeated in battle the Chálák Ráv's general Buluk, the warrior, in a battle in Gujarát. The succeeding night, the Chálák's minister came to entreat him. The king replied: "Listen; I will leave a post here and in a month's time I will build a city, assent to this and bring your offering." So Vísal returned home again when he had founded Visálnagar. Bardic traditions add that Vísal Dev Mandaleshvar of Chandrávati, the Vaghel, founded or rather repaired the town of Visálnagar.[1]

Fairs.

The pilgrims who pass by the place on their way to Ambáji in Dántá hold a fair at Vísnagar. The town is then much frequented by merchants from Ahmedabad and other places, and cloths, metal pots, &c., are sold to the value of a *lákh* or a *lákh* and a half. Copper pots are manufactured in Vísnagar. In many respects the town presents a more thriving appearance than any other place in the division. It is not so large as Pattan, but it is more centrically situated and has several advantages over Kadi.

Public Buildings.

The public offices of the *váhivátdár*, the District Judge, the Assistant Judge, the *Munsif* and the *Náib Subáh* together with the police station and the jail are in the *Sarkár kacheri* called *Darbár*. There is a public garden with a bungalow in it, and the only tank of importance is that named *Delu*: there are also two schools, one Anglo-vernacular and the other Gujaráti. The stone-built tank in the town is deserving of notice.

Dharmsháláis and Temples.

There are no less than nine *dharmsháláis* or rest-houses which are named Himatrám's *Patharvali* or stone-built, Mandiváli, the Kánsár's, the Vániá's, Bhimnáth Mahádev's, Hanumán's, Somnáth Mahádev's, and Jaleshvar Mahádev's. The temples are to Jaleshvar Mahádev, and Bhimnáth Mahádev, Gosávji Mahárája's temple, Svámi Náráyan's temple, the Shrávak's *Mandir*, and Lala Bhagat's *Mandir*.

The village of Válam has 6043 inhabitants and contains a Government school. Bhánder and Bhálak have over 3000, and Kamán, Kánsa, Gothua, Denay, Ganja and Kada over 2000 inhabitants. Jaitalvásna, with 1423 inhabitants, has a travellers' bungalow.

KHERÁLU.

Kherálu Sub-Division. *Boundaries.*

The sub-division of Kherálu in the Kadi district is bounded on the south by the Vísnagar and Vadnagar sub-divisions; on the east by territories belonging to petty Mahi Kántha chiefs; on the north by a portion of the Pálanpur territory; and on the west by the Sidhpur sub-division.

Area.

The census of 1881 gives Kherálu an area of 218 square miles. In 1879-80, of a total area of 229,575 *bighás* the extent of alienated lands amounted to 79,578 *bighás*. The culturable area consisted of

[1] Rás Mála, Book I, Chapter XXIV.

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81,139 *bighás* under occupancy, of 2786 *bighás* belonging to villages assessed in a lump sum, and of 51,742 *bighás* of culturable waste. The total area of unculturable waste was 14,330 *bighás*, and it was composed of 2592 *bighás* on account of village sites, 2725 *bighás* on account of roads, 3340 *bighás* on account of tanks, and of 5,673 *bighás* of waste land.

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KHERÁLU.

The sub-division is level throughout, but it is fairly well wooded. The surface soil is for the most part sandy, but there is some little black soil. The Khári flows through it from east to west, but its water cannot be used for drinking purposes.

Aspect.

The rainfall in 1879-80 was 25 inches 19 cents.

The holdings were numbered at 6560 in 1879-80, and the average area was five and three-eighths acres.

Occupancy.

According to the census of 1881 the sub-division contained sixty-seven towns and villages, with a population of 57,544, of whom 29,129 were males, the average density being 263·96 to the square mile. Of the entire population 50,904 were Hindus, 4351 were Mahommedans, and 2289 were Jains.

Population.

The Vadnagar petty sub-division, which is under Kherálu, is bounded to the south by the Vijápur sub-division; to the east by the sub-divisions of Vijápur and Kherálu; to the north by the Kherálu sub-division; and to the west by the Kherálu and Vísnagar sub-divisions.

The area of Vadnagar according to the last census was 76 square miles.

Area.

The aspect of the sub-division is that of a plain. The Khári touches the north-western boundary, but its water being brackish is not fit for drinking purposes. On the other hand well water is often hard to get at, and wells are from eighty to a hundred feet deep.

