

to the chiefs themselves personally, calling upon any latent good feelings which may still lie, though dormant, in their breasts, exhorting them to adherence to their engagements and the practice of virtue. By such means, even with the limited acquaintance I possess of the manners and customs of the natives of the Peninsula, I feel confident of gaining a large number of converts to the cause of virtue, even if I should not succeed in entirely abolishing the atrocity. In the letter dated 27th April 1836, from the Honourable the Court of Directors, it is clearly stated that 'Mr Willoughby's report on the effect of our measures for the suppression of infanticide in Káthiáwád is highly creditable to him, and is on the whole satisfactory. For though it shows that the practice still prevails very extensively, it shows also that a great and progressive decrease has been produced by the efforts of the British Government.' It is impossible not to concur in the observations of Mr Willoughby when he says, that 'to effect the complete extinction of the practice, we must enlist the feeling of the community on our side.'\*

"This is the direct and most true policy, 'truth prevails by delay and exposure;' and by a steady adherence to such principles the truth must eventually conquer. The principles upon which I propose to act are all in perfect accordance with the above expressed opinion." "Again let us consider the immense advantages we shall acquire by having effected this desirable reformation by gentle means instead of violent. When its final abolition shall have been effected the people will look back with astonishment at the wickedness of their fathers, and learn to bless the British Government, who had conducted them by sure and firm steps to a state of virtue and happiness."

The education of the Jádejás and other tribes in Káthiáwád is undoubtedly a necessity, to complete their

\* [The necessity of this has been universally admitted.]

aversion to infanticide and other atrocious crimes. The kind of education, required by them, on which Mr. Erskine says but little, is undoubtedly that of Milton as defined to Master Hartlib, "the end" of which "is to repair the ruins of our first parents by regaining to know God aright, and put of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection." Though an ordinary economical education cannot fail to be highly useful to the Jádējás, it is only that of a right religious character which can be blessed to the renovation of their hearts and the radical change of their course of life.

Mr. Erskine, in the conclusion of his letter proposed that an amendment of Mr. Willoughby's proclamation should be re-issued to the Jádējás, and that a meeting of Jádējás should be called by him for conference on the subject of infanticide. And he refers to enclosures showing the state of the Infanticide Fund, which had a balance in its favour of Rs. 1,115,525. 6. 2 ; and of agreements, entered into by certain chiefs of Málwá for the abolition of Infanticide on the solicitation of Mr Lancelot Wilkinson, whose zeal in the cause was worthy of all praise.\*

\* These resolutions, adopted by ten Rájás and Rajput chiefs were the following 1. "The chief cause which has led Rajputs to destroy their daughters is that several families of Rajputs will receive in marriage the daughters of Rajputs of several other tribes, but they refuse to give to them their own daughters in return. They thus are reduced to difficulty in getting what they deem a suitable match for their daughters. Under this fancied difficulty, they destroyed their daughters on their birth. On this account it has now been resolved, that every Rájá and chief shall issue in his own limits an injunction, that no Rajput shall give his daughter in marriage to another who is not ready to give him his daughter in marriage in those families who will give their daughters. 2. It has been already resolved that any Rajput who shall destroy his daughter shall be deprived of his patrimonial rights and excommunicated, and these penalties doubtlessly will be enforced upon such an offender, but he also, who after preserving his daughter shall take any money from his son-in-law, shall be excommunicated; if he

On the arrival of Mr. Erskine's letter in Bombay, it was handed by Sir Robert Grant,—then personally busy with the case of the ambitious but contemptible projects of the Rájá of Sátará for the ejection of the British from India,—to Mr. Secretary Willoughby, who went over it with the greatest attention and urbanity, notwithstanding the crudeness and rashness of many of its speculations and statements, making it the subject of an elaborate memorandum. The noble-minded Sir Robert Grant was not spared to take this valuable document into consideration; but it met with ample justice from Mr James Farish, his temporary successor in the Government, and his associates in the Council, Mr. (now Sir George) Anderson, and Mr J. A. Dunlop. The principal minutes upon it of these excellent gentlemen were the following.

“Mr. Erskine's Infanticide Report for 1835 and 1836 has been so fully analyzed by Mr Willoughby, in his valuable memorandum on this important and interesting subject, that it will be unnecessary for me to enter at all into detail

is poor and destitute of means, let his family and friends give him assistance to enable him to marry his daughter suitably to his name, if destitute of powerful friends, let the Rájá and chief in whose territory he resides give him assistance and provide for the marriage of his daughter. 3 Bháis and Chárans have claims from of old against Rajputs on the occasion of their marriage. We hereby fix a maximum of what is to be paid to them according to the rank and circumstances of Rajputs, viz

By Rájás to each Bhát and Cháran. ....	Rs	1	0	0
By Thákurs of villages to ditto ..	„	0	8	0
By Rajputs holding rent-free lands to ditto. ....	„	0	4	0
By poor Rajputs in service as sepoy to ditto .....	„	0	2	0

No more than the fees as above fixed are to be given by any Rajputs on occasion of marriages. This is to be the custom; if any Rajput from a desire to procure a good name, wish to give more, let him do so on any other day. Against his so doing there is no prohibition.” As framed by the Rájás themselves such economical arrangements as these are unobjectionable; but they are not in themselves matters for direct British interference.

“Both these gentlemen have brought to this subject the warmest zeal to accomplish the most benevolent object, and have been actuated in the measures they have adopted by the most earnest desire to suppress and put an end to the revolting and wicked practice of female infanticide, by every effort which has suggested itself for their judgment as best adapted to that end, though they differ in some respects. Mr Willoughby’s matured judgment, and knowledge of the people, lead me to acquiesce in his proposed amendments of the suggestions of Mr Erskine.

“The success which has attended Mr Willoughby’s efforts is very strikingly shown by the number of female children preserved of those born in the last year of his agency, and the one following it, although as embracing only 12 instead of 18 months, and omitting the taluká of Nawánagar, they exhibit a result very much short of what might have been given.

“Whatever recommendation or otherwise the preliminary inquiry into charges may have in ordinary questions of a local nature, in those connected with infanticide I think them of very great importance, particularly as tending to prevent groundless or malicious charges being brought before the public, and the character of the accused unnecessarily injured. The suggestion of the Political Secretary should be adopted.

“The persecution which it appears the chief of Rájkot has exercised towards the connexions of the party who informed against him should be inquired into, and redressed as pointed out in paragraph 21.

“It is to be regretted that Mr. Erskine had not more carefully looked into the proceedings of his predecessor, nor possessed the documents which should now be sent him as suggested in paragraph 48 of the memorandum, when he would have been satisfied that measures of a conciliatory character formed as much a part of his principle of proceeding as of his own; and in the conspicuous and acknowledged success which has attended



those principles of proceeding, he would have found a more solid ground of commendation than any which he has adduced as the basis for condemning them.

"In Mr. Willoughby's remark upon the eight propositions of Mr. Erskine for effecting the great benevolent object in view in paragraphs 32 to 41 of the memorandum, I entirely concur. I am quite at a loss to conceive how in his sixth proposition he could have proposed the degree of impunity for the crime of which they have had such full knowledge, and of the penalties attaching to it through Mr. Willoughby's proclamation. On the eighth proposition, I think the Honourable Court should be strongly recommended to authorize an expenditure sufficient to ensure efficient measures for the diffusion of education in Káthiáwád.

"The proclamation proposed should be amended by embodying much of that of 1834, so that it shall appear distinctly as a continuation of the former proclamations. I object to the circular because of the inconsistency that would be involved in our issuing a document speaking of the Shástras as containing a declaration of the true law of God. By avoiding such questionable, or rather erroneous statement, and simplifying and shortening the circular somewhat as proposed in 44, it would be much improved. The meeting of the chiefs, if it can be effected in the spirit anticipated by Mr. Erskine, will, I trust, be attended with the benefits he anticipates.

"In conclusion, I have to observe that the few remarks I have offered on the interesting reports before the Board, and the Political Secretary's valuable memorandum on it, touch but on few of the points which deserved notice. I felt, however, that I could not improve upon the several recommendations which Mr. Willoughby has offered, and I would therefore suggest that he be requested to frame, in the spirit of his 46th paragraph, a reply to Mr. Erskine, embracing them.

The whole subject will also be reported to the Honourable Court.—JAMES FARISH.

"I quite agree in the general propositions for the suppression of Infanticide, but entertain doubts of the advantages to be expected from general convocations of ignorant, prejudiced men, who are confessedly incompetent to enter into or comprehend our views, but who seem to me quite as likely to confirm and embitter each others prejudices, as to be converted to our way of thinking, while it may tend to give combined habits of action not desirable to encourage.—J. A. DUNLOP.

"I entirely concur in the view Mr. Willoughby has taken of Mr. Erskine's report, and in the measures he suggests when he differs from Mr. Erskine.

"The mode Mr. Willoughby points out in his 7th paragraph for inquiring into these cases, I consider eminently wise, and it should be alone followed.

"Mr. Erskine's proposition that no proceedings should be held on these cases for two years, I should strongly object to, as unnecessary for information to put the Jādējās on their guard; for information of our abhorrence of the practice they already possess, as also of the penalties to which the practice renders them liable. It would tend to throw a doubt upon our former proceedings; to those proceedings, in some measure, the colour of injustice in our not having given such law of warning before, and lead to some doubt if up to this point we had really been in earnest.

"I do not see either any necessity for the proposed proclamation; it proclaims what is sufficiently known, and I do not suppose any one really suspects that any good would come of it.

"I admit that education and knowledge will ultimately change the feelings and habits of a whole people; but this is a work of time; and it is not to knowledge so gained that we must look for the cessation of this great crime, but to the measures of Government, used with prudence and conciliation." Our progress since Mr. Willoughby's administration has been great, and entitles him to the highest praise. Many have written

much, but in his measures we find a practical result, and till we find a better and more practical result promised, and believe it will occur from other measures, I think those he adopted, and has now so satisfactorily explained, ought to be persisted in.—G. W. ANDERSON J. A. DUNLOP.

The reply sent by Government to Mr Erskine was the following We insert it nearly in full as a complete explanation and vindication of the measures originally adopted on the suggestion and recommendation of Mr Willoughby, and which when carried into effect, have really accomplished that suppression of the great crime of Infanticide which Government had so long and so much at heart

*Bombay Castle, 16th February 1839.*

"SIR,—I am directed by the Right Honourable the Governor in Council to acknowledge the receipt of your report on Female Infanticide in Káthiáwád, for the years 1835 and 1836, dated 30th June 1837, with its several enclosures; and in reply to communicate to you the following observations and instructions on the subject.

"In the 4th paragraph of your report, the different cases of infanticide which were investigated during the two years above mentioned are reviewed. These amount to 13 in number, five of which occurred in 1835, and eight in 1836. During the first year (1835) conviction followed in four cases, and even in the fifth case no reasonable doubt could be entertained of the guilt of the accused, although the evidence was deemed insufficient for a judicial conviction. In 1836, however, although in several cases strong presumptions of guilt existed, there was not a single instance of conviction. The Governor in Council considers the difference in the results to be as remarkable as it is unfortunate. It may doubtless, in part, be fairly attributed to increased vigilance and to the adoption of precautionary measures on the part of those by whom this revolting crime is committed, to conceal it, in consequence of the convictions

of 1835. Government cannot, however, resist the impression that there must have been some defect or mismanagement in conducting the investigations of 1836. It appears to the Governor in Council obvious that these inquiries cannot be conducted on ordinary principles with any prospect of a successful termination. The mode adopted by your predecessor, whenever a case of infanticide came to his knowledge; was, in the first instance to hold a preliminary inquiry in private, previous to the accused party being placed publicly on his trial, in order to satisfy himself that reasonable grounds existed for the charge, and that it was sustained by sufficient evidence. I am desirous to draw your attention to this point, in answer to some of the objections urged by you to the system you found in force, on your assuming charge of the administration of affairs in Káthiáwád. One great advantage attending this mode of procedure is, that false accusations are thereby checked *in limine*, and the Governor in Council entertains no doubt that from the course adopted by your predecessor, had that officer continued in Káthiáwád, several of the cases publicly investigated in 1836 would never have proceeded beyond the preliminary investigation above adverted to. 'The Governor in Council considers it to be the duty of the Political Agent to investigate every charge of infanticide which may come to his knowledge, without reference to the quarter from which it may proceed; but that, in the first instance, his inquiries should be private, and that when in this manner he has satisfied himself that fair grounds exist for putting the accused on his trial, he should do so, but not before. In every case, however, whether of abandoning or persevering in the inquiry, a full report of the proceedings held should be submitted to Government.'

"In the 7th paragraph of your report, the Jádejá population is contrasted from the date of your predecessor's proclamation, or the end of the year 1834, up to the middle of 1836. The following table shows the

proportion of males and females, of and under the age of 20, in each *táluká*, except Nawánagar, from which district no census had, at the date of your report, been obtained.

<i>Táluká</i>	Males	Females	<i>Táluká</i>	Males	Females
1 Rájkot	22	11	15 Wándit	9	1
2 Shahpúr	12		16 Gáthá	5	2
3 Mhawá	1	1	17 Pál	8	2
4 Kotará-Sárgan	14	5	18 Virawá	2	
5 Dharol	208	88	19 Bhádlawá	6	2
6 Satodra Wáwadi	79	27	20 Kothárá	4	1
7 Dráphá	65	20	21 Kothárá Nágá	31	5
8 Rájpúr	48	3	22 Shisang Chándali	51	15
9 Thárá	26	9	23 Máhá	32	15
10 Muhá-Derí	38	12	24 Khá-sarí	33	16
11 Gondal	325	97	25 Káks-írá	5	2
12 Gauridhár	9	1	26 Murví	279	51
13 Lodiká	16	2	27 Vápar Khadedra	59	18
14 Mengul	13	7			
			Total	1,422	413

"Altogether, however, there 424 Jádajá females living; of whom 4 are widows, 70 married, 92 betrothed, and 258 unbetrothed; and since your predecessor's returns 9 casualties have occurred

"The Governor in Council considers the following remarks contained in the seventh paragraph of your report on the results exhibited in the above table, as particularly deserving of attention. 'It appears, therefore, that there are 123 male Jádajás of the age of one year and under now alive, and 73 females; this must be admitted to be highly satisfactory to the cause of humanity, as proving that in consequence of the measures put in force, 73 female infants have been preserved during the 18 months immediately subsequent to the proclamation, upwards of 40 of whom would in the absence of Mr. Willoughby's exertions have met with inevitable destruction. The year before the census has a show of 102 males, and only 20 females, evidencing that nearly 80 infants must have been put to death. But to pursue the scrutiny further, and from more narrow inspection of it, a more satisfactory result even than the above with respect to the prospect of the final extinction of the crime becomes apparent, namely, that there is every hope that the two *tálukás* of Murví and Dráphá have

effected an abolition of the atrocious practice in their respective limits. There may have been isolated instances of the commission of the crime in the Murví táluká, but the indigent, and it is to be hoped penitent Grásiás of Dráphá, have at length vindicated their humanity from the blood stigma. The Drápha táluká shows an equality of the sexes during the year subsequent to the publication of the proclamation, the numbers being 10 to 11, although up to the proclamation the disparity was 84 to 10. In the Murví táluká during that year, the numbers are 20 and 13, whereas in that district there were only 38 females in all saved up to the end of 1834. In Gondal and the smaller tálukás the returns still continue unfavourable, and evidence that the crime of infanticide is still perpetrated." These results are deemed by the Honourable the Governor in Council to be exceedingly satisfactory, and must be hailed with delight by every friend of humanity. Still they do not exhibit to the full extent, the great measure of success which has attended the measures of the British Government for the extirpation of this dreadful crime. The 73 female infants preserved, are stated to be of the age of one year and under, whereas the point of comparison embraces a period of 18 months; consequently for the return to be correct, it should include all females of and under the age of 18 months, instead of one year and under. In addition to this, the táluká of Nawánagar is excluded from the calculation, and in this district the Jádcjás are believed to be nearly as numerous as the Jádcjás of all the other tálukás combined. On this point, I am desired to refer you to the table contained in the fifth paragraph of your predecessor's report on infanticide, dated the 24th September 1834.

"In the 10th paragraph of your report, a review is taken of the coercive measures adopted at the suggestion of the late Political Agent, for the suppression of infanticide, and in the 11th paragraph of those desig-

nated by you 'sumptuary measures.' In the latter case, the term appears to the Governor in Council incorrect. The measures called 'sumptuary' are, in fact, measures of conciliation adopted towards such of the Jádejás as preserve their daughters, contradistinguished from those of a penal nature directed against those who destroy them.

"After the results alluded to in the 10th and 11th paragraphs of this letter, the Governor in Council was totally unprepared for the remarks, 'that the measures hitherto adopted have been in some respects defective, and insufficient towards the final extinction of the practice, and are not likely if pursued to be productive of effectual success, [unless] under certain modifications which I shall take the liberty to suggest', that they have been 'too partial, and superficial and not of that comprehensive and radical nature which is requisite in overturning a long established custom among a depraved and barbarous race'; and that attention has hitherto been directed 'towards the preservation of individual female children,' which 'may not only not be a step towards the final eradication of the crime, but may positively operate as a barrier without collateral and subsidiary measures.' It must be remembered that the measures of Government for the suppression of infanticide to which your remarks apply, are only of very recent date, and consequently, it can hardly yet be judged what is likely to be their result; but certainly the number of females preserved during the short period which has intervened since their adoption, afford no ground for despair, but, on the contrary, exhibit a wide field of promise and hope of final success.

"Although the Governor in Council is far from supposing that all has yet been done to effect the object in view, that is within the power of Government to effect, or that many measures may not be yet devised as auxiliary to those already in force for the suppression of infanticide, still he is of opinion that the annual census,

if rigidly enforced, and followed up by those measures which may be necessary, according to the results which it may exhibit, is of that comprehensive and radical nature desired by you.

"You notice what you regard as the defects of the present system. The first of these is the sudden and unexpected strictness of the British Government in 1834 and 1835, after so many years of apparent apathy, and this is preliminary to condemning the severity of the punishments awarded on the cases of conviction which occurred during the late Political Agent's administration. The first question for consideration is, were the punishments awarded too severe? In support of your opinion that they were, allusion is made by you to some conversations, not with disinterested parties, but with some Jádejá chiefs, with whom the crime of infanticide is familiar and habitual. The case of the chief of Rájkot is particularly dwelt upon by you. This chief was fined 12,000 rupees, was required to renew his engagements against infanticide, to report all births in his family, and was warned that a repetition of the offence would involve forfeiture of his estate. In a second case, imprisonment for one year, and a fine of 3,000 rupees, commutable to imprisonment for the further period of two years, was imposed. In the third case a fine of 100 rupees was imposed. These sentences were approved by Government and by the Honourable the Court of Directors."

"With reference to the objection made by you to the system of making use of informers in the detection of cases of Infanticide, the Governor in Council is not aware of any mode by which the crime can be detected, except through such agency. Such instruments should of course be used with great caution, but their agency is inevitable, unless Government are resolved to abandon all further endeavours to convict the guilty. On this subject, I am desired to refer you to the 18th and 19th paragraphs of your predecessor's report on Infant-



icide, dated the 24th September 1834, and to observe that much of the evil attending the system, as noticed by you, may be obviated by adopting the mode of procedure laid down in the 6th and 7th paragraphs of this communication. In the 15th paragraph of your report it is observed, 'the investigations which I perused on my arrival in Káthiáwád, I confess filled me with surprise, and very nearly with horror, and I consider it impossible but that their effect was to alienate the people from Government.' The Governor in Council cannot concur in this remark, and he considers it inconsistent with the admission made in your 4th paragraph, namely, that the Rájkot case 'was conducted with as much delicacy as the nature of the case admitted.' In the opinion of Government, if anything is more calculated than another to conciliate the people, it is measures of humanity and philanthropy similar to those adopted by the late Political Agent, which can never be regarded by the community as emanating from any sordid or interested motive. Another ground of objection urged by you to the use of informers, is the inability of Government to protect them from the resentment of those against whom they may appear, which likewise applies to witnesses. Thus the Governor in Council freely admits is a serious evil, but one which he conceives may be for the most part guarded against, if proper precautions are adopted, and any attempt to injure either informers or witnesses severely punished. In support of this argument you observe that three out of the five witnesses in the Rájkot case have died, and that the general impression in the country is, that they were murdered; one of these individuals, the chief of Gauridhar, died, I am desired to observe, before your predecessor left Káthiáwád, and a rigid scrutiny having been entered into respecting the causes of his death, nothing was elicited ~~to show~~ that his death had been occasioned by unfair means, except the suspicion excited by his having died suddenly. Regarding the other two witnesses,

no information is before Government beyond the fact now reported by you of their being dead. As the Governor in Council presumes that an inquiry was instituted by you on the occasion of their death, you are requested to forward to Government your proceedings on that inquiry, in order that it may be ascertained on what grounds it is supposed they were murdered. It is further observed by you in the same paragraph, 'Jadarám, the informer in this case, has been ejected from his house in Rájkot, by the chief, and the wife of one of the agency establishment treated in the same way for assisting in the conviction.' The Governor in Council is at a loss to conceive how the chief could have been permitted to act thus, or the cause of your not having interfered to prevent such conduct, and Government direct that even at this late period measures may be adopted for affording redress to the injured parties.

The Governor in Council is unable to agree with your reasoning on the Ganod case, which appears to be based on the supposition that 'the whole voice of the community is opposed to the law,' or that against Infanticide Government are convinced that the feeling of all classes of the community, except those who commit the crime, is exactly the reverse. Besides this, on the principles laid down for your guidance in this communication for conducting these investigations, the Ganod case would not have proceeded beyond the preliminary inquiry, which could not have failed to detect the false accuser and his motives. Were Government to respect what is termed by you the '*lares and penates*' of the Rajput community, all the efforts which have hitherto been made to eradicate the crime of female Infanticide must be relinquished and we must sink into our former apathy and supineness as to whether Colonel Walker's engagements are adhered to or not.

"It is justly observed by you that the cases of conviction which occurred in 1835, have rendered future detection more difficult, by having placed the Jádejás on

their guard, but this, as before observed, is unavoidable; but Government consider that even throwing difficulties in the way of child-murder is something gained towards the completion of our ardent wishes. This, however, is not the only result of those convictions, for to no other cause can be attributed the gratifying fact, that in the short space of twelve months, 73 infants were preserved, independently of those saved in Nawá-nagar, the census of which may probably add 50 more to the number, a fact which of itself establishes that the measures, so strongly objected to by you, are not quite so inapplicable and unsuited to the attainment of the desired object as supposed by you.

The Governor in Council is fully satisfied that your predecessor never could have contemplated transferring the responsibility of the crime of infanticide from the chief to the vassal, in cases where the former can fairly be held answerable. No chief, however, is held responsible for any offence the perpetrators of which are discovered. If a robbery occurs within his limits he is bound by the custom of the country to produce the robber, or to make good the loss. This principle should be maintained in cases of infanticide, as advocated in the report of your predecessor of September 1834, wherein it is proposed by him that fines in the first instance, and ultimate deprivation of sovereignty in cases of manifest delinquency, should be resorted to whenever the annual census shows that the practice prevails in any particular taluká. Towards the close of the 20th paragraph of that report, it is observed, 'Should, however, it be established by the certain though presumptive evidence to be obtained from returns of the nature now submitted, that the crime of infanticide still prevails in any particular district, which I think after a warning contained in the proclamation now proposed the chief of that district should be severely fined, and that if this does not produce attention on his part to his engagement to suppress the crime, I think that an example

should be made, and that he should be deprived of the sovereignty of his district. The case, however, must be very glaring where I should propose such an extreme measure for adoption '.

"The Governor in Council considers that you labour under an equally erroneous impression, in supposing that it was ever under the contemplation of your predecessor to suggest, that those accused of infanticide should be tried 'by their brothers and instigators' Had the proposition of the gentleman, that cases of this nature should, in some instances, be publicly investigated before the Political Agent's Court of Criminal Justice in Káthiáwád, been approved by Government, it would have been the duty of the political agent, as in all ordinary offences, to have associated with himself assessors free from bias, or from the claims of relationship or friendship '.

"You advance objections to what is designated by you the 'sumptuary measures' for the suppression of Infanticide, a term which, cannot be considered to convey a correct idea of the nature of those measures. It is admitted by you that the rewards bestowed on those who preserved their daughters were well bestowed, but you observe that 'as those who now save their daughters will not evidently be entitled to any reward for the future, after such repeated and obstinate evil conduct, this plan will cease to be an engine for putting a stop to the practice.' The Governor in Council cannot perceive why such should be the consequence. On the contrary, Government would advocate a continuance of the system, at all events for some time to come. Hereafter, the innate love of offspring may be trusted as sufficient for our purpose, but for the present it is conceived that an annual distribution of presents, on the plan adopted by your predecessor, will produce a beneficial result.

You next object to the system now in force, of the Government contributing towards the expence incurred by Jádejás in marrying their daughters. The

Governor in Council conceives that such contributions should be made with caution, and should be preceded by a strict inquiry into the circumstances of the applying party. The Infanticide Fund was expressly created by Mr Elphinstone's Government for this object, and the present amount of its accumulated fund (108,930 rupees) shows that it is not likely soon to become exhausted. An unfavourable opinion however is expressed by you of almost every measure which has heretofore been adopted, to win the Jádejas into acquiescence with the humane views of the British Government. The distribution of presents made by Mr Langford, in 1829, among the Dharol Jádejas, is condemned by you, because you consider the correctness of the returns obtained by that gentleman 'extremely doubtful.' You likewise view in an unfavourable light the honorary presents bestowed by Government in 1829, on the son of Jehájí, the chief of Murá, who was the first to set the example of renouncing the practice of infanticide, and you express an opinion that the praise conveyed to the Jám of Nawánagar, at the recommendation of the late political agent, was a measure of evil tendency. All the above measures, however, are regarded by the Governor in Council as wise and judicious. With regard to your observation, that 'no previous steps were taken to ascertain whether the Jám was entitled or not to such eulogy, I am desirous to refer to the 23rd paragraph of the late political agent's report, dated the 24th September 1834, wherein it is stated that the return from Nawánagar exhibited 613 males and 380 females, 'which proved that Colonel Walker's arrangement had taken root to a very considerable and gratifying extent.' It was then mentioned by your predecessor, that he at first intended to propose that an honorary present should be conferred on the Jám, to conciliate him as the acknowledged head of the Jádejá tribe in Káthúwád, but assigning reasons why he had abandoned this idea. That officer contented himself with suggesting, that in

forwarding the proclamation to this chief, he should be informed 'of the satisfaction of Government at the progress made in his districts in suppressing infanticide, and urgently exhorted to adopt the strictest measures to ensure its final extinction.'

"I now proceed, under the instructions of the Honourable the Governor in Council, to remark on the measures proposed by you for the suppression of female Infanticide.

"With reference to the remarks contained in the 17th paragraph of your report, the Governor in Council regrets to find that Captain Lang's opinion on your proposals was not obtained previous to their being submitted to Government, more especially as it is admitted by you that 'on some points a difference of opinion exists between you and that officer.' Captain Lang's long residence in Káthiáwád, his intimate acquaintance with every Jádejá chief in the province, his extensive local knowledge, and above all, his zealous and successful exertions personally to extirpate the crime render the opinion of this able officer of more than ordinary value, and you are therefore requested to obtain his sentiments on this subject, and submit the same to Government.

"The first measure proposed by you is, that all the Rajput-chiefs in Káthiáwád shall be required 'to enter into an engagement that they will not give their daughters to any tribe who will not give them their daughters in return,' and you are of opinion that the chiefs will be induced to enter into an engagement of this kind. Government are not quite so sanguine on this point, and imagine that even if such a measure were agreed to, it would not be generally adhered to. Still, however, there appears no objection to an attempt being made to obtain the voluntary assent of the chiefs to the arrangement, which, if successful, would undoubtedly aid the objects in view.

"Your second proposition is, that the Jádejá chiefs shall be required to enter into a stipulation, that the ex-

penses of the marriage of the daughters of their bháiyád shall not exceed a certain amount, to be fixed at a general meeting of the caste, and be informed that Government will assist the indigent to the same extent as any other caste, but not to a greater. The Governor in Council is aware of no objection to the first part of this proposition, but in regard to the latter, it does not appear that Government have ever contributed to the marriage expenses of any other caste but the Jádejá. This should continue after due inquiry into the circumstances of the party requiring relief

“With regard to your third proposition, that specific penalties should be proclaimed for the commission of Infanticide, after a certain time, to be fixed by Government, the Governor in Council is more disposed to allow each case to be dealt with, as at present, according to its merits, but cannot agree with your opinion that it is advisable to fix a period prospectively from which to punish the crime.

“On reference to the 24th paragraph of this letter, you will perceive that the fourth measure proposed by you, namely, that the chiefs be held responsible for the conduct of their bháiyád and vassals, is not a new suggestion, and the Governor in Council directs that this responsibility be enforced to the extent therein mentioned.

“The fifth proposition, or that the annual census should be the test, and that the chiefs should be enjoined to aid in framing this census, requires no remark, since these propositions were sanctioned by Government in 1835.

“Your sixth proposition is, that ‘the period of two years, or such other time as Government shall decide, shall be granted to the Jádejás and others in the habit of committing the crime, during which time no investigation shall be made either with regard to the former or late cases, and that the result of the census at the termination of that period be the test.’ The Governor in Council is quite at a loss to conceive the grounds of this proposal. If acceded to, entire impunity for the com-

mission of the crime would be the result, and it is to be feared that many would avail themselves of the license.

"It was the intention of your predecessor, had he remained in Káthiáwád to have proposed the policy of complying with the prayer of a petition presented to him by the Jádejás for an amnesty for past offence. This, however, in the opinion of the Governor in Council, would not on any account be extended beyond the period when every Jádejá must have become aware of the determination of Government to do all in their power to suppress the crime. The proclamation of your predecessor was the vehicle through which this information was conveyed, and Government are pleased to authorize an amnesty being granted up to the end of 1835.

"The Governor in Council does not perceive any present necessity for appointing a second Censor, (as recommended at the close of your sixth proposition), more especially when the difficulty which has been experienced in finding persons fit for this duty is taken into consideration.

"Adverting to your seventh proposition, namely, that Government should endeavour to obtain the aid of the Ráo of Kachh for the suppression of Infanticide, I am directed to state, that in the opinion of the Honourable the Governor in Council, nothing would so much facilitate the suppression of this crime as obtaining the cordial co-operation of his Highness and the British authorities stationed in Kachh. The sentiments of the Ráo, as alluded to when discussing this proposition, prove that his Highness is favourably disposed towards the suppression of this crime, and the force of his example will doubtless have a most beneficial effect in inducing his Highness's tribe to abandon the inhuman practice. Extract of this part of your report has been sent to the acting assistant resident in charge, Kachh, with instructions to concert measures with his Highness for the abolition of Infanticide, which all the chiefs under his Highness's control have long since renounced; and it



has been suggested to him that the first measure to be adopted should be to take a census of the Jádejá population of Kachh, a measure which has proved so beneficial in Káthiáwád, the census being annually renewed.

"With reference to your suggestion that a general convocation of the chiefs of the Rajput race should be held at Bhuj in the presence of the Resident in Kachh and yourself, I am desired to state that the Governor in Council does not deem it expedient at the present time that such a measure should be adopted.

"With regard to your eighth and last proposition, namely, that the British Government should endeavour to effect the object in view by the education, mental improvement, and moral amelioration of the mass of the people, I am desired to observe, that your suggestions on this head have been already considered, and for the most part approved of by this Government. As an auxiliary measure, the diffusion of education is deserving of great attention, but measures of a more active character ought not to be relaxed, since years must elapse before it can be expected that any material effect will be produced by the diffusion of education. The Governor in Council is willing to admit that education and knowledge will ultimately change the feelings and habits of a whole people; this, however must necessarily be a work of time, and it is not to knowledge so gained that the British Government must look to the cessation of the crime of infanticide, but to measures of vigour, tempered with prudence and conciliation.

"With reference to the 20th paragraph of your report, the Governor in Council is of opinion that it will be expedient to republish the proclamation issued in 1834, such modification being introduced as the altered state of circumstances and the census may render necessary, the same being submitted before promulgation for the approval of Government. The proclamation proposed in your report, if issued, would merely proclaim what is already sufficiently known, and would not, in the opinion

of Government, be attended with any beneficial result. The Governor in Council would moreover decidedly object to any announcement in the name of the British Government, speaking of the Shástras as containing a declaration of the true law of God.

"The progress made in this great cause since your predecessor's administration, has, in the opinion of Government, been great, and entitles that gentleman to the highest commendation. In his measures a practical result has been experienced, and until Government find a better and more extensive practical result promised and likely to occur from the adoption of other measures, the Governor in Council is unwilling to depart from those which have proved so advantageous.

"Adverting to the circular letter proposed by you to be addressed to the chiefs of Káthiáwád, I am desired to state that the Governor in Council does not consider it expedient at the present moment that the same should be issued.

"Government are anxiously awaiting the receipt of your reports promised in the 23rd and 25th paragraphs of your letter now under acknowledgment, and I am desired to remind you that your annual Infanticide report for 1837 was due on the 1st January 1838.

"Although the Governor in Council, as already explained, differs with you in many points connected with this subject, still he considers the zeal and diligence exhibited by you in your present report to be highly creditable to you.

"Appreciating, however, as Government do your exertions in this cause, still they do not think that you have properly understood the real character of some of the measures which were adopted at the recommendation of your predecessor. A conclusion might be drawn from your report that that gentleman had aimed to effect his object by penal measures only, a conclusion which the Governor in Council considers highly erroneous. In support of this conviction, and in proof that measures

of a conciliatory character formed as much a part of his principle of proceeding as of your own, I am desired to refer you to the following communications from your predecessor to the chiefs and other influential persons in Káthiáwád, on the subject of his proclamation, and the census of the Jádejá population, copies of which are herewith forwarded.

"A selection from the replies returned to the above letters is likewise forwarded for your information, and for the purpose of being placed on the records of your office."\*

It was well, perhaps, that such a letter as Mr. Erskine's should have been submitted to Government. In lack of such a document, we should probably have wanted the preceding clear defence of Mr. Willoughby's admirable measures, and the suitable suggestions which were made for carrying them into practical effect.

Mr. Erskine's subsequent communications with Government on Infanticide in Káthiáwád were of a limited character. They reported the suspension,—which afterwards issued in the dismissal,—of the native employed in making the annual census of the Jádejás, for accepting a bribe for concealing the death of a Jádejá female which had occurred in suspicious circumstances; and the difficulties experienced in getting his place suitably filled up, as Government preferred the employment of a pure native in that duty to that of an Indo-Portuguese brought to notice by Mr. Erskine. They mentioned the completion of the Jádejá census of the Nawánagar táluká, which on the whole exhibited gratifying results. They brought to notice the arbitrary remission of part of the term of imprisonment of Jádejá Viráj,† an act which justly met with the disapprobation of Government, though it was ultimately confirmed.

Mr. D. A. Blane, whom we have already had occasion to notice as a zealous agent in Infanticide suppression,

\* See above, pp. 213-220.

† See above, pp. 210.

was the successor of Mr. Erskine in the political agency in Káthiáwád. On the 17th November, 1840, he acknowledged a call from Government for an Infanticide Report, and expressed his regret that he had found that the statements of births, marriages, and deaths had fallen into arrears. He was not able personally to supply the documents which were wanted, as he was soon transferred to the secretariate in Bombay. Captain LeGrand Jacob, the first assistant at Rájkot,—Captain Lang having been appointed to the political agency of the Máhikántá in the north of the continental Gujarát, where he soon effected great good both with prince and people,—took charge of his duties on his departure from Káthiáwád; and they could not have fallen into better hands, as far as ability, integrity, foresight, knowledge of native customs and character, and calm and successful perseverance in the discharge of duty in spite of an acute and sensitive discernment of difficulties, were concerned.

## CHAPTER XI.

CAPTAIN LE GRAND JACOB'S EFFORTS FOR THE IMPROVEMENT OF THE KÁTHIÁWÁD CENSUS—HIS REPORT ON INFANTICIDE, AND SUGGESTION OF INSTRUCTIONAL MEASURES—FOUNDATION OF CHRISTIAN MISSION IN KÁTHIÁWÁD—VIEWS OF THE GOVERNMENT OF CAPTAIN JACOB'S REPORT—ADDITIONAL NOTICES OF MEASURES ADOPTED.

On the 9th of September, 1840, Captain Jacob called upon the rájá of Murví to supplement the Jádejá census of his táluká by including that of the Jádejá females of A'dhoí, a district belonging to that chief in the province of Wágar on the northern side of the gulf of Kachh, over which he claimed jurisdiction; and some delay occurring in the implementing of his request, he ordered the mehtás of A'dhoí directly to supply what was wanting. On the 22nd March, 1842, he addressed the following judicious letter to the Bombay Government, the occasion of which appears from its contents

"I have the honour to acknowledge your letter, No. 608, dated 4th instant, with inclosures, calling on me for an opinion as to the practicability of introducing into this peninsula some system for placing limits to the fees exacted at marriage festivals by Chárans, Bháts, and other members of the eleemosynary community, similar to that adopted by Biji Singh of Jaudpur.