Aspect.

Water.

In 1879-80 the greatest heat was 104°, and the rainfall 24 inches 8 cents.

Climate.

The surface soil is for the most part sandy though there are patches of black soil.

Soil.

In 1879-80 there were 4430 holdings of which the average area was three and two-sevenths acres.

Occupancy.

According to the recent census Vadnagar possessed twenty-four towns and villages, with a population of 30,057, of whom 14,484 were males, the average density being 395·48 to the square mile. Of the entire population 26,085 were Hindus, 3253 were Mahommedans, and 719 were Jains.

Population.

Kherálu, with a population of 8212 inhabitants according to the census of 1872, of 8528 according to the more recent census, of whom 4030 were males, has a *vahivátdár's* kacheri and police station, two *dharmsháláes*, a post office and a Gujaráti school. The Gosávji's temple is famous as the founder of it was the great Valabhácharya, who is said to have dwelt there.

PLACES OF INTEREST.

KHERÁLU.

Umata, with a population of 5833, and Sipor, with a population of 3766, have Government schools. Sundhiya has over 3000

UMATA.

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inhabitants. Dabhoda, Jásaka and Lunava have over 2000 inhabitants.

VADNAGAR.
Old History.

Nine miles north-east of Vísalnagar is VADNAGAR, which according to the census of 1872 held 15,914 inhabitants, and according to the more recent census 15,424, of whom 7241 were males. When Vísal Dev founded Vísalnagar he summoned many Bráhmans to a sacrifice, but most of the Puritan Vadnagar Bráhmans refused to receive dakshana at his hands, and treated those who did as outcastes. Abul Fazl mentions it as a place of great note with 300 idolatrous temples. It probably occupies the site of Anandpura mentioned as the capital of different Nágar Gotrás as early as A.D. 226. Hioven Thsang found it very populous in the seventh century, and many of the inhabitants were of the school of Tching-liang-pu, of the Samatiyas who belonged to the Hinnyana or sect of the lesser translation.[1]

Forbes[2] says that, according to Colonel Tod, Kaneksen, a prince of the race of the Sun, abandoned his native country of Keshal, the kingdom of which Ayodhya was the capital, in A.D. 144-145. He wrested dominions from a prince of the Parmar race and founded Vadnagar.

Narshi Mehtá, the poet of Junágad, was held to be the incarnation of Múch Kúnd, promised by Shri Krishna, on which account he suffered much persecution, but at last found refuge here. He is said to have lived about 550 years ago (Rás Mála) and was the first Vadnagar Bráhman who deserted the worship of Mahádev for Shri Krishna. The town, says Burgess, has produced many of the men who have played a prominent part in Gujarát.

Present Appearance.

This famous old town now presents but a poor appearance though in some ways it is picturesque. To the north-east is the large Sarmishta tank of a circular shape with an island in the middle of it, on which at midday large numbers of alligators are seen basking in the sun. The water is flanked with stone walls and steps, trees fringe it, and here and there a small temple has been erected. At the west end stands the town on a piece of rising ground; the houses are perched above the lofty walls; steep stone stairs, one numbering 360 steps, lead to the water, and at one spot the tombs are shown of the Pathán lover, of the Bráhman girl whom he sought to bear away, and of the horse who died in leaping down from the wall.

Close to the tank is a *chávdi* remarkable for its large and substantial stone pillars and arches ornamented with rich carving. The two Kirti Stambhs or triumphal pillars closely resemble in design and workmanship those of the Rudra Mála, though they are less lofty and massive: on the other hand they are in a better state of preservation. In the neighbourhood are the remains of Bádsháhi Bág which commemorates the Musalmán rule. The chief temple dedicated to Hatkeshvar Mahádev is to the west of the town and is well worth visiting. It is picturesquely placed below the walls of the town and the high but massive steeple is set off by the rounded forms of the

[1] Burgess. [2] Rás Mála, Book I. Ch. I.

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banian-trees in the temple's yard. Though of a considerable size it is profusely ornamented with carving, and the figures are noticeably quaint and suggestive. The other temples in the town are raised to Somnáth Mahádev, Ambáji Máta, Máha Káleshvar Mahádev, Ashápuri Mátá, Jaleshvar Mahádev, Ajapál Mahádev, and Dhuneshvar Mahádev. The temple of Svámi Náráyan is not in any way remarkable, but the Shrávaks have two temples conspicuously placed, the older one of which contains a large stone figure of an elephant. The public buildings are the *vahivátdar's* kacheri which overlooks the town, a post office, a Gujaráti school, and a Government garden. There are four *dharmshálás*, that of Hari Karan Ravi Karan, that of Dave, that of the Nágar Vániás, and that of the carpenters.

Three yearly fairs are held at Vadnagar: Hatkeshvar Mahádev's Mela is held on each Monday in Shrávan; there is a fair on the fifth of the dark fortnight in Shrávan held in honour of the Serpent God; here is also a fair on the eighth day of the same fortnight.

Though Vadnagar is the head-quarter of the most exclusive branch of Nágar Bráhmans it is worth remarking that in the whole town there is but one house in which Nágar Bráhamans will be found, two solitary individuals without a family. But as the town is old and holy and has its temples and fairs, it is no wonder that it can boast of an uncommon concourse of the Targála caste of singers. The dyers too are numerous and held to be skilful.

Vadnagar was long the chartered refuge of an infamous class of robbers. The story is that long ago there was a caste of Bráhmans of Modhera who separated from their fellows and took to thieving then cursed by Vashistamúní, the priest of Ráma, because they had not admitted him among the deities. It is true that they built the god a temple to expiate their crime, but nothing prospered with them, for they quarrelled with the other Bráhmans and stole the statue of the goddess Labitá. From their ancestral town they went to Dhinoj whence they obtained their name of Dhinoj Bráhmans. Hence some of them emigrated to Vadnagar, which they were forced to desert in A.D. 1726 owing to the persecutions of the Musalmáns. But they returned when summoned to do so in A.D. 1732 by Javán Mard Khán Bábi. This chief imposed on them a tax of Rs. 3200, and made them promise that when they went on a thieving expedition they should first go beyond Songad or Dongarpur, Viramgám, or Pálanpur. In A.D. 1766 the Gáikwár made almost the same terms with them, and once, when they fled in consequence of not being able to pay the tax, Mánáji Gáikwár remitted them Rs. 500. The protection of the State was withdrawn from them at the request of the Bombay Government in the reign of Sayáji Maháráj at which time they lived chiefly at Vadnagar, Dhinoj, and Zaipur. These Dhinoj Bráhmans were wont to sally forth to thieve in parties of twenty, and, disguised as poor begging Bráhmans, made their way to distant places, such as Dvárka, Benares, and Lucknow. The head of each band or jamádár, called pera pati used to do the stealing, while his friends played juggler's tricks and made a noise outside the house he entered. The tax they paid to Gáikwár for protection was Rs. 2700 a year and in Sayáji's time there were about 200 families in Vadnagar. There are to

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Chapter XIII. Sub-divisions.

this day about the same number of Dhinoj Bráhmans, but they are quiet enough and are much in the habit of going to Bombay for employment or as traders.

MESÁNA.

MESÁNA SUB-DIVISION.

The Mesána (Mehesána) sub-division of the Kadi district is bounded by the Vísnagar and Vadávali sub-divisions to the north; the Vísnagar and Vijápur sub-divisions to the west; the Kadi sub-division to the south; and the territory of the chief of Katosan under the Mahi Kántha agency to the west.

Area.

According to the recent census papers Mesána has an area of 150 square miles. Of a total area of 206,068 *bighás*, 59,916 belong to alienated lands. Of the culturable area that under occupancy amounts to 91,190 *bighás*; that taken up by villages on which a lump sum is assessed to 6498 *bighás*; and that of culturable waste to 34,988 *bighás*. The total of unculturable waste comprises 13,482 *bighás*, and is made up of 2643 *bighás* under village sites, of 4292 *bighás* under roads, of 3691 *bighás* under tanks, and of 2856 *bighás* of waste land.

Aspect.

The aspect of this the most central sub-division of the group is sometimes that of an even plain, sometimes that of a gently undulating country. The Rupen and the Khári pass through the northern portion of the sub-division.

Water.

The rainfall in 1879-80 was 18 inches 34 cents. The water supply of the sub-division is somewhat scarce, and the winter sowings are consequently limited.

Soil.

The surface soil is generally light and sandy, but alluvial soil is met with in places, though not over any large area. Below the surface soil is *kankar*; below that a layer of fine sand; below that again clay.

Occupancies.