"In reply, I beg to state that I do not consider such an arrangement either practicable or expedient. In the first place, because of the number of independent chiefs,

whose relative rank it would be difficult to fix; and if an assembly of delegates could be got together for the purpose, their mutual jealousies and pride would bar the attainment of the ends in view. To speak of the Jádejás alone, whom Government, I conclude, have chiefly in view, the Murví chief being descended from an elder branch of the Kachh dynasty, considers himself at least equal in rank to the Jám of Nagar, who has five times his means, and far above the Gondal family, which state is twice as wealthy as his. Were it a question only of a single principality, as in Kachh, where the subordinate Bháyáds have fixed rank in relation to the head of their tribe, the object might, perhaps, be attained by simple publication of a recommendatory letter from the chief to his mendicant tribes not to ask for more than such stipulated amount as he might fix, with due reference to the feelings of the community generally; and doubtless the establishment of any such system by the Ráo would have great effect in leading the chief of the Jádejá tribe in this province to follow the example. In the second place, I doubt the expediency of introducing any such rule under British sanction. The custom of importuning for presents is injurious both to giver and receiver, by encouraging pride and mendicity. The influence of Bháts and Chárans in this peninsula has been considerably diminished since the period of our connexion with it; witness the entire change of the mode of obtaining security, whether for payment of tribute or for other transactions. As the nature of our system of Government becomes more and more understood and the people more enlightened, so will begging cease to thrive as a profession. We might slightly diminish present mischief by fixing a standard, but the doing so would only give perpetuity to an evil that the hand of time is gently eradicating." These views of Captain Jacob were approved by the Bombay Government. The fixture by authority of the British administration of gifts to Bráhmans, Bháts, and Chárans

whatever reduction of expence to the chiefs might in the first instance be accomplished by it, would evidently give a sanction to the system of superstitious mendicancy, alike opposed to Christian principle and political expediency

Previous to the date of the communication now noticed,—on the 23rd October 1841,—Captain Jacob had furnished to Government a full infanticide census for 1840, including that of the Jaitwás of Bardá and the suspected tribes in A'dhoi in Wágar, with an able general review of the late progress of the cause of humanity, a document, however, which was not finally disposed of by Government till August 1842

Captain Jacob in the commencement of his communication explains the circumstances in which no regular report on Infanticide had been forwarded to Bombay for four years. “Shortly after the despatch of Mr. Erskine's Report in 1837, the fact of the infanticide censor, Munshí Ghulám Muhammad, having accepted a bribe to quash an accusation of child-slaughter transpired.” “The removal of this person, otherwise so well suited for the situation, was a check that this particular department of the agency has scarcely recovered from, in consequence of his successor Jayasukrá, entertained 1st April 1839, having proved quite unequal to the office, and having been finally removed from it by Mr. Blane so recently as 1st April last, when Náká Wajerám, an intelligent Bráhma of the Nágar caste, was appointed in his stead. In the interval between the suspension of the munshí and the appointment of his successor, Mr. Gonsalves, a clerk in the office, was employed in taking the Nawánagar census, which will be found included in the accompanying tables.”

Captain Jacob then proceeds to comment on the census which he forwarded to Government, noticing as he proceeds some important acts, arrangements, and proposals.

“For the above reason, the census now submitted must be received with some extra caution, the new censor not

having had time to visit all the parganás; but I have checked the returns of both, by those obtained from the chiefs for the first half of the present year, as well as by the aid of attachment melitás, where they were sufficiently trustworthy to be made use of. The only táluká in which there appears discrepancy is Gondal, the census of which was taken by the present censor, and unfortunately the detailed lists, whence the last census was framed, are not forthcoming in this office, so that I have no means of testing the present one by comparison of names."

"The results of the present census, as exhibited in the analysis appended, are extremely gratifying, with exception of the Sháhpur táluká, and Ádhoi parganá of Muvi. In the former, not a single female has escaped the ruthless effect of Jádejá pride; in the latter, the census of which is now exhibited for the first time, and has been obtained with considerable difficulty, the proportion of males to females is nearly 17 to 1. Some excuse may be offered for this district, which had hitherto escaped the vigilance of the British Government, and separated as it is from Káthiáwád, remained in comparative ignorance of the strenuous attempt to suppress infanticide that had here been made; but I can offer none for Sháhpur, the chief of which, by his breach of faith and criminal negligence, has justly laid himself open to the displeasure of a paternal Government.

"Jádejá Kaláji of Sháhpur is about 30 years of age, and by no means deficient in intellect; he must have been fully sensible that Government would hold the Jádejás to their engagements, since he had already been called to account on this matter, in the case of his brother Jádejá Bháwáji." "The revenues that he derives annually from his táluká, which now consists of four villages, of which one belongs to his Bháiyád, are estimated at 2,000 rupees, subject to a yearly tribute of 501 rupees to the British Government, and 157½ rupees to the Nawáb of Junágad (*Zortalabí*) leaving him a clear



rental of about 1,400 rupees I beg, therefore, to recommend, that a fine of rupees 1,000 be imposed upon him, with a warning that, unless future returns give a result more favourable to humanity he should be deprived of all control over his *táluká*, and that he be required to furnish unexceptionable security against continuance of the crime; and in default of such payment and security, after the elapse of two months, that he be placed in confinement until those terms are complied with.

“Regarding *A’dhoi* [in *Wágar*], a more lenient course may be pursued, but the *Murví* chief might be warned of the danger he was incurring by thus permitting his *Bháiyád*, the other side of the water, to break at once the laws of nature and humanity, and the engagements he has entered into, on behalf of all subject to his authority.

“It is a much more pleasing task to revert to the state of all the other *Jádejá tálukás* of *Káthiáwád*, and it must be highly gratifying to those benevolent men who have laboured for the suppression of Infanticide in this province to see the progressive return to the order of nature, in the relative proportion of sexes, that must be attributed to their labour alone. The total male population is shown to be 5,760, females 1,370; the proportion, therefore, of all ages is a fraction more than four to one, but the number of both sexes under 20 years of age, is, males 2,923, females 1,209, showing a proportion of two and a quarter to one, which favourable diminution chiefly arises from the preservation of female life during the last few years, which gives the general result as follows:

Proportion of males to females, under	10 years	1½ to 1
Ditto ditto	9 years	1½ to 1
Ditto ditto	8 years	1½ to 1
Ditto ditto	7 years	1½ to 1
Ditto ditto	6 years	1½ to 1
Ditto ditto	5 years	1 to 1
Ditto ditto	4 years	1 to 1
Ditto ditto	3 years	1 to 1
Ditto ditto	2 years	1 to 1
Ditto ditto	1 year	1 to 1½

"The correctness of these returns is further tested by the proportion of deaths occurring in 1840, which is shown as three to one.

"The total number of cases that have come under inquiry since the transmission of Mr. Erskine's Report, 30th June 1837, is seven, of which one only was proved, namely, that of Wakhatsingh of Nawágáum, a village under Máliá, connected with which the former censor, Ghulám Muhammad, lost his place for accepting a bribe, as before stated. The murder of Wakhatsingh's infant, it will be perceived, occurred before the publication of the Government proclamation, when you [Mr. Willoughby, secretary to Government] were political agent of this province in 1835, and cannot therefore be taken as any breach thereof, however much it may be of the laws of humanity; and yet Wakhatsingh had reared three daughters, and his accuser, Satájí, the Máliá chief, out of four had not preserved one."

"The census of the Jaitwá population now for the first time given, has been furnished, after some demur by the Rána's Government [at Porbandar], and has not yet been further tested. It approaches nearly to the proportions shown for the Jádejá population." "It was first brought to notice by Colonel Walker, that this tribe was equally addicted to the crime as the Jádejás themselves;\* and it is curious to remark the coincidence between the proportions of sexes preserved in both tribes, though the vigilance of Government being bent on the Jádejás alone, has acted indirectly, and therefore with less force, on the Jaitwás."

"The crime of Infanticide is, I fear, by no means confined to either the Jádejá or Jaitwá population. I have heard assertions of its being extensively practised in Jaitwád, and amongst the Muhammadan tribe of Sétás, but with the all but impossibility that exists of carrying through the common duties of the agency, I

\* See above, p. 72.

have been unable to spare sufficient time for inquiry into the subject. The full extent to which infanticide is practised in the peninsula will be known only when Government is able to spare the services of an officer for this especial inquiry. I have the honour to annex translates of agreements entered into by the Mánká and Korangá tribes of Wágar,\* who are accused of this crime, which I owe to the Government kárkun, Ishwardás, stationed at A'dhoi, and through whom the Jádejá census of that district has been obtained. These tribes are stated to be neither Muhammadans nor Hindus, but a mixture of the two, approaching in caste to the Wágars of Okhámandal. Writings have also been taken from the A'dhoi Jádejas, who had not before brought themselves under similar engagements, translations of which are given.

“The imperfection of our instruments must ever throw some degree of doubt on returns of population, that can be obtained only through their labour; but a further cause of hesitation in receiving the census as entirely to be depended on, exists in the difficulty that has been found in getting the Jádejás, of respectable rank, to show their females to a male censor. This repugnance was yielded to, in consequence of the Jám's earnest remonstrances, and as sanctioned by Government letter 9th October 1838. Mr Gonsalves was accompanied by his wife throughout his tour in the Nagar states. The like treatment has been claimed by others, and a considerable portion of the females entered in the returns from which my tables are framed have no other guarantee for their existence than the word of their male relations. Their prejudices in this matter are so deep-rooted, and supported by public feeling and sympathies, that I conceive we should err in attempting to force them. Besides, it will never do to treat the Já-

\* [These tribes, we believe, are converts to Muhammadism, from the Kulís, or aborigines, of the district.]

dejáas of one táluká better than those of another I therefore beg respectfully to recommend the extension of the principle already sanctioned for the Nagar Rajputs to the rest of the community; the wife or other nearest female relative of the censor might be granted a sum equivalent to half of what he draws, during the time actually employed in taking the census; every endeavour by persuasion should be made to overcome the prejudices of the inspected. but where decided repugnance may be evinced, it should be the duty of the censor to acquaint himself with all particulars through his wife, he being held equally responsible for the correctness of the statement as if taken by himself I consider this addition necessary for the proper carrying out of the plan for suppression of Infanticide, so ably matured by yourself when political agent Bribes may sometimes lead astray, but the husband cannot well help knowing the real facts of the case, and he will have a double motive for not suppressing them At present, facility is, to a certain extent, offered for fictitious report, to skreen from guilt "

Major Jacob in the conclusion of his report frankly expresses his convictions as to the state of feeling respecting infanticide prevailing among the Jádejás and their neighbours of other tribes, and as to the expediency and necessity of adopting instructional measures for its improvement

"I would now beg to point out wherein I differ from previous writers on the subject of Infanticide. The state of public opinion in this country has been supposed more strongly set against the crime than I believe to be the case. Complimentary letters or remarks, in reply to strongly expressed opinions by persons in power, are no criterion of real feelings, which must be judged of by acts. I can trace eye-service to Government, but no real service to humanity, in the profession of such of the community as pretend to take any interest in the matter. Of all the population, the most tender of life

are the Shráwaks or Jainas, the monied classes, who possess great influence throughout the peninsula. They have in several places forced the Rajput, and other chiefs, to enter into agreements not to permit the slaughter of sheep, etc ; but though child murder within the same district was notorious, as far as my knowledge extends, they have not so much as attempted to stipulate for the preservation of human beings \* Again, all the Rajputs who rear their daughters feel a direct interest in the continuance of the crime by others. They might at once prevent it, by stipulating before marriage that their daughters' children should be preserved, yet though pressed to take this step, I am not aware (my remarks are limited to this province) of an instance in which it has been done. If, therefore, as has been stated, the community in general consider the crime as one of the deepest dye, they would appear to make very little use of their opinions. The fact, I fear to be, that the population is in a state of semibarbarism, with whom philanthropy, apart from superstitious motive, is an unknown principle. They are, of course, the creatures of circumstances; and I say this, simply to denote that there is no public feeling to assist the penal machinery established by us for the suppression of the particular crime under review"†

"The general result of the measures hitherto pursued, supposing the returns to be correct, are doubtless most satisfactory as far as regards the end for which they were established, namely, the saving of life; but they are not free from evil in other respects, to diminish which is decidedly politic if the object could be attained by milder means. The distress caused to families by the feeling, that whenever accidental death may have

\* [This statement is quite in accordance with what we have ourselves noticed in Káthiawád. See above, p. 71.]

† [This paragraph is followed by a passage which we have introduced at p. 132, above.]

occurred they are laid open to be victims of any one who owes them a grudge, and the entire tearing down of the Rajput curtain which inquiry inflicts, give rise to heart-burnings and animosities, even when the result is a conviction of innocence of the accused, and is particularly to be lamented; for it is sometimes impossible to arrive at a satisfactory decision without such process. The whole system in force is, moreover, one of perpetual and harsh inquisition into the domestic affairs of a proud tribe, carrying alarm into every family: if a wife be pregnant, if a child is born, if a daughter be sick, a messenger must be despatched to give notice to some superior power, who, if feud exists—and where does it not amongst a people like this?—may make each occasion a handle for oppression or annoyance. If an infant perchance die, the family are kept in a state of apprehension for an indefinite time as they can never be certain when an enemy may, or may not, prefer an accusation against them; and it is needless for me to mention, that in a state of society like this, subornation of evidence is a matter of daily occurrence.\*

“Neither can the system be relied on, except during the pressure of a vigilant supervision, that is becoming more and more difficult from the increase of the business of the agency. If the heart remain unchanged, there must be danger of relapse when that pressure becomes relaxed; for we have no warrant for supposing the voice of nature to be alone sufficient to prevent falling back into a custom that was not sufficient to prevent its adoption; but I cannot bring myself to regard the present anti-infanticide measures as other than temporary, to be removed on the entrance of the Jádajás into the order of nature. I deduce from these reflections the corollary that, first, there is some risk of the coercive machinery breaking down, from want of

\* [The inconveniences here alluded to are undeniable; but they form a strong motive to the Jádajás to abandon the crime which has given rise to the measures in which they have originated.]

power to guide it ; but supposing the vigilance of the Government agents to continue, until the end be attained of the coercive process, there is, secondly, danger of relapse on its withdrawal. To keep it working after the end has been gained, would be as unjust as perpetual suspension of the Habeas Corpus Act, after the riots, for which it might have been suspended, had passed away. And, thirdly, that the saving of a number of human beings, leaving them to be brought up in ignorance and vice, the animal part saved, the moral powers totally neglected, is a questionable boon to the parties themselves, whatever it may be as to its humanizing effects on society in general.

"It is evident from the above observations, that I feel strongly impressed with the necessity of a line of policy that shall strike at the heart, and consequently at the root of the disease, and afford a permanent remedy ; and I beg therefore to urge the propriety of attempting it without further delay. It is true that no immediate result can be expected from education ; but the slow growth of its blessings is an argument for no time being lost in the attempt to impart them. We may save life by the census, but how can we protect it from misery and neglect afterwards ? Whilst approving, therefore, of the present coercive system, I conceive that it should be looked on merely as a temporary expedient, and that it ought to be accompanied by healing and generous measures, namely, an attempt to create a higher tone of moral feeling throughout the community generally.

"The Infanticide Fund this day shows a balance of rupees 1,16,786 in hand ; and I conceive that a large portion of this sum cannot be more judiciously expended than in the cause of education.\*

"This letter has brought to light the existence of several tribes, by whom infanticide is supposed to be practised ; and how know we, among the myriads of

\* [This is followed by the general observations on the fund which we have quoted at pp. 163-4.]

the Peninsula, how many secret crimes of the deepest dye are perpetrated? It is evident that a state of society, where a race of wholesale murderers are looked upon with as much respect as others, must be vicious at the core. Such being the case, it occurs to me as fitting and proper that general should be superadded to partial measures; that the amelioration of the whole state of society be attempted; and that our spare funds, raised from the community generally, should no longer be exclusively devoted to the use of a particular class. With this view, I would give every encouragement to the cause of education, and to every means that may enlighten the intellect and improve the heart; accordingly I beg to recommend as follows:

"That a sum of rupees 4,000 be set apart from the Infanticide Fund for the erection of a school-house. On this subject I will here observe, that I have received four replies only to the circular letters addressed by me to all the principal men in the country [on the encouragement which might be expected from them of education], as brought to the notice of Government in my letter No 183, of the 21st June last, and approved of in Mr Chief Secretary Reid's reply No 2,096, of the 27th of the following month. One only of these gave any definite answer. This was a letter from Ranmalsinghjé, the Kuwár [son, heir-apparent] of Drángadrá,\* written by himself in Hindustání,† informing me that he highly approved of the proposed measure, and would subscribe 20 rupees a year towards its execution. Had the sum been somewhat larger, I should have solicited the favour of Government towards a chief who had shown himself so superior to his countrymen.

"That a sum of at least rupees 300 a month should be

\* [The chief state of the Jhálá Rajputs.]

† [The Drángadrá family have considerable oriental linguistic attainments, knowing Gujarátí, Hindustání, Persian, and a little Sanskrit.]



set apart for the salaries of schoolmasters and current expenses of the establishment.

“That 1,000 rupees a year be devoted to the encouragement of annual essays in the vernacular language, on the subject of infanticide, part as prizes, and the rest for expenses of printing numerous copies of the best essay for distribution throughout the community. This measure would enlist the feelings of the rising generation against the crime, the scholars of the Rájkot college might catch the spirit of emulation, and it is not unreasonable to hope, that before many years, a popular feeling would be created adverse to infanticide, that might enable Government to dispense with at least the harsh portions of the present coercive system, as the scaffolding is removed on completion of the building. In speaking as I do of the severity of the present system, I beg again to disclaim the slightest intention to disparage it. On the contrary, I conceive that humanity owes a deep debt of gratitude to the exertions of those gentlemen who have planned and matured the system. It has acted, and still acts, as a tempest that purifies the atmosphere; but which, nevertheless, no one wishes to see of long continuance. The atrocious nature of the crime, and the impossibility of eradicating it by any ordinary process has sufficiently, and by the result most satisfactorily, proved the necessity of the rigorous measures that have been established. My views are simply that other measures should be super-added, that might the more speedily enable us to dispense with what is now a necessary evil; and that the restrictions on the use of the Infanticide Fund should be abolished.

“The only objection that the above appropriation of the Mansuli\* and Fine Funds, as far as I am aware, is susceptible of, is the engagement entered into with his Highness the Gaikawád on the subject; but I cannot

\* [Fines levied by the quartering of horsemen and foot-messengers on the chiefs.]

conceive, after that prince had once consented to surrender the funds, that it would signify to him whether they were bestowed in communicating knowledge, or in permitting the Jádejás and their friends to enjoy greater pomp at their festivals; on the contrary, his Highness might naturally be supposed willing to agree to anything that would so cheaply add to his fame, and no great difficulty could, I should think, occur in overcoming any scruples that might be found to exist; at any rate, the British Government is master of its own funds, and these could be applied to mental and moral purposes, whilst those under the gift of his Highness could be spent, as at present, in providing for the body."

It may be here mentioned, that a few months before Captain Jacob's reasonable and practicable proposals about the adoption of educational measures for Káthiáwád were submitted to Government, incipient arrangements for the instruction and enlightenment of the province by the most efficient source of moral regeneration, the foundation of a Christian mission, were carried into effect. During a long tour through Káthiáwád in 1835,—in the larger portion of which he enjoyed the valued fellowship and assistance of the Rev. William Fyvie late of Surat,—the writer of this historical narrative became practically acquainted with its claims on the Christian philanthropy of Europe and its promise in an evangelistic point of view; and having been afterwards asked to recommend a sphere of foreign missionary labour to the Irish Presbyterian Church, he briefly stated its peculiarities to that zealous and efficient member of the Christian Body, the evangelistic doings of which in the province of Ulster are so well known and appreciated. Káthiáwád was consequently chosen as a field of foreign missionary exertions; and the Rev. James Glasgow, and the Rev. Alexander Kerr, with their esteemed partners, came to India with a view to their commencement. The Bombay Government readily gave them permission to settle in the province; and

on their arrival at Rájkot in June 1841, along with the writer of this notice who sought briefly to introduce them to their work, they received a most cordial and generous welcome from Major Jacob, Colonel W. D. Robertson commanding the station, and other friends there residing, and from several of the chiefs of the peninsula, including Suráji of Rájkot, so unfavourably noticed in the history of infanticide, who was among them the first of these chiefs to hear from our lips the doctrines of salvation. We had not been long at the place, however, when we were all seized with violent fever, which in the case of Mr. Keri proved fatal, while in another it had nearly the same termination. Mr. Glasgow remained at his post, after his sore bereavement and heavy affliction, and next year he was joined by his brother the Rev. Adam Glasgow, and the Rev. Robert Montgomery. The mission was further strengthened in the beginning of 1843 by the accession of the Rev. James McKee and the Rev. J. H. Speers, and in 1846 by that of the Rev. James Wallace. The Gujarátí, and, in some instances, other Indian languages, were speedily acquired by the missionaries. Stations were formed at Rájkot, Porbandar, and Goghá, while Junágad was temporarily occupied. Much information by conversation and preaching was communicated to all classes of the natives, both at their residences and during itineracies. An English and two Vernacular schools were founded at Rájkot; and vernacular elementary schools at the other stations. Tracts and books were prepared and printed,—principally at Surat, at which one of the missionaries ultimately settled in consequence of difficulties of accommodation and action at Porbandar,—and extensively circulated. A few natives, from both Hindus and Muhammadans, were not wanting as seals of the Christian ministry. The Jádejá's, with many of whom the missionaries have maintained intercourse, have shared in their efforts, and have undoubtedly participated in the salutary moral influences which they have begun to diffuse around them. They

will doubtless prove, with the blessing of God, powerful auxiliaries to the cause of anti-infanticide and humanity in general throughout the province.

The reply of Government to Captain Jacob's communication was principally founded on a minute of Mr. Willoughby, but it was conveyed to him in a letter from Mr. L. R. Reid, Chief Secretary to Government, dated the 12th August 1842, of which the following are the most important portions

"The Governor in Council considers the explanation afforded by you, of the circumstance of no report having been submitted to Government on this subject between June 1837 and October 1841, to be far from satisfactory."\*

"The facts stated regarding the *táluká* of Sháhpur, strongly illustrate the evils arising from the orders of Government requiring the periodical reports on infanticide not having been attended to. Government is now apprised that during the four years now reported on, 'not a single female has escaped the ruthless effect of Jádejá pride.' Had this melancholy fact been earlier reported, preventive measures might have long since been adopted. Kaláji, the chief of Sháhpur, cannot plead ignorance in extenuation of his culpable apathy, or what may be more justly termed his connivance, at the perpetration of infanticide in the villages. This chief is represented to be a man of intelligence, and in 1836 was fined 50 rupees as a mark of the displeasure of Government for having been privy to the concealment of the birth of his niece, who, there were strong grounds for believing, was put to death shortly after birth. After the severe examples which have been made in Káthiáwád, the fine of 1,000 rupees suggested by you to be imposed on Kaláji seems scarcely an adequate punishment, but as Government deems it safe to err on the side of leniency, even at this late period, in

\* [For this delay Major Jacob, who was not in charge of the political agency during the larger portion of the interval, was in no degree responsible.]

enforcing the engagements against infanticide, the Honourable the Governor in Council is pleased to sanction the proposed fine; and you are requested, in requiring this chief to renew his engagements, strictly to warn and assure him that his continuance in withholding his cordial co-operation with the British Government for the suppression of this crime, will inevitably lead to the sequestration of his táluka "

"Adverting to the 8th paragraph of your report, I am desired to inform you, that as the district of A'dhoi has now, for the first time, been brought within the census, Government is disposed to make some allowance for the non-observance of his engagement by the chief who owns that district, but it is desirable that he should be warned, in the name of Government, and in writing, that this will be the last time he will receive such indulgence. I am, on this occasion, desired to refer you to the instructions of Government, contained in Mr Secretary Willoughby's letter, dated the 29th June, No. 1841, directing you to extend to A'dhoi, the measures which have, for some years past, been in force in Káthiáwád, for the prevention of infanticide.

"It is in the highest degree satisfactory to Government to observe, from the statements submitted with your present report, that notwithstanding the unfavourable result of the census of the district of A'dhoi and the Sháhpur táluká, still the excess of male over female registered births in the province of Káthiáwád, within the 30 Jádejás táluká mentioned by you, was in 1837-38 only 27; in 1838-39, 29; and in 1839-40, 27; while in 1840-41, the census exhibits an excess of 32 females over the males.

"With reference to the 10th and 11th paragraphs of your report, the Governor in Council regrets much to perceive that out of seven cases of alleged infanticide investigated by the Political Agent, between May 1838 and September 1840, conviction should have followed in one instance only, although the presumption of guilt

was more or less strong in four of the other cases, two only being proved false accusations ”

“The fact stated in the 12th paragraph of your report, that although the Jaitwá tribe was not included in the arrangements adopted against the Jádejás, still that their adoption has indirectly tended to the preservation of females among the Jaitwás, is considered by Government to be very satisfactory, and the Governor in Council will look forward with great interest for your promised report in regard to this tribe.

“With reference to the 13th paragraph, I am desirous to request that you will embrace the first opportunity of instituting inquiries, with the view of ascertaining whether, as is alleged, the crime of Infanticide prevails among other tribes in Káthiáwád besides those of the Jádejá and Jaitwá, and to inform you that it is satisfactory to Government to observe that you have succeeded in obtaining from the Mánkú and Koranjá tribes of Wágar, and from the Jádejás of Adhoi agreements to renounce this practice

“The Honourable the Governor in Council is pleased to sanction the arrangement proposed in the 14th paragraph of your report, that the wife or nearest female relative of the person employed to take the Jádejá census, be associated with him in the performance of this duty, as it will doubtless constitute another check against false returns; you are accordingly authorized to grant to such female, during the time actually employed in taking the census, a monthly allowance equal to half of the salary drawn by the censor, to be debited to the Infanticide Fund, great care being taken to secure that the proposed limitation is duly observed.

“While the Honourable the Governor in Council admits that there is some force in the general observations offered by you in the concluding paragraphs of your report, he is not aware that it has ever been contended that public opinion in Káthiáwád was so strong against the crime of Infanticide, as to induce the other classes,

spontaneously to come forward and actively co-operate with the British Government, in its suppression. All that has been urged is this, that the voice of nature being with us, the measures adopted would at all events not be misunderstood, even if they are not viewed with decided approbation. In respect to the inquisitorial nature of the measures adopted by Government, it is, in the opinion of the Governor in Council, an unavoidable and necessary evil, since by no other means can the suppression of Infanticide be accomplished,\* and Government must rely on the judgment and discretion of its agents to prevent the innocent suffering from false accusations. These have, on a few occasions, undoubtedly been preferred, but they have been heretofore invariably detected, and none but the really guilty have suffered punishment. It will afford the British Government the highest gratification to see that happy day when it can with safety relax the penal measures now in operation against Infanticide. but, as observed by you, the present system can only be relied upon 'during the pressure of vigilant supervision,' and even though other duties are neglected, the agent must never

\* [On this matter the minute of the Mr G W (now Sir George) Anderson is well worthy of notice. "Captain Jacob points strongly the injury done to the wounded feelings of Jâdejâ pride, by the inquisitorial character of the inquiries the very nature of the crime compels Government to sanction. But Captain Jacob sees, as well as any one else, that without these very inquiries the end in view would be as far from us as ever, and therefore we have the choice of having inquiry so made, or quietly allowing this infant-murder to stalk abroad as rife as ever. As to education, if we are to wait for its effects, to trust to its influence, we must look forward perhaps to not less than a century. No, we must sincerely persist in our present efforts in our present system to stop this course of murder; and once effectually checked, we may hope that the feeling and prejudice causing it may be overcome, and then the inclination cease. To accomplish that change of prejudice and inclination must be our continued effort; and it is evident our present system has already effected much of this. I would strictly continue it, yet certainly add to it as much of education as circumstances will admit."]

relax from that supervision. The complete suppression of this crime must be a work of time; but looking back to the past, and seeing how much has been effected within a few short years, Government is encouraged strongly to hope that a steady and continued perseverance in the measures now in operation will ultimately be crowned with full and entire success. On a reference to Mr. Willoughby's first report on this subject, dated the 24th September 1834, it appears that the number of Jádejá females then ascertained to have been preserved in Káthiáwád of all ages amounted to 696, and your present report exhibits a total of 1,370, being an increase of 674 in less than seven years, which result exceeds the most sanguine expectations of Government.

"With reference to the propositions contained in the 21st and 22nd paragraphs of your report for the diffusion of education in the province of Káthiáwád, I am directed to inform you that the Honourable the Governor in Council does not deem it expedient to mix up the question of education with that of infanticide; for Government has already once determined that the Infanticide Fund shall not be trenched upon for purposes of education; and that before departing from this resolution, the consent of his Highness the Gáikawád is necessary. The Governor in Council is, however, of opinion that you should still endeavour to ascertain to what extent the chiefs and monied-men in Káthiáwád are disposed to aid in the introduction of a general system of education in that province, and to report the result to Government.

"I am at the same time instructed to signify to you, that if it is deemed desirable, the Governor in Council has no objection to a prize being offered for an essay against the practice of infanticide, to be afterwards printed and circulated in Káthiáwád; but that the offer should be made to the scholars of the Native Education Society in Bombay, as an object of emulation amongst them, and the amount thereof charged to the



educational funds. Government will, however, await your opinion on the subject

"With the view of proving that the British Government is resolved to persevere in its efforts to suppress the inhuman practice of infanticide, and in order that the subject may be kept alive in the minds of the people of Káthiáwád, the Honourable the Governor in Council considers it advisable and expedient that you should embody the results of the present census in a proclamation, noticing in terms of commendation those chiefs who by these results are proved to have adhered to their engagements and the reverse of those who have not done so. This proclamation should be circulated throughout the province of Káthiáwád. I am on this occasion desirous to draw your attention to Mr. Chief Secretary Norris's letter, dated the 22nd November (No. 1,824 of 1834); and to request that you will be pleased to report whether the instructions of Government therein conveyed have been acted upon, and particularly whether the measure sanctioned in the 8th paragraph, of endeavouring to induce the heads of those tribes who give daughters in marriage to the Jádejás, to stipulate at the time of betrothment for the preservation of female issue by such marriages, has been carried into effect, and if so, with what success.

"With reference to the 22nd paragraph of Mr. Willoughby's Report on Infanticide on the subject of granting remission from, and delays in payment of tribute, and honorary presents either in clothes or money to such of the chiefs of Káthiáwád as may distinguish themselves by a conspicuous adherence to their engagements to renounce the custom of infanticide, I am directed to state that the Governor in Council is desirous of being informed whether the present census does not enable you to point out any chiefs or inferior members of the tribe who have rendered themselves deserving of the indulgences and rewards proposed by Mr. Willoughby. In conclusion, I am desirous to inform you that the

Honourable the Governor in Council considers you fully entitled to the high approbation of Government for the zealous attention you have bestowed on the interesting question of the final and complete extinction of infanticide in Káthiáwád.

"A copy of your present report and of this reply will be forwarded for the information of the political agent in Kachh."

The letter addressed to Captain Jacob, from which we have made these quotations, was acknowledged by him in a communication dated the 28th November, 1842, which contained various articles of valuable intelligence, and directed attention to several interesting enclosures.

Respecting Jádejá Kaláji of Sháhpur Captain Jacob thus wrote. "Certain favorable features in his case, that have come to notice since I framed my last report, induce me to plead in mitigation, if not remission, of his punishment. A small table appended will show that only eight persons are married within his Táluká, who have eleven sons and two daughters born since my last census. Although no daughter was alive at that time, yet four had been born, and the sickness previous to the decease of three of these reported; and persons it appears had been deputed by the political agent to inspect and report thereon—consequently except in the suspicious case in Bháwáji's family for which Kaláji was fined, it seems by no means impossible that the disproportion between males and females may be accounted for by natural causes. In addition to these circumstances, the greater part of the Rájkot Bháiyád waited on me in a body to intercede for Kaláji with Government, promising to hold themselves responsible that no deviation from the pledge to preserve life should hereafter occur in the Sháhpur family. I do myself the honor to annex translation of their petition; and it appears to me that it would further the cause of humanity if Government would be pleased to extend an act of grace to the petitioning chiefs in behalf of their kin-

man. The leniency could not be mistaken, since the security it holds out for the future is greater than what would result from disregarding the guarantee as well as the feelings of so many respectable Grásiás; and it may be deemed wise to reserve punishment for cases where the possibility of innocence cannot be held forth to enlist the feelings of the people against the measures of Government "

Into these views the Government entered very readily; and Mr A Malet of the Civil Service, who was appointed Political Agent in Káthiáwád, in succession to Mr. Blane, was in due time instructed to carry them into effect.

Captain Jacob also reported the readiness of the Murví chief to follow out the views of Government in reference to A'drói, and to use his influence for the prevention of Infanticide among the few Súmrás resident on his estate.\* In reference to the Súmrás he gave a similar assurance in behalf of the chief of Dharol. This information was satisfactory to Government, which gave directions that these chiefs should be kept to their promises.

In regard to the female department of the censorship, Captain Jacob thus wrote: "I regret to say that I have as yet been unable to make arrangements for securing the aid of a female censor." "The prejudices of the Nágar [Bráhmaṇ] to which the present censor belongs lead him to demur acceptance of the Government offer. The chief difficulty is the alarm of being called on personally to give evidence before any functionary of Government in cases of real or supposed infanticide. The Nágar caste is particularly tenacious of the privacy of their women; but this difficulty may I hope be got over, as any examination might, I think, be conducted through the husband, or at any rate on the understanding that the pardah should be respected. Should his

\* The Súmrás, like the Jádejás, are portions of a tribe from Sindh. See above, p. 58.

\* Honor-in-Council view this point in a different light, it will, I fear, become necessary to change the present censor, who is otherwise very well qualified for his office." The reply to this part of Captain Jacob's communication was the following. "It is on all occasions the desire of Government to abstain from making any innovations on the prejudices of caste when the public interests or those of the community will not thereby be endangered, but that as by the adoption of the plan proposed by Captain Jacob, a great risk would be incurred of collusion or concealment another censor must be appointed, unless the individual now entrusted with that duty will agree to some female being associated with him who is not incumbered with prejudices of the nature mentioned by Capt Jacob, since it will be highly important that the political agent should have the free and unrestricted power of questioning the female employed upon this delicate duty, and that in cases of supposed infanticide in which her evidence may be required by the political agent she should give it without fear or demur of any kind."

Referring to education as a "special antidote to the moral disease under review," Captain Jacob expressed his belief that unless the Government took the lead in the matter nothing could be expected from the chiefs, adding that the Infanticide Funds were ample for the object, and repeating his sentiment that being raised from the whole community they could not be better employed than in promoting the benefit of the whole community. With reference to this matter, Captain Jacob was again requested to inform Government whether he had "endeavoured to ascertain the extent to which the chiefs and monied-men in Káthiáwád could be prevailed upon to aid in the introduction of a general system of education in that province."

In regard to a prize essay on Infanticide, Capt. Jacob recommended that the sum offered should be liberal, say a thousand rupees; that public competition should be

invited; and that the Board of Education should decide on the merits of the competitors. The sums eventually offered by Government were six hundred rupees for the best, and four hundred for the second best essay, if worthy of reward, the adjudicators appointed being Mr Townsend of the Civil Service, the Rev Mr Pigott, Secretary to the Education Society, and Dr. C. Morehead, Secretary to the Board of Education. The first prize was gained by Mr. Bháu Dájí, an alumnus of the Elphinstone Institution. No essay was given in worthy of a second prize.

Respecting the injunction of the Rajputs furnishing wives to Jádejás to stipulate for the preservation of their female offspring, Captain Jacob reported that he had complied with the instructions of Government but had not yet learned the result, adding that he was not sanguine of success, owing to native apathy and dislike to interference with family concerns, and to the supposed unwillingness of the Rajputs to deprive their daughters of a chance of a Jádejá alliance unless in the case of a unanimous concurrence. The political agent was requested by Government, awaiting the result of Captain Jacob's injunctions to the Rajputs, to prosecute the object aimed at.

In reply to the question relative to rewards from the Infanticide Fund, Captain Jacob stated that, while from his not having sufficient confidence in the accuracy of the census formerly forwarded by him he was not disposed to recommend the bestowal at that time of any honorary rewards on the Jádejás, he thought that small presents might be given to each of seven Jádejás reported as having four or five female children, if personal observation confirmed the census. This proposal received the approbation of Government.

The most interesting portion of Capt. Jacob's letter was the following. "I beg to transmit an application from the Jam of Nawánagar asking the assistance of Government for twenty-one members of his *bháiyád* to

facilitate the marriage of twenty-two daughters, which I beg to recommend for favorable consideration. The Jám has all along regarded the anti-infanticide measures of Government with extreme jealousy; and it is a great point gained that he should by the step which he has now taken for the first time have thus tendered them a species of voluntary acknowledgment. The amount asked for is higher than the sums usually granted by Government on similar occasions; and an average of two hundred rupees for each daughter, making a total of Rupees 4,400, might be considered sufficient." The Government sanctioned the payment of five thousand rupees to the parties indicated by the Jám.

In conclusion, Capt. Jacob annexed an abstract of the census completed up to the end of 1841, making a few corrections in the previous lists. This list gave the total of Jádejá males in Káthiáwád on the 31st December 1841 as 6,106, and of females as 1,662. The number of male Jaitwás was at the same time 125 and of females 48. Major Jacob expressed the hope that the annual report demanded by Government could now be regularly furnished.

## CHAPTER XII

COLONEL POTTINGER'S MEASURES FOR THE SUPPRESSION OF INFANTICIDE IN KACHH—VISIT TO KACHH OF SIR JOHN MALCOLM—EDUCATION OF THE RÁO DÉSAJÍ AND HIS EARLY DESIRTS FOR THE ABOLITION OF INFANTICIDE AND OTHER CRIMES—REPORTS AND EXERTIONS OF COLONEL MITCHELL AND MR. MALET—THE VIGOROUS EFFORTS OF THE RÁO.

WE have already incidentally referred to Major [now Sir,] Henry Pottinger as the successor of Mr Gardiner in the residency at Bhuj, the capital of Kachh. He was early distinguished as a courageous and successful eastern traveller; and he was generally and deservedly esteemed an officer of ability and determination, as he has since sufficiently proved himself in the high appointments which he has held connected with both the Imperial and East India Company's Services. He entered on his office in Kachh in 1825. At this time, the Ráo Désají, the prince of the province elected by the Jádajás in the remarkable circumstances already mentioned by us, was only about eight years of age. Major Pottinger, according to arrangements also already referred to, was a member and president of the regency by which the affairs of the state were managed during his minority. The circumstance tended to the increase of British influence in the state, as well as facilitated the transaction of business.

Major Pottinger's early efforts in behalf of the abolition of infanticide, and of the difficulties encountered by him, have been thus summarily exhibited by himself, in a letter addressed by him to Mr. C. E. Trevelyan, de-

puty secretary to the Government of India, and dated the 31st August 1835.

"The suppression of Infanticide appears to me by far the most difficult subject that we have ever had to deal with in India; *Satis*, or the immolation of children on the Ganges, were nothing when compared to it. They simply required the fiat of the Government to put a stop to them in our own territories, but to even check infanticide we have to oppose not only sentiments which are strong enough to suppress the common feelings of human nature, and I may even say of the most savage wild animals, but to interfere in the most secret and sacred affairs amongst the higher classes of natives, of women; for no one who has been a short time in India, and has used his powers of observation, can have helped perceiving how scrupulously every man pretending to respectability refrains from any allusion to his females old or young

"When I first came to Kachh, ten years ago, I set out with all the zeal of a new comer to root out the practice, but I soon discovered my mistake. The Mehtás, sent at my request, by the regency, were either cajoled by false returns, or expelled from towns and villages, not only by the classes charged with the crime but by the other inhabitants whom long habit had taught to view the business with indifference if not absolute approbation \* I next got the darbár to summon all the

\* [On the 27th September 1826, Major Pottinger forwarded to the Bombay Government "a list of all the female Jádejá children that were living on the 1st of the present [native] year" It comprehended only 143 names. "I have made an arrangement," he wrote on this occasion, "in concert with the other members of the regency for the birth of every child, (whether male or female,) that occurs in a Jádejá's family being reported to the Darbár, and as all deaths are to be testified at the same time in the same manner, I hope these precautions will effectually put a stop to any instances of infanticide that may still be occasionally practised." This measure was approved by the Governor in Council, who considered it extremely desirable that a similar check should, if practicable, be introduced into Káthiáwád as the Political Agent there was immediately informed.]



Jádejás to Bhuj, and partly by threat and partly by persuasion, arranged with them to furnish quarterly statements of the births within their respective estates. This plan I saw from the outset was defective, but it was the best I could hit upon at the moment. It proved however an utter failure, within six months most of the Jádejás declared their inability to act up to their agreement, even as far as regarded their nearest relations.

"Several fathers, for instance, assured me that they dare not establish such a scrutiny regarding their grown up sons, and the few censuses that were furnished, I found to have been drawn up by guess work, from what may be termed the tittle-tattle of the village. My next idea was, that, as all the Jádejás profess to be blood relations of the Ráo of Kachh, they might be requested to announce to him as the head of the tribe, as well as Government, the fact of their wives being enceinte, and eventually the result. The scheme appeared feasible to the ministers, but when we proposed it to the Jádejá members of the regency they received it with feelings of equal disgust and horror. Two modes further suggested themselves of carrying our object. The one to use direct authority and force, but that would no doubt be at variance with the spirit if not the letter of the treaty. The other to grant a portion to every Jádejá girl on her marriage. This latter method, proposed to the Bombay Government by my predecessor, (Mr. Gardiner,) had been explicitly negatived, and that negative had been confirmed by the Honourable Court of Directors; under these circumstances I was obliged to remain quiet. Sir John Malcolm came to Bhuj in March 1830. He made a speech to the assembled Jádejás on the enormity of the crime, and told them the English nation would force the East India Company to dissolve all connexion with a people who persisted in it. The Jádejás of course individually denied the charge, but they afterwards inquired from me how the Governor could talk so to them at a moment when we were court-

ing the friendship of Sindh, in which child-murder is carried to a much greater extent than even in Kachh, for it is a well known fact that all the illegitimate offspring born to men of any rank in that country are indiscriminately put to death without reference to sex.\* Subsequent to Sir John's visit, an impostor of the name of *Vijaya Bhatt* went to Bombay, presented a petition to Government setting forth my supineness, and offering if furnished with some peons to do all that was required † This petition was referred to me to report on, which I did as it merited, and matters lay in abeyance till the young Ráo was installed in July, 1834, when he adopted the most decided steps to enforce that article of the treaty which provides for the suppression of infanticide. He took a paper from the whole of his brethren reiterating that stipulation, and agreeing to abide the full consequences if they broke it. I officially promised the Ráo our support in all his measures, and we have been watching ever since for an occasion to make a signal example, but the difficulty of tracing and bringing home such an allegation will be understood from this letter, and it would be ruin to attempt to do so on uncertain grounds and fail. I do however think that our best, perhaps only chance of success rests with the Ráo, who is most sincere in his detestation of the crime, and his wish to stop it.

“ I quite concur with Mr. Wilkinson‡ that infant-

\* [The murder of illegitimate children is dreadfully prevalent, there is reason to fear, through all the native states of India. A few years ago a representation was made on the custom to the Bombay Government by an humble Dhedi of Káthiawád.]

† [The party here referred to is an old Jaina priest, nearly deaf, named Gurgí Khántí Vijayn. Though he made a wrong movement in this case, and his proposed appliances were most inadequate, his zeal for the abolition of infanticide was creditable to him as a native.]

‡ [Mr. Launcelot Wilkinson of the Bombay Civil Service, who was at this time zealously labouring for the abolition of infanticide in the minor Rajput states of Central India under the political superintendence of the Government of India.]

icide is carried to an extent of which we have hardly yet a complete notion in India. The Ráo told me very bluntly, that he had just found out that a tribe of Musalmans called "Sammās,"\* who came originally from Sindh, and now inhabit the islands in the Rán, paying an ill-defined obedience to Kachh, put all their daughters to death merely to save the expense and trouble of rearing them. He has taken a bond from all the heads of the tribe to abandon the horrid custom, but, as he justly remarked, he has hardly the means of enforcing it.

"I had no intention when I took up my pen of saying so much, but have been insensibly drawn on to tell you all I know of Infanticide in Kachh. Of its origin, I can only repeat the general tradition of its being a scheme hit on by one of the Jádejás to prevent their daughters, who cannot marry in their own tribe, from disgracing their families by prostitution. The Jádejás of Kachh have, perhaps, adopted all the vices, whilst they have few or none of the saving qualities of Musalmans. No people appear to have so thorough a contempt for women, and yet, strange to say, we often see the dowagers of households taking the lead in both public and private matters amongst them. Their tenets are, however, that women are innately vicious, and it must be confessed that they have good cause to draw this conclusion in Kachh, in which I strongly suspect there is hardly one chaste female. We can understand the men amongst the Jádejás getting reconciled to infanticide, from hearing it spoken of from their very births, as a necessary and laudable proceeding, but several instances have been told to me where young mothers, just before married from other tribes, and even brought from distant countries, have strenuously urged the destruction of their own infants, even in opposition to the father's disposition to save them. This is a state of things for which I confess I cannot offer any explan-

[Of the same stock originally as the Jádejás.]

ation, and which would astonish us in a tigress or a she-wolf."

To this important communication, we would take the liberty of adding a few supplementary and illustrative remarks.

1. Colonel Pottinger's zeal for the abolition of infanticide in Kachh, we are persuaded, effected everything which could be done for the suppression of that atrocity, in the absence of absolutely coercive measures. To these, in the first instance at least, that distinguished official entertained great repugnance, founded on what he conceived to be the restrictions of the treaty and the political exigencies of the case. He was doubtless perfectly conscientious in his judgment of that agreement and these exigencies. In our humble interpretation of the objects of the treaty, however, we consider that it allows a sufficiently broad margin for such coercive measures as were adopted in Káthiáwád in 1834, and as have been ultimately resorted to by the Ráo Desaljí himself, acting on his own authority and with the advice of the British Government. The power now legitimately exercised by the Ráo could formerly have been exercised by the regency, though it must be admitted not with that degree of personal influence which the Ráo individually possesses. In the matter of infanticide, moreover, all the Jádejás who enjoyed the British guarantee were responsible by treaty to the British Government. Had Colonel Pottinger persevered in his original admirable plans for the registration of Jádejá births, and measures even still more inquisitorial, no blame could have been legitimately attached to him by any of the nobles or ignobles of that unnatural fraternity.

2. Sir John Malcolm was accustomed to make most enthusiastic references to his address to the Jádejás on the subject of infanticide on his visit to Bhuj in 1830. It is thus noticed in a despatch of the Bombay Government to the Court of Directors, dated, the 10th August

1831. "Our president took this opportunity to express his sentiments most fully on the subject of infanticide. The Jádejás knew, he said, the solicitude of the British Government for the abolition of that most barbarous crime, which so far from being countenanced or sanctioned by the usage of Hindus, was held in utter execration by all of that race except the few tribes of Rajputs by whom it was introduced and continued to be practised from motives of family pride. The Jádejás of Kachh, he said, had long been reproached with this horrid and inhuman usage, the abolition of which had never ceased to be ardently desired by the British, one of whose principal motives in contracting and maintaining the connexion with Kachh was its hope of accomplishing this highly valued object. He feared, he said, that little respect had been paid on this head by the Jádejás to the 17th article of the treaty of 1819, and he was well aware that men did not readily abandon the customs of their ancestors, but he felt it his duty to declare to them that by continuing the practice of Infanticide they incurred the risk of losing the protection of the British Government."

3. Colonel Pottinger founds his principal expectation of the abolition of Infanticide in Kachh on the personal and official influence of the Ráo Désaljí; and his efforts and arrangements for the instruction and training of that young prince were of the most judicious and meritorious character. Had he been his own son, he could not have been more attentive than he was to his intellectual and social interests. After securing for him instruction in the Indian languages, he placed him, for the acquisition of English and general culture, under the care of the Rev. James Gray,—formerly of the High School of Edinburgh, but then the chaplain of the station, specially selected for it by Sir John Malcolm,—a gentleman of unbounded benevolence of character, distinguished literary taste, poetical distinction, and exemplary Christian zeal. Mr Gray was enthusiastically

fond both of his charge and its special duties, to which he devoted as much attention as the usages and interruptions of a Rajput palace permitted. The progress of his pupil was in every respect as satisfactory as could have been expected ; and he displayed the 'most amiable and hopeful traits of character and ardent attachment to his tutor, to whose respected memory, on his lamented death in September 1830, he erected a handsome monument in the camp burying-ground at Bhuj \* Sir John Malcolm regretted much that he did not know a chaplain at this time on the Bombay establishment fitted, by his knowledge of the Indian languages and customs and desire of native improvement, to take Mr Gray's place ; and failing to get one of the Scotch missionaries, with whom he entered into communication on the subject, to leave his peculiar evangelistic work to undertake that duty,—the great importance of which he readily admitted, — and to enter the educational

\* A very interesting biographical notice of Mr Gray, by his son-in-law the late Robert Cotton Money, Esq , C. S., for some time Assistant Resident at Bhuj under Colonel Pottinger, is printed in the Oriental Christian Spectator for May 1831. Respecting his connexion with the Rao it is there thus written "Soon after Mr Gray's arrival in Kachh [in 1826], several respectable natives, driven perhaps by curiosity alone, continually visited him, and, as some have told me, they thought a *padre* must know more than any other man. On observing the freedom from prejudice which the inhabitants of this singular little country have, he considered it no unlikely thing to gain at last admittance to the young Rao as his preceptor. He was fortunate in possessing the friendly opinion of Colonel Pottinger on this point, whose influence as Regent during the boy's minority was meritoriously employed in cultivating the future King's mind, and moulding it to a form more suited to rule with European prudence and decision than oriental pomp and criminal partiality. By the Resident's permission, and the approbation of the other members of the regency, and to the great delight of his after favourite pupil, he commenced his labours as his tutor. He used to attend at the palace four times in the week. The liberality of Government placed in his hands the means of familiarizing the minds of the natives with the elements of Astronomy. Nothing used to delight him more than these trips, from which he returned with deeper feelings of affection for the young Rao."

service of Government with liberal offers of preferment in that department, he left the tutorship vacant for a short time. On the recommendation of Colonel Pottinger, Captain John Crofton of H. M.'s 6th Regiment, a gentleman who had received a university education at Trinity College, Dublin, ultimately succeeded Mr Gray, in 1832, and faithfully and effectively continued the work of instruction which had been so hopefully begun. The periodical reports of the progress of the prince by that officer to Colonel Pottinger were very encouraging, while at the same time they were judicious and discriminative.

On the 8th of July, 1834, the Ráo entered on his duties and privileges as ruler of Kachh, the regency having been terminated a year sooner than had at first been intended, on account of the progress of his Highness in education and training.

On the succeeding day, His Highness addressed the following letter, written in his own hand, to Lord Clare, the Governor of Bombay

"I have had the pleasure to receive your Lordship's letter of congratulation.—By the favour of the British Government, I have been early placed on the throne of my fathers.

"I feel all the sentiments in the letter of your Lordship: they are good and kind. I hope by doing justice and showing mercy, to make my ignorant people know that I am not a tyrant, but a king, and father over them

"Since 1819, Kachh has much improved. It is owing to the good and strong rule of my friend and benefactor Colonel Pottinger. Then there was war, now there is peace. He has made good arrangements. I have thanked the President in the public Darbár, and often in private, for all his kindness. Now, my Lord, I much like the approbation of the British Government myself, and, therefore, I hope your Lordship will thank Colonel Pottinger for all the good he has done to me, and to my subjects as President of the regency for many years. I

have sent out a Proclamation against the murder of Female Infants; and this bad custom shall end.

"I hope to do many other good and proper things with the aid of my friend Colonel Pottinger. He knows all my plans, and he will write to your Lordship whatever I do.

"I desire very much the constant friendship of the British Government. I request of your Lordship to accept my friendship and gratitude, and to overlook my writing and style, which are not yet fit for the eyes of your Lordship—I have, etc." RA'O DESALJI.\*

An extract of a letter of Lieutenant Crofton, dated Mándavi, September 30th, 1834, and addressed to Colonel Pottinger, will enable the reader to form a correct judgment of the Rao's attainments and culture.

"I have felt considerable regret at the exaggerated estimate of the attainments of His Highness, formed by partial judges, which has gone forth to the public through the newspapers of the Presidency, but which I trust, for the sake of the Rao, and what he most respects—truth—may meet with as little credence from Government, as the numerous libels of late uttered against yourself. The statement, made in my report of April last, is that which I consider to be rigidly correct: and no augmentation to the literary attainments of His Highness has been since made; for, you are fully aware that all the studies under me have been suspended since June last, and that, during the last four months, the time and attention of the Rao have been devoted to patient and toilsome investigations into state papers, claims, and privileges, and in carrying into execution numerous salutary reforms, in effecting which your exertions were so long thwarted by ignorance, obstinacy, interest, and intrigue.

"That the knowledge of English acquired by his Highness is meagre must be admitted, and that a long-

\* *Oriental Christian Spectator*, 1834.



er time and different circumstances would be required for obtaining a sounder and more extensive acquaintance with a language, difficult even to the cleverest foreigner in Europe. Still, though not an English scholar, His Highness very nearly approaches to an English thinker, and in manner and in feeling more resembles the English gentleman, than the Indian rájá. Perhaps there is not another instance in Indian history of a prince, like Ráo Désaljí, having made such a rapid progress in letters, or having attained, at so early an age, to such a strength and vigor of intellect. The clearness of apprehension, and the patience of investigation, which he has evinced since he came to the throne, and the justice and mercy of all his acts, alike prove him to be wise above his years, as to have benefited by the knowledge of European laws and ethics.

“The happiest results may be anticipated from a rule so auspiciously commenced, and must indeed follow from the firmness and mildness which His Highness has displayed, particularly in some late trying circumstances at Mandaví while removed from the benefit of your counsel, in which he has proved himself capable, by thinking maturely and then acting promptly, and fearlessly putting down the factions of all classes—even those formerly protected by reverence for caste. I naturally must feel anxious, while desirous of not exaggerating the acquirements in English of His Highness, that the Government should be fully acquainted with the sound common sense, keensightedness, patience in inquiry, judgment, justice, mercy, and temper, with which the Ráo transacts the affairs of his country, and how closely he scrutinizes every act of Government, to compare it with the principles on which he has read and been told that it proceeds. In his private and domestic character, he is a rare instance of all that is amiable and virtuous; and is as free from prejudice and bigotry as any Hindu can be, without relinquishing that faith of which he must be, as Rájá, the nominal profes-

nor; if not the real believer.\* I can appeal to your own intimate knowledge of this young prince's character for all that I have said in his praise: and it must be obvious that by treating him more like a petty European Sovereign than as an Indian Rájá, in our communications with him, we must increase in him the high opinion he already entertains for all that is English.

"I need not observe to you, that the Ráo of Kachh will be the first to hail the adoption of English as the medium of political correspondence, for, as he lately remarked in your presence 'the language of Persia is not the language of truth but of compliment, and the worst of all original tongues for business.'

"In parting from His Highness, I have presented him a letter of friendly advice, and urged him by public and by private motives to pursue the course of good rule, which he has so well and so ably commenced, recommending him in all his difficulties and doubts to seek the guidance of the British president, and to remember that so long as he should merit the alliance of the British, the same power, which had defended and secured his claim to the throne, would never cease to support him in all his just measures and rights, against the evil and rebellious of his subjects.

"In conclusion, I beg leave most respectfully to express the deep sense of gratitude which I feel, for the steady support you gave me through a delicate and difficult duty,—and for the approbation of my humble efforts to effect, under your instructions, the objects of Government."

The Court of Directors, as well as the Government of Bombay, were much gratified by the accounts given by Colonel Pottinger and Mr. Crofton of the personal character of the Ráo, of the reforms contemplated by him

\* ["Few or no kings have lost their thrones on becoming Christians." —Editor of the Oriental Christian Spectator. And surely, if even the supreme Government of India be Christian, the subordinate Governments of the country can be Christian also.]

in his public and private establishments, of his mode of conducting the affairs of his state, and especially of his determination to enforce the article of the treaty which forbids female Infanticide. Of this fact His Highness was duly informed.

We may be excused for introducing into this place, as directly bearing on the matters now referred to, an extract from a journal, addressed to a friend, of the first missionary tour in Kachh, performed by us a few months after the Ráo came into the possession of the full powers of his sovereignty.

"*February 23rd.* Colonel Pottinger kindly introduced Mr. Fyvie and me to the Ráo Désaljí. He received us at the palace with much cordiality, and proved very affable.

"The report of the attainments of His Highness, presented by Mr. Crofton to Colonel Pottinger on the resignation of his charge on the day that the Ráo ascended the masnad, and which is printed in the *Oriental Christian Spectator* for January last, appears to me to be remarkably candid and correct

"His Highness's acquaintance with the English language is considerable. Of its vocables he has a creditable store, and a tolerably ready, though not a very correct, use. While of the English literature and science, properly so called, he has little knowledge, he has a general acquaintance with English life, and manners and customs. As an oriental linguist, he is deserving of much praise. With the Kachhí, Gujarátí, Hindustání, and Persian, he is familiar; and he is able to speak and read them with fluency. He is distinguished for his good sense; and manifests a vast deal more of correct and amiable feeling than I have seen among any of the *grandees* in India. There are few, indeed, of the natives of Bombay, whom I should prefer before him in this respect. There is a modesty on the one hand, and a self-respect on the other, which I have seldom seen united in a native of Asia. He is represented by those

who know him as free from the prominent vices for which many of his predecessors were so lamentably distinguished, and which led to the misery of their subjects and their own ruin. He is much respected and beloved by his people, as well he may; and, under God, he may prove to them the source of the greatest blessings. He has commenced his reign, by declaring his determination to suppress infanticide; to prevent an increase of the Pawaiyás, (Eunuchs and Sodomites,) who have formerly not only been tolerated in the country, but received from it state endowments, and been recognized as entitled to receive *per annum* a loaf of bread and four pice from every inhabitant of the land, and to discourage other evil practices \*. In reference to infanticide, he has brought all the Jádejás under new and strict engagements; and an offender he has signally punished. We took an opportunity of commending him for what he has done in this matter, and encouraged him to persevere. He expressed himself in a satisfactory manner on the subject: and clearly showed that the common feelings of humanity have full play in his breast. I cannot say so much for any other Jádejá whom we have seen, either in Káthiáwád or Kachh.

“The Ráo is certainly superior in some respects to the superstitions of the country. His suspicions of the vanity of idolatry, however, are not sufficiently strong to lead him directly to discourage its practice. He gives

\* “To watch the progress of crime is most awful. In all Jádejá towns there is a large population of those degraded wretches the Pawaiyás, inmates of brothels for the most abominable wickedness. Mandavi, Nawánagar, Gondal and Rájkot are the chief seats of these debased specimens of humanity. In Mandavi there are 40 houses of Pawaiyás; in Bhuj from 15 to 20; in Nawánagar, 40. There are none in the Jhalá villages, and in Junágád only one or two. In Rájkot, Dharol, Murvi, Gondal, and Dhoraji, several. The Jádejás are, with few exceptions, in every way a disgrace to the name of man.”—Report on Infanticide of James Erskine, Esq., 30th June, 1837. A few of these unhappy beings, who in the first instance are brought to vice and wretchedness by their parents, are seen even in the British territories.

in an atmosphere of contagion; and he has not escaped infection. He observes heathen rites; and he lately yielded to the solicitations of his mother, and repaired a temple which had been long neglected. The horrid practice of Sati, he has not yet opposed. A poor deluded woman of the town burnt herself with the body of her husband, about two months ago.

“His Highness seemed aware that Christians profess to worship only the great Creator, and that the English have no images in their temples. We regretted to find, however, that of the *principles* of Christianity he has no knowledge. His curiosity on the subject, it was not difficult to awaken. He readily received the books and tracts, which we gave to him, questioned us as to their contents, and promised to read them. I have little doubt that he will act according to his declaration. He observed that he is convinced that the English could not have attained to their present greatness without a good religion. The books with which I presented him, were Mr. Gray’s translation of the Gospel in Kachhí,\* and my

\* “The Gospel is not only the first book printed, but the first book written in Kachhí. It was viewed as a great curiosity. The Rao mentioned that while the language in which it is written is generally understood, and spoken by the lower orders of the people, it is never used even for a single note, and, of course, never taught in schools. He added, that Gujarátí and Hindustání are spoken by great numbers of the people, understood by all, except those in the north, who follow a pastoral life and have no villages, taught in schools, and used, more particularly the former, in all correspondence. The Resident, and the Ministers, expressed their assent to what he said on this subject. As all this authority possesses the greatest weight, as the testimony which we have received from natives, and our own observation agree with it; and as books in Kachhí can be read only by those who read either Gujarátí or Hindustání, it seems to follow as a consequence, that we ought to conclude that there is no occasion for multiplying them at present. Were missionaries settled in the country, they would of course seek the education of the lowest orders and promote their instruction through the language most familiar to them. Mr. Gray, in making his version of the Gospels, (for I have now learned from his munshi that he translated the whole of them,) contemplated of course the use of them in connection with Kachhí schools, which if God had spared him, his

two Exposures of Hinduism, and Refutation of Muhammadism. The Ráo read the introduction to the Refutation of Muhammadism in Hindustání, and observed that the discovery of truth must be the result of discussion. He seemed to derive much pleasure from the anticipation that the pamphlet would prove a curious treat to the darbár munshi. Mr. Fyvie presented His Highness with a copy of two of the Gospels, and Acts, a Summary of the Holy Scriptures, Forms of Public Worship, and a variety of small tracts in Gujarátí. He read a portion of some of the tracts, and conversed a little about them. He told us that Mr. Crofton had informed him that the Bible had been translated into many languages; and we took occasion to state the motives of the Christian public in giving it a universal circulation, and noticed the contrast between their conduct and that of the *Bráhmans*, who prohibit their followers, not of the sacred order, from perusing the Védas, and that of the Musulmans, who propagated their faith at the point of the sword. We promised to send him, through Col. Pottinger, complete copies of the Scriptures in English and Gujarátí. He said that he would receive them with much pleasure.

“His Highness seemed to be quite familiar with the statistics of his country. Colonel Pottinger mentioned to us, that he is an excellent man of business, and interested even in the *minutiae* of his affairs. He spoke of both his instructors with much interest. He has erect-

benevolence would have prompted him to establish. If the present peaceful state of the country continue, the Kachhí language [as spoken in this country] will probably perish in the course of half a century. Nene will regret its decease, for no treasures of knowledge will perish with it. All the friends of the religious improvement of the people will hail their universal accessibility through the medium of Gujarátí and Hindustání, in which the Scriptures, and a variety of Christian publications, already exist. I have made these observations with the view of discharging a duty which I owe to the Bombay Bible Society, in whose behalf I edited the Kachhí Gospel, to which reference has been made, and the other philanthropic institutions whose sphere of labour is the West of India.”

ed a monument to the memory of Mr. Gray ; and he often peruses, he observed, a valedictory letter of advice addressed to him by Mr. Crofton. We recommended him to observe its counsels, and remarked that his own welfare and the weal of his people, must ever much depend on the attention which he pays to its precepts, and other moral instructions which he has received. *Yathā rājā tathā prajā* : as is the king, so are the people. Mr. Money's death he noticed with much regret. In Colonel Pottinger, he seem to have much confidence, and to him he evidently bears both great affection and respect. The English, in general, he considers as his true friends. They are so in every sense of the term. To them, under God, is he indebted not only for his education, but even for his throne and the peace of his country, which a few years ago was the scene of rapine, plunder, and bloodshed. May he speedily learn from them the way of eternal life, and receive, through faith in the Son of God, the salvation of his immortal soul, and enter into that kingdom which passeth not away!

"When we were about to leave the room in which His Highness received us, he begged of us to wait to see a gigantic Zangibarian slave whom he had lately obtained in a present. We sat till the African Hercules came to make his salām, and in the interval conversed with the king on the subject of slavery. We were delighted to hear him announce, that he not only treated his slaves with kindness, but that he had given them to wit, on the occasion of the desertion of two of them, that they might all take their departure whenever they might feel inclined.\*

\* "The Rao, on our rising to return home, after a long interview, proposed to show us all the curiosities of his palace and palace-yard. He personally pointed out to us every object of interest. What struck us most was the darbār room of the Rao Lakhā. It is constructed with a taste highly creditable to the workmen of Bhuj; and it contains many ornaments brought from Holland by a Kachhī who visited that

"I do not recollect any thing else worthy of particular notice in connexion with our gratifying visit to the Ráo. I have always viewed him with the greatest interest, especially since Sir John Malcolm made to me the proposals with which you are acquainted. We sent a few pamphlets in Gujarátí to his father, Bhármaljí, who has been at liberty for several years, and who is now conducting himself with general propriety.\*

"Many natives called upon us in the afternoon. From the darbái munshi, who was formerly with Mr Gray, I received a satisfactory account of the manner in which the Kachhí version of the Gospels was executed."

Little, or nothing, after this, was heard of the progress of anti-infanticide measures in Kachh for two or three years; though it was generally believed that the Ráo was continuing to make his influence bear on the abolition of the inhuman custom which was so destructive of the character of his tribe. In 1838, Colonel Pottinger had his political charge extended to Sindh, where, as resident at the Court of the Amirs at Haidarabád, his services, prior to the commencement of the unfortunate expedition to Afghanistán, and especially in connexion

country upwards of a century ago. The Ráo has an excellent collection of horses, and he evidently takes great delight in inspecting them. Those of the breed peculiar to the country, are very superior as Indian steeds. We saw, for the first time, specimens of the lions found in Káthiáwád and Parkar, &c. They are as large and fierce-looking as any which I have seen elsewhere. We also observed some specimens of a small and curious deer found in Sindh."

\* Bhármaljí owed his liberty to Sir John Malcolm, who in his minute on Kachh thus writes of him — "The ex-ráo, I had been assured was penitent for his former crimes, and sincerely attached to his son, and was believed to have abandoned all hopes of restoration to the rank he had by his conduct forfeited. . . . And as I found the young prince, the minister, and all the Jádejá chiefs anxious on the ground of honourable feeling for the removal of the appearance of confinement (for it was nothing more), I had no hesitation in complying with their request."



with the treaty for the navigation of the Indus which was negotiated by him, were of the most important character. On the 21st February 1839, the following letter was addressed by the Bombay Government to the acting assistant resident in charge (afterwards resident) in Kachh, Captain P. M. Melville, a distinguished staff-officer of the Bombay Army

"SIR,—I am directed by the Honourable the Governor in Council to transmit to you an extract from paragraph 18th from the report of the Political Agent in Káthiáwád, on female infanticide for the years 1835 and 1836, and with reference to the previously expressed abhorrence of the Ráo of Kachh of the crime of infanticide, and the measures he has already adopted for its suppression, to request that you will be pleased to embrace the earliest opportunity to concert measures with His Highness for the complete extinction of this revolting crime as far as his influence and authority may extend.

"I am on this occasion desirous to state, that Government look forward to the most beneficial results from His Highness exerting his influence in inducing his tribe to abandon this inhuman practice

"The first measure which suggests itself to Government to be adopted for the effectual suppression of this crime, is to cause a census to be taken of the Jádejá population of Kachh, a measure which has proved highly beneficial in Káthiawád.

"The Governor in Council is of opinion that the form of the census should be the same as that observed in Káthiawád, and that the same should be renewed annually.

"A form of the Káthiawád census is inclosed for your guidance.—J. P. WILLOUGHBY, Secretary to Government."

To this communication was added a form of the census prepared by Mr. Willoughby for Káthiawád in 1834, and since used so beneficially in that province. It may be here introduced.

FORM OF REGISTER for taking a Census of the Jadejá tribe of Rajputs in the province of Káthiáwád.

Where Residing.		Jadejá Families														
		Jadejá				Children				Female						
Taluka.	Village.	Number of Families	Widower	Married	Unmarried	Age	Shaka, or branch of the Tribe	Profession	Occupation	Name.	Age	Male		Female		
												Living	Dead since last year	Dead since last year	Living	
District.												Cause of Death	Name	Age	Cause of Death	Name

of female life. This rarity of a spared Jádejá princess, however, died in infancy.

In a despatch dated the 5th May 1839, Captain Melville reported to the Bombay Government his proceedings consequent on the instructions just now quoted. To the proposition made by him respecting a Census, His Highness in the first instance demurred, as he considered it to be repugnant to the feelings and privacy of Rajput life. He suggested, however, that a meeting should be convened of the Jádejá chiefs for the purpose of devising measures for the suppression of the barbarous practice. To this proposal Captain Melville cordially acceded. A meeting was accordingly convened, and the result, which was very discouraging, was thus described by him in a letter of the 5th May 1839:—"The chiefs assembled in considerable numbers, and at the Ráo's particular request I attended their meeting in the palace at Bhuj. I addressed them in strong language, assuring them of the universal horror with which the crime that unfortunately distinguishes the Jádejás is viewed, and urging them by every motive I could suggest, to unite in an earnest effort to remove the stigma which rests upon their name. A long conversation enabled me to ascertain and to estimate with sufficient precision the sentiments and feelings of the assembly. The continued perpetration of the iniquity was not denied; it was lamented indeed but extenuated and almost defended; and I withdrew after an interview of several hours, with the conviction forced upon my mind, that of all the Jádejás assembled not one man, His Highness the Ráo excepted, entertained a sincere wish to put an end to the foul practice of Infanticide, or if left to himself would stir a finger for the purpose." The discussion on the subject continued for many days. A plan for establishing a fund to aid the poorer Jádejás in effecting the marriages of their daughters was proposed; but though it was warmly supported by the Ráo it did not meet with general concurrence. Captain Melville

was ultimately informed, "That the assembled Jádejás are ready and agree to furnish a census of their population, if required; but they would be better pleased [O trustworthy men!] if the British Government would continue to repose in their prince, the Ráo, and in themselves the same confidence as heretofore; and they, on their part, promise to exercise a stricter watch in their several districts, and duly to report every case of infanticide which might come to their knowledge." Captain Melville advised the Ráo to take advantage of the consent thus yielded and to institute the census. He clearly saw the necessity of immediate action, for he found that infanticide was still most lamentably practised to an incredible extent throughout the country. "The Jádejá population," he wrote, "may number about 12,000 adult males [this was an over-estimate, as we shall afterwards see], and it is the opinion of well-informed persons that it would be difficult to produce 500 females, born in Kachh of Jádejá blood. Nor is the crime, I fear, confined to the Jádejás properly so-called. Many branches have from time to time been detached from the genuine stock, some by degradation and intermixture with foreign classes, and some by conversion to the Muhammadan religion. These separate tribes pass under the general denomination of the *dhang* [the dissolute]; their number may be about 5,000 men, and in all the practice of infanticide, to a greater or less extent, has been continued through every change of name and habit, and exists at the present hour."

Captain Melville was of opinion that the suppression of infanticide was easier of accomplishment in Káthiáwád than in Kachh; but this the Bombay Government admitted only so far as opportunities of forming suitable connexions for females are more frequent there than in Kachh, where comparatively few Rajputs, except the Jádejás, are to be found. To counterbalance this advantage, it was justly added, Kachh had a prince willing by example and authority to co-operate with the

British Government in the suppression of the crime. The power of the chief of the Jádejás in Kachh, justice requires us further to add, is but limited, for previous to the benevolent interference of Britain in behalf of that province the Ráo there was rather among the chief Jádejás the first among equals than a general sovereign. It is well that Britain has been all along trying to give unity to the Kachh administration, without subverting the privileges of the nobles in that country, whose jurisdictions, however, it might be well still further to limit by some established system of representation at the darbár.

Captain Melville was requested by Government to assure the Ráo that every support would be afforded him in carrying into effect the measures necessary to enforce the fulfilment of the Jádejá engagements to suppress infanticide. In his despatch of the 23rd May 1839, he reported that the Ráo had commenced his arrangements for the census, but that a party, of considerable rank and influence, had urgently requested that this measure should be postponed till they had arranged with the tribe—first to diminish by common consent the customary and well-nigh compulsory expences of Jádejá marriages; and secondly to establish a fund to aid in the marriage of their poorer daughters. The Government assented, from an impression of the expediency of carrying the Jádejas with it in ulterior movements, while hope was entertained that they were acting bonâ fide. Captain Melville, on the 18th of June, reported the detection by the Ráo of a case of infanticide committed by order of a Jádejá grandfather. The criminal in this case was fined proportionably to his means, on the advice of the Bombay Government.

In March 1840, Colonel Pottinger, who had returned from Sindh, took his final leave of the Kachh darbár, before proceeding to England. "I visited his Highness," he writes to the Bombay Government on the 24th of that month, "at a public darbár held for the express purpose of giving me my final audience, and at which there was

a very large assemblage of Jádejás and other persons of weight in the country. After I had conversed some time on various topics, I told his Highness that there was one subject on which I looked back with the deepest regret, on quitting Kachh, which was, the small progress that had been made during my long residence at the Bhuj darbár towards the abolition of infanticide. I took a review of all the measures that had been proposed and adopted during the last fifteen years, and concluded a lengthened discourse by distinctly stating to all who heard me that the day could not be far distant when the British Government would insist on the rigid fulfilment of that humane stipulation of the treaty which abolished child-murder. I said that the Jádejás could not doubt our ample power and means to enforce that engagement; that we had been anxious to leave it to them to devise the best manner of proceeding, but that they must not mistake the forbearance and patience which had been evinced for indifference, or suppose that we intended to abandon the great object in view. His Highness the Ráo entered most warmly into my feelings. He interpreted my observations in detail in the colloquial dialect, in order that they might be clearly comprehended, and declared that he fully participated in every syllable I had expressed, and assured me that no exertion should be wanting on his part to bring about a final and complete abolition of the degrading and wicked practice, for which his brethren were unhappily so notorious. He thanked me most gratefully for the advice I had so opportunely given the Jádejás, ere it was too late to repair their evil course by voluntary amendment, and emphatically called on all those of the tribe who were present, not only to reflect themselves on the warning they had received from me at the moment of my final departure, but to communicate what had passed to their families and relations, with the object of removing the foul stain, which (added His Highness) Colonel Pottinger has justly told you is so inhuman and

sinful, that Kachh, notwithstanding its now happy freedom from most crimes common to mankind in general, is looked upon throughout all the world as a country distinguished for one atrocity, which throws every good quality it may otherwise possess into the shade.'

"The Jádejás who were at the darbár admitted, through their spokesman Jaymaljí of Téra, and Mairámanjí of Mhawá, the undeniable truths that his Highness and I had told them, reiterated their oft repeated promises of setting about some effectual plan for a reformation, and begged me to be assured that my parting injunctions should neither be forgotten nor neglected."

Those who know the man and the subject can easily understand what Colonel Pottinger's discourse must have been, both in manner and matter. It produced the most beneficial effects. Within a few days after the Colonel's departure from Kachh, the Ráo intimated to Captain Melville his ardent desire to frame some effectual plan for the suppression of infanticide, which could be reported to him before he finally left the shores of India. He proposed the establishment of a darbár mehtá, with assistants in every district, to procure a census; but to this Captain Melville demurred on the score of expence, the lack of trustworthy agents, and the prejudices of the Jádejás. His Highness then caused a deed to be drawn up, which was executed by the Jádejás, containing four articles, in which they strictly bound themselves to render an exact annual census of their own population in their respective districts; to give information of every case of infanticide within fifteen days of its occurrence, or failing to do this to pay such a pecuniary penalty as might be exacted, and to furnish a report, supported by the testimony of four witnesses, of every premature or still birth; to allow all fines inflicted in violation of the preceding engagement to form a fund auxiliary to the marriage of poor Jádejás; and to receive the assistance of the darbár in sending one or two of its own mehtás round the country to direct and

assist the chiefs in framing the census. Captain Melville proposed that in addition to the mehtás of the Ráo, one should be employed on the part of the British Government in testing the census made by the chiefs, which on the proposal of Sir James Carnac, was sanctioned in the modified form of devolving this duty on a clerk already employed in the residency with a small increase of salary. He failed to induce the Ráo, in imitation of the Gáikawád and Satará Governments, to put an end by proclamation to Satí,—the kindred crime of Infanticide, though sanctioned as a rite by Hinduism,—two cases of which had just occurred. He received the highest commendation of Government for his “zeal, judgement, and humanity” in his discussions on infanticide with the Ráo and other Jádejás.

The census prepared by the Jádejás was forwarded to Government,—along with an able and interesting, but painful, report,—by Capt. Melville, on the 8th December, 1840. From Captain Melville’s communication we make the following extracts.

“The census has been rendered by the chiefs, in fulfilment of the first article of the agreement into which they entered with the Darbár. But the real agents by whom the enumeration has been made, are two mehtás, deputed by the Ráo under the fourth article of the agreement, who have visited every town and village in succession, and drawn up the register of each according to a prescribed form. These mehtás are Musalmans of good repute, and of sufficient respectability. I have no reason whatever to doubt their honesty, but they are not men of such intelligence and high character as I should wish to see employed on so important a duty. When the census is to be renewed in the following year, I purpose proposing to his Highness to change the agents, in order to guard against collusion and deception; and as a further check, I intend to depute the mehtá now employed on the part of the British Government in Wágar, to points selected at random, and where his presence cannot be expected.



"On an examination of the Table, it appears that a population of 5,247 souls is composed of 4,912 males and 335 females. It must not, however, be understood that this is the real proportion between the male and female part of the entire Jádejá population; it is merely the proportion between males and females born of Jádejá parents, and now living. The wives of the Jádejás and the mothers of the children are not included, because they are all foreigners belonging to other tribes, and therefore have no part in the present calculation.

"Of the females enumerated, 77, it will be seen, are married, and these reside, for the most part, without the province; 42 are betrothed, but have not yet left their native homes; and 216 are in a state of celibacy. There is one, and only one, widow among the whole number, and but three orphans.

"It will be seen that there are now living 149 male and [only] 45 female children under one year of age; and 592 male and 89 female children between one year and five. Again, between the age of 5 and 15 there are 1,291 males and 103 females; between the age of 15 and 25, 963 males and 86 females. It may be calculated, therefore, that the number of female children preserved, during each of these periods of time respectively, has borne the following proportion to that of the male children, viz

During the last year ..... 1 to 3·3 decimals.

During the five last years ..... 1 to 5·5     ,,

During the 10 years preceding .... 1 to 12·5     ,,

During the 10 years again preceding 1 to 11·2     ,,

"By adding the several columns together it will be found that the survivors of all born during the last 25 years, 15 years, five years, and one year respectively, answer to the following numbers, viz.

25 years.....2,995 males, 323 females; or, 9·2 to 1

15   "     ....2,032     ,,     237     "     or, 8·5 to 1

5    "     .... 741     ,,     134     "     or, 5·5 to 1

1    "     ... 149     ,,     45     "     or, 3·3 to 1

"This decrease in the relative numerical superiority of the males may be also shown in another manner. I assume the mortality, from natural causes, of the two sexes to be equal; and on this assumption it follows that the proportion which one sex bears to the other, among the survivors of any specified date, must accurately represent the proportion which existed among those living at that date. There are now extant, of all that were living—

25 years ago. . . . .	1,917	males, and	12	females.
15     "     ..   ..	2,880	"   and	98	"
5     "     . . . . .	4,171	"   and	201	"
1 year ago . . . .	4,763	"   and	290	"

"It results that the males and females then living bore to each other the following relation, viz :—

25 years ago . . . . .	as 159·7 to 1
15     "     ..   ..	as 29 3 to 1
5     "     . . . . .	as 20·7 to 1
1     "     . . . . .	as 16 4 to 1

"And at this moment the proportion estimated is 14·6 to 1.

"The conclusion which may, I think, be drawn from the above calculations is, that the practice of infanticide has decreased since the period of our connexion with the Kachh state, and that it is still diminishing in a very sensible degree. This degree will, I hope, be greatly accelerated by the progress of the measures now in operation for the extinction of the crime. The census will be renewed next year; and an addition will be made to the register, showing the births, deaths, and marriages of the preceding 12 months. Under the second article of their agreement, the chiefs report to the Darbár all cases of premature or still births or deaths under suspicious circumstances, of the newly-born children. For neglect of his duty on this point, the Rão fined the chief of Motálá 200 rupees. The only other fine which has been inflicted, since the commencement of the census, is that imposed upon Dhajji, of Patr,

after an imprisonment in the Hill Fort of more than 12 months. The sum, therefore, of 1,200 koris is all that has as yet been appropriated towards a fund for the assistance of the poorer Jádejás, in defraying the marriage expenses of their daughters.

"In the 13th paragraph of my report of the 6th May 1839, I have stated that infanticide is less prevalent in the district of Wágar than in that of the Abráshíá, and I have assigned, as a reason for this, that in Wágar there are families of Wághelás with whom the Jádejás can intermarry, whereas on the Abráshíá the Jádejás are alone. The truth of the fact is proved by the present census, as we find the enumeration of the tribe in Wágar gives 888 males and 94 females, being a proportion of 9.4 to 1; while that of the Abráshíá by itself gives 1,724 males and 95 females, being a proportion of 18.1 to 1.

"In the 7th paragraph of the same Report, I have estimated the number of the Jádejás at 12,000. In this estimate I included both the pure and impure Jádejás; but experience has shown me that it is far too high, if taken as the number of the adult males, though it may not be very far from the truth, if considered to comprehend all the males of every age. The present census comprises only the Jádejá Bháiyád, the royal brotherhood or clan. The branches which it includes are the Khengár (to which the Ráo himself belongs), the Sáéb, the Ráéb, the Deda, the Bhimaní, the Amar, and the Hálá. It would be very satisfactory could we believe that infanticide was confined to the Bháiyád; but unfortunately it is but too certain that the baneful example has spread among other and more numerous tribes. It is calculated that the various families which have from time to time been separated from the stock of the pure Jádejás, and which are now acknowledged only as spurious and degraded offsets, amount at least to 7,000 males: to these must be added 3,000 for the Muhammadan tribes, which have been similarly parted and amid

all this population the crime of female infanticide is systematically and ruthlessly practised.

"What steps can be taken to check and extinguish this horrid vice, and so large a number of people, is a question of the gravest moment. The Bháiyád is but a third part of the number; the larger portion is not comprehended in the British Guarantee, and cannot be brought under the operation of our existing treaties with the Kachh state. To the Ráo alone, therefore, we must look for the application of any coercive measures; and His Highness is startled at the idea of criminal proceedings against so powerful a body of his subjects. Nor, indeed, do I know that such stringent measures are immediately desirable. I would rather seek to persuade the Ráo to call upon the leading men of each tribe (where such can be found) to enter into compacts, binding themselves and all their followers and relations to abandon the dreadful habit, and thus to obtain upon them such a hold as may justify the infliction of summary punishment hereafter. This is the best plan which I can at present devise; but my information is not yet sufficiently extended, or my views matured, to enable me to speak with confidence on this momentous branch of the subject, and I therefore beg to be permitted to reserve it for a future report."\*

\* On the subject of Satí, the kindred crime of Infanticide, Captain Melville added — "I have taken frequent occasion to discuss with the Ráo the subject of Satí, and to urge him to denounce the cruel rite, but His Highness will not allow himself to be prevailed on to exert his power to this end. In reply to all my arguments, he refers me to the Jádejás, and reminds me of what, in the abstract, I cannot deny, that as the head of the state he is bound to consult them on every great question, and to abide by their advice. In conformity with this rule, His Highness has addressed to his Bháiyád circular letters demanding their opinions regarding Satí, and has assembled them in my presence, that I might hear them speak for themselves. Without a single exception, the Jádejás support and defend the rite of Satí, while their prince remains professedly neutral. I have endeavoured all along to prevail on the Ráo to act for himself, well knowing that a body of ignorant men like the Jádejás can never be induced to abandon any part of their an-

On the 11th of January 1841, Captain Melville thus intimated the issue of an important proclamation by the Ráo, calculated to hasten the issue of the complete suppression of infanticide in Kachh

"I have the satisfaction of reporting for the information of the Honorable the Governor in Council, that His Highness the Ráo has issued a proclamation, addressed to the "*Sammatarí-no Patar*," (a designation which includes every tribe and family tracing their descent in any way from the Sammás, and thereby claiming affinity with the Jádejás,) warning them that as the evil practice of infanticide which has hitherto prevailed among the Jádejás has been at length put down, it will not be permitted to continue among the other tribes which have followed the bad example, but that every case which may come to the knowledge of the Darbár will be very severely punished. And in order to facilitate the detection of the offence, the proclamation further declares that an informer shall receive as a reward one-fourth part of any fine which may be inflicted on conviction of an offender; but that a false accuser, or an accuser who fails to fully substantiate his charge, will meet with immediate and condign punishment."

Captain Melville annexed a list of the tribes to which this proclamation specially applied, which included all of them in which the practice of infanticide was known

cestral superstition, unless urged by some more powerful motive than the simple dictate of virtue or humanity. I believe that they would bow, and willingly bow, to the mandate which forbids Satí; and that if the Ráo would exercise the moral courage required on his part to issue the injunction, the rite would be at once and without a murmur abandoned. For the future I shall oppose, unless otherwise instructed by the Honourable Board, the proposition of the question in any form to the Jádejás in a body, and trust to time to bring about a change in the Ráo's feelings, which may render His Highness as sincerely desirous of employing all the power and influence of his station to abolish Satí, as he most truly and evidently is to put an end to Infanticide."

to exist.\* These tribes are scattered throughout the country; and the authorities could hear of no men among them likely to prove useful instruments for working upon the masses.

The Government, in acknowledging the receipt of Colonel Melville's communications, expressed the high sense entertained by it of the "zeal, wisdom, and discretion which had distinguished his efforts for the suppression of infanticide in Kachh"; its entire satisfaction with the proclamation issued by the Ráo; its regret that His Highness had not yet been prevailed on to abolish Satí in his own dominions by his own authority, as had been done by his Highness the Gáikawád and the Rájás of Sátará and Kolápur and the chiefs of the Rewa-Kánthá and other districts; and its hope that Mr. Malet of the C. S., Colonel Melville's efficient successor in the residency at Bhuj, would use his best endeavours to get trustworthy persons employed in the Jádejá censorship, which should also, through the Political Agent in Káthiáwád, be extended to A'dhoi.†

In September 1851, Mr. Malet reported to Government a case of Infanticide by a female of the Hothí tribe, said to have committed the evil deed, or to have allowed the child to perish from hunger, when she was

\* "List of Tribes passing under the common designation of 'Sammáti,' or descendants of the Sammá, (but not Jádejás of the Bháiyád) among which the practice of Female Infanticide is known to prevail.

*Tribes which have become Musalman.* Ker, Sammá, Nutiyár, Abadá, Gajan, Sár, Mandará. These are supposed to number about 3,000 males.

*Tribes which are still Hindus.* Kandaré, Pasaiyá, Abadá, Bhoj-dé, Kara Ráo. These have branched from the De'da. Gajan, Ráo, Dal, Mor, Dádar, Dunyá, Hápa, Baré'ch, Butá, Ustiyá, Nangiýá, Jesar. These have branched from the Gajan. Kámya, Hothí, Thára, Mókalsí, Othá, Waransi, Choghér, Bhámani, Viráwal, Kandágharí.

These Hindu tribes are supposed to number about 7,000 males.

† It was in consequence of this request that Major Jacob procured the census of A'dhoi referred to at p. 255.

in a fit and her husband was absent. For concealing the crime the husband, named Udhájí, was fined by the Ráo a hundred komís, in default of which he was to suffer imprisonment for one year, a punishment certainly too lenient. The criminal stated in mitigation of his offence, however, that the head of his tribe had never consented to put a stop to the crime of infanticide. This brought to the recollection of the Ráo that the persons charged with the proclamation forbidding infanticide had been informed by the Hothís of Bandará and Tumádí, that they did not intend to abide by the Ráo's orders on this point. They were accordingly called to Bhuj for conference, when they requested some days to consult the goddess *Máta*, under whose protection they had been ostensibly located in their lands and villages for several generations. This "divinity," they afterwards reported, gave them no orders on the subject; and they declined to make engagements without her injunctions \* The

\* The following epistle of the Hothís is both painful and curious. "The worshippers of *Mátá* Kunarjí and Dansinghjí write to his Highness the Ráo De'saljí—You have sent here Thákur Rághují, he has told us not to destroy our female children, and called us and the Tumadriwálá to Bhuj, after which we came here and took the orders of *Mátájí*, but this is not the order of *Mátájí*, so we cannot keep our children alive without the order of *Mátá*. Formerly the Sáhib and Lakmidás Mehtá called us, and said, that our girás would not be unjustly taken by the Darbár, to which purport they would give us a writing, and that we should agree not to put to death our female children, but at that time we neither gave a writing nor received one, but now His Highness says that we are to preserve our female children. On this we requested the orders of *Mátájí*, but *Mátájí* gave us no order, therefore we cannot preserve our children. Those who formerly among us preserved their children, and those who married them have perished, and have left no posterity. How, therefore, can we preserve them? We are the faithful servants of the Ráo, and from the power of *Mátájí* and the Ráo our characters in former time were preserved (when they did not consent to stop child-murder); why should it not be so now, when it is in your power? This place was privileged by your ancestors fourteen generations ago, since which time it has always remained an asylum; therefore do you give an answer to the Sáhib on this subject, for we cannot consent to this." A sufficiently plain avowal of systematic murder!

Ráo's own superstitious feelings made him hesitate for some time about the course he should pursue with them; but he was willing to follow the advice of the British Government. The representatives of that Government at Bombay,—on the suggestion of suitable compulsory measures by Mr Malet,\*—were of opinion, that “the heads of the Jádejá tribes having declared the crime punishable if committed by any of his subjects, the Hothís came under the same obligation as others, and if detached in the perpetration of the crime, should be made liable to the same punishments.”

The result of the proceedings in Kachh in the Hothí case was thus notified by Mr. Malet.

“After acquainting his Highness with the sentiments of Government, I had a long conference with him on the methods to be pursued towards the Hothís, both as affecting them and with reference to the Jádejá bháiyád, and those other tribes who are by the Ráo's proclamation amenable to punishment for infanticide. His Highness consulted his minister and several of his bháiyád, and the result of the conference was, that to recede from the demand originally made on the Hothí chiefs for their agreement to abstain from infanticide and for a census, would weaken the arrangements now in force, and greatly dissatisfy the Jádejá bháiyád.

“I need but mention two principal reasons for these conclusions, with which I beg most respectfully to state my concurrence: firstly, the especial sanctity of Mátá Bandará and Mátá Tumađí, the abodes of the principal chiefs, would effectually prevent the discovery of infanticide unless the census were duly taken, and even

\* 1. “To send *mausuls* [horsemen or foot-messengers billeted till the demands which they enforce are complied with] at a daily increasing rate, until the chiefs consent to sign the agreement. 2. To sequester the *girás* of those refusing to sign the agreement within a stipulated time. 3. To remove from the country all those who persist in committing a sin, which the *Darbár* and the British Government have determined, as far as their means can ensure to put a stop to.”



if discovery could be made, would render His Highness ever dependent on our aid for its punishment: secondly, the Jádejás would be dissatisfied at finding that a tribe, which, although many of its members are of pure blood, is inferior to their own, could refuse, with at least present impunity, to concur in what they had agreed to, they would repent their own conduct and ever endeavour to evade their engagement

“For these reasons His Highness the Ráo determined again to endeavour to procure the assent of the Hothí chiefs to the abolition of infanticide and to a census. To strengthen his persuasions, I informed the Hothís that I was ready to enforce their obedience to the Ráo’s orders to discontinue infanticide, and that the two Governments would severely punish the crime, forcibly pointing out to them the evil consequences of their contumacy. I considered it better for various reasons, with which it is unnecessary to trouble Government, not to proceed to Bandará or Tumadí in person

“Notwithstanding the Ráo’s endeavours and the persuasion of the respectable persons he sent to the Hothís, they were inflexible, and His Highness was compelled to request my aid. I therefore addressed letters to the chiefs of the two villages, in which, after stating the reasons for my interference, I informed them that it was His Highness’s firm determination not to allow persons guilty of infanticide, and disobedient to his orders, to reside in his dominions, and that they were allowed fifteen days for preparation to leave the province. I sent these letters by 20 Mausúl Swárs [horsemen], 10 to each village, thinking it better to avoid by such parties the possibility of the chiefs involving themselves further by resistance, and to show the other tribes the consequences of disobedience to their own Government. I am happy to say that the objects were effected, the Bandará chief repairing to Bhuj the next day and the Tumadí chief the day after. There appeared at Tumadí, at first, a disposition to resist, but it soon evaporated.

"I enclose a translation of the acknowledgement by the Hothís of their improper conduct, which I considered it right, as a memento, to affix to their agreement to abstain from infanticide in future. With this exception, it is the same as that given by the Jádejás, and transmitted to Government by Lieutenant-Colonel Melville, in his letter of the 11th April 1840.\*

The proceedings of Mr. Malet and the Ráo in this case met with the entire approbation of the Government, at the head of which, at this time, was the Hon. G. W. Anderson. They were of a very decided character.

The infanticide report of Kachh for the year 1841 was presented to the Bombay Government by Mr. Malet on the 1st July 1842. It brought to notice his zealous endeavours for the accuracy and improvement of the census, and contained the following statement, which called forth the commendations of Government both to himself and the Ráo

"I am happy to observe the more just proportion of females to males under one year old in this census. Last year it was 1 to 3.31; this year it is 1 to 1.22; and although infanticide must be still inferred, I think it as satisfactory as could be expected. The Sáéb, Amar, and Ajání tribes have actually more female than male children of that age.

\* "I, Hothí Kuwarjí of Badá Bandará write, that there was a treaty made between the English and Kachh Governments in the year Samwat 1875, A.D. 1819, in the 17th article of which all the Jádejá Bhá'yád agreed not to destroy their female children; in that agreement the whole of the tribes concurred. Therefore the Darbár many times has reiterated its orders, but we, from our foolishness, did not agree to this, but now Munshí Gul Muhammad came to our village to make the census, and we would not, according the custom of the country, allow him to take it. This was on our part a great fault, therefore the Sirkár sent on us 10 Mausúl Swárs, and we went and prayed for pardon of our offence from the two Sirkárs, and agreed, according\* to the agreement of all the Jádejás, to keep our children alive according to the four paragraphs written underneath, etc.

"Here follow the four paragraphs contained in Enclosure 2, to Colonel Melville's letter of the 11th April 1840."—9th January, 1842.

“On the whole Jádejá population, the proportion of females to males has risen from 1 to 14·6 last year to 1 to 10·5 this year. The married and betrothed females, deducting of course those under one year old in both years, were, last year, 1 to 1·268; this year 1 to 1·127, a slight but satisfactory increase.”

Of the Ráo's earnestness and determination in the suppression of infanticide, and of the efficient assistance received by him from the Residency and the Bombay Government, there could be no doubt.

## CHAPTER XIII

### MR. MALET'S REPORTS ON INFANTICIDE IN KA'THIA'WÁ'D AND THE NOTICE TAKEN OF THEM BY GOVERNMENT— NATIVE ESSAYS ON INFANTICIDE.

THE first of the regular annual reports on Infanticide in Káthiáwáḍ was forwarded to the Bombá Government on the 27th September 1843 by Mr Arthur Malet, transferred from Kachh to the political agency in the more southern province. The Jádejá returns showed an increase of 137 males and 195 females, the totals being 6,243 and 1,857. Those of the Jaitwás gave a total of 153 males and 25 females. Those of the Súmrá showed that the practice of infanticide among this Muhammadan tribe,—portions of which were found in the Nawánagar, Dharol, and Murví districts,—had not been general, though extensive, the total at the end of 1842 being 351 males and 141 females. The A'dhói Mánká-Korangá returns exhibited totals of 69 males and 25 females. Donations, as usual, had been granted from the Infanticide Fund in aid of the marriage expences of poor Jádejás females. Only one case of suspicion of infanticide had arisen in the course of the year; but it had originated in an erroneous report of the sex of an infant.

The conclusion of Mr. Malet's report was as follows:

"The censor employed up to the end of 1832, though a trustworthy man, could not be prevailed on to permit his wife or any near female relation to take a part in his duty. I have this year therefore been obliged to re-

move him; and he is replaced by a kárkun hitherto employed in the judicial department, named Rámchandra Krishnaji, not so intelligent a person, but considered trustworthy. I regret, however, that I have not yet found any respectable person so free from prejudice as required by Government in the sixth paragraph of that letter. The wife of the present mchtá is to be examined in her own house; and this examination, if necessary, can be conducted by the Political Agent or an assistant. More than this I see no probability of attaining at present.

"I carefully explained to Jádejá Kaláji of Sháhpur the consequence of any future deviation from his duty, and wrote the same to the chiefs who interceded for him.

"The A'dhoi census will in future fall under the Political Agent in Káthiáwád \*

"With reference to the seventh paragraph, I have taken every opportunity personally to inculcate on the chiefs the necessity for their contributing towards the spread of education in Káthiáwád, and I addressed letters also to them, but I much regret to say without success. I shall not, however, lose sight of this most desirable object, concerning which I hope at some future period to address you more at large. As connected with this subject I may mention, that the missionaries from the North of Ireland of the Presbyterian persuasion are endeavouring to found schools in this province. The stations they wish, I believe, more particularly to occupy are Rájkot and Porbandar. Suráji, I am told, promised them ground to build on, and the Ráná has, I

\* [The district of A'dhoi in Wágar in the eastern portion of Kachh, as has been already incidentally noticed, belongs to the Thákur of Murvi, the descendant of Aliáji the eldest son of Hamír (see p. 50) murdered by Jám Ráwal, who claimed the sovereignty over it in opposition to the Ráo of Kachh, the descendant of Khengár, the second son of Hamír; but the point at issue having been most fully and ably investigated by the authority of the Bombay Government, under the special commission of Mr. J. G. Lumsden, of the C. S., the claim of the Rájá of Murvi to the sovereignty of the larger portion of A'dhoi was satisfactorily established.]

hear, been repairing a house for them, but objects to allow them to become the proprietors of ground."

"Captain Jacob's injunctions noticed in the 8th paragraph have only in two instances as yet been replied to, the Thákur of Walá professed his readiness to act as the others, but could not separately make any promise; the Rájá of Drángadrá intimated that he would on an expected occasion of a marriage obtain the opinions of such as might be present, but his death prevented this. I shall, however, endeavour on all occasions to inculcate the necessity of such a stipulation, and can I at any time get the consent of any influential chief I think it not unlikely that others may follow

"The distribution of the Rs. 5,000 to Jádejás of the Nawánagar táluka will appear in the Report for this year.

"The 11th paragraph of Mr. Willoughby's letter requires the future transmission of the infanticide reports on the 1st January each year. I regret to state that this cannot take place: the reports from the chiefs are not due until that date, and until their receipt the mehtá cannot proceed on his circuit. Were the report considered due in June each year it might be forwarded with punctuality."

The Government, under Sir George Arthur, expressed its satisfaction with Mr Malet's report; and recommended him to implement all the measures to which he had directed attention. It fixed the 1st of April, afterwards extended to the 1st of June, for the transmission of the annual report.

Mr. Malet's Infanticide Report for 1843, was forwarded to Bombay on the 30th August, 1844. It embraced the returns of the Jádejá, Jaitwá, and Sumrá population, but not those of the Mánká-Korangá, as the district of Adhoi belonging to Murví had again been lately placed under other superintendence. It was viewed by Government as of a satisfactory character. The year 1843 was the first in which the infanticide censor

had, during his tour of inspection and inquiry, been accompanied by his wife. Mr Malet's instructions to these parties were most strict, that every Jádeja female should be seen by one or other of them. To the younger children the censor himself found easy access. Those of more mature age were visited by his wife. No suspicion had arisen, in consequence of their investigations, of any case of actual infanticide.

Mr. Malet stated that he continued to lose no opportunity of inculcating upon the chiefs the necessity of making arrangements for the advancement of education in the province, but that he saw little probability of being able to awaken their interest in that most important object. He also mentioned that he did not lose sight of the instructions of Government relative to stipulations in Jádejá marriage settlements for the preservation of the female issue. He encouraged a few poor Jádejas, to apply for assistance in the marriage of their daughters.

The Returns for 1844 were forwarded to Government by Mr Malet on the 10th August 1845.

"There is nothing in these statements," he observed on that occasion, "that calls for particular notice. There appears to be a steady progression; and as the censor and his female relation see every one of the females, and their names are regularly entered and compared with former statements, I hope there is no ground for suspicion. No suspicion of infanticide has occurred this year \* Of the unmarried females noticed in the 10th paragraph of my letter No. 102 August 30th 1844, one has been married. No application has been made this year for assistance, the disbursements on that account being for former demands. There is, I think, a dislike to apply for aid, except in cases of necessity. There is no progress towards Education on the part of the Chiefs, and I do not at present see any probability of it."

\* Gondal was not visited this year for want of time. It was carefully examined last year, and no ground for suspicion exists.

In reply to this letter, the following important communication, founded on a minute of Mr. Willoughby, was addressed by Government to Mr. Malet, on the 19th January 1846

"I am directed by the Honourable the Governor in Council to acknowledge the receipt of your letter, dated the 10th August last, No 130, submitting your annual report, for the year 1844, on Female Infanticide in the Province of Káthiáwád, and forwarding five statements containing the information specified in the margin.\*

"The first and second statements submitted by you shew the following results —

<i>Caste</i>	<i>No of Male Population</i>			<i>No of Female Population</i>		
	In 1842	In 1843	In 1844	In 1842	In 1843	In 1844
Jádejá	6,129	6,176	6,430	1,841	1,959	2,175
Jaitwá	153	133	154	52	53	57
Sumrá	351	361	372	141	157	161

"Hence it appears that in each instance the increase in the number of females, especially, among the Jádejás, has during the years 1842, 1843 and 1844, been in a greater proportion than the males. This result is very satisfactory, more particularly since from the 2nd paragraph of your letter, it appears that every one of the females entered in the census passes under the personal observation of the censors.

"In statement No 3, the proportion of males to females, from ten years of age to one year and under, amongst the Jádejá, Jaitwá and Sumrá populations in Káthiáwád is shewn to be as follows :—

\* 1 A Census of the Jádejá, Jaitwá and Sumrá populations of the province of Káthiáwád for the year of report. 2. A comparative Table of do for the years 1841-42, 1842-43, and 1843-44. 3. Tables of the proportions of the Male to the Female sex from ten years of age to one year and under, amongst the Jádejá, Jaitwá, and Sumrá populations of this province. 4. Tables shewing the different ages of the Jádejá, Jaitwá and Sumrá populations. 5 Statement of the receipts and disbursements of the Infanticide Fund during the year 1844.



Caste	Under 10 years.		Under 9 years		Under 8 years		Under 7 years		Under 6 years		Under 5 years		Under 4 years		Under 3 years		Under 2 years		Under 1 year	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Jádejá Jaitwá Samrá	1,711 25 102	1,207 67	1,532 22 107	1,176 82	1,333 29 99	1,188 29 58	1,167 19 90	1,029 29 77	1,035 16 77	887 15 60	903 11 19	877 15 30	891 5 33	755 41	703 12 59	620 14 37	400 3 29	451 6 22	274 2 9	232 2 6

“The following further table shews the result of the census of the Jádejá population in Káthiá-wád, as obtained in 1834, 1837, 1841, and 1844

	Under 10 years		Under 9 years		Under 8 years		Under 7 years		Under 6 years		Under 5 years		Under 4 years		Under 3 years		Under 2 years		Under 1 year	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Mr W. R. Roughby's census in 1834	125	33	41	30	96	31	76	19	93	36	89	33	118	40	108	55	103	46	130	41
Mr Erskine's do in 1837	108	22	35	12	97	28	85	32	105	25	63	12	65	23	123	16	112	32	123	60
Captain Jacob's do in 1841	232	73	150	51	225	65	201	58	176	56	115	70	143	116	140	111	122	95	46	128
Mr. Malet's do in 1844	1,711	1,207	1,532	1,176	1,313	1,188	1,167	1,029	1,035	887	903	877	891	755	703	620	400	451	274	232

"The Governor in Council desires me to draw your particular attention to the extraordinary disproportion between the male and female Jádejá births during the last ten years which your census for the year 1844 exhibits, when compared with the three censuses of your predecessors, for the years 1834, 1837, and 1841

"The result of your census leads to the very improbable inference, if the numbers of males and females shewn under each age be correct, that the numbers of male and female births amongst the Jádejás in Kúthiá-wád have for the last ten years been annually decreasing from natural causes in the ratio of from ten to twenty per cent. For instance, according to your census, the numbers of males of ten years of age in 1844, was 1,711, while those of one year and under were only 274, being in the ratio of  $6\frac{1}{4}$  to 1 in favor of the former, and thus too notwithstanding the generally admitted fact, that of all children born alive at least one third die before attaining the tenth year.

"The disproportion between the number of females of the age of one and ten years, is nearly similar to that existing amongst the males of the same ages, namely 1,207 of ten years and 232 of one year and under, being in the ratio of about  $5\frac{1}{5}$  to one.

"You are requested most carefully to inquire into this point, and submit any explanation you may be able in regard to this great and extraordinary disproportion, which the Governor in Council can at present only account for by the supposition that the above results have been obtained from incorrect data

"From statement No. 4, accompanying your report, it appears that the greatest age amongst male Jádejás is 86, and of female 53 years. Amongst the male Jait-wás it is 79, and of female 35 years; and amongst the Sumrá males it is 72, and of females 37 years.

"From statement No. 5, the total disbursements paid from the Infanticide Fund during the year 1844, including marriage donations, and the maintenance of the Infanticide Establishment, amounted to Company's

Rupees 2,047-12-4; or Rupees 1,609-4-11 less than the expenditure of the preceding year. The Balance in favor of the Fund on the 31<sup>st</sup> December 1844, amounts to Company's Rupees 1,21,809-13-3, or Rupees 798-3-4 more than on the 31<sup>st</sup> December 1843.

"The information contained in the 2<sup>nd</sup> and 3<sup>rd</sup> paragraphs of your letter is very satisfactory

"The Governor in Council was prepared by your previous reports for the announcement contained in the last paragraph of your letter. He requests, however, that you will not relax in your efforts to induce the principal chiefs to contribute towards the diffusion of Education in Káthiáwád, for unless they can be persuaded to do this, under the condition prescribed by the Honorable the Court of Directors, Government will be unable to aid in the accomplishment of this very desirable object.

"The Governor in Council considers it very creditable to the Jádejás that no application has been made by them during the year 1844 for aid from the Infanticide Fund. Although, however, applications for assistance ought not to be encouraged, reasonable support should be extended in cases of destitution and distress."

A more satisfactory proof than this of the attention and vigilance of the Bombay Government, even in matters of minute detail connected with the infanticide returns, cannot easily be conceived

Mr Malet gave a prompt reply to the letter of Government, pointing out the sources of most of the errors which had occurred in his office, from a misplacement of figures in some of the columns of the census tables. The amended returns submitted by him, it was remarked by Government, however, were still defective, as apparent from the improbable fluctuation, shown by them of the male and female children of different ages. For instance, in two of the tálukás there were more male and female Jádejá children between the ages of seven and eight than between those of six and seven; and in one of them, more male children between five and six than between four and five years, and nearly double the

number between the age of two and three than between that of one and two years of age, while experience proves that the opposite would be the more probable and correct result. But we need not dwell on these incidental mistakes, more especially as the Jádējá and other statistics will afterwards pass before our notice in a more perfect form. Mistakes in a census conducted by natives unacquainted with the principles of statistical registration were in the first instance almost unavoidable.

At the close of 1844, the name of the successful candidate for the first prize for an Essay on Infanticide was announced. It was that of Mr Bháu Dájí, then an assistant teacher in the Elphinstone Institution, and now a graduate of the Grant Medical College, and a successful medical practitioner in Bombay. It was one of four Essays which had been sent in to the adjudicators,\* of which none were considered worthy of the other prize. After the suggestion of a few judicious amendments in it by Mr Willoughby, under the authority of Government, 600 copies of it in English, and 1,500 in Gujaráti, were printed and lithographed. The Gujaráti copies were intended principally for circulation in Káthiáwád and Kachh.

The Hindu authorities quoted in this Essay as seemingly hostile to infanticide, we have already introduced into these pages.† After pointing out the general sinfulness of infanticide,‡ it thus warmly expostulates with the cruel and unnatural Jádējás, its principal perpetrators in India.

“Many of the Jádējás say, [that infanticide origina-

\* E. H. Townsend, Esq., and the secretaries of the Board of Education and the Bombay Education Society.

† See above, pp. 29-31.

‡ “The protection of our offspring is the most sacred of all our obligations. It is also a powerful law of our nature. Its influence throughout all ages and on all nations, stamps it with an authority which cannot be slighted with impunity. The meanest insect is subject to it in common with man, and it is therefore no prejudice of education, no

ted] from the Rájá Jádá, who sent his Rájgur to find a suitable match for his daughter, but not finding one, he requested the Rájá to kill his daughter, which atrocious deed was done. From that time the Jádajás say, they continued to murder their daughters to uphold the

ordinance of wilful tyrants, but the wise and absolute enactment of the author of our being. This law, which discloses to us, at once, the will of the Creator and the duty of the creature, is violated by the commission of infanticide.

"It is treason against the Divine authority. The prerogative of God to appoint the time of his creatures is subverted.

"The infinite wisdom and paternal goodness of God are arraigned and condemned. The moral government of the Deity is disregarded and insulted, whatever is decent is outraged, whatever can be binding is broken.

"It is a treason against the social compact. Society has claims upon the infant from which it cannot be fairly absolved, except by the dispensation of him who, having formed the bonds at the beginning, has alone a right to loose them at his pleasure. The person who commits infanticide extinguishes not only the affection due to the infant, but the duties he owes to his country and mankind at large.

"It is treason against the revealed will of God. His express command is to commit no murder, and the person, who murders and allows to be murdered his own child is no less guilty than he who assassimates his neighbour, for it is God's property not his own. Parents have no more right to kill their children, than children have to kill their parents.

"Infanticide shows as little feeling as courage, and he is indeed a coward who murders, or allows to be murdered, an innocent being unable to offer resistance.

"Infanticide is a dastardly, barbarous, and selfish act.

"A child is the very image of innocence, helplessness, and amiability.—Can there be greater barbarity than in destroying these pictures of ourselves? In the midst of war and of its licenses, not to spare those tender beings is regarded as a deep crime, even in an enraged and cruel conqueror. What then must be the heart of the parents who crush the innocents whom even a brutal enemy forbears to injure? Can imagination itself conceive ought more harrowing to the feelings?

"Infanticide, being the most revolting of murders, is punished among all civilized nations, with death. The law of England, which will be enforced wherever its sway is acknowledged, punishes it also with death. In any civilized country the author of such a crime, especially when he is the father of the child, would be looked upon as a monster and his name held in detestation and infamy, and he would in England be torn to pieces by the people. Has God then made good and evil, guilt and innocence different in different countries? Or is not crime the same in all, and to be shunned as injurious to man and hateful to God?"

honour of their chief and clan. This resembles a child's tale; if, however, the Rájá did murder his daughter only for the reason assigned, both he and his Rájgur deserve to be classed among the most infamous of the human race, as the parent has no right to kill his offspring. It is an act stigmatized, both by divine and human law, as a foul crime. It is very clear that Jádá, who according to your legend, killed his daughter first, and with whom the practice originated, acted against the severest denunciations of religion and against custom; for, at that time daughters were preserved and not killed. Your ancestors were bold enough to commit a bad deed. Should you therefore desist from doing what is just, and what is your duty, and what is expected from the meanest creature? Beware, then, of this insidious enemy, *custom*. Were all sects of Rápputs to follow your example, in murdering their daughters, where, may I ask, would you find wives?

"Some unthinking persons are ready to say, 'If we relinquish the custom, others will continue it. Where then is the good of our doing so?' But what course of wickedness will not such reasoning justify? The robber, the assassin, may use the same plea, and say, 'What is the use of our ceasing to rob and murder?' Others will still continue to do both.' Would you think them justified in the argument? Remember that society is composed of individuals, and that a custom cannot be abolished unless some of the community first break through it.

"I have been told that some of the Jádejas consider it no sin to kill a child before its cries are heard. This is worse than delusion. Is the enormity of the crime diminished, or annihilated by the difference of a few moments? The destruction by a mother of even an unborn infant is considered highly criminal by the Shástras.

"Little credit is due to those who follow in a beaten path, whilst on the contrary the world, in all ages, has looked with admiration upon those who have been daring enough to break through custom that they have

known to be wrong. You say, 'To whom shall we affiance our daughters? none but princes are worthy of them. As we are not able to marry them to princes without crippling our means, we kill them. Pay the marriage portions of our daughters, and they shall live.' This excuse is furnished by the richer portion, and those who are possessed of some authority. The poorer classes of the Jádejás give a base, and more contemptible excuse. They say, 'We will not be called the brothers-in-law or fathers-in-law of any one. Why should we demean ourselves by giving our daughters in marriage to others?' Let me ask you, do you demean yourselves by taking women in marriage from those tribes which you consider inferior to your own? If you do not, why should not the brothers and relations of your wives be fit persons to marry the daughters to whom their own female kindred have given birth? Do what you please, the fathers and brothers of your wives are still the grandfathers and uncles of your sons. Is it then degrading to give your daughters in marriage to a person of that caste from which you take your wives" . . . . It must be a strange kind of Kshatrim indeed, not that of the ancients, which requires the killing of daughters to maintain it. If the honour of a tribe is to be upheld by blood, then may butchers call themselves the bravest of men. Had these mighty kings sought for their equals as husbands to their daughters, where could they have found them? Are you then possessed of more pride than even such great men as these? Whence do you derive that pride? You are not even in rank the highest of your own tribe. The Sesodjás, the Rathors, the Pramárs, are higher than you. But you say, you are warriors. That such is a legitimate source of pride, I do not deny. There was a time when your forefathers followed no other occupation than that of war. These might have indulged in the pride to be derived from it. But are not the Musalmans, the Maráthás, and the English warriors? They who have conquered you one after another? Have they not more real cause for pride, than

you? Is it degrading to honor another man? But, even if you were so proud as to suppose that you do not honor your son-in-law, or your brother-in-law, for their own sake, but for the sake of your daughters or sisters. All the gifts you bestow are for their benefit, for their happiness. Tell me what is degrading in this? It exists only in your distorted imaginations

"Some of you inconsiderately say, 'If we rear our daughters, they may perhaps be guilty of light conduct and bring disgrace on the family.' If it be proper to kill daughters, because you fear that if they live, they will eventually be lowered, or perhaps be guilty of immoral conduct, upon the same principle you might destroy your sons and wives, for they too possibly may be guilty of that which may lower them or even entail disgrace on their family. But how do you know, I ask each of you, that the infant which you murder will not become as fair and beautiful as Padmíní, and that Rájput princes of the noblest blood will not come to seek her hand? Do you see them with your own eyes? Do you apply to them the touch-stone of opportunity? Nothing can surpass that folly, which, to gratify vanity and to gain popular applause, violates the laws of God and man. It is like preferring common glass to diamond. Among you, originally, one man spent a vast sum of money in the marriage of his daughter. Bráhmans, Bairágís, and Bháts lavished praises on him. The common herd of mankind heard of it with admiration; persons possessed of little knowledge and foresight tried to rival him in pomp and ceremony. It followed that the custom became general. It came to be considered dishonourable to perform marriage ceremonies at little expense. Thus the birth of a daughter came to be looked upon as a curse, in consequence of the expense which her marriage entailed. To avoid this inconvenience the Jádajás have doomed their daughters to death. Thus folly and vanity have led to crime; vanity in the rich, to throw away thousands upon mere ceremony; and folly in the poor, to imitate them. And now, every



daughter you murder, you look upon as so much money saved; and the sons, that are born to you, you preserve as a source of gain. Thus to you the birth and rearing of children is a matter of rupees, annas, and pies. Parental feeling is distorted in your breast.

“An intelligent Jádējá Rajput wrote to the benevolent Colonel Walker in the following words.—‘In Kathiáwád and Kachh-Halád, the Rebadis or goatherds allow their male kids to die when there are many of them brought forth, and Chárans follow the same practice with their male buffaloes, both being unproductive;’ and thus his meaning appears to be, that your motives for committing infanticide are of no higher value than those of the goatherd and the Cháran for killing their goats and other animals. Ignorant and avaricious men among you may say, ‘We are obliged to spend some thousands of rupees for the marriage of a daughter; this sum would have remained to us, and we should have been rich to-day;’ others may say ‘Look at that thákur; his *sansár* is broken up, his estate is frittered away; had he but killed his daughters he would still have been rich.’ It is true that an expenditure of money is incurred by the marriage, but it is really not attributable to the rearing of daughters. It is, to the nonsensical custom of spending large sums of money at the time of their marriages. And why do you spend them? The folly of wasting your money is not only ridiculous, but it is monstrous, when it leads you to murder your children by way of preventive.”\* In this reasoning, there is undoubtedly much tact and propriety.

One of the Essays sent up to Government in competition was in the Sanskrit language, and entirely written on Hindu principles. It was written by Raghunáth

\* The Gujarátí version of this tract is good, though it contains a few anglicisms, originating doubtless in the comparative neglect of vernacular literature by even the best of the native students of English. In this respect, however, it is less faulty than many productions which we see now issuing from the press.

Párvatí Shústrí Though it was unsuitable for publication, it contains a few curious passages worthy of notice.\*

\* The author thus attacks Infanticide from the approved *examples* of the Shástras

“In the *Bhágawat*, [Purána, Skanda x 6] for instance, it is related that there was a very cruel king, named Kansa, and, it having been prophesied that Kṛṣṇa, a son, of his sister [Devakī], would kill him, Kansa on hearing of his birth ordered that all the infants who had been born in his country at the same time should be slain Pútaná [a Rákshasí, or female incarnate demon], therefore, and others, on becoming acquainted with this order, killed very many infants Then Pútaná having imbued her nipples with poison went to the house of Nanda [the foster-father of Kṛṣṇa] with the intention of killing Kṛṣṇa, and thus addressed his mother [foster-mother] Yashodá—‘Having heard of the birth of your beautiful son I have come to see him, it is therefore proper that you should shew him to me’ On hearing this, Yashodá, not being aware of the deceit, placed Kṛṣṇa in the lap of Pútaná, and proceeded to occupy herself in her domestic affairs Pútaná then gave her poisoned breast to Kṛṣṇa, but he, knowing the treachery sucked so powerfully, while Pútaná called out Quit, quit, that her breath was exhausted and she expired. Thus as the divine Kṛṣṇa killed Pútaná, so will God kill those who murder their infant daughters

“It is related in the *Bála Kānda* of the *Rámáyana* that the Rishi Vishwámitra requested Dasharatha [the father of Ráma] to allow Ráma to accompany him in order to protect a sacrifice that he intended to perform against the Rákshasis [female devils], and that Dasharatha complied with his request The Rishi then departed with Ráma and his younger brother, and having arrived at a forest deserted by men, beasts, and birds Ráma inquired how this forest had become thus deserted Vishwámitra replied that it had been occasioned by a female Rákshas, named Tádaká, who devoured men, beasts, and birds, and that from fear of her all had fled from the forest, and that it was for the purpose of killing her that he had brought him (Ráma) there Ráma, recollecting that his father had enjoined him to obey all the commands of Vishwámitra, then slew Tádaká But, afterwards on reflecting that he had, by the command of the Rishi, killed a female, he became grieved and thus addressed his brother Lakshmaṇa “Why am I grieved that I have slain this female Rákshas in obedience to the command of the Rishi who is fully conversant with the Védas and Shástras? Yet I fear that the kettle-drums of my fame will not be sounded by the exulting people for this deed, that on account of it my glory will not become resplendent in the world, and that the Guru of my race Vasishṭha will be ashamed of it.”\*

These stories, well-known to the natives, are sufficiently incongruous and grotesque to fall within the sphere of Hindu belief. ¶

## CHAPTER XIV.

REPORTS OF COLONEL LANG ON INFANTICIDE IN KÁTHIA'WA'D—SCHEME FOR EDUCATIONAL MEASURES—EXTINCTION OF RAJPUT INFANTICIDE AS A CUSTOM IN KÁTHIA'WA'D—CONGRATULATION OF MR. WILLOUGHBY—LATEST NOTICES OF ANTI-INFANTICIDE MEASURES IN KÁTHIA'WA'D.

IN 1846, Major (now Lieut -Colonel) William Lang was nominated to the political agency of Káthiáwád, in which, before his assignation to the adjoining province of the Máhikánthá, he had long acted as an assistant. A better appointment to the office could not have been made by Government. This zealous and able functionary was thoroughly acquainted with every district and chief of the peninsula, with the habits and usages of the people, and with the duties of the agency in all their details; and at the same time greatly and universally beloved for kindness, simplicity, and uprightness of character, indefatigable attention to business, and soundness, solidity, and impartiality of judgement. The measures for the abolition of infanticide suggested by Mr. Willoughby had his fullest approval; and his influence had hitherto been exerted in carrying them fully, faithfully, and energetically into execution. High expectations were formed of his exertions in the cause; and they have been in no degree disappointed. It has been his honour to report the cheering fact that infanticide no longer exists among the Rajputs in Káthiáwád.

as a custom, whatever it may do in exceptional cases as a crime

Colonel Lang's first report on infanticide was that for 1845. It was forwarded to the Bombay Government on the 25th August 1846. Noticing the Returns of the Jádejá, Jaitwá, and Sumrá tribes, which it embraced, it thus proceeds :—

"The increase in the number of the female children in all these tribes, which has been going on since the introduction of the present system for the suppression of infanticide in 1835, continues to be shown in the returns now submitted. In the case of the Jaitwá and Sumrá population, the increase is equal in both sexes; but the Jádejá census is not so favorable, as it shows an addition of only 165 female children to 202 males. I fear, however, that there are still a great many inaccuracies in these returns. The proportion of births of both sexes to the number of married Jádejás appears generally to be exceedingly small, and in Vírpur-Kharédí and several of the smaller Tálukás, there is not a single birth of either a male or female child during the year under review. The number of grown up Jádejás in Vírpur-Kharédí, it will be observed, is sixty-five; and I have ascertained from the censor that forty-four of these are married. It is exceedingly improbable, therefore, that a year should have passed without a single child having been born to any of these; and in this Táluká I find that last year's return was equally blank, which makes it amount almost to a certainty that there must be some concealment of the births that actually take place. I have therefore sent for the chiefs of all the tálukás in which no births of either sex are registered during last year, and shall endeavour to ascertain the true state of the case. I have also directed the native agent to ascertain, as some guide to the censor for the future, the proportion of births to married men amongst one or two other castes where he has the means of doing so; and have instructed the censor to be very particular

for the future in noticing all these points when making his tour of the different tálnkás, and when his suspicions are excited by any disproportions either in this respect, or with regard to the numbers of children of different sexes and ages, never to rest content till he has made the fullest inquiries on the spot, and adopted every other means in his power to satisfy himself that there is nothing wrong "

Notwithstanding the imperfections of the census now referred to,—for which the remedies suggested by Colonel Lang were entirely suitable,—neither he nor the native censor had any suspicion of the actual commission of infanticide during the year under review by any particular Rajput in the province

In reference to the Essay on Infanticide of Mr Bháu Dájí, which had not yet reached Kathiáwád, Col Lang expressed his belief that the circulation of it, if it were adapted to the circumstances of the people in plainness and simplicity of style, might be highly useful. At the same time, he suggested the propriety of "two prizes being again offered, for general competition throughout the presidency, for the best essays against female Infanticide, to be composed in the Gujarátí language and in a style sufficiently simple to be comprehended by the Rajputs themselves." These prizes he thought, also, should be continued from time to time, as the productions which they would encourage might be generally useful in Gujarát as school books.

Colonel Lang's report contained additional information and proposals of an important character. It mentioned that he had been anxiously seeking, though hitherto without success, to get the Rajputs furnishing daughters in marriage to the Jádejás to have stipulations made, as long ago proposed, for the preservation of their female issue. It recommended the renewal of presents to such Jádejás as had preserved four daughters and upwards. It thus, also, in an encouraging manner, noticed the subject of education for the province of Káthiáwád.

“I am happy to be able on this occasion to report that the continued endeavours of my predecessor [Mr. Malet] to enlist the chiefs of the province in the cause of education were crowned before his departure [to Bombay ~~as~~ chief-secretary] with as complete success as could well be desired, in as far at least as relates to their subscribing for the establishment of a superior school at Rájkot, with the view of introducing a better system of education throughout the province generally. As is known to Government, many letters had been written to the different chiefs both by Mr. Malet and his predecessors, but with little if any effect. On visiting Nawánagar, however, in November last, Mr. Malet spoke to His Highness the Jám on the subject, and persuaded him to consent to an annual subscription at the rate of one per cent on his tribute. He then addressed letters to the other principal chiefs, informing them of the good example which had been set by the Jám, and calling upon them to follow it. This was immediately done by His Highness the Nawáb of Junágad, who, in consideration of his rank and the smaller amount of tribute paid by him, agreed to subscribe at the rate of two per cent. The Rájá of Drángadrá likewise speedily responded to the call; and circulars were afterwards written by Mr. Malet to all the remaining chiefs and talukdárs in the province. The whole of those who have yet sent replies have agreed to the plan of giving one per cent on their tribute except the Thákur of Bhawanagar, who wrote in reply that he had formerly proposed to give one rupee for each day of the year, but his kárbhári had not forwarded his letter, and that he would now reserve the point for discussion with Mr. Malet when he met him, as he had a number of grievances connected with the introduction of certain new regulations into his capital to complain of. I received this letter shortly after Mr. Malet's departure, and wrote in reply urging him to follow the example which had been set by so many of the other chiefs, and I had hoped, ere this, to have receiv-

ed the Thákur's reply, agreeing to do so, which I have no doubt will eventually be sent.\* In the mean time, however, I beg to submit a statement shewing the names of the several chiefs and Tálukdárs from whom replies have been received up to the present time and specifying the amount of tribute paid by each, and their respective subscriptions for the general improvement of education in Káthiáwád calculated upon it †

“It will be observed, from this statement, that the sum already subscribed is Rs. 4,398-13-1 (Rs. 4,510-6-0 subsequent correction) ‡ per annum; and if all the other chiefs and tálukdárs agree to the same arrangement, which there is every prospect of their doing, the amount realized during the year from this source will be between nine and ten thousand Company's rupees. Mr Malet did not address the Amrí and Okhámandal Kamávisdárs [collectors], § considering that Government would doubtless prefer applying to His Highness the Gáikawád through the Resident at Baroda. It is not, I hope, too much to expect that His Highness will readily follow the example of His Highness the Nawáb of Junágad, in the higher rate than the other tributaries which

\* [The Bhawanagar state afterwards agreed to subscribe a thousand rupees per annum to education.]

† [The principal annual subscriptions in this list are those of the Jám of Nawánagar (Jádejá), Rs. 1,110-0-5, the Rájá of Drángadrá (Jhálá), Rs. 406-11-4, the Nawáb of Junágad (Musalman), Rs. 1,253-4-11; the Thákur of Rájkot (Jádejá), Rs. 159-14-0, the Ráná of Porbandar (Jaitwá), Rs. 279-12-0; the Wálá Vikamsí of Jaitpur (Káthí), Rs. 502-9-11.]

‡ [To this was afterwards added Rs. 2,212-13 9, making a total of Rs. 6,723-4-3.]

§ [The Amrí and Okhámandal districts belong to the Gáikawád, the latter district having been presented to him by the British Government for a slight consideration, that it might avoid entanglement with the celebrated shrine of Dwáraká situated within its boundaries. The Gáikawád ultimately refused to contribute to educational purposes for these districts.]

he has agreed to pay on his tribute, and grant two per cent, from the whole of his receipts from Káthiáwád, for the improvement of the system of education throughout the province; in which case, our Government would be graciously pleased to do the same (and it is surely not too much to ask for such a grand object). It would at once swell the funds available for this purpose to upwards of thirty thousand rupees a year

“With so gratifying a prospect before us, as far as the funds required are concerned, it is desirable that no time should be lost in commencing the erection of a capacious and handsome school house at Rájkot; and on this point, therefore, I shall feel obliged by your obtaining for me the instructions of the Hon'ble Board, as to the amount which it is considered proper to expend upon the building, and the plan of the college or school in Bombay, or elsewhere, best adapted to the purpose, on which it would be advisable to erect it. I hope, likewise, that early instructions will be issued to the proper authorities at the presidency for the selection of the fittest man that can be found for the situation of head Gujarátí master, and of fully qualified men for those of Gujarátí teachers in different departments. With such ample funds, the establishment of a good English School, under a thoroughly qualified European Master, may probably be eventually contemplated by Government; but I am myself humbly of opinion, that our first efforts should be confined to the introduction of the best possible system of vernacular education throughout the province; and with this object, although I would of course have the head school at Rájkot, I humbly conceive it would be necessary to establish branch schools, all of them under teachers educated in Bombay, at the most central places in different parts of the province; to afford to all desirous of securing for their children a thoroughly good vernacular education the opportunity of sending them to one of these schools, from which they could afterwards be sent to the Head School at



Rájkot if desirous of prosecuting their studies in the higher and more difficult branches, instruction in which would necessarily be confined in a great measure to the Rájkot School. All these branch schools would of course be under the entire control of the Head-Master at Rájkot, and it would form an important part of his duty to visit them as frequently as possible, and to select from each the most able youths for further instruction at Rájkot, provided their parents were willing to send them there, for the greater encouragement to which, it may hereafter be advisable to allot a limited number of scholarships to the Rájkot school. As regards an English school in the present low state of education in Kathiáwád, I doubt not many might be induced to attend it for a time; but few, I fear, would be likely to remain long enough to obtain more than a smattering of English, whereas the same period spent in attendance at a thoroughly efficient vernacular school, would suffice for the attainment of a tolerable education in their own language, and impart to those, who had the time and inclination to prosecute their studies further, a taste for cultivating the higher branches of knowledge, so far as they could be taught from Gujarátí works. I am aware that the great want of these forms at present a serious objection to confining our efforts to vernacular education alone; but this seems only to make it the more incumbent upon us to adopt some more efficacious measures to obtain a supply of the necessary works on different subjects in the vernacular languages of the country, since the education of the great mass of the people, in any language but their own, seems to my humble judgement, altogether impossible." "I offer these observations, however, with much diffidence, as it seemed necessary without delay to allude to the several points connected with the introduction of a new system of education into Káthiáwád which are deserving of the maturest consideration of Government. The two School-Masters who have now been at Rájkot for so many

years, although educated in Bombay, appear scarcely to have produced the slightest impression; so that if the vernacular system is to be adopted for the present at least, it must be evident that every thing will depend on the Head-Schoolmaster who may be selected being a very superior man in every respect, and no expense therefore should be spared in securing the services of the best man available for the duty in Bombay as well as those of the best qualified subordinate Teachers in the different branches of education."

The Government in acknowledging, through Mr. Malet, the receipt of Colonel Lang's communication, expressed its belief that it was probable that the concealment of births in certain of the *tálukás* was of design; intimated that as the Essay on Infanticide was in a condensed form in the course of being printed, it would await the result before determining about additional prizes; sanctioned the rewards proposed to be given to certain of the *Jádejás* for the preservation of four or more daughters; declared its satisfaction with the liberality of the chiefs in the matter of education, while at the same time it expected that additional funds would be forthcoming from their associates; and requested that, in future, communications on the subject of education should be kept distinct from that of infanticide. At a later period, the Government set apart a *lák*h of rupees from the Infanticide Fund as its own contribution and that of the *Gáikawád* to the cause of education in the province. This sum bears interest from the 5th June 1847, which added to the voluntary contributions of the native chiefs,—the scheme of a continued per-centage on their tribute having been abandoned,—forms, as a beginning, a respectable appropriation, of about eleven or twelve thousand rupees annually, to the great cause of public enlightenment in one of the most benighted, though remarkably interesting, provinces of India. A high central Vernacular and elementary English school, with suitable buildings and a suitable native superintendent, has been founded

at Rájkot, and branch schools at some of the capitals of the principal native chiefs, to a few of whom, now minors, tutors have also been appointed. The final arrangements for them have been made by the Government Board of Education in Bombay, in concert with Colonel Lang and one of his assistants, Major Aston, formerly a zealous secretary of the Native Education Society. Their moral influence will greatly depend on the system of instruction to be ultimately adopted.

The reports of Colonel Lang for the years 1846, 1847, and 1848, which were all duly forwarded to Government, show a constant anxiety on his part for perfecting the Returns, which he was enabled in a large degree to effect by the employment of an additional censor, and the comparison together of the proportions of population in different tribes.\* No suspicions of any cases of actual infanticide occurred during these years † The infanticide fund was employed as usual in paying the expences of the censorship, and aiding poor Jádejas in the marriage of their daughters. Colonel Lang's proceedings were viewed as highly satisfactory in every respect by Government. Copies of the Essay against Infanticide were forwarded to him for distribution in Káthiáwád; and he was informed that a notification was about to be issued offering additional prizes for Essays on the same subject.‡

Colonel Lang's report for 1849 was presented to Government on the 31st December, 1850. It intimated his continued anxiety and endeavour to get important

\* The ordinary expence of the censorship in its improved form is, we believe, Rs. 116 a month.

† One chief had been accused, however, of neglecting to report the birth of two daughters

‡ The second prize,—an essay worthy of the first not having been found,—was gained by Kuwarjī Rustamjī, whose production, in the form of a simple dialogue, was published both in English and Gujarátt. The competition, owing to the little information possessed by native youth respecting Infanticide in Western India was but limited. The adjudicators were the Rev. G. Pigott, C. J. Erskine, Esq. C. S., and H. J. Carter, Esq. Secretary to the Board of Education.

economical arrangements made between the Jádejás and other Rajput tribes calculated to facilitate their intermarriage and to diminish the expence of their nuptial celebrations.

"When I lately met His Highness the Jám at Balamhá, I found him still fully alive to the necessity of making some arrangement for decreasing the heavy expence attending the marriage of the daughters of Rajputs in general and Jádejas in particular. Mr. Ogilvy [Resident in Kachh] had kindly got His Highness the Ráo to send over three agents on His Highness's part to discuss the subject, several communications since I last met the Jám having passed between him and the Ráo regarding it. I had also influential Rajputs with me belonging to Jháláwád and other parts of the province, all most willing, as far as I could ascertain, to enter into any arrangements which their superior chiefs might consider practicable. I found the Kachh agents, however, still in favor of alliances with the Rajput families in Rajputáná; and they seemed to think that by giving daughters not only to the chiefs themselves but also to other members of their families, and even to their superior subordinate chiefs, there would be an ample opening made to dispose of all the daughters of our superior Jádejá chiefs, and that in cases where alliances were formed with others than the chiefs themselves of Rajputáná, the honor and dignity of the Jádejá chiefs would be sufficiently upheld by getting all other suitors for their daughter's hands to come to their capitals to be married. I remember, however, that this very practice of getting the bridegroom to come to their houses to be married, was one of the principal sources of expence complained of by the 'Idar Patáwats\* and other Rajputs in that part of the country, who look upon it as derogatory to send their daughters to be married as is universally done in this province; and I pointed this out to

\* [The landholders of 'Idar in the Mahikánthá province, north of the Mahí river in the continental Gujarát,]"

the Jám and the Kachh Agents, and urged the necessity of making some arrangement, the benefit of which would not be confined to the principal chiefs, but extend to all the inferior classes of Rajputs subject to them, whether belonging to the Jádeja or any of the other tribes.

“After sundry consultations the Jám came one morning with the Kachh Agents, and told me that they were fully satisfied that the only measure they could adopt likely to be generally beneficial was to introduce the custom of giving their daughters in marriage in the most respectable families from which they now received their wives. But if they confined themselves in disposing of their daughters to this part of the country, it would be necessary that the other chiefs to whom they would in that case be obliged to give them, should join them in a general arrangement for the disposal of their daughters also, in the families of inferior chiefs to those with whom they had heretofore been in the habit of forming marriage alliances. The Jám therefore proposed that I should speak to the Rájá of Drángadrá\* and the Ráná of Porbandar† and others on the subject; and both he and the Kachh Agents stated that if all would agree to enter into this arrangement they were fully prepared to do so, and that the opportunity of the Jám’s daughter’s marriage a few months hence, when influential agents from all the other Rajput talukás would be present at Nawánagar, might be taken for concluding it. I have since spoken to the Rájá of Drangadrá and the Thákur of Murví on the subject, and both appear to be most willing to agree to whatever the Kachh and Nawánagar authorities may require to get this arrangement effected; and I have also ascertained from the Rájá, who is the principal chief to whom both the Ráo and the Jám would in this case have to look for alliances for their daughters, that he would

\* [The head of the Jhálá Rajputs ]

† [The head of the Jaitwá Rajputs ]

not object to concede the point, if required, of having to proceed to Bhuj or Nawánagar on all occasions of marriage with the daughters of their chiefs, which would of course be a highly honorable alliance for his family.”\*

Arrangements such as those here contemplated, if actually made, would be of great importance in the disposal of Jádejá females, the difficulty of their marriages according to the views of their tribe having been long, as the reader must have observed, the principal temptation to the unnatural crime of infanticide. The proposal to effect them received the approbation of Government.

Colonel Lang, in noticing the Returns which he forwarded to Government on this occasion, made the cheering intimation, that “the proportion of female children to males in all the tribes [Jádejá, Jaitwá and Sumrá] is now so nearly equal, and the progressive increase of the female population so regular, that if the returns can be depended upon in other respects, there would appear to be every ground for believing that the practice of infanticide must have become almost entirely extinct in this province.” Never was a triumph of Christian philanthropy of such magnitude, as this intimated in greater simplicity of spirit and language.

The actual state of the case, as set forth by the Returns forwarded by Colonel Lang, is thus recorded in the following letter addressed to him by the Government of Lord Falkland, through Mr. Secretary Goldsmid, on the 22nd April 1851.

“It appears from the information furnished by you that the population of Female to Male children, ascer-

\* Colonel Lang added.—“I hope I have also persuaded the Jám to allow me to present an elephant on the part of Government to his daughter on the occasion of her approaching marriage [with the Maharájá of Jaudpur], instead of postponing for a time the collection of the Tribute, as the former would mark much more strongly to the chiefs of Rajputáná, the interest taken by the British Government in the young lady's welfare, and might therefore be more advantageous to her.” As directed, however, I have left it entirely optional with the Jám, to receive either of these indulgences he may prefer.”

tained to have been born during the year of report is as under.

	Males	Females	Excess
Jādējā	288	278	10 Males
Sumrā	16	18	2 Females
Jaitwā	4	5	1 Female

While a comparison of the present census with those of preceding years exhibits the following results —

	1844		1845		1846		1847		1848		1849	
	No of Male population	No of Female population	No of Male population	No of Female population	No of Male population	No of Female population	No of Male population	No of Female population	No of Male population	No of Female population	No of Male population	No of Female population
Jādējā	6,430	2,175	6,617	2,371	6,600	2,129	6,816	2,779	7,256	3,090	7,353	3,237
Sumrā	372	161	378	271	382	199	411	218	466	308	462	308
Jaitwā	151	57	157	60	169	75	237	111	259	132	251	141

While the proportionate percentage deduced from the above table is:—

Years	Jādējās	Sumrās	Jaitwās	Years	Jādējās	Sumrās	Jaitwās
1844	33 4-5	41 1-10	37	1847	40 2-3	60 1-4	44
1845	35 3-10	45 1-5	38 1-5	1848	42 4-7	60 4-10	51 1-6
1846	36 4-5	52 1-10	44 3-8	1849	44	66 3-4	56 1-5

“The foregoing results, I am desirous to remark, are most satisfactory; and show the efficacy and suitability of the measures adopted by Government in 1834, at the recommendation of the Hon’ble Mr Willoughby then in charge of the Kāthiāwād Agency, for the suppression of the crime of Infanticide; and appear to justify the observation at the close of your 6th paragraph, that if the returns can be depended on, (and there seems to be no reason to doubt their general accuracy) there are grounds for the gratifying belief that the practice of Infanticide must have become almost entirely extinct in Kāthiāwād.

“Well and ably have you, in the opinion of Government, continued and carried out by means of concilia-

tion and persuasion the good and humane work in which Mr. Willoughby so indefatigably toiled for the extirpation of the crime of Infanticide from Káthiáwád; and the vigorous measures which that gentleman originated for effecting that object have by the judicious proceedings of yourself and of those who succeeded him in the province been brought to a most successful and gratifying termination."

At the time that the Report now commented upon by Government was received in Bombay, Mr. Willoughby, after a lengthened and distinguished service in India, was on the eve of his departure for Europe. It was a matter of high gratification for him, and thanksgiving to God, to observe the success which had attended the measures for the suppression of the dreadful crime of female infanticide which he had been instrumental either in arranging or devising. That success, he justly remarked in his minute on the occasion, "had been far greater and much more rapid than the most sanguine [acquainted with the real difficulties of the case] could have anticipated." He justly attached great importance in securing the desired issue to the vigorous manner in which the cases of proved infanticide had been treated by him before he left the province of Káthiáwád. "I recollect," he added, "that by some, whose opinions I valued, I was thought to have invaded too strictly the sanctity of Rajput domestic privacy,\* and that the measures I had recourse to were too harsh and likely to outrage the feelings of the whole Rajput community. But I argued that those philanthropic men Governor Duncan and Colonel Walker never intended that the engagements which they induced the Jádajás to enter into should be waste paper; and although I was aware that I was touching on delicate ground, I felt assured that I should find a powerful ally in those feelings of parental affection, which

\* [So it was denominated, while, as all our readers must have seen, it was a privacy which had not a particle of sanctity connected with it.]



exist in the human breast in every stage and degree of civilization. The result has certainly proved that I was not mistaken. The few examples made in the first instance sufficed, and on Major Lang the more grateful task has devolved of completing the good work, by measures of conciliation and persuasion; and I need not add how highly I approve of the manner in which this most able, humane, and intelligent officer has performed his part." We have seen in the letter already quoted the estimate formed by Lord Falkland and his other colleague, Mr Blane, of the labours of Mr. Willoughby, and of Colonel Lang and his other successors, in this great service of philanthropy. The sympathy of the Bombay community was entirely in accordance with their judgement of Mr Willoughby's merits in the case, though,—as it often happens with regard to the laudable exertions of the officials of the Indian Government,—it was but partially informed of the value, amount, and result of his endeavours. A public testimonial to Mr Willoughby, recognizing not merely what he had done in the case of infanticide, but his general countenance and support of the cause of philanthropy and enlightenment in India, was determined on; and many unsolicited subscriptions to that memorial were immediately forthcoming from Europeans and natives, both at the seat of the presidency and its outstations and the native states which had benefited by his wise and merciful arrangements.\* Her Majesty's Government, too, may be supposed to have marked its sense of obligation to Mr Willoughby, by nominating him, without his appearing as a can-

\* At a meeting of Mr Willoughby's friends held on the 21st April, 1851, the following, amongst other resolutions, were passed.

1. "That the friends of Mr Willoughby, on the occasion of his departure from India, after an extended and uninterrupted employment of thirty-two years in the most important departments of the Civil Service, are desirous of expressing the regard and esteem which they entertain for him in his personal character, the high opinion which they have formed of him, as a most able and devoted servant of the Government, and their gratitude for his philanthropic labours in the abolition of Infanticide in the province of Káshíawá, and the public

didate for the office, one of the Directors of the East India Company under the new act which has come into operation in 1854. It is the ordinance of God, however, that independently of the acknowledgements of man, genuine benevolence should never fail to receive its own reward.

The Reports on Infanticide in Káthiáwád forwarded by the Bombay Government since Mr Willoughby's departure to Europe have fully confirmed the belief of the actual suppression of the dreadful crime among the Rápputs of that province. The census of the Jádejas for 1850, submitted by Colonel Lang on the 26th December 1851, shows a total of 292 male and 267 female children born and preserved during the year under review; that of the Sumás, of 24 males and 18 females; and that of the Jaitwás of 10 males, and 4 females \* The Jádejá census for 1851 gives a total of 222 males and 216 females born during that year; the Sumrá, of 15 males; and the Jaitwá, of 8 males and 2 females. The Jádejá census for 1852, forwarded in the temporary absence to sea of Col Lang by Captain J. T. Barr, his first assistant in charge, on the 14th April 1854, gives 214 male and 180 female

spirit which he has uniformly evinced in the support of the Philanthropic, Educational, and Literary Institutions of Bombay; and resolve to open a Subscription for the commemoration of his name in this Presidency, in connexion with the cause of Native enlightenment and improvement.

2. "That a Subscription be opened, of which a portion shall be appropriated to the establishment of a Fund for the improvement of Vernacular Literature, and a portion for the Education of Native Females. The Fund to bear the name of Mr Willoughby Subscribers being at liberty to appropriate their contributions to either or both of these objects."

The third resolution had reference to the presentation to Mr. Willoughby of a piece of plate with a suitable inscription

\* The Court of Directors, on noticing the disproportion between the males and females of the Jaitwás here mentioned, remarked that it was "very desirable to ascertain the cause of the difference." The attention of the Ráná of Porbandar and the Jám of Navánagar was called to the circumstance, but they gave no explanation of the fact, which, though worthy of remark, was probably entirely incidental.

births; that of the Sumrás 4 male and 8 female births; and that of the Jaitwás 3 male and 9 female births. Variations in the proportions of the sexes intimated in these returns can easily be accounted for without the supposition of any case of actual infanticide. No suspicions against any of the Rajput tribes now mentioned were entertained, except in a single instance, in which they were proved to be unfounded. On the 12th of July 1854, however, a female of the Mhawar clan of the Miáná tribe, near Máhá on the gulf of Kachh, was convicted before the Political Agent's Court of Criminal Justice in Káthiáwád of Infanticide—of having occasioned the death of her newly-born twin infants by designedly withholding from them the requisite nourishment, and sentenced to a year's imprisonment for the crime, a punishment quite inadequate to the offence, even in the view of certain extenuating circumstances.\* The most painful fact brought to light in this case, of which information was first given by an attachment mehtá, was the existence of the practice of infanticide by the wild herdsmen of her clan, hitherto overlooked in attempts to suppress the crime, as proved by the number of males in it being 94, while that of the females was only 24. Anti-infanticide engagements have since been exacted from the Mhawars; and they have been brought under the censorship which has been so successfully applied in the case of the Jádejás.

\* The Miánás, so denominated from Míán, or Míyán, one of their leaders, are land-pirates from Sindh who settled in this district and on the opposite coast about a hundred and forty years ago. They used to set out on their predatory excursions on foot. The native assessors of Capt. Barr, who presided in the Court of criminal justice on the trial of the woman above referred to, begged for a remission or mitigation of the punishment, on the ground of her being an instrument in the hands of her husband, and her occupation to some extent with an elder daughter lying sick of small pox when the starvation of the infants occurred; but Lord Elphinstone and his colleagues properly declined to comply with their prayer for the condonation of "murder." The woman had intimated her intention to the midwife to destroy her children; so there could be no doubt of her guilt.

The historical incidents in the pursuit of anti-infanticide measures in Káthiáwád during the last three years, though few, have been of some importance. The Jám of Nawánagar succeeded in negotiating a marriage for his daughter with the Mahárájá of Jaudpur, though he did not live to see the completion of the nuptials. The young bride on the happy occasion, on the suggestion of Colonel Lang, received from the British Government out of the Infanticide Fund, a present of an elephant and other articles amounting in value to five thousand rupees. Colonel Lang had resolved to endeavour, on the assembly of Rajputs at the festivities, to get them to consent to reduce the ruinous expenditure incurred on such occasions, but he was prevented from accomplishing his wishes. Writing to Government on the 18th December, 1852, he says, "I take this opportunity of acknowledging the receipt of Mr. Secretary Lumsden's letter of the 13th July last, and the copy of the report sent with it of the measures adopted for the prevention of female Infanticide in the Mainpurí District. I had hoped at the marriage of the late Jám's daughter to have got some arrangement made for diminishing the expenses now attending Rajput marriages in this province, by inducing the most influential Grásiás to enter into an agreement to marry their daughters into the same families, or families of the same rank, from which they get their wives, but the unfortunate death of the Jám just before the marriage took place prevented anything being done, and when I lately visited his son and successor I found that although professing, and I believe sincerely, his willingness to enter into any arrangement which may be proposed by His Highness the Ráo of Kachh regarding Rajput marriages for the future, he is unwilling to do anything himself in the matter independent of His Highness the Ráo. Major Jacob kindly came over to Nawánagar for a few days when I was there, and as he made himself acquainted with the feelings both of the Ráo and the Jám on the subject, I think

some good might be done by getting a deputation of influential Rajputs from the different tribes in Káthiáwád, commissioned by the principal chiefs, sent over to Bhuj to discuss the matter with His Highness the Ráo, and endeavour to get some arrangement effected regarding their future marriages through Major Jacob. I have heard from that officer that His Highness greatly approves of the Mainpurí measures as far as he understands them, and there can of course be no question of the great advantage of any measures which will enable the Rajputs here and in Kachh to reduce the expenditure now incurred at their daughters' marriages, without subjecting themselves to any invidious comparisons or remarks from their fellow Grásíás.\* I shall therefore

\* [The Mainpurí arrangements here referred to were effected by the influence of Mr Charles Raikes, the magistrate of that district under the Agra Government, and Mr W. H. Tyler the officiating commissioner of the Agra Division, in 1848. The Chohán, Ráthor, and other Rajputs of Mainpurí, Agra, E'tawá, Farakhábád, among whom female infanticide had prevailed to a great extent, agreed to diminish the expences of marriages and to regulate these expences according to the four following grades. •

"1st grade For Rájás or Talukdárs The dower to be demanded in behalf of a son from the parents or guardians of a marriageable daughter shall not exceed Rs 500. One third of this sum to be paid at the period of *lagan*, one third at the door of the girl's father when the marriage procession arrives, and the remainder in the shape of pin-money (*kanyádán*,) etc

"2nd grade For Zámíndárs, Rs 250 One third, etc as above

"3rd grade. For others in easy circumstances, Rs. 100 One third, etc as above

"4th grade For all other decent people, one rupee."

It was resolved, too, that by these chiefs no demand should be made in excess of the sums now specified, while a father might give more if he chose; that "the insolence of Bráhmans, Bháts, and Barbers, and others who abuse decent people for not spending large sums at marriage ceremonies," should be represented to the magistrate for redress; and that only a moderate number of persons should be invited to marriages.

While there was scarcely a daughter found in the houses of the Chohán Thákurs in 1842, there were 1,482 girls living, of six years and under, in October 1851.

The direct anti-infanticide measures pursued in the Mainpurí districts were the following:—

"In Chohán and Phátak villages the watchmen are ordered to give

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ascertain from Major Jacob whether His Highness the Ráo would be willing to receive a deputation of the description I have proposed, and if so and Government approves of the measure, I have no doubt that I could get one sent by the principal chiefs of this province at any time that would be most convenient to His Highness the Ráo."

This subject of reducing the expenses of Jádejá marriages is still under the earnest consideration of the Rájkot agency, though, to use the words of Captain Barr, "owing to the departure of that experienced officer (Colonel Lang) from Káthiáwád and Colonel Jacob from Kachh, little progress has yet been made in effecting the object in view."

From the resolution of Lord Elphinstone's Government dated 11th May 1854 on the Infanticide Report of Káthiáwád for 1852, we make the following important extract. "The number of male and female children of these three castes ascertained to have been born during the year 1852 was :—

	Males	Females	Excess of	
			Males	Females
Jádejá	214	180	34	
Bumrá	4	8		4
Jaitwá	3	9		6

"The total ascertained population of the three Classes in 1852, contrasted with the years 1842 and 1847

information of the birth of a female child forthwith at the police station. A barkandáz goes to the house and sees the child. The Thánádár informs the magistrate, on which an order is passed that after one month the health of the new-born child should be reported. The watchmen are further bound to give information if any illness attack the child, when a superior police officer (either thanádár, moharí, or jamádár, at once goes to the village, sees the child, and sends the report to the magistrate."—Report on Measures adopted in the District of Mynpoory, for the prevention of Female Infanticide. Agra, 1852. Later proceedings in these Districts have been very satisfactory.]

and the annual average of the five years ending in 1846 and 1851 respectively show the following results.

	Males					Females				
	1842	Average of 5 years ending 1846	1847	Average of 5 years ending 1851	1852	1842	Average of 5 years ending 1846	1847	Average of 5 years ending 1851	1852
Jádejás	6,129	6,190	6,811	7,338	7,813	4,841	2,117	2,779	3,225	3,686
Sumús	351	449	411	467	498	111	166	248	307	346
Jaitwás	153	157	237	245	241	52	59	116	128	139

“The proportion-percentage which the female bore during the years 1842 and 1852 to the male population of these castes was as follows.—

	Jádejás	Sumús	Jaitwás
In the year 1842	30	40 1-6	31
Average of the 5 years ending 1846	41 2-3	48 1-8	47 9-15
In the year 1847	40 2-3	60 1-3	44
Average of the 5 years ending 1851	43 11-12	65 1-3	52 1-2
In the year 1852	47 1-6	69 2-5	57

“Resolved that these results, as shewing a steadily progressive diminution of the disproportion in the aggregate number of the two sexes, and the fact that no grounds exist for supposing that during the year of report any case of Infanticide occurred in the province of Káthiáwád are highly gratifying \*

“That the First Assistant Political Agent in charge be so informed, and that with reference to paragraph 7th of his letter, the Acting Political Agent be requested to persevere in endeavouring to secure a reduction in the Jádejá marriage expenses.”

This resolution was duly communicated to Captain Barr by Mr. H. L. Anderson, Secretary to Government in the political department.

With such competent and experienced political functionaries as hold office in Káthiáwád and Kachh, and

\* [It must be remembered that the wives of the Jádejás, belonging as they do to other Rajput tribes, are not included in the census, and that their absence aggravates the apparent disproportion of males and females.]

are expected soon to resume their duties in these provinces, and such vigilant superintendence as they will enjoy under Lord Elphinstone, who so ably directed in the first instance the successful measures for the suppression of the *Maryá* and other human sacrifices among the Khonds of the mountains of Orisá,\* and his colleagues, the efforts of one of whom in the cause of anti-infanticide in Kachh as we shall immediately see were highly commendable and important, we cannot doubt that, with the blessing of God, the cause of the preservation of Rajput infants is safe in their hands.

\* An interesting "History of the Rise and Progress of the Operations for the Suppression of Human Sacrifice and Female Infanticide in the Hill Tracts of Orissa" has just been published in the Selections from the Records of the Government of India (Home Department) No. 7. This fasciculus contains the more important passages of Lord Elphinstone's able minutes on the best means of abolishing these horrid customs. The grand total of *Mariás* saved from sacrifice up to the 13th April 1853 was 1,260, and of *Poshuás*, 813. The existence of the rite of human sacrifice among the Khonds was first brought to light by Mr Russell of the Madras Civil Service, in a report dated the 12th August 1836.



## CHAPTER XV.

REPORT ON INFANTICIDE IN KACHH BY MR. LUMSDEN.—  
HIS REMARKS ON THE STATISTICS OF THE POPULATION  
OF THE JADEJAS AND OF THE DIFFICULTIES OF THE  
MARRIAGE OF THEIR DAUGHTERS—REPORTS OF COLO-  
NEL ROBERTS AND THE REVIEW MADE OF THEM BY GOV-  
ERNMENT—REPORT OF MR. OGILVIE—REPORTS OF  
CAPTAIN RAIKES—REMARKS BY MAJOR JACOB ON  
CERTAIN PROPOSALS—LATEST SUMMARY OF ANTI-  
INFANTICIDE PROCEEDINGS IN KACHH BY THE BOM-  
BAY GOVERNMENT.

THE report on Infanticide in Kachh for the year 1842 was presented to the Bombay Government, on the 11th August 1843, by Mr. J. G. Lumsden, of the Civil Service, appointed political agent in that province in succession to Mr. Malet removed to Kāthluáwād. It is a document of great ability and importance, its author having become well acquainted with the history and economical position of the Jádejás during a service of several years in which, as special commissioner at Adhoi in Wágar, he laboured with singular application and success to unravel the mysteries of the complicated claims of the Bhuj and Murvi families for the sovereignty of that district and the ownership of some of its bandars, or ports. The greater portion of it we transfer to our pages.

Mr. Lumsden handles the Jádejá *statistics*, as bearing on the progress of the cause of anti-infanticide, in a masterly manner.

After noticing the returns forwarded by Colonel Melvill,—according to which the proportion of males to females among the Jádejás had fallen from 146 to 1 to 105 to 1,\*—he thus proceeds —“The returns for the present year are for 104 villages and show a population of pure Jádejá blood of 6,909, which is not quite an excess of 200 individuals over the last, and therefore they afford the means of a pretty accurate comparison. It is gratifying to observe that in these returns the general average has fallen from 105 to 88 to 1.

“The proportion of males and females living under 1 year, is equally high with that of last year, or 1 to 1·2 which it is to be observed is very little in excess of the natural proportion of male to female births in many other countries, while in the column from\*above 1 year to 5 years the proportion of females has actually risen from 1 to 5 1 to 1 to 2 5 males. There is also a slight diminution in the proportion of deaths under 1 year, a column to which suspicion of unfair practises is most likely to attach, though in the present year none such have come to light nor has a single case of infanticide been detected.

“To pursue this interesting investigation, and to establish the proof of a progressive improvement, I have constructed a table based on the calculations made by Colonel Melvill and forwarded by him with his report on infanticide, No 118, dated 8th December 1840.” “Two facts [connected with it] alone require to be noticed. The first, that the successive returns during 3 years for periods of 25 years ago seem to establish that our remonstrances and exertions at that early period of our connection with Kachh were not altogether unattended with success. The other fact will require comment hereafter. It is the only subject of regret connected with the present report. The disproportion between

\* Mr. Lumaden, *en passant*, corrects an error of Colonel Melvill's classification of certain tribes. The Ajánis mentioned by the Colonel as a separate tribe are merely a branch of the Khengaráis.

Jádejá females disposed of either by betrothal or marriage and those unprovided for, which was in 1840 only 1 to 1 437, of the latter and in 1841 only 1 to 1 127, has in the present year increased to 1 to 2 01, though in all three cases the female children under 1 year have been excluded from the calculation

"I have stated that the census of the Jádejá population for the year 1841 was taken from 103 villages, and that another village which had been omitted by mistake has been included in the returns for the past year. The parties who took the census in 1841 were two Muhammadan officers of the darbár. The returns, now under consideration, were drawn up by two Hindu mehtás, Madhavají mehtá and Desái Karamchand; and we have therefore a favorable opportunity of judging of their correctness by comparison. In 1841, there were born 177 daughters, while of girls above 1 year to 5, there were living 127. This gives an aggregate of 304 female children who should be accounted for in the columns for 1842 headed from above 1 year to 5, and upwards. In 1842, we find under the former column 275, and adding 10 (the number of deaths during the past year of that age) we have 285, leaving a balance of 19 girls unaccounted for, who may be supposed to have in the interval exceeded the age of 5, or their ages to have been wrongly reported. In 1841, there were living from above 5 to 15 years, 119 Jádejá girls. In 1842, we find by the column from above 5 to 15 years, that there were living no less than 147 girls to which should be added 3 who died during the past year. If we here suppose the 19 missing in the former column to have passed into this, we have still an excess of 12 girls above the number to be accounted for. But this excess might be occasioned either by a mistake among a class of people as careless as the Jádejás in reporting to successive and different mehtás the age of their daughters or by the additional village in the present table, or it might be due to omissions in the former census. If, then, we

pursue the inquiry we find that in 1841, there were living of the third class, or girls from 15 to 25 years of age, 130. In 1842, we find in the corresponding columns 136. Here again we have an excess of 9 girls above the former census. Since we have, also in this instance to add 3, who died during the preceding year, of Jádejá females who had passed their 25th year, there were registered in 1841 only 26 and in 1842 we have 29. None died of this class in the course of the year. The aggregate excess of the three last columns in the census for 1842, is therefore  $12 + 9 + 3$ , or 24, to which, if we add the number of births during the past year 114, and deduct the aggregate of the deaths above 1 year or  $10 + 3 + 3 = 16$ , we have a total of 122, which if added to the number of the living in the former year, should exactly correspond with the number returned *as alive* in the present; and this is found to be the case, since  $579 + 122$  are 701.

"The agreement may also be shown in a general way. There were alive in 1841, when the census was taken, 579 women; from which, if we deduct the deaths during the past year above 1 year or 16, we have 563 to be accounted for. Add 114, the number living under 1 year, and we have 677, which deducted from 701 leaves the same excess of 24. In seeking to account for this excess, we find that 9 females are living in the village of Wadawá not included in the last year's returns, and that 15 girls of different ages must consequently have been omitted in the census for 1841.

"The exact agreement of the two tables is a subject of agreeable surprise, when it is borne in mind that His Highness employs but two mehtás in taking the census from which the tables have been constructed, and that as a greater guard against collusion the same mehtás did not prosecute these inquiries in the years 1841 and 42."

Of the marriage arrangements of the Jádejás of Kachh, on which so much must depend in connexion with the

preservation of their female offspring, Mr. Lumsden thus ably treats

"I have now to revert to the great and increased disproportion which the Jádejá females, disposed of by marriage and betrothal, bear to those who are unprovided for in the census of the past year. This is a subject of serious concern, since it is evident that if the Jádejás are unable to procure matches for their daughters, this alone will create a strong tendency to revive the inhuman practice which we are struggling to abolish.

"Female celibacy is viewed as a reproach and disgrace by all of Hindu extraction, and in the East (as Sir A. Burnes observes in a statistical account of Wagár and with reference to the preservation of Jádejá females) is but too frequently synonymous with prostitution. As the excellence of the present preventive system must tend evidently to aggravate this evil each succeeding year, it becomes a matter of the deepest moment to consider in time how it may be counteracted and to endeavour to devise a remedy.

"I confess my inability to suggest one at the present time; and it will be as well to recapitulate the difficulties with which the subject is surrounded in this country. The geographical peculiarities of Kachh separate its inhabitants in a great degree from intercourse with the surrounding countries and from any admixture of foreigners with its people. The greater portion of the Rajput population is of the Jádejá tribe. But no Hindu can marry a descendant of his own *gotra* or male stem. A Jádejá cannot therefore marry a Jádejí and the few remaining Rajput houses in Kachh are not sufficient to supply husbands for a tenth part of the Jádejá girls who will be marriageable in a few years. Their parents must consequently seek for matches beyond the province. 'It is not to be expected,' as Colonel Melvill justly remarks, "that the inhabitants of distant countries who can find wives much nearer home, should

make long journies and incur heavy expences merely for the honor of a Jádejá alliance "

"There is a large class of the poorer Jádejás who gain their subsistence as cultivators of the soil. The subdivision of property, improvident habits, and the increasing population which is caused by a long period of tranquillity, are adding daily to their numbers. Is it to be supposed that men so situated can depute a person to seek beyond the province for an alliance for their daughters, or that they can generally relinquish their sole means of subsistence, and migrate with their families for a similar purpose. What then must be the result? It may be startling, but as it appears inevitable, it would be worse than folly to remain blind to the fact. If a remedy be not devised, and if aid be not in some shape afforded to this helpless class in the disposal of their daughters, we must expect to behold the introduction among them of an utter profligacy of manners, promiscuous intercourse and concubinage.

"There is indeed another refuge from such scandal and dishonor. It is to revert to the horrible practice from the opprobrium of which we seem at length to have rescued this country. With the intention of ultimately relieving the threatened evil, His Highness has of late years adopted a measure which has an immediate tendency to increase it. He is ambitious that his tribe should ally itself in marriage with the numerous and high caste Rajput families of Jaudpur and Már wád. To this end he has broken off the custom of intermarrying with Muhammadans, which was formerly very prevalent among the Jádejás, stimulated, as he asserts, by the consideration that there are comparatively few great Muhammadan families, and therefore few advantages to be expected from their alliance. But he has not as yet prevailed upon the Jádejás to reform another custom to which in the eyes of a strict Hindu is a violation of the most important obligation in his creed and which constitutes its principal feature. From the

Ráo downwards, the Jádejás have employed from time immemorial Muhammadan cooks, and thus disqualify themselves for forming the connections about which he is so solicitous. It is His Highness's intention, I believe, to bring about an innovation. But though such an act would secure the applause of all Hindus he has not had the boldness to attempt it. The Jádejá chiefs are extremely jealous of their ancient usages, and many of them acknowledge in a measure the efficacy of the Muhammadan creed. Thus the whole of the Sáhebápi Jádejás are actually *muríds* (or nominal disciples) of the *pír* (saint) of Loháriá in Sindh. At present, therefore, this measure of the Ráo, like all half-measures, is a failure. While it deprives his tribe of a facility for the disposal of their daughters which they formerly possessed, it has not obtained for them the wider opening to which he aspires.

"It will not, I hope, be supposed that these remarks convey an approval of His Highness's intended reform, which I believe to have its origin more in the wounded vanity of the Hindu than in the far-seeing policy of the sovereign. I look upon it solely in its relation to the subject under discussion; its probable effect in providing fit and sufficient matches for the Jádejá girls, and in preserving the respectability of that aristocracy. Both of these ends are evidently in a measure *duties*. In this light to consider and even to respect prejudices, however childish, as they affect our efforts to uproot an odious custom (without merely exchanging one evil for another) cannot be viewed as contemptible. Setting Kachh aside, examples are not wanting, unfortunately, in any age or country to convince us that the impulse of a false creed, or that mere prescription originating in the most miserable vanity, are either of them sufficient to make monstrous acts assume the garb of duties and the most senseless practices to be regarded as sacred obligations.

"Since, then, the success of the Ráo's matrimonial

negotiations in Márwád seem to depend upon the light in which the Jádejás are regarded in those countries as pure Hindus, I would rather urge upon His Highness the completion of his scheme "

"The following palliatives for the evil of celibacy have been proposed on former occasions. A general marriage fund among the Jádejás was recommended by Colonel Melvill, who hoped to have interested Government in supporting it. This measure, which would have been highly politic and advantageous to the Jádejás, was lost by the passive opposition of that body. It was probably regarded as a precedent for taxation, of which they have been ever jealous. The fine fund, which was to have added to the resources of the former one, has up to this hour provided only 1,525 korís.

"An additional reason which might be supposed to act as a check upon marriage, by deterring the Rajputs of the neighbouring countries from contracting alliances with Kachh, was the amount of the customary expenses always heavy among Rajputs, but nowhere more so than among the Jádejás, and falling principally upon the father of the bridegroom. The abolition of several of the most vexatious was contemplated by Colonel Melvill, to whose influence I attribute the fact that their amount, of late years, has been much diminished. Still these fees remain, which may be justly characterized as the tribute of an ostentatious vanity on the one side, and as greedy and bare-faced plunder on the other. In appendix C, I have detailed them for the information of the Honourable the Governor in Council and my efforts will not be wanting to induce the Bháiyad either to suppress them entirely or to limit their amount for the benefit of the poorer classes.\*

\* *Extra Marriage expenses among the Jádejás of Kachh common to all Rajputs but peculiarly heavy in Kachh.* 1. *Pálu.* A present to the father of the girl by the father of the bridegroom according to the rank of the party, generally from 1,000 to 10,000 korís. His Highness the Ráo when he married a daughter of Drángadrá paid to the chief of



"Such is the state of matters at the present time. While dwelling upon the threatened danger, I may add that some prospect of amelioration presents itself from our recent conquest of Sindh and the increased intercourse which it is likely to lead to with this country. The whole of the Nagar-Párkar, the Thar, and the extensive and desert tracts towards Amúkot and Jaudpur, are inhabited by the numerous tribe of Sodhás, a race who abhor infanticide and from time immemorial have been allied with the Jadejás, whom they hold in high esteem.\* Sir A. Burnes, in a paper on Párkar observes, as far back as 1826, that 'they had begun to look to Kachh in the hopes of finding Jádejá wives for their sons.' This good disposition might be fostered

that state her father 6,000 Rupees, I am informed, under this head.

2 *Sálá-Katári kí Lagat* A sword to the father of the girl by ditto, of more or less value according to circumstances.

3 *Turan Ghoda* A horse to ditto, or an equivalent in money.

4 *Virmuth*. A fee paid by the father of the bridegroom to the Chárans called Wágsundi, strictly as many korís as the one in attendance can lift with his hand from a full handkerchief or cloth.

5 *Glum Jimpá kí Lagat* A present given by the father of the bridegroom to the village officers, less or more as he can afford.

6 *Parwa*. This is levied from the father of the bridegroom by the Chárans, Brahmins, Bháts, Wadis or Wúms, Langá, Bhánd, Brahmlúit and Ráñlhan castes. This is the most serious tax of all. It has no limits but the supposed generosity, or ability, of the party from whom it is literally exacted. Some of the chiefs of each of these castes insist on receiving a horse, others a sum of money, cloths, or jewels. The rest fix a minimum to be paid to each individual of the castes there present.

The expences of the father of the girl are limited to the following. He has to feed the Bharát or the parties who form the marriage revenue a few days previous to, during, and after the ceremony, also all the Parwá tribes, who attend, sometimes exceeding several thousands. To the Bharát he makes a present of clothes. For his daughter he provides jewels and clothing, as he may be able to afford, and a complete outfit of furniture and essentials for house keeping.

\* [The Sodhás certainly do not themselves practise infanticide, finding it a profitable trade to sell their daughters to the Jádejás. It is to be feared, however, that as they make no efforts to get their grandchildren by their daughters preserved, they have little more abhorrence of the crime in its general aspects than the Jádejás themselves.]

and all available means employed to induce them to resort to Kachh. The Ráo's mother being herself a Sodlí of the Thar, is a favorable circumstance. Here is a nearer and more natural outlet for the disposal of the marriageable girls than is provided in the Ráo's projected union with Jaudpur and Márwád, the advantage of which may turn out, after all, to be more speculative than real "

Mr Lumsden, in conclusion, notices the tribes "who, under the general term of *dhang* and consisting both of Jádejás and Muhammadans, have been guilty heretofore of systematic infanticide " "These Jádejás," he states, "though as the term implies, they have degenerated, yet form a great portion of the Jádejá population and are supposed to amount to six thousand souls; the Muhammadans to two thousand Influenced by a genuine zeal to extinguish this national reproach, His Highness the Ráo on the 7th of January 1841, published a notification forbidding the practice on the same penalties which are prescribed for the Jádejá Bháiyád. But no such stringent investigations are applied to these tribes as are used with the pure Jádejás. Without such we have sufficient proof in the accompanying tables,\* that mere proclamations are comparatively a dead letter Yet it would be hardly fair to call upon His Highness, without an equivalent, to go to the expense and to entertain the establishment which would be required on an enlargement of the present system. I have placed the case as it is before the Government who may consider the situation of these people as deserving of more particular attention."

The valuable information contained in Mr. Lumsden's report on the decline of infanticide in Kachh was considered by the Bombay Government, composed of Sir George Arthur and his colleagues, as truly gratifying. A copy of it was forwarded to the Court of Direc-

\* These tables we omit, as the results which they indicate have been already mentioned by Mr. Lumsden.]

tors ; but as Kachh had in 1843 been placed,—inconsiderately we hold,—under the Government of the newly-conquered and unsettled province of Sindh by Lord Ellenborough, it was simply put on the records of Bombay without any specific measure having been adopted respecting it.

The reports on Infanticide in Kachh presented to the Government of Sindh for the years from 1843 to 1846 were furnished by Lieutenant-Colonel H. G. Roberts, the successor of Mr. Lumsden in the political agency of that province. They bear distinct testimony to the zealous endeavours of the Ráo, and of Colonel Roberts himself, for the abolition of the dreadful crime, which, there was reason to fear, was still practised to a very considerable extent. They were declared to be “satisfactory” by Sir Charles Napier ; but neither he nor the Government of India appear to have made them the subject of special consideration. A few of the incidents which they notice may be recorded.

In 1843, of 613 males between two and five years of age, 32 died ; while of 318 females of the same age no fewer than 42 died, evidently showing that neglect or violence was the cause of the greatly increased rate of mortality in the latter instance. The number of marriages of Jádejá daughters continued to be very limited. Suspicions against various Jádejá villages were formed and expressed by the mehtá who analysed the returns furnished by the censors, and who proposed that a nurse and a peon should be added to the censor establishment. Colonel Roberts procured additional pay for this mehtá, who had been but poorly requited for his services, and got him an assistant Gujarátí writer. He thought that a more signal punishment than either fines or imprisonments should be inflicted on offenders ; and he proposed that “a proclamation should be issued awarding death, or at least transportation for life with confiscation of property to all found guilty of this most atrocious crime.” This recommendation escaped no-

tice both on the banks of the Indus and the Ganges, but it attracted attention on the banks of the Thames. The Court of Directors, in a dispatch dated 4th June 1845, declined to sanction it, observing that what was wanted was "greater certainty of detection rather than more rigorous punishment of those who are detected." On the 25th October 1845, Colonel Roberts mentioned that only eleven marriages of Jádejá females had taken place. "The Government annual grant," he added, "and that of His Highness the Ráo, of Rs. 4,000 each, towards the marriage of the daughters of the poorer Jádejás, has not been called into operation during the year, the fund formerly accumulated on account of the suspicion of infanticide [the Fine Fund] and amounting to korís 4,175 having been sufficient; and of these 3,200 korís were paid to poorer Jádejás on the occasion of their daughters' marriages." Three cases of infanticide in 1845-6, were not only proved but admitted; while no fewer than eighteen others seemed to have occurred. The Ráo strenuously protested with reference to this matter with some of the Jádejás summoned to the Darbár and the Agency, when new engagements were exacted from them.\* Colonel Roberts expressed his

\* Jádejá Khengarj of Sumarí Rohá writes thus [After noticing his former agreements which were all read.] "Regarding the 2nd article of the agreement of 1839-40, I was questioned, when it appeared that it was not altogether fulfilled, when as I could not make any excuse, I requested pardon and petitioned that I would take certain measures to see that the following arrangements were duly carried out viz. 1. A skilful midwife, such as shall be approved of by the Darbár writers, I will always entertain as a servant, and she will every two months travel through all the villages belonging to my clan and come and inform me of the number of women in labour [pregnancy?] and the number of months, that she and I may be able to give an account to the Darbár writer when he comes round. 2. Whenever a premature birth shall occur, this midwife will inform me of it, so that I may keep a correct account of it, and of those who are in child-labour. 3. Thus as is written above in the 1st article the account of women in child-labour being kept, after nine months, I will cause inquiry to be made and take great care about it, and not neglect it. If after this any neglect should

opinion, in January 1847, that in order to prevent the subdivision of property, in the case of many male births, or infanticide in case of female, the use of abortive medicine was very much resorted to," thus opening up another black page of the record of Rajput crime

The Report on Infanticide in Kachh for the year 1846-7 was presented by Col Roberts, on the 8th January 1848, to the Bombay Government, to which the political superintendence of that country had been again judiciously restored by the Supreme Government of India. It occupied only a single leaf; but the Returns which it furnished were carefully gone over at Bombay, where it was thus acknowledged by Mr Secretary Malet, on the 18th April of the year in which it was received.

"It would appear from the information now supplied,

be apparent on my part, the two Governments may take any measures that will satisfy them. 4 I will keep a strict register of all male and female births, with such witnesses and explanations of all deaths caused by disease etc. as will be satisfactory to the Darbár Agents. 5 From the form of the births and deaths of children which the Darbár sends annually for, the two Sukárs observe that more deaths from disease occur amongst the female than the male children, and that sufficient care and protection is not afforded to the former, and on this account desire greater cautions, therefore I will take every possible means as above and by every other way endeavour, so that it may be certain the female infants will be carefully nourished amongst the brethren of my tribe, so that it will be apparent to the two Governments. 6 Should any of the wives of my brethren go abroad or into any other country or to the homes of their fathers, and there have female infants, and put them to death, this will not be on my head, I only answer for what may take place in my country. Thus having in view as written in the above articles together with the former engagements, I will be answerable that great care is taken, so that should any difference exist and the arrangement not be sufficient then the two Governments are masters and shall make what arrangements they choose, and such shall be binding on me.

The above in the name of my forefathers I agree to.—JA'DEJA,  
KHEMSA'WRI of Sumari Rohá

Dated 7th May 1846.

A similar agreement was entered into separately by nine of the other principal Jadejas.

compared with that furnished by Mr. Lumsden in his report for the year 1842, that a considerable increase has taken place in the Jádejá population since that period as shown in the following table:—

Years	Jádeja Males						Jádeja Females						Proportions of Females to Males
	Under 1 year	From 1 to 5 years	From 5 to 10 years	From 10 to 20 years	Above 20 years	Total	Under 1 year	From 1 to 5 years	From 5 to 10 years	From 10 to 20 years	Above 20 years	Total	
In 1842	148	661	1 571	1 264	2 511	6 238	114	275	147	136	29	701	1 to 8 8 10
In 1847	1 1	661	1 551	1 387	2 782	6 443	136	447	340	142	65	1 130	1 to 5 1-10
				Increase 2 17						Increase 429			

Results which the Hon'ble the Governor in Council considers to be extremely satisfactory, especially as shewing that the disproportion between the male and female children from five years old and under, is rapidly disappearing; in 1842 the number of male children of these ages having amounted to 829 to 389 females, while in 1847 the number of children of the same ages was 725 males to 583 females

“It is also satisfactory to find, from Appendix No 2 to your report, that the proportion of females to males in the Jádejá population of Kachh has during the last seven years been steadily on the increase. The number in each year from 1840-41, having been as under:—

In 1840-41	1 Female	to	14 6 Males
In 1841-42	1 do	to	10 5 do
In 1842-43	1 do	to	8 8 do
In 1843-44	1 do	to	7 6 do
In 1844-45	1 do	to	6 05 do.
In 1845-46	1 do	to	6 00 do.
In 1846-47	1 do	to	5 7 do.

“His Honor in Council is much concerned to perceive from your report that no less than 15 cases of infanticide are proved to have been committed in Kachh

during the year 1846. The parties who have been convicted of these murders, have, you state, been fined according to their means; but, that persons guilty of this revolting crime in Kachh are not at present visited with adequate punishment is plain from your remarks in the abstract census of the Jádejá population, wherein it is stated, that in no less than three of the proved cases of infanticide, the parties concerned were not visited with any punishment whatever, having been excused on account 'of poverty,' and in three of the other proved cases a fine of only 25 korís (about rupees 7) was levied, and in another a fine of 40 (about rs. 11) korís was imposed—punishments altogether inadequate and from the imposition of which it is not to be expected that the crime will ever be extinguished.

"You will perceive that the following stipulation is made in the 2nd article of the engagements into which the Jádejá chiefs of Kachh entered with His Highness the Ráo in the year 1840: 'Whenever a newly born child is destroyed among the Bháiyád the chief shall give information to the Darbár within the space of fifteen days, in order that the murderer may be visited with punishment by fine or otherwise. If the chief conceals any instance of the crime, or neglects to take such measures as are sure to prevent its concealment from himself, and information of its having been committed reaches the Darbár, from another quarter, then the chief himself shall submit to be heavily fined. It therefore behoves the chief to take good precautions; and whenever it is ascertained that the wife of a Jádejá has been pregnant and the child is stated to have been born prematurely, or to have died naturally, in such case, four respectable men shall take cognizance of the fact and their verdict shall be reported to the Darbár within fifteen days.' It follows, therefore, that in cases where the guilty parties are too poor to pay a fine, it could not have been intended, that they should altogether escape punishment. On the contrary the engagement above quoted, unquestion-

ably contemplated the award of imprisonment in such cases, at first for a moderate period, and afterwards increased with reference to the magnitude of the offence as the resolution of Government to suppress the crime became more fully and certainly known. Unless His Highness the Ráo strictly enforces the provisions of the above article, and visits each proved case of Infanticide with a suitable punishment 'by fine or otherwise,' it is evident that the endeavours of the British Government for the suppression of this crime in Kachh will in a great measure be rendered abortive. You will accordingly be pleased to bring this subject to the notice of the Ráo, and strongly urge upon His Highness the propriety and necessity of his hereafter dealing with greater rigour with those who thus set at nought, not only His Highness's injunction but their own solemn engagements to abstain from, and to do all in their power for suppressing the commission of infanticide.

"His Honor in Council deems it extraordinary after such engagements had been entered into, that such leniency, as is mentioned in your report, should have been pursued by His Highness, towards parties who had been proved guilty of this dreadful crime; and I am desired to request that you will be pleased to explain what remonstrances were offered by you against this course.

"You will be pleased to report to Government the result of His Highness's investigation into the four cases of Infanticide which have happened during the year 1847.

"With reference to the 4th paragraph of your letter, in which you state 'there are also some irregularities with regard to the usual reports, directed to be made to the Darbár, immediately on the death of a child having been omitted,' I am desired to request that you will urge His Highness the Ráo to adopt effectual measures to prevent a repetition of these irregularities.

"From the statement of the Receipts and Disburse-



ments of the Infanticide Fund, annexed to your report, it appears that the amount granted in aid of marriages is in every case the same, namely 800 korís. His Honor in Council considers the system pursued in Káthiáwád to be preferable. In that province a careful enquiry is instituted into the circumstances of each applicant for aid; the amount granted is fixed with reference thereto, and seldom exceeds 250 Rupees, often being so low as 100 Rupees. It is, moreover, in the opinion of Government in every respect desirable that the expense of Jádejá marriages should be checked as much as possible, an object which would not be promoted when assistance is granted at one uniform rate.

"Your report under acknowledgment being extremely meagre, I am desired to inform you that Government will expect a much fuller report for the year 1847-48, and to furnish you with a copy of the Infanticide report for Káthiáwád forwarded by Major Lang on the 30th December 1847, in conformity with which, you will be pleased as far as may be practicable to frame your future reports "

From the explanations given by Colonel Roberts, on the 8th June 1848, in reply to this communication, we give the following extract.

"With regard to the adequate punishment it is one of extreme difficulty. Many are the instances when the parties have positively nothing. They subsist themselves and families on the labour of their hands, and as shepherds in attending and foraging the cattle and sheep belonging to the villages at which they reside. These people are unable to make a money payment as a fine to any amount; and the alternative, imprisonment, His Highness the Ráo would be always ready to inflict, but in the case of the poor classes if the individual had a family they would, being deprived of the subsistence gained by his labour, starve, and in the case of his having no family he would consider it small punishment to be imprisoned when food is abundantly

provided, and labour if awarded always light.\* His Lordship in Council may rely on the cordial co-operation of His Highness the Ráo in the endeavours to suppress infanticide. His Highness proposed punishments which were considered by the Hon'ble the Court of Directors as far too great. His Highness the Ráo is prepared to inflict any punishments the Hon'ble Board may deem fit; and I have proposed to him for the future to submit the intended awards of punishment in each case for the consideration of Government. The Infanticide report for 1847-48 shall be compiled agreeable to your instructions; but the province is small compared to that of Káthiáwád, and I believe a lengthened report, in the absence of any new matter, could only contain repetitions of my former reports and those of my predecessors."

The Government remarked, on the 10th July 1848, in reply to this representation, "that although the explanation therein afforded of the leniency hitherto exercised by His Highness the Ráo of Kachh towards persons convicted of the crime of infanticide is far from satisfactory, the Right Hon'ble the Governor in Council is of opinion that, provided His Highness agrees to the adoption of the course indicated in your 6th paragraph, the object of Government will for the future be ensured."

Some of the subsequent reports from Kachh have been very much of the same character as those now noticed, showing on the one hand a progressive increase of the Jádejá female population, and, on the other, the evident

\* [The late excellent Archdeacon Jeffreys of Bombay was accustomed to say, that nowadays too much is heard of the "house of correction" and too little of the "rod of correction." Without here discussing the propriety or impropriety of this opinion, we would respectfully suggest to His Highness the Ráo, that it might be well to ascertain, by practical experiment, whether or not, in such cases as those here referred to, the integuments of the backs of the murderous tribes of his country are not more tender than the fibres and tissues of their suffering hearts.]

evasion of their engagements, and violation of the first principles of humanity, by many individuals of the Já-dejá community.

In the report for 1848, Colonel Roberts expresses his belief that a fixed sum, as in Kachh, in aid of the marriages of poor Já-dejá females is better than one apportioned, as in Kathiáwád, according to the circumstances of individuals. He founds this opinion on the liability to imposition by native authorities. But the solution of the merited preference must always depend on the course of inquiry pursued by the political agent. Colonel Roberts, in the same document, expresses his just regret that the census in Kachh is confined to the Já-dejás, while the surveillance of the *Dhang*, and other tribes addicted to infanticide,\* is comparatively neglected.

At the end of 1848, the number of Já-dejá males in Kachh was 6,536 and of females only 1,297. At the close of 1849, they had risen to 6,629 males and 1,403 females.

The Report for 1849, a remarkably lucid document, was presented to Government by Mr Thomas Ogilvy, of the Civil Service, the successor of Colonel Roberts in the Agency. The following items of information which it contained are worthy of notice.

There were 250 male and 211 female births, and 136 male and 95 female deaths, being rather less than 2 per cent of the former, and rather more than 6 per cent of the latter; an increase over the returns of the preceding year, 159 Já-dejás with one daughter alive and of 22 with two, 11 with three, and of one with four daughters alive, increase of 33 betrothed, 57 unbetrothed, and 16 married and widowed females. It appeared that of 250 male and 211 female children born in 1849, fifty-

\* Of these tribes Colonel Roberts gives a list similar to that furnished by Colonel Melville. See above, p. 312. The population of such of them as are Hindus he estimates at 7,150 souls; and that of those of them who are Muhammadans at 4,500.

"On examining," says Mr Ogilvy, "the returns when first brought to me by the *niehtás* employed to prepare them, the great excess of female deaths in some of the villages appearing to require investigation, I addressed His Highness on the subject on the 20th October, and have the honor to annex a translation of that communication. The returns having been amended since then, some disagreement will be found with Statement V. now forwarded. His Highness replied in person, when he very fully explained his sentiments. The answer, he observed, was plain, that the measures of Government for the preservation of their daughters, met with no sympathy from the *Jádejás*, and that in numerous instances, neglect now accomplishes what primary modes before effected. He thus, [adding all the obligations of the *Jádejás* to abandon infanticide in detail] proceeded 'Averse to the preservation of their daughters, in spite of natural affection, in spite of the precepts of their religion and of the orders of both Governments, the *Jádejás* were not slow to discover ways to evade the engagements by which they were bound.

They could represent that a child, really of full time, had died from premature delivery. They could induce sickness by unwholesome diet, and then report through the mehtás that death had ensued from natural causes. They could escape responsibility by sending their women to be delivered out of the country. The midwives employed belong to the chiefs' villages, and are therefore under their influence. If the British Government are satisfied with the progress of their measure, matters may be allowed to proceed as at present, but to extinguish the crime effectually, other means must be adopted. The time for mere warning has passed, and Government have a right, if so disposed, to revoke the guarantees, the conditions of which have been broken. The Jádejas may justly be assessed till the objects of both Governments have been accomplished. This is my private opinion. The chiefs, however, will remonstrate, and I shall publicly join in their remonstrance, for I cannot separate myself from their interests, or act in opposition to their advice, without risking the ruin that the enmity of the Bháiyád brought on my father Bhármaljí."

"The statements promised by His Highness," Mr. Ogilvy added, "giving a census of the population of other tribes suspected of practising infanticide, will be furnished in the ensuing year. In deference to the wishes of His Highness the Ráo and his chiefs, Government have fixed the amount of donations to be given to the poorer Jádejas, to aid them in marrying their daughters, at <sup>two</sup> korís 800 (rupees 211,) and have abstained from <sup>two</sup> ~~fixing~~ <sup>an</sup> ~~inc~~ their points of difference, so long as evils are not found to follow. It occurred to me that the British Political Authorities might promote His Highness's object of encouraging intermarriages between the Jádejas and the Rajputs of Rajputáná, but the suggestion did not accord with His Highness's views. The Rajputs dislike all interference with their domestic affairs; and it is better, therefore, to leave them to devise a

mode themselves of removing the growing difficulty of providing husbands for their daughters. His Highness is negotiating a matrimonial alliance with the family of Udépur, and hopes by that means to establish more frequent intercourse between Kachh and Rajputáná; but it appears to me somewhat doubtful whether the benefits anticipated are likely to repay the heavy expense of such an alliance "

With reference to the suggestions of the Ráo for a further interference on the part of the British Government with the Jádejás in the matter of the violation of their engagements, the Government requested Mr. Ogilvy to inform His Highness, that being satisfied of his sincere desire to see infanticide suppressed in his dominions, it would await the result of further experience as to the success of the measures actually in progress for the attainment of this great object.

In February 1850, the author of this work paid his second visit to Bhuj, having had occasion to pass through Kachh on a journey from the banks of the Indus to Bombay, performed along with the Rev. Dr. Duff of Calcutta making the tour of India before visiting Europe. The Ráo gave us both a very kindly welcome at his palace. On that occasion, we had a lengthened conversation with His Highness and some of his attendant Jádejás on the subject of Infanticide. He gave us a strong impression of his own anxious desire to see the horrid custom wholly abolished; and his brethren of the bháiyád said, "It is quite unnecessary to speak to us further on the subject. We have determined that infanticide shall be abolished. The matter is accomplished." The Ráo presented us with a table in Gujarátí, or *form*, as he called it,—a translation of which is here subjoined,—showing at one glance, the complete statistics of the whole Jádejá population of Kachh in 1849.

*Summary of the Jadeja Population of Kachh for the year 1849.*

Ages	A	86	85	84	83	82	81	80	79	78	77	76	75	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60	59	58	57	56	55	54	53	52	51	50	49	48	47	46	45	44		
	B	1	1	1	4	1	1	1	2	5	6	9	4	4	8	10	11	6	8	42	12	22	18	14	36	19	26	21	18	102	35	46	31	36	45	32	59	38	30	135	47	103	42	41		
	a										1									1				1			1																			
	b																																													
	D										1										1			1			1	1			2				1			1			2					
Totals	E			1								2				1		1		1	2						2	2		1	1	2			1	3	1	1		1	3	2	3	1	4	
	A	43	42	41	40	39	38	37	36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1		
	B	85	47	72	34	54	135	63	121	46	78	118	89	125	104	77	162	85	189	104	132	144	124	128	139	125	195	99	214	131	175	170	151	162	168	143	156	167	137	156	160	150	212	197		
	a	2					2	2	1	1		2			7	6	4	13	4	22	17	14	12	14	3	9	10	3	5	7	3	10	4	1	2		1									
	D	2				1	3	2	2	1	1	3			8	7	5	15	5	22	20	17	16	16	4	10	14	12	10	9	9	23	23	23	36	43	59	103	85	105	119	116	106	186	146	
Totals	E		1		1	1	3							1		1				1		1	1			1	1		1		1	1	1			1			3	1	1	5	3	16	53	

A, Ages; B, Males; C, Females; a, betrothed; b, widows; c, married; d, unmarried; D, Total; E, Died in 1849 —e, Males; f, Females  
 Totals: Males 6,622; Females —betrothed, 168; widows, 24; married, 110; unmarried 1,072 total, 1,403 Died in 1849 —Males, 135; Females, 95

We inspected this document with mingled emotions of pleasure and pain—of pleasure, because of the progress actually made in the preservation of 1,403 females actually alive at that time as the fruits of the merciful interference of the British Government and the Ráo with the bloody customs of the Jádejás; and of pain, at the manifest disproportion of these females to the 6,629 males alive at the same time, giving too palpable evidence of the perpetration of thousands of murders, even since the voice of British philanthropy was heard protesting and pleading against the awful crime. We recommended His Highness to institute such a general system of education throughout his kingdom, as would be inimical to vice of every character; but he expressed his fears that it would not be valued by his people, who, in their present social state, he held, have no peculiar need of its advantages. We especially pressed him to give a superior education to his two interesting-looking sons, who were before us, the one eleven and the other eight years of age, for their own benefit, the sake of example, and the future good of the province; but he said he was inclined to rest satisfied with the instruction which they were actually receiving, as sufficient for the particular duties which would afterwards devolve upon them. We were by no means prepared for His Highness taking this ground. When we introduced the subject of *Satí* in the Darbár, he expressed a wish to have some private conversation with us on the subject, which accordingly took place; but we shall not violate his confidence by repeating anything which he said to us which might fall under this category. On his Highness mentioning to us that *Satí* has the sanction of the Hindu Shástras, we admitted the conclusion as far as it recognizes only the later Shástras; but did not admit its accuracy as far as the Védas, the most ancient of the Hindu writings, are concerned.\* We added that

\* As to the genuine portions of the Védas we spoke quite confidently to His Highness on this matter. This we did from



from our point of view, which inquiry would show to be the correct one, the Shástras reveal their own character as inimical to what is good, when they do encourage Sati; and that they can be successfully quoted in bar of almost every social and national improvement which humanity could dictate, or political right and expediency suggest. The frankness and openness of His Highness we could not but admire, even though there was a great difference in our opinions on some of the matters on which we freely conversed. Every British functionary who has had to deal with him has noticed this candour and honesty. At this time, it may be added, His Highness was still seeking to exchange daughters in marriage with the family of the Udépúr Rájá in Rajputáná. The expense which he would thus incur was estimated at the enormous sum of nine lakhs of rupees.

On the 29th of July of the year last mentioned, Lord Falkland addressed a kind and considerate personal letter to His Highness, strongly advising him to give a superior education to his sons. It has as yet borne no fruit. But those who fail to learn good cannot fail to learn evil. There is more than a rumour in the native community that one of them, through the influence of

our inspection of large portions of them, and our general estimate of the system of religion on which they are founded. The Bráhmans are accustomed to quote from the sixth Adhyaya of the seventh Ashtaka of Rig-Ve'da a passage which they hold to be favourable to the burning of widows. It is thus translated by Colebrooke, in his paper on "The Duties of a Faithful Hindu Widow" *Asiat Res* iv p 207, 8vo. edit. —"Om. Let these women, not to be widowed, good wives adorned with collyrium, holding clarified butter, consign themselves to the fire. Immortal, not childless nor husbandless, excellent; let them pass into fire, whose original element is water." This passage, in the original Sanskrit, has lately been submitted to a critical examination by professor H. H. Wilson (*Journ Roy As Soc*, vol. xvi. pp. 201—214), who has clearly shown that it takes for granted the conservation, and not the cremation, of the widow.

The passages in the Shástras posterior to the Ve'da favourable to Sati are numerous. Many of them have been quoted by Colebrooke.

mischievous counsellors, has already unbecomingly conducted himself in his father's palace. Of this fact, it is perhaps not yet too late to make an obvious improvement.

His Highness deserves much credit for having ultimately abolished Satí in his dominions, in deference to the repeated entreaties of the British Government, as well, as it is to be hoped, to his own ultimate convictions. Instances of religious suicide occasionally occur in his dominions, as in all the adjoining states; but they are not now countenanced by His Highness. For example, a devotee buried himself alive at Adisir in 1849-50; and a Cháran woman, seventy years old, lately came to her end by entombing herself along with the corpse of her husband. In punishment of the convivers at the latter offence, the Ráo, in consultation with Lieut.-Colonel Trevelyan, the acting political agent in Kachh, a gentleman well skilled in Rajput management, sentenced the son of the woman to imprisonment for twelve months in irons, and levied a fine of 150 korís from the inhabitants of the village in which it occurred.

The Kachh Infanticide Reports for 1850 and 1851 were furnished to Government by Lieutenant S. N. Raikes, acting political agent in that province. They bear good testimony to the zeal and discretion of their author. They exhibit proof, too, of continued progress in the suppression of the crime, and, like others which have preceded them, of its continued practice in individual instances, as apparent from the statistics of the population. In that for 1850, bearing the date of 11th April 1850, Mr. Raikes notices the fact that the investigations into the deaths of the Jádejá daughters under suspicious circumstances for the last two years had just been completed in a way calculated to show to all classes the warm interest which Government takes in the suppression of the crime and the zeal of His Highness the Ráo in the same good cause. Of the system in force for the suppression of infanticide in Kachh, Mr. Raikes gives

this account in the same document. "The Ráo sends three mehtás through different parts of the province once a year, when every village is visited. A fourth mehtá remains in Bhuj to receive the reports of the births and deaths of all Jádejás, and grant receipts for the same." The travelling mehtás get their information from chiefs and midwives. They investigate suspicious cases on the spot, and afterwards report them to the Ráo, who, when the returns are prepared, takes them up himself, and finally reports his decision to the agency for the sanction of the British Government."

According to the information of Mr. Raikes, there seemed to be but a small inclination on the part of the Jádejás of Kachh to avail themselves of grants from the Infanticide Fund there formed, as presents either to those preserving their female children or those seeking their marriage. The Ráo proposed that the annual grant of Rs. 4,000 by himself, and of the same sum by the British Government, should be diminished by one half; but Mr. Raikes suggested that the censorship should be put on a more respectable footing and paid from it; and the Government recommended the use of the Fund with the same liberality that had been observed in Káthiáwád. On the diminishment of the expences of Jádejá marriages, Mr. Raikes mentions that the Ráo in December 1850 sent agents to Major Lang's camp in Káthiáwád to consult with the Jáms on this point. They proposed that when the Rajputs from Káthiáwád married daughters from Kachh, expences should be incurred only at the place of celebration, instead of both at the place of the girl's parental residence and that of her marital destination. The Jáms, wishing to consult other Rajputs about such an arrangement, proposed to defer the discussion of it till the celebration of the marriage of his own daughter, when a large attendance of nobles was expected. The discussion was resumed at the close of the rains in 1854. The result, however, has not been very satisfactory; and probably little will be effected in

this matter till the return of Colonel Lang and Colonel Jacob to India, who have already taken certain steps towards its accomplishment.

The report of Mr. Raikes for 1851 was presented to Government on the 4th May 1852. The returns by which it was accompanied give 6,739 as the number of male and 1,594 as the number of female Jádejás. During the year, 274 boys and 235 girls were born, while there had been 65 male and 67 female deaths under one year of age, and 171 male and 91 female deaths above one year of age. Only 14 males and 4 females had left the province. In the course of the year, 26 girls had been betrothed. The males under 10 years of age were 1,516, and the females 1,175. Under ten years of age, however, the death of 150 females had occurred, while only that of 128 males had taken place, a pretty significant index of the comparative want of tenderness in dealing with female life. Cases of suspicious death had been investigated without the guilt of any party having been established. Fines had been inflicted on a few Jádejás for failing to report the casualties of their families. At some of the investigations, conducted by the Ráo, Mr. Raikes was present; and he observed the anxiety of the Ráo to do his duty, as well as the difficulty of arriving at the truth when the parties examined were at their homes in the power of the Jádejá chiefs.

On the *continued existence* of the crime of infanticide Mr. Raikes thus writes:—“To show succinctly the grounds on which my suspicions rest, it is necessary to allude to a few of the villages in detail. I will take for instances:—*Mothá Bádor*, where there are 390 Jádejás, of whom 138 are married. Their issue during last year consists of 14 male and 17 female children; of which number, no males and 7 females died at birth. At *Dhamadká*, again, there are 142 Jádejás, of whom 57 are married: 4 female births are registered all of whom died at birth; while of eight males born, only three died. At *Bhandrá*, there are 540 Jádejás, of whom 184 are

married. The number of births registered are 22 males, and 15 females, of which number one male, and six females, died at birth. At *Bándrésar*, there are 423 Jádejás, of whom 271 are married. The births registered are 21 males and 20 females, of which number 1 male, and 9 females, died at birth. The above details, together with the astounding fact of no female Jádejá having apparently been born at some villages for several years, form the grounds of my suspicions." "I must beg to be allowed to mention the names of a village or two, where female life appears to have been trifled with. For instance, at *Khédá*, there are 52 Jádejás of whom 29 are married; notwithstanding which no female births have been recorded for the last three years. At *Mhawá*, again, there are 19 Jádejás of whom 10 are married; while but one female appears to have escaped the ruthless pride of their sires; for it is utterly impossible to believe that but one daughter would under ordinary circumstances have survived during many years; while twelve sons have been reared. Lastly, at *Sutharí* there are 23 Jádejás of whom 8 are married; notwithstanding which, there are only two female Jádejás, both of whom are 5 years of age. Such instances, of what I humbly conceive to be unquestionable proof of a reckless disregard for female life, might be multiplied to a considerable extent from the detailed returns now lying before me." How painful are these statements, especially as connected with one of our latest notices of the anti-infanticide cause in Kachh!

Still, perseverance in, and the perfecting of, the measures now in operation towards the triumph, through the divine blessing, of that great philanthropic cause is the duty of our British officials. Mr. Raikes proposed that the censorship should be made more efficient by a more liberal payment of the mehtás connected with it; by securing the devotion of their whole time to its objects; by their being placed more under the control of the British agency than they formerly were; by their visit-

ing each Jádejá village twice a year; by their obtaining, what is certainly greatly to be desired, a census of other tribes, for the purpose of comparison; and by getting the agency to share in the responsibility of all investigations, so as to diminish the invidiousness of the Ráo's procedure connected with them in the view of the Jádejá population. The propriety or impropriety of taxing the chiefs for defraying the expences of the censorship, Mr. Raikes left to the judgment of Government.

The balance of the Kachh Infanticide Fund in 1851, Mr. Raikes reported to be Rs. 23,402-12-8. Only one Jádejá had solicited assistance from it.

The marriage prospects of the Kachh Jádejá females, Captain Raikes reported as improving. "A great reduction," he wrote, "has taken place, within the last year and a half, in the expences attending the celebration of the marriages of the female Jádejás, and a corresponding facility is of course experienced by the members of that tribe, in marrying off their daughters. The Jádejás of Kachh have within the last few years sought alliances for their daughters amongst the Sodhá Rajputs of the Desert; and thus, since 1844 (A. D.) forty-seven Jádejá females have been married to Sodhá Rajputs of the Thar and Parkar collectorate. The desert districts being temporarily in my charge, has enabled me to ascertain the number of Rajputs residing there, eligible as husbands for the Jádejás' daughters; and I find they amount to about two hundred and fifty. The intercourse between the other Rajputs of the Desert and Kachh has also greatly increased of late years. Since 1844, eighty-five Rajput daughters from Kachh have been married to Rajputs in the Desert, and 206 Rajput daughters from the Desert have been married to Rajputs in Kachh. This intercourse is to be attributed as much possibly to the administration of the Desert districts having been conducted from Kachh for the last seven years,\* as to His Highness the Ráo being

\* [These districts came under the guidance of the British Government in connexion with the conquest of Sindh.]

nearly connected by marriage with the Sodha Rajputs of Dīpalā, and distantly connected with the Rānā's family in Pārkar.\*

The report of Mr. Raikes was submitted by Government to Lieut.-Colonel LeGrand Jacob, appointed political agent in Kachh, for the expression of his opinion, which was forwarded by him to Government on the 10th January 1853.

Colonel Jacob in this document, after repeating his views as to espionage over Jāḍejā households which we have already noticed,† thus proceeds:—"The Jāḍejā population" "generally contribute nothing towards the maintenance of the state. They are ignorant and unable to appreciate the benevolent intentions of Government with respect to their children. The tables show that human life is more respected than before, although not so much so as could be wished. His Highness the Rāo is sensible of the motives of Government and willing to co-operate in carrying them out. It is scarcely just to him, therefore, to throw on him the cost of remedying the evils done by others, when this may fairly be levied from the offenders themselves. The Jāḍejā chiefs have by their agreements rendered themselves amenable

\* Captain Raikes adds —"It is of importance to foster the intercourse between the Desert and Kachh as much as possible, with the view of gradually overcoming the repugnance that the Jāḍejā chiefs have hitherto had to marrying their daughters to the inhabitants of that district, owing both to the more lawless nature of society there, as also to the nature of the country itself, where the only means of conveyance are beasts of burthen, carts being unknown. This repugnance appears to be already yielding to the improved state of society in the Desert under British rule; and when more completely overcome, and a more extended intercourse is attained between the landed proprietors of the two provinces, I doubt not, the difficulty complained of by the Jāḍejās of being unable to obtain suitable husbands for their daughters will be greatly alleviated. It opens the road, also, for more extended intercourse with the neighbouring districts of Chachrá and Amírkot in Sindh and the south-west districts of Mārṡād."

† See above; pp. 263-265, 273.

to any punishment which the British and Kachh Governments may determine on in case of their committing infanticide. It would tend to check the crime, if a proclamation were issued that the expense of all preventive measures should for the future fall on those practising it. I agree with Mr. Raikes that better paid functionaries should be employed for the census, and I would extend their inquiries to the population generally; but I would give them no power beyond that of receiving and registering information, the expense of which should be charged to the fund. I see no objection to the Ráo's suggestion for diminishing by one-half, viz., from four to two thousand rupees, the amount now appropriated by each Government for this fund, on the understanding that the present sum might again be had recourse to whenever Government might see cause for it. The fund is rich, having 16,000 rupees invested in the 5 per cent loan, besides a balance of 15,097-5-4 standing to its credit in the general accounts; and applications for aid from it seem becoming more and more rare." "There are difficulties in the way of getting at truth in trials for infanticide as pointed out by Mr. Raikes; but I see no way of obviating them that will not give rise to more formidable difficulties and entanglements. Any way, these trials serve to check the deed, for they entail trouble, expense, and some degree of risk; although they may seldom give grounds for conviction.

"Education, the great remedy, is regarded by the Jádejás with supreme indifference, if not contempt. They like to adhere in everything to the ways of their forefathers, and in all matters of innovation, however beneficial or profitable, resemble the deaf adder of Scripture. I have failed to make the smallest impression on any one of them. Irresistible arguments are like light to the blind. Even His Highness, though far above all his bháiyád, is insensible to the benefit that would ensue to his country from any general system of education. He supports the [vernacular] school at Bhuj out of defer-



ence to his English advisers, not from any love for it. He tells me that he thinks his people are happier by following their own way than by learning ours. Facility in marrying their daughters is, therefore, the main remedy to be looked to; and in this point of view, I wish it may prove consonant to the views of Government to transfer the management of the Desert to the Ráo, for this would enable him to bring about many more marriages between Sodha Rajputs of the Thar and the Jádejá daughters of Kachh; and now the frontier customs there are abolished, Government would be saved some 30,000 rupees a year, drawn from this treasury by the Deputy Collectorate.

"I reserve further observations on this subject till my forthcoming annual report."

The indisposition of Colonel Jacob, which has led him to leave India on leave to sea, prevented him from furnishing the report which he here expresses his hope of being able to furnish. It was stated to him in reply to his communication on the report of Mr. Rakes, "that it would doubtless be greatly preferable, if as advocated by him the object in view could be obtained 'by other measures rather than by augmenting espionage over Jádejá households.' As however the measures he would substitute are not detailed, his Lordship in Council hoped that he would submit to Government something more explicit in his proposed annual report, as the continued existence to a very lamentable extent of this practice in Kachh is but too apparent." The wish was expressed, that His Highness the Ráo should, by a right appropriation of the Infanticide Fund, be freed from all charge beyond the amount of his annual contribution. The opinion was also set forth that, as far as possible, the expense of the detective measures should fall on the guilty parties, as by the imposition upon them of fines when found guilty of the crime of infanticide.

On the 25th of September 1853, Colonel Jacob stated

the reasons for his not being able to furnish a report on Infanticide previously to his leaving Kachh. On this occasion he mentioned that His Highness the Ráo had assembled his bháiyád for discussing various propositions for diminishing the crime, but that ultimately nothing was agreed to by the Jádejás. A source of disunion amongst them and the Ráo, it was thought, consisted in his disposition to favour one class of mendicant *Chárans*, the Tumar, while Chandabhúí and others wished to patronize the Máru. Major Jacob had advocated greater countenance to the censors, who went about more as wandering fakírs than accredited servants of Government; but the Jádejá brethren were opposed to change, and the Ráo was unwilling to draw for their support on the Infanticide Fund. The Ráo, however, ultimately agreed to increase their pay; to furnish each of them with a camel for his baggage and records; and to depute them twice, instead of once, a year on their visits of inquiry. Mr. Raikes was asked to prepare such a report as the record might admit, while Colonel Jacob could reserve his promised report till his return to his duties.

The Report solicited from Captain Raikes was presented by him to Government, as the regular document for 1852, on the 9th December 1853. The returns which it embraces, owing to certain arrangements of Colonel Jacob, are more complete and comprehensive than those wont to be furnished for Kachh. "The details of one of them," Captain Raikes remarks, "show that great progress has been made towards the entire suppression of Infanticide amongst the Jádejás in Kachh; the number of births of males and females therein noted are 255 and 254 respectively, while the number of deaths are 219 and 126. Again, the same form shows that the number of married Jádejás of all ages amounts to 2578, to whom were born 509 children during the year under notice.\*

\* [ "The proportion of still-born to those of children of mature birth is nearly 64 per cent."—Memorandum of Secretariate ]

In every point of view, indeed, this form appears the most gratifying document connected with this interesting subject that I have yet seen; and is rendered more conclusive and gratifying by the obvious inference from the collateral evidence afforded by the accompanying returns generally, that the measures adopted for the abolition of child-murder, have been successful, as far as it is possible in the absence of education to eradicate a long-standing custom from amongst an ignorant, proud, and perverse people."

But the importance of the information (overlooking clerical errors) contained in this, the latest report on Infanticide in Kachh received by the Bombay Government, will be best exhibited by an abstract of the analysis just made of it and its accompanying documents in the Bombay secretariate, and communicated to Colonel Trevelyan, the acting Political Agent at Bhuj, on the 25th November 1854

One of the appendices to the report giving the numbers and ages of the male and female Jádējá population of Kachh in 1852, with the report for 1846-7, supplies details for the following contrast

<i>Between the ages of</i>	<i>No. of males</i>	<i>No. of females</i>	<i>Excess of males over females</i>	<i>Proportion* of males to females</i>	<i>Proportion of males to females in the following years</i>
1 & 10 years	1,461	1,122	339	1 30	1840-41—14 60
10 & 20 "	1,535	396	1 139	3 87	1841-42—10 50
20 & 30 "	1,346	141	1,205	9 51	1842-43—8 85
30 & 40 "	969	46	923	21 06	1843-44—7 60
40 & 50 "	649	11	638	59	1444-45—6 65
50 & 60 "	482	4	478	120 50	1845-46—6 00
60 & 70 "	245	1	244	245	1846-47—5 70
70 & 80 "	75	2	73	37 50	
80 & 90 "	8		8		
Age 93 "	1		1		Average 17 years } 8 41
<b>Total</b>	<b>6,771</b>	<b>1,723</b>	<b>5,048</b>	<b>* 3 93</b>	

The following results are deduced from another appendix contrasted with similar returns for the previous years specified.

	<i>Jádejás having one daughter alive</i>	<i>Jádejás having two daughters alive</i>	<i>Jádejás having three daughters alive</i>	<i>Jádejás having four daughters alive</i>	<i>Jádejás having five daughters alive</i>
In the year 1848	727	195	49	7	1
" 1849	779	217	51	8	1
" 1850	779	243	62	14	1
" 1851	789	259	70	18	1
" 1852	809	309	70	19	2
Average of the 4 years ending 1851	768	228	58	12	1

The same appendix, contrasted with the returns for 1842 and 1847, shows that the male Jádejá population of all ages, which had increased from 6,208 in 1842 to 6,445 in 1847, numbered 6,761 in 1852; and that the female population of all ages which, in 1842, amounted to only 701, had risen to 1,130 in 1847 and in 1852 to 1,723. Another table shews the following satisfactory results :—

	10 years and under		9		8		7		6		5		4		3		2		1	
Males	1849	1852	1849	1852	1849	1852	1849	1852	1849	1852	1849	1852	1849	1852	1849	1852	1849	1852	1849	1852
Females	168	103	143	135	156	151	105	135	137	139	159	195	160	151	150	156	212	174	197	204
Excess of male and female children.	43	85	59	101	107	118	86	99	105	100	119	159	116	104	106	119	186	138	146	186
Average proportion of the male to the female children	125	18	84	34	49	33	19	56	32	39	40	37	44	47	44	37	26	36	51	18
	3 90	1 21	2 42	1 33	1 46	1 28	1 22	1 55	1 30	1 39	1 33	1 23	1 37	1 45	1 41	1 31	1 14	1 26	1 35	1 09

A comparative statement of the male and female Jāḍejā population in 1851 and 1852, when contrasted with previous returns, is confirmatory of the conclusion that in Kachh there is now a continued approximation of the sexes.

	MALES		FEMALES			
	Under 20 years of age	Grand Total of Males of all ages	Married and Widows	Detached	Unbetrothed	Grand Total of Females of all ages
1847	2,985	6,445	182	69	897	1,130
1848	3,655	6,536	196	86	1,015	1,297
1849	3,148	6,629	212	129	1,072	1,403
1850	3,144	6,675	216	143	1,153	1,512
1851	3,165	6,739	241	169	1,184	1,594
1852	3,083	6,761	260	200	1,263	1,723
Average of the five years ending	3,119	6,605	209	117	1,064	1,387

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These statistical results, it must be acknowledged, warrant the conclusion that the cause of anti-infanticide has of late years made more progress in Kachh than could have expected. Indeed, it may be safely said, that, under the pressure of the present arrangements and supervision by the Ráo and the British political authorities, the horrid *custom* of child-murder in that province, as in Káthiáwád, has been discontinued. Now is the time to seek for effectual appliances to prevent its return.

Only three cases had occurred in 1852 affording grounds of suspicion of Infanticide; but, on inquiry, these grounds of suspicion were found to be very slight. The cases in which the registration agreements had been infringed by Jádejás and Hothís amounted to twenty-nine. Their detection afforded proof of very praiseworthy attention to their duties on the part of the census mehtás.

The balance at the credit of the Infanticide Fund in 1852 amounted to rupees 31,097 5 4, exclusive of the subscription for the year of His Highness the Ráo.

The sanction of Government, on the proposal of the Ráo and Captain Raikes, was given to the extension of grants from this fund in aid of the marriage of the daughters of Grásiás or Jádejá landholders not in affluent circumstances, the grants formerly having been restricted to the assistance of those who had no land. The additional charge likely to fall on the fund by this measure seems to justify the resolution of Government, in August 1851, declining to reduce its subscription and that of His Highness till the available amount of the fund reaches Rs. 50,000.

The Acting Political Agent has been called on to state what proportion of the infanticide fund could, in his opinion, be properly devoted to educational purposes in Kachh, according to the suggestion of Mr. Raikes. It is not for us to anticipate the reply; though of the expediency of an appropriation of a portion of this fund to education in that province there can be no doubt.

To the report of Captain Raikes was appended an interesting memorandum from the Ráo on the reduction of the marriage expences of the Jádejás, especially by diminishing, by regulation, the gifts and fees to the mendicant classes attending marriages, according to the rank voluntarily assumed for the occasion by these Jádejás. But of the *padalas* and *parwas*,—*hotí* and *dnyáti*,—of these shameless mendicants, the general reader has already had a sufficient notice.\* It is well that caution is observed in declining the British guarantee for them, however satisfactory on general grounds their curtailment may be to the friends of humanity and industry. They are too closely connected with Hindu superstition to merit the *sanction* on any scale of a Christian Government

\* See above, pp 362 363

## CHAPTER XVI.

### INFANTICIDE IN CHORWÁD AND CHÁRCHAT—INFANTICIDE AMONG THE RA'THORS OF THE MAHIKA'NTHA'—INFANTICIDE AMONG THE KULANBÍS OF GUJARA'T.

THE labours of the Bombay Government and its officials for the suppression of infanticide have not been confined to the provinces of Káthiáwád and Kachh. They have extended to all the districts of country under their influence or authority in which the fact of the existence of the horrid crime has been ascertained.

We have already alluded to the successful exertions of Lieutenant-Colonel Miles in getting the Jádejás of CHORWÁD and CHÁRCHAT under the Agency of Pálanpur to engage to abandon the cruel and detestable practice.\* The events of the year after that on which the arrangements were completed by him, warranted him on the 16th August, 1828, to report to Government through the Resident at Baroda, that he entertained great hopes that the horrible custom would in a short time be entirely abandoned in those quarters. He certified that at the town of Sántalpur and the villages of Par, Bábará, Cháranká, Sonetí, and Limboná, thirteen Jádejá girls had been born and preserved.

The statistics of the Jádejás in the districts to which we have now referred were not regularly forwarded to Government for several years; but a demand for their regular transmission was made in 1845. The first

\* See above, p. 153



proceedings respecting them do not require any special notice. The returns for 1849, compared with those of the three preceding years sent in by Captain Leckie, were thus analysed by Government.

	<i>Of all ages above 20 years</i>		<i>Under 20 years of age</i>		<i>No. of Infants having 1 disfigure- ment or more</i>	<i>Do having 2 do</i>	<i>Do having 3 do</i>	<i>Do having 4 do</i>
	<i>Total Males</i>	<i>Total Females</i>	<i>Total Males</i>	<i>Total Females</i>				
1846	207	207	271	192	63	23	5	4
1847	215	211	268	197	45	30	7	2
1848	222	221	271	199	47	29	6	3
1849	240	227	257	189	53	22	8	3

On these indications the Court of Directors on the 4th December 1850 made the following remarks:—  
“The census of the Jádejá population bears obvious marks of incorrectness. In each of the four years from 1846 to 1849 the number of males and females above the age of twenty as stated in the returns is nearly equal, while below that age the males are much more numerous than the females. This difference would only be explicable consistently with correctness in the returns by supposing that female infanticide had been introduced into these districts within the last twenty years. You will draw Captain Leckie’s attention to these remarks.”

The statistics for 1850 showed a total of 168 females less than males for the year 1849-50. To this fact, as well as to the comment of the Court on the statistics of the preceding year, the attention of Captain Keily, the successor of Captain Leckie, was directed. The Statistics forwarded by Captain Keily for 1850-51 showed that the number of females under 20 years of age less than that of males had been reduced to 84. Explanations of the discrepancy were again asked of him. In furnishing these, on the 10th May 1852, he mentioned that the mehtás employed in making the census attributed it to natural causes. “On referring, however, to the records in this office,” he added, “I

find that returns of the Jádejá population were first called for in 1845, but that the chiefs of this tribe have not been required to enter into engagements for the suppression of this crime, nor required to report the birth or death of any female child." This observation was made in ignorance of the engagement and arrangements effected by Colonel Miles.\* But Major Keily acted promptly on the conclusion at which he had arrived. He issued to the Jádejás a proclamation pointing out the discrepancies in the proportions of their male and female population which had been observed; requiring them to report the birth and death of every female infant at the time of their occurrence, and the inspection of the body of every child before burial by four respectable persons not Jádejás; and enjoining them to give notice of the serious illness of children, on the penalty of their being subjected to such punishment as Government might be pleased to inflict.

The Government considered new engagements to be hardly necessary, and requested that none should be insisted on, if likely to excite dissatisfaction among those repudiating the accusation and admitting the culpability of the practice of infanticide. It called for a copy of Major Keily's proclamation.

In acknowledging the requisition of Government, Major Keily wrote as follows, showing an anxious and most laudable desire to promote the cause of philanthropy in the districts under his superintendence.

"In reply, I beg to state for the information of His Lordship in Council, that as the petty Jádejá chiefs under this superintendency are not bound by any engagements whatever to suppress the crime of Infanticide,

\* The engagements for the suppression of infanticide entered into by the Jádejás of Santalpur on the 3rd March 1827, and by those of Charchat on the 9th June following, are given in full in the Parliamentary Papers on Infanticide ordered to be printed on the 18th July 1828. They are similar to the other engagements inserted by us. The Jádejás bind themselves in them to observe a regular system of reporting births for registration.

I thought,—in bringing the remarks of the Honourable the Court of Directors to their notice founded on the marked difference existing between the sexes as shewn in the various returns of population submitted since A. D. 1846,—that it would be a good opportunity to require of them to agree to certain precautionary measures to render the crime more difficult of commission, and convince all that we were as much interested in suppressing the practice here as in other districts; for I could not but admit that unbound by any engagement, and with the present amount of supervision, which required the mehtá to visit each village once a year for the purpose of taking a census of the population, and being dependent on the assertion of the parents that whatever deaths may have occurred during the year were owing to natural causes, it was in the power of any one so disposed to be guilty of the crime without much fear of detection. It is true that I have and do receive constant assurances, that the practice has been discontinued. Still the difference is suspicious; and I was anxious to ascertain by a more vigilant supervision whether there were really grounds for mistrusting the accuracy of the returns submitted. The Jádejás under this superintendency are so well aware of the engagements that have been entered into by their brethren in Káthiáwád, and of the precautions taken by Government to ensure the due fulfilment of their engagements, and the detection of those who may infringe them, that I think I may venture to say that no dissatisfaction would be evinced by them in subscribing to what others have previously subscribed to."

In reply to this communication, it was observed by Government, that the holding of inquests on the death of female infants and transmission of reports on every occurrence of sickness must entail on the parents considerable trouble and annoyance, while it was considered of much importance that the preservation of daughters should involve as little burden as might be indis-

pensable. And Major Keily was requested to ascertain the arrangements observed in Káthiawád and to assimilate the proclamation to them as far as circumstances might admit. This was accordingly done by him in a communication addressed to Col. Lang, after the receipt of which an agreement was most willingly entered into by the Jádejá chiefs of Sántalpur and Chárchat, in which they not only pledged themselves to abandon infanticide but to observe the same system of reporting and dealing with births and deaths which was observed in Káthiawád, and which was not different in any important particular from that originally proposed by Major Keily.\*

\* The engagement referred to was dated the 18th June and 15th August 1853.

The following are the principal arrangements which it embraced —

1st. "Every Jádejá living on Sántalpur, and Chárchat to whom a daughter may be born shall immediately give information to the kárkun belonging to his district, who will enter the child in the list kept by him from which the yearly returns are framed. The number of births which have occurred during the year will with ease be ascertained by these means

2nd. "In the event of any Jádejá's daughter dying, information is to be given to the kárkun in charge of the district, who will make every proper inquiry into the cause of the death, and enter the cause of death in the list.

3rd. "Should any female infant of tender age die, its body is to be shown to four of the most respectable people of the village, but of different castes, and the cause of the death must be ascertained as far as possible, and stated in the proceedings of the inquest which must be sent to the Government kárkun, after which the body may be buried; without this precaution the body must not be buried. No Jádejas are to be allowed to assemble on the pancháyat.

4th. "Should any Jádejá's infant daughter fall ill, information must be given to the Government district kárkun, and the cause of the illness mentioned to the kárkun, that it may be noted by him in his list.

5th. "In the event of any female infant dying, and being buried without acquainting the Government kárkun, and assembling a Pancháyat to ascertain the cause of its death, then the party guilty of the infringement of this agreement shall submit to such punishment as Government may decide."

The Engagement was signed by 153 Jádejas. On the proposal of Mr. John Warden, copies of this Engagement were to be sent to all parts of the Pálanpur agency where infanticide might be supposed to exist.\*

On Major Keily's returns for 1853, the following Resolution was adopted by Lord Elphinstone's Government on the 24th February 1854. "These returns show an increase equal to 1 320 per cent in the male and a decrease equal to 0 229 per cent in the female population under the Pálanpur Superintendency; but allowing for the disparity in the births during the year the result is more favorable than might have been expected. The male births give an addition of 4·150 per cent to that sex, whilst those of females afford only 2 758 per cent, so that, taking these results into account the balance is equal to 0·301 in favor of the females. No reason appears for suspicion that infanticide has been practised in any case during the year. Resolved that these results are satisfactory."

The Political Agency or *Iláká* of the *MA'HI'KA'NTHA'*,—so named from the Máhi River, though the district of country which it embraces is to the north even of the Sábarmati,—lies to the south of Pálanpur and Disá. It comprehends the northern portion of the peninsular Gujarát, bounded on the west by the Ran, on the south by the collectorate of Ahmadábád, and the east by the range of the Aráwalí mountains and its continuation separating it from Méwád. It is tributary to the Gáika-wád; but of late years it has been under the political management of the British Government,—rendered necessary by the disorderly and turbulent disposition of its people,—and consented to by His Highness at Baroda. Its now principal chiefs are of Rajput origin and connexion, and consist mainly of Ráthors who gradually entered the country from Márwád, appearing first in the District, where they are called Marwádís, between A. D. 1724 and 1734;\* though a considerable number of its Rájás are Bhumiás, Bhíls, and Kulís, of the oldest races of India. Its highest Rajput family is that of the Rájá of I'dar.

\* See Capt. Melvill's lithographed report on Páranterj.

The first discovery of the custom of Infanticide in the Máhikántha was made by Major, now Lieutenant-Colonel, William Lang, so frequently and honourably noticed in connexion with the suppression of Infanticide in Káthiáwád. He was appointed political agent in that province in 1839. His first communication on the subject was addressed to the Bombay Government on the 1st September 1842; but it was of such a character as showed that for some considerable time he had been devoting his anxious attention to the evil which he brought to light. His report was accompanied by a preliminary engagement which he had induced all the Pattáwats and Sirdárs of the Idar State to enter into for the abandonment of the crime in their own families and those of their Rajput followers and descendants. This was in the form of a *petition* addressed to the British Government, most ingeniously devised, and forming one of the most curious and interesting documents which has passed before our notice in connexion with the humane exertions of British philanthropy. It was of the following tenor.

“Petition of [various Thákurs mentioned, in behalf of themselves and connexions] sheweth, that amongst us in a very few places, the lives of female infants are saved, but generally infanticide prevails amongst us, and this has been a custom handed down to us from a very long period. This is a great sin; and its having come to the sirkar’s ears, we, of every degree, through our darbár of Idar, assembled and listened to the advice of the sirkár as to the heinousness of the crime, and were told to make such arrangement through the Idar darbár, as to ensure the lives of infants being saved of every class in the province, and any measure and any assistance we might deem necessary to the abolition of this crime, to state them to the sirkár, and the sanction of Government would be applied for. From this intimation we have derived great hope that this great sin may be removed from us. As we have been anxious to

save the lives of our infants, the sirkár may depend upon our doing our best endeavours to put a stop to it; and that no infant shall be allowed to be destroyed, we have unanimously come to a strong determination about this, and to effect it, we have stated below the assistance the sirkár ought to give us. We have been from time immemorial in the habit of marrying our daughters and sisters only in Udépur, Déwalá, Dongarpur, and Banswádá; but the inhabitants of these places have so enlarged their demands that the poorer people among us are unable to agree to them. We wish the sirkár to make an arrangement with them, it not appearing to come from us, by which our marriages might be contracted in the ancient manner. Besides this, we are put to great expence for Bháts, Chárans, mendicants, in our marriages. The sirkár should fix some limit to the largess we are called upon to give.

“After this time no one will destroy the life of a sister or daughter; but should any ignorant person be guilty of it, he should be punished by the decision of four influential sirdárs of the province through the darbár, and the sirkár should sanction the decision made in this darbár, and never reverse it. A great number of Rajputs have come from Márwád, who have no estates but depend entirely for a livelihood on temporary service they may obtain. The Idar darbár should be requested to employ them in their Sibandí, etc., and not to employ any one else until they are provided for. The darbár to agree to this. The places in which it has been our custom to marry our sisters and daughters have been mentioned; no inferior person ought to be allowed, for covetousness or other cause, to marry in any other place. The sirkár must give us power to prevent this.

“On a jághirdár or tálukdár dying, leaving no sons, the person who succeeds to the property should be bound to marry off the daughters and sisters of that family; any one failing in this, the darbár to have the power to enforce it. The sirkár to sanction this.

"No one will be guilty of destroying an infant. Of this we are of one mind, and will sign our agreement to this effect in our darbár; but it will be necessary for the darbár to get for us a strong paper of agreement from all the caste, and assist us in this way. Any one offending afterwards in this crime, and breaking the agreement, to be punished by us through the darbár; the sirkár to give us full authority over our dependents in this matter according to the station we possess in each tribe; and by this the crime of Infanticide may disappear from the province. We are to be allowed to live after the manner of our people in our Jághírs and Tálukás, and no innovation is to be made thereon by the sirkár. Amongst us there may be some too poor to marry their daughters and sisters. The sirkár and the darbár ought to give them assistance. The sirkár has made arrangements for the abolition of this crime in Káthiáwád. The articles of agreement [acted on there], should we afterwards wish to adopt [them] with our own, or any part of them, the sirkár should sanction it.

"This is our petition, and we wish the sirkár to assist us in carrying it into effect." 3rd January 1842.

In explanation of the circumstances in which this petition originated, Major Lang stated to Government that most of the chiefs having attended the Samlájí fair held in November 1841, he had fallen in with them during his tour in that part of the province, and conversed with them, both privately and publicly, on the subjects to which it refers, and found no difficulty in getting them to enter into what he stated to them to be the views of the sirkár of the great business of which it treats. The only reserve they manifested in the matter, it will have been observed, was in the desire expressed by them that cases of suspicion should be investigated by the Idar Darbár in the first instance, and that the punishment should be inflicted by their own chiefs, a desire which Major Lang declared to be not unreasonable, as neither the Idar nor Ahmadnagar family, then in



the province, was suspected of the crime Major Lang informed the chiefs at the same time, that if this arrangement should fail to eradicate the crime, more stringent measures would be adopted by the British Government. The Rání of Iḍar, acting for her son a minor, having expressed a wish to confer personally with Major Lang respecting the petition, it was not forwarded to Government till some months after it was drawn up.

On the *extent* of female infanticide in the Máhi-Kánthá, Major Lang thus wrote

"The practice of female infanticide is admitted by the Márwádí Rajputs themselves to have prevailed very generally among all the tribes of Ráthors ever since they have been settled in this part of the country. It is said to have been first introduced, twelve or fifteen generations ago, by one of the ancestors of the Kumpáwat tribe, who, for some reason or other which does not appear now to be known, bound both himself and his descendants by an oath never to preserve a female child. It is now, however, almost equally prevalent among the other Ráthor tribes in this part of the country, the Champáwats, Jétháwats, Udáwats, Ranmaláwats, and even the Jodás (except the reigning families in Iḍar and Ahmadnagar and their immediate relations) as among the Kumpáwats; and there is no doubt that the reason of its having become so general is the difficulty these tribes of Rathors have of procuring suitable matches for their daughters, and the very great expense attending their marriage. From this latter consideration alone, the practice has extended to the Sesoḍiá Rajputs who came to Iḍar with the Márwádí, and who have no difficulty in disposing their female children in marriage, all the tribes I have enumerated of the Rathors and some others being considered good matches for them. These marriage expences are very greatly increased by the practice which prevails among the whole of the Márwádí Rajputs of insisting on the bridegroom coming to the house of the bride's father to be married instead

of sending their daughters at once to the village of the future husbands, as is customary with all other Rajputs in this part of the country and likewise in Káthiáwád, but by which a Márwádí would consider himself for ever disgraced. The Chowáns [alias, Choháns] and Bhattís, though likewise included among the Marwádís and therefore obliged to follow this custom in the marriages of their daughters, form an honourable exception, and I believe they alone do, to the general prevalence of the crime. The present Thákur of Mandétá, the head of the Chowáns has three daughters living, and the Toradā chief, a Bhattí, has both a sister and a daughter; but even in their villages infanticide is not looked upon as criminal, but on the contrary is probably as commonly practised among their Rajput followers, if not indeed by the poorer classes of the Chowáns and Bhattís themselves, as in other Rajput villages. So infectious, indeed, is evil example, that even among many of the Bhuniá tribes who possessed most of this province before they were deprived of so large a portion of it by the Márwádís, infanticide is not unfrequently practised. Although they have no difficulty in finding suitable matches for their daughters, and being in the habit of sending them to be married to the villages of their future husbands, they are not subject to the great additional expense entailed on the Márwádís by having all such marriages at their own houses.

Besides the female children of the Chowán and Bhattí tribes, who are, I hope, more generally preserved, there are, I am happy to state, a few exceptions to the almost universal practice. Infanticide is not found even among the chiefs of the Ráthor tribes and a good many more among their Márwádí dependents. Among the Champáwats, the late chiefs of Chándrañí, Tintavi, Wéndharí, each preserved a daughter; and in the family of the Jetháwarí chief of Ghátkol two have been saved. I have not yet correctly ascertained the number of female children in the families of the inferior classes of Ráthor Rajputs.

in the Iḍar state, but the chiefs themselves do not estimate them at more than twelve or fifteen; and the preservation even of that small number, as well as the five daughters in the families of the Ráthor chiefs above mentioned, is generally ascribed more to the influence which happened to be exercised with their fathers at the time of their birth either by the late Rájá of Iḍar or other influential individuals, than to any better feeling, although there are doubtless some few instances in which parental attachment has predominated over Rajput pride. The number of Márwádī Rajputs in the Máhikanṭhá is however very limited, not probably amounting to more than six hundred families, about one-half of whom may be Ráthors. In addition to these, there are likewise among the Bhumíás about two hundred families of Ráthor Rajputs, most of whom, I fear, occasionally resort to the practice of infanticide; and when to this is added between two and three thousand other Rajput families, which at the lowest calculation the province must contain, and it is remembered that many of them likewise follow the bad example set them by the Márwádís, it is to be feared that the amount of crime of this description committed throughout the province must be very considerable. None of the Bhumíá Rajputs, however, admit, as the Márwádís do, that the custom prevails among them, and when an arrangement, therefore, has been completed with the Pattáwats and Sirdárs of the Iḍar state for the abolition of the practice amongst themselves and dependents, it will be an easy matter to extend it to the whole of the other districts, against which any good grounds for suspicion exist; and to prevent any such imputation being wrongly made against any táluká, a return of the number of male and female children above a certain age can in the first instance be called for, and the agreement for the suppression of infanticide only be required from the chiefs in cases in which any considerable disparity may be found to exist. After the arrangements have been com-

pleted in the Yḍar Táluká, none of the other chiefs in the province would think of objecting to entering into such engagements on this subject as Government might require of them, every assistance they might wish being of course rendered to them in taking security from any of their Bháiyád Rajput subjects who might be suspected of the crime."

In seeking for a social remedy for the evils which existed, Major Lang considered it desirable that every facility should be given to parties saving their daughters to form suitable marriage alliances in their behalf with the Rajputs of the neighbouring provinces of Méwád on the east and Wágar on the west; and that with this object in view the attempt should be made to lessen the usual marriage expences and especially the exorbitant dowries demanded by the Rajputs of the districts now mentioned. The parties petitioning Major Lang desired that proposals of this tendency should appear rather to originate with the British Government than themselves; and he suggested that the political agent in Méwád should advise the native authorities in that province,—particularly in Udépur, Dewahá, Dongarpur, and Banswádá,—to meet in consultation with the Máhikánthá chiefs on the matter of doweries. He recommended the institution of a fund, similar to that of Káthiáwád, for assisting the poorer Rajputs in the marriage of their daughters, and proposed that there should be devoted to it the Mausali and other fines of the Máhikánthá, and a moiety of the bazar fund of Sádará, his head-quarters.

Sir George Arthur, the Governor of Bombay, in a minute dated the 31st August 1843, in review of Major Lang's report, (to use the words of Mr. Willoughby in a narrative prepared by him for Lord Falkland), "recorded it as his opinion that the overtures which had been made by the chiefs ought to be received in such a spirit as would ensure their confidence, but observed that in order to secure the abolition of the crime, more

ures of vigor, tempered with prudence and conciliation should be attempted by the political agent." That functionary was on the 25th October 1843, accordingly, directed to inform, by circular, the parties to the preliminary engagement, and others suspected of the crime, of the fervent interest taken by the Government in their movement and of its readiness to co-operate with them in removing the stigma which attached itself to all the tribes practising the crime. He was also requested to follow measures of suppression similar to those pursued in Káthiáwád, with which he was so well acquainted, and which had met the fullest approbation of the Court of Directors,\* and which experience had shown to be suitable to the social circumstances of the Rajputs in general. In particular, he was to procure a census of the male and female population of the Máhikánthá practising infanticide; to furnish an annual notice of its results; to issue a proclamation expressing the determination of the Government and chiefs to put down the crime, and offering rewards and protection to informers who should bring to notice instances of its commission after this warning; to refer probable charges of guilt to the investigation of a panchát of chiefs, when disposed properly to discharge that duty, their award, of fine or imprisonment, being subject to his confirmation; and to assume the investigation himself, reporting to Government and suggesting the punishment to be inflicted, when he might fear that it might not be rightly conducted by the chiefs. Copies of the Káthiáwád docu-

\* Writing to the Government of India on the 16th May 1838, the Court of Directors say, "We highly approve of Mr Wilkinson's well-directed exertion of moral influence for the discouragement of Infanticide; we think it desirable that you should obtain from the Bombay Government and circulate among your Political functionaries, a clear, and succinct statement of the system which has now been practised for some years with considerable success by that Government for the suppression of Infanticide in Káthiáwád and which conforms in all respects to our conception of the most efficacious means of obtaining the desired result."

ments of 1834 and 1835 were furnished to him for his information and guidance. His census tables were to correspond with those of that province. He was to be careful in selecting a censor; and he was occasionally to test the work of the censor by parties repeating his inquiries without his knowledge. He was told that it would be an important point gained by him, if he could secure an engagement for the preservation of the female issue of marriages, both among chiefs and dependents, by a clause in marriage contracts. It was intimated to him that it was thought highly expedient to establish an Infanticide Fund similar to that of Kāthiāwād, the Government making advances to it, to be afterwards repaid, till a permanent source of income was provided for it. He was empowered directly to ask from Kāthiāwād any particular information he might desire.

The Resident at Baroda, through whom Major Lang's communication had been forwarded to Government, was requested to solicit the Gāikāwād to co-operate with the British Government in the abolition of infanticide in the Māhikāntā, and especially to devote the Mausali and other fines to the formation of an Anti-Infanticide Fund with the same objects in view as that of Kāthiāwād. With this proposal, however, His Highness Sayāji Rāo declined to comply, intimating that the balance in the Kāthiāwād fund might be employed in the Māhikāntā. The Court of Directors, which fully approved of the plans of Major Lang, observed that all fines for breach of infanticide engagements might be applied as proposed by him independently of the Gāikāwād's consent.\*

It may be of use to compare the views of the Government officials in Central India with those of Western India on the subject of the suppression of Infanticide in the Māhikāntā. "The late Lieut. Colonel Sutherland, the Governor General's Agent in Rajputana," writes Mr. Willoughby, in his minute of the 4th May 1849, "was furnished with a copy of the above correspondence, and requested to forward the Government with any remarks or suggestions on the subject which he might have to offer." At the suggestion also of the Government of

Major Lang's communication to Government on the subject of Infanticide in the Máhikáphá, as already mentioned by us, was received by Government in 1842. Nothing further was heard on the subject from that quarter till the 9th of June 1848, when another report was submitted by Captain R. Wallace, the able successor there of Major Lang, from which we make the following extracts.

"No Census of the Márwádí population had been taken ; and as this was an essential step towards checking the practice, I have caused one to be made this season. It has been framed on the form used in Káthiáwád, and exhibits all the sons of the Márwádís now living, and all the daughters that the heads of families have had as well as those still alive. It did not occur

India, he directed Lieutenant-Colonel Robinson, Political Agent in Me'wád, to ascertain the nature of the assistance which could be obtained from the chiefs of that district in carrying out the measures contemplated by Government for the suppression of Infanticide in the Máhikántha

"In reply, Major Thoresby, who was officiating for Lieutenant-Colonel Sutherland as agent for the Governor General for the states of Rajputáná, on the 9th February 1844, furnished this Government with copy of a letter he had on the same day addressed to the Government of India ; forwarding to that authority transcript of a communication to his address from Lieutenant Colonel Robinson (the Political Agent in Me'wád,) in which that officer stated it to be his opinion, that the measures which had been suggested by Major Lang for the suppression of Infanticide in the Máhikántha would prove ineffectual for the attainment of the object in view, as he considered that they left too much in the hands of the chiefs, the very persons who were naturally desirous of perpetuating the evil. Lieutenant-Colonel Robinson observed, that if it were determined that the interests of humanity would justify direct interference in the part of the British Government, the least objectionable mode of exercising such interference would be, at once to denounce the practice by proclamation, under the severest penalties, a course which in his opinion, would excite no odium nor entail any loss of reputation on the British name, but on the contrary would prove equally, if not more, efficacious to the attainment of the object in view, than the more covert and conciliatory, but complicated arrangements, which had been suggested by Major Lang.

to me, until the census was completed, that for statistical purposes the sons that have died should have been entered as well as the daughters who have died; but this omission shall be rectified in the next census which will be drawn up in the course of the present year. As far as the male part of the population is concerned, I believe this census is correct, but very much the reverse as regards females, which will be apparent enough on reference to the accompanying abstract. And by comparison of the Chowán tribe (which is happy in the freedom from this unnatural crime) with the others, it will be evident that no account has been rendered of many females that have been born, and that the causes of death assigned for many of the departed are little to be trusted.

Name of Tribe	Males					Female Children							
	Bachelors	Married but childless	Married with offspring	Boys	Total	Alive				Dead			
						Married	Widows	Unmarried	Total	By poison	By disease	Total	Total females
Chowán	5	7	17	18	47	4	0	13	17	0	2	2	19
Udawat	6	9	9	10	31	1	0	2	3	1	1	2	5
Jothawat	3	11	15	21	50	0	1	6	7	0	2	2	9
Bhatti	7	14	23	31	83	2	0	11	13	0	7	7	20
Sesodia	15	13	27	41	96	1	0	13	14	7	8	15	29
Singars	0	1	7	9	17	0	0	5	5	0	0	0	5
Kumpawat	13	14	30	47	104	1	0	7	8	5	2	7	15
Champawat	30	21	36	44	133	1	0	14	15	4	6	10	25
Rammawat	3	6	8	16	33	0	0	2	2	0	0	0	2
Joid	2	4	6	11	23	0	0	0	0	0	0	0	0
Miscellaneous	17	21	53	74	165	16	3	23	42	1	14	15	57
<b>Total</b>	<b>101</b>	<b>123</b>	<b>231</b>	<b>330</b>	<b>785</b>	<b>26</b>	<b>4</b>	<b>96</b>	<b>126</b>	<b>18</b>	<b>42</b>	<b>60</b>	<b>186</b>

\* "In forwarding Lieutenant-Colonel Robinson's letter to the Government of India, Major Thoresby observed, 'Regarding the arrangements which have been proposed as means for putting an end to the occurrence of a crime in the Mahikánthá tract, Lieutenant-Colonel Robinson has expressed his sentiments in detail in the accompanying letter, and these lead to the conclusion that they would be found in practice to be embarrassing and inefficient. But with respect to the alternative suggested in the 16th paragraph of the letter, which would



"The age of the eldest female in the above list is 33 years; so that the births and deaths enumerated in the above table are spread over that period. As it was not till November 1845 that the mass of the Márwádís had bound themselves to abstain from the crime, and as the chiefs who had entered into these engagements at an earlier date had not the power nor probably much goodwill to check the practice among their followers of their own authority, it is only from that date that we can expect any change to have taken place with reference to the practice of infanticide. I find that since that date, therefore, there have been 38 female children, of whom 7 have died. There are also 34 boys alive who have been born since that date; but, owing to the omission which I lamented before, we do not know how many boys born in it may have died. At the same time the near equality of the sexes as they stand gives reason to hope that the mere preliminary measures that have been adopted have effected some good, for on a narrow scrutiny of the original detailed census I have every reason to believe that ten of these female children owe their lives to them.

"The Idar Darbár is prepared to bear the cost of any measures that may be necessary for the extinction of this crime, both by keeping up any requisite establishment for detection, and by extending pecuniary aid to the poorer Márwádís in marrying off their daughters. I

seen to contemplate States under the protection merely of the British Government, I am not aware of the course that could be conveniently made available for enforcing the penalties that might be prescribed, were a proclamation of the tenor noticed to be issued. By pursuing a steady line of conduct of interdicting the practice under severe penalties, wherever we have the undoubted right to enforce our orders, in exhorting chiefs and people to abstain from it themselves and to use their influence for causing others likewise to abandon it, and in reprobating and shaming those who are guilty of it, much might perhaps be effected, in due course of time, towards infusing a better ~~point of~~ mind in this particular, and inducing the community in general to view the matter in a more beneficial light in parts of the country where such change is to be desired."

am inclined to believe that for the purposes of detection it will not be necessary to maintain a costly establishment. The census shows only 354 Márwádí families in all; and if we deduct from this number the childless and those who are not even suspected of committing the crime in question, such as the Chowáns, the Sângarás, many of the miscellaneous Rajputs, as well as many families in which there are already two or three daughters, there will remain a comparatively small number whom it will be necessary to watch. The Márwádís, moreover, are so thinly scattered among the rest of the population, and from their position their domestic affairs are so well known to all around them, that the absolute concealment of the birth or death of a child would be impossible. The cause of death, indeed, may be more effectually hidden and must always be difficult of proof.

"I would prefer to employ different hands from time to time in framing the population returns, and investigating the suspicious cases previous to bringing them forward for trial, arranging in such a manner that every village should be visited at least twice in the year. But I would depend in great measure on the I'dar Darbár for the collection of evidence to ensure conviction, as there can be no doubt of its greater opportunities for so doing, and as I have confidence in its goodwill to the cause, though it may require occasionally to be prompted to action.

"It is, however, on measures of a nature the reverse of coercive that I look with most confidence for the eradication of a crime which, being opposed to some of the best interests of human and even animal nature, may be said to commence the struggle under considerable disadvantages. In addition to the grant of six hundred rupees per annum to the Infanticide fund, and the employment of forty Márwádís in the Sibandí of the state, the Rájá has just evinced his sense of the heinousness of the crime and his wish to aid and encourage those

who throw it off, by the employment of ten Márwádís who have saved their female children since 1845 as his own personal attendants. These men have been chosen from the tribes and localities where the offence has hitherto been most frequent, and being in other respects fitting, they have been placed in a position where they can earn sufficient to provide for the marriage expences of their children. The annexation of the Ahmadnagar Parganá to Iḍar,\* and the consequent increase of territory and income, will open channels for the employment of others, while it is to be understood through the principality that no favor or patronage will be bestowed on those who labour under a suspicion of being guilty of infanticide."

"We have as yet no applications for pecuniary aid in making up marriage portions, nor do I think such applications should be encouraged, for there is quite enough of the sordid in the character of these Márwádís to induce a run upon this fund, if the example be once given. Indeed, the tendering pecuniary aid in such matters at all is obviously open to the objection that it may encourage the seeking of higher alliances than the ordinary means of the parties could warrant; and in this view it is to be regretted that the 4th stipulation made by the chiefs was ever admitted, viz. that which allows them to put a veto on the intermarriage of the daughters of their followers with the Rajputs of the country, who though not Márwardís are, as far as purity of blood is concerned, fully their equals. I am aware however, that the chiefs were only induced to sign the bonds by Captain Lang with the greatest difficulty; and to that gentleman belongs the honor of having taken the first steps to abolish Infanticide in this province."

Much of this information, furnished by Captain Wallace, was gratifying to Government, particularly that respecting the benefits accruing from the preliminary

[The call to the throne of Jaudpur of Tekatsingh, the Rák of  
Ahmadnagar.]

engagements, and the liberality and consideration of the Rájá of Iḍar. He was requested, however, to explain how the orders of Government in reply to the first report on Infanticide in the Máhíkánthá had not been noticed. The Government adhered to its views about a marriage fund, the propriety and benefit of which had been so well tested elsewhere. Lord Falkland, on the suggestion of Mr Willoughby, sent a personal letter to Ganpatráo Gaikáwád, soliciting him to give up the fines to it which his predecessor and father, Sayájí, had declined to part with for this object; and His Highness compromised the matter by granting the half of them in time to come. The plan of having a permanent censor was adhered to, as favourable to the accumulation of experience.

Another Report on infanticide in the Máhíkánthá was presented by Captain Wallace on the 26th May, 1849. The following are its principal portions.

“The arrangement effected by Major Lang in January 1842 extended only to the Rajputs of Iḍar. Those of Ahmadnagar were not included, and the departure of the chief Takat Singh to Jaudpur in the next year, and the doubtful status of that Parganá till last June, prevented any regular measures of precaution being taken with regard to the Márwádís of that district, though it had been generally notified to all the country that Infanticide hereafter would be treated as a crime.

“The transfer of Ahmadnagar to Iḍar, and the consequent increase of establishments, presented the opportunity of giving some employment to the Márwádí Rajputs; and forty-five of them were enrolled in the new Sibandí, principally from the Kumpáwat clan, in which the crime had hitherto been most rife. The selection was generally made of young married men, who not having yet been hardened by the perpetration of this atrocity might be supposed most likely to take the opportunity which employment offered them of saving the money necessary for the future marriage of their female

children from their pay ; but it was also imperative that they should be active and able-bodied, and that it should be plainly understood that bonâ-fide service was to be performed, and not that they were merely bribed to abstain from child-murder. The Rájá of Iḍar had offered service of a somewhat more attractive kind than the ranks of the Sibandí to ten Márwádís of the higher classes as his own immediate attendants ; but, as he expected them to wear a certain kind of uniform, they all refused to avail themselves of the proposal.

“ In the close of the year I deputed Dhondu Shástrí, a young man whom I had received from the College at Puná in 1847, and placed on this establishment, to frame a new and more careful census of the Márwádí population, as I had discovered some omissions and errors in that noticed in my former Report. This young man performed his task with zeal and honesty ; and I have the honor to annex an abstract of the voluminous Returns he had framed, which include almost every particular desirable to be known of the families and connections of this tribe of Rajputs.

“ Dhondu Shástrí early reported several cases of Infanticide which had occurred since the framing of the last census ; and as an immediate example seemed necessary to save children yet unborn, I directed my Assistant, Captain Keily, to assemble a Court in strict accordance with Major Lang’s settlement for the trial of the offenders, as I was employed in the southern part of the Province, and it would have been inconvenient for the witnesses and others to attend at my camp. Copy of my instructions to Captain Keily is annexed, in which I requested him to lay fairly before the chiefs forming the court the inevitable consequence of their slurring over their business as they had done several years before, when they fined persons guilty of Infanticide in sums so ridiculously small as to legalize the atrocity for a trifling pecuniary consideration. Captain Keily very satisfactorily led them to admit that no pun-

ishment could be considered sufficient that did not at all events thwart the selfish pecuniary calculations of the child-murderers by taking from them, in the shape of a fine, the money which they expected to save by their crime; and as the expense of marrying off a daughter to the poorer Márwádís was estimated at Rs. 150, he prevailed on the court to consider that as the minimum punishment. Two Márwádís were immediately brought to trial, viz. Ranmaláwat Padam Singh Anar Singh, aged 20 years, and Ranmaláwat Bhárat Singh A'bjí, aged 25 years, the latter for the destruction of a female infant in November 1845, and the former for a similar crime in September 1848. Both were convicted, and sentenced to pay a fine each of 150 rupees, or to suffer two years imprisonment in irons. In the latter case, Kasan Singh Thakur of Kotrá was shown to have been privy to the murder, and to have concealed it. He, moreover, refused to give any evidence before the Court, which came to the resolution of fining him 30 rupees for his complicity and contumacy. The prisoners Padam Singh and Bhárat Singh had been employed in the ranks of the new Sibandí, but were of course immediately discharged. Subsequently, on my camp having been moved to Ahmadnagar, I superintended in person a third trial of Kumpáwat Surat Singh Zálím Singh of Bawangad, who was also convicted and fined 150 rupees for the destruction of a female child in November 1847. In the course of the proceedings, it appeared that the father of the prisoner Zálím Singh had wilfully concealed, from the kárkun employed in framing the census, the birth and death of the child in question. He also grossly prevaricated on the trial; and the sirdárs agreed to fine him 15 rupees for his conduct.

"These examples have startled the Márwádís. I am not, however, sanguine that they will be sufficient to put a stop to the crime. Indeed, I have heard with regret that there are strong suspicions against a chief, who was most forward in recommending the adoption of the

infanticide regulations to his brother chiefs and dependents) of having himself been lately guilty of the crime; but as there is no direct proof of the birth of the child, and as I am aware of much ill-will towards him, I have contented myself with directing a greater degree of watchfulness towards him. Nothing, I am aware, would more surely strike down Infanticide than the conviction and punishment of a Márwádí of rank; but, on the other hand, a failure in conviction would be attended with various disadvantages unnecessary to dwell upon.

"The statements of which an abstract is annexed to this report enter more fully than hitherto into the domestic circumstances of the Márwádís; and a new statement has been obtained of all the women enceinte when the kárkun went through the villages. This is most important, to keep up the connection between the census of one year and that following; and there seems as yet to be no great difficulty in obtaining this information, and once obtained it obviously acts as a great check on the parents, when the birth takes place. We have also information of all the alliances of the Márwádís, which will probably be of use hereafter in removing some of the difficulties experienced by them in obtaining suitable connexions for their daughters.

"The whole number of Márwádí adult males is 558, of whom 441 are married. The adult females (wives of the above, and who of course come from other tribes) are 431. There are also 49 married Márwádí girls, some of whom have married into Márwádí families of other tribes than those to which their fathers belong. On the whole, however, it seems very unusual for any one to have more than one wife, their general poverty preventing it. The 441 Márwádí couples appear to have 432 living male children; and the whole number of daughters confessed to, living or dead, is 276. If, however, we suppose the girls really to have been equal in number to the boys born, we have barely two children

to each marriage. Out of 41 Iḍar chiefs, 19 have no sons, and the genealogical tables of the principal families show them to have been generally saved from extinction by a single life or an adoption.

"Of the 276 female children who appear on these returns, 78 have been born since Major Lang's last arrangements in 1845; and of these only 4 are reported to have been born in that year, 1 of whom is dead. 19 births are reported for the second year, of which two are dead. 21 births are reported in the third year, of which four are dead; and 34 births in the last year, of which 14 are dead.

"It may be interesting to contrast the reported births of boys during the same time,—in the first year, 30; in the second year, 34; in the third year, 31; and in the last year, 37. We have unfortunately no information of the number of deaths, during these years, the kárkun not having made particular inquiries as in the case of females.

"It appears, however, that the last census must be not far from accurate. The reported births of females having been steadily increasing for the last four years—until now, the female births are to the males only as 34 to 37. The obstacle of the concealment of births may, therefore, have been in great measure overcome.

"Of the 14 deaths of female infants born in the last year, it has been ascertained that 3 were destroyed. On this account two Múrwádís were tried and convicted, as reported in the preceding paragraphs, and one remains untried, he being at Jaudpur in the service of Mahárájá Takat Singh. The third trial that took place in this year was for the murder of a child born in 1847, but whose birth having been concealed by the parents was not entered in the returns for that year.

"On reconsideration of the arrangements that have been carried into effect, and those yet to come for the extirpation of Infanticide, it has occurred to me, that inconvenience and inefficiency may result from not



having a permanent establishment to superintend them. The trial that I have made of Dhondū Shástrí (who as I have before stated was educated and graduated at the Puná College) has been so satisfactory, that I could not expect to find another person so zealous in the work and at the same time so free from the influence which might operate on a native of Gujarát, and I have therefore with the consent of the Idár Darbár, nominated him to the supervision of the infanticide arrangements on a salary of 30 rupees, which he was before in receipt of on this establishment. The Darbár also engages to pay him marching bhattá while out in the villages, and to place two or three sepoy's at his disposal during his employment on these duties."

Government informed Captain Wallace that it viewed with the greatest satisfaction the zeal which he had displayed in the good cause, and the attention which he had bestowed on the various matters noticed by him. It approved of the distinct measures proposed by him, as entirely consonant with instructions already issued to the Máhikánthá agency.

On the 26th November 1849, Captain Wallace,—after explaining how no proclamation against infanticide had been issued, owing principally to the non-completion of the preliminary arrangements till 1846, shortly before Major Lang left the province, though all had been warned of the consequences of practising infanticide,—proposed that it should be generally intimated, in a proclamation, that no chief in the Máhikánthá has the power either judicially or otherwise of injuring life or limb, and that this declaration should be held as including infanticide. The Government, however, did not consent to the limitation of the jurisdiction of the Rájá of Idár to this extent, though he was then the only chieftain in the province who had the power of life and death in his hands under the superintendence of Government.

Captain Wallace's report for 1850, presented to Government on the 8th August 1850, was declared by the

Government to be "for the most part very satisfactory, though it will be necessary for that able officer to continue to exercise the utmost vigilance in watching and enforcing the measures adopted for the extinction of the crime." It appeared from the table appended to it, that in the year 1849-50, there were born 49 females to the Márwádí Rajputs of the Máhíkánthá, of whom, however, 13 had died. Compared with the preceding year, the entire number of females noticed by it had increased from 197 to 235. It intimated various punishments of Rajputs for neglect of reporting births and deaths, according to the regulations adopted. It mentioned that there had been no demands on the infanticide fund, and that in consequence the subscription of the Rájá of Idar had not been called in for the year. It noticed the attempts made by Captain Wallace to reduce the *tyága*, or marriage gifts, to Bláts and Chárans, but the Government doubted the propriety of the accomplishment of this through British authority, lest voluntary gifts should be converted into permanent rights. Though Captain Wallace did not think that this result would follow, and suggested some cautions calculated to prevent it, the Government finally adhered to its opinion, intimating that only general efforts should continue to be made to lessen the expences of Rajput marriages.

The reports from the Máhíkánthá since the year last mentioned, have continued on the whole to be of a satisfactory character, though they show sufficient reason for the continued vigilance and exertion of the British officials in that province. From the last one received,—furnished by Lieut.-Colonel H. W. Trevelyan, an officer of much experience in Rajput affairs,—on the 18th November 1853, we extract the following table of the male and female Márwádí Rajputs for the last five years

	Males	Females
1848-49	991	197
1849-50	1,005	235
1850-51	1,032	258
1851-52	1,059	294
1852-53	1,074	305

The increase of five years was of males 83 and of females 108. For the year 1852-53, the mortality among the children born was 4 males and 8 females, a fact which led Lord Elphinstone's Government to observe, that although "it may not have been caused wilfully," "it is a reason why the political agent should in no wise relax his vigilance, and should endeavour by every means to awaken among the Márwádís a sense of the criminality of infanticide, whether caused by active means or neglect "

The systems of infanticide which we have hitherto noticed have all been connected with *Rajput* tribes claiming,—in many instances, we believe