In 1879-80 there were 6825 holdings with an average area of eight and three-fifths acres.

Population.

According to the census of 1881 Mesána possessed seventy-eight towns and villages, with a population of 71,500, of whom 37,182 were males, the average density being 476·66 to the square mile. Of the entire population 63,795 were Hindus, 4518 Mahommedans, and 3133 Jains.

PLACES OF INTEREST. MESÁNA.

MESÁNA is on the Rajputána-Málva Railway and is distant forty-three miles from Ahmedábád south and twenty-one miles from Sidhpur on the same line north. Vísnagar is distant eleven miles east, while Kadi is about seventeen miles to the south-west, and Pattan is to the north-west. It is, therefore, the most central town in the division, and, should a branch railway connect it with other towns to the east and west, may be so conveniently situated as to attract the divisional offices, that of the district judge from the much larger and more important town of Vísnagar, and that of the Subha from the old head-quarters town of Kadi. The present population is inconsiderable: according to the census of 1872 it held 7825

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nhabitants; according to that of 1881 8791 inhabitants, of whom 4450 were males and 4341 females.

Chapter XIII. Sub-divisions.

It is situated on one of a series of gentle undulations, bare of trees, levoid of adornment, productive only of thick-lying dust. There re no buildings in it of any mark, the white tops of a Jain temple n high ground showing well only at a great distance.

Besides the railway station, Mesána has a *vahivátdar's* court and police station in a small and old fortified building, a good dispenary and travellers' bungalow, a post office, and a Gujaráti school.

Balol and Lích have over 3000 inhabitants and Government chools; Mánknoj, Piludan, Motidan, Kherva, Panchot and Chati árda over 2000 inhabitants.

VIJA'PUR.

VIJAPUR SUB-DIVISION. *Boundaries.*

The Vijápur sub-division of the Kadi district is bounded to the orth by the Vadnagar and the Kherálu sub-divisions; to the west by e Vísnagar and Mesána sub-divisions; to the south by the Mánsa ib-division in Mahi Kántha territory; and to the east by the terrieries of petty chiefs under the Mahi Kántha Agency as well as by the arántej sub-division in the Ahmedábád British district, from which rritories and district it is separated by the Sábarmati river.

Area.

The census papers of 1881 give the sub-division an area of 288 uare miles. In 1879-80, of a total area of 350,501 *bighás* not less an 167,612 *bighás* were alienated land. The total culturable area s composed of lands under occupancy 56,295 *bighás*; of villages on ich the assessment was levied in a lump sum, 76,440 *bighás*; and culturable waste, 25,604 *bighás*. The total unculturable waste of ,547 *bighás* comprised an area of 4163 *bighás* occupied by village es; of 15,066 *bighás* on account of roads; and of 4455 *bighás* account of tanks. There were only 861 *bighás* of other kinds of ste land.

Aspect.

The aspect of the sub-division is that of an exceedingly well oded plain. The Khári crosses the sub-division to the north, ile the Sábarmati flows past the southern boundary.

Water.

The rainfall in 1879-80 was 22 inches 33 cents.

Soil.

The surface soil is of a light sandy description.

Occupancies.

The total number of holdings in 1879-80 was 12,267, and the rage area was six and three-fourths acres.

Population.

According to the census of 1881 the sub-division possessed 125 ns and villages with a population of 143,467, of whom 73,637 e males, the average density being 498·14 to the square mile. The entire population 132,423 were Hindus, 4529 were Mahommes, and 6511 were Jains.

PLACES OF INTEREST. VIJÁPUR.

VIJÁPUR, according to the census of 1872, was said to hold 10,032 ıbitants; according to that of 1881 it held 10,081, of whom 4898 e males and 5183 females. It contains several public buildings, ı as the *vahivátdár's* office which includes the police station, spensary and a Gujaráti school. There is a post office and two

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Chapter XIII.
Sub-divisions.

dharmshálás named the Bráhman's and that of Káliká Máta. The chief temples are those to Káliká Máta, to Ganpati, to Mhaseshvar Mahádev and the Khak Chauk. The town is said to have been founded four centuries after Vadnagar by Vijái, a descendant of Kaneksen, the builder of that ancient town.

Látol, with 5761, and Vesái, with 4320 inhabitants, have government schools. Dhojárya has 4732 inhabitants; Pilrai and Charáda over 3000; and Pedhámali, Paliyad, Gaváda, Pundhara, Ranásan, Vadasama, Ridrol, Dábhala, Kharod, Kolváda, Samau, Ajol, Gerita, Meu, Bilodara, Lodara, and Kukerváda over 2000 inhabitants.

Sáldi in this sub-division has a temple and *dharmshála* to Mahádev. Fairs are held here on the 15th of *Mágh* (January-February) and on the 15th of *Shrávan* (July-August).

Lángerej has a travellers' bungalow and a Gujaráti school, with 3721 inhabitants.

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APPENDIX.

Appendix.

THE following is a translation of an inscription on a marble slab on the left side of the east gate of Dabhoi:

Salutation to Ganesh. First salutation to you Ganesh, the favoured of Sidhi and Budhi, the giver of knowledge to the whole world, the destroyer of evil, the primeval god (1). Salutation to Shárada, by whose favour a strong impetus is given to one's power of making poetry (2). Third salutation to the great preceptor the favour of whose feet is enough to make me versed in the knowledge of books (3). The primeval goddess Shri Kálika, thou art the mother of the whole world (4). Always devoted at your feet is Piláji's brave son Damasing called Samsher Bahádur, and well known throughout the world (5 and 6). His humble servant Sayáji, the son of Yamunáji (धात्रक निधान?). The old city of Darbhávati was built by one Vishaldev (7). The city was full of astrologers well versed in their science; the enemy having approached it got terrified (8). Having established the mother (Máta) in the principal seat and the Dikpáls in the eight directions he protected the fort night and day by the order of the mother (Máta) (9). In the east the Marutas, as the world still sees, punish offenders in the very act of theft and other illegal actions (10). In the Kaliyug the Musalmáns, after they became the rulers, saw the place to be an old one and worshipped there Mái Dokri (11). Behind the goddess (Máta) is the Amritkup. The sun has given its lustre to its waters and they, like those of the Ganges, are incomparable (12). Beautiful women of fourteen, fifteen, and sixteen years went there to fetch the waters (13, 14, 15, 16, 17). To the south the primeval mother of blessed and peaceful form called Shitala gave pleasure to her devotees (18). There is a *pir* there called Chautria worshipped with devotion by the people (19). In the fort the Pancheshvar the five-faced god, the Ganesh, the brave Hanumán protect the south (20). There is a gate there called Nándodi, where people came to see the new army (21). To the south-west is the large bastion called Bhadar which can be seen from the north-west (22). The arrangement in the western direction is really beautiful (23). There is a gate there called Baroda which destroyed the enemy's power (24). There the said *pir* is worshipped by the Musalmáns with lamps of *ghi* (25, 26, 27). In the north is the beautiful Chámpáner gate (28, 29). In the north-east is the Sád bastion protected by powerful Vishvagajas. The enemy here was powerless like straw (30). There is a *pir* there called Rasa.... (31, 32). Near Vadanna is the dreadful god Narsinh (33, 34, 35). Such was the old town. It had lost its beauty. It was renewed by धात्रक (?) by the favour of the lord (36). Near the Kálika goddess the well known Barhánpur gate..... (37, 38, 39). Near at hand the mother (Máta) of the world, the protector of the poor, guards the fort night and day (40). In the Gujarát country, on the face of the earth, the brave Damasing held (?) Hálár, Saurashtra, Dánta, Cutch, and Virsen Pattan, the capital of the country of Nal (41 and 42). Having conquered Karnáli, Chándod and Mándva.... (44). Shri Kuber and Someshvar ..... (48). In the north of Narbada is prevalent the Vikram Samvat. Sixteen (hundred) years of Shálivahan had passed, and the year was Prajádhi, the day 7th of *Mágha krishna paksha* (50). The father

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Appendix.

(whose ?) was A'baknáth, the mother had come from Benares, Dhundhiraj, the elder brother....., the sisters were Káshi and Mankarnika (53).

Prosperity to the writer, the reciter, and all persons and the earth and the king (54).

This inscription is found on the public office and jail: What a beautiful palace has been built! It is like the one in Dwárka created by Vishvakarma. The artist has given it the same beauty as is to be found in the city of the gods. Ismál and Sultán well known members of the Kadiya caste built the Sabhámandap like the palace of Indra.

On the west side of the gate is a Sanskrit inscription with many breaks here and there. The letters appear to be later than the thirteenth century.

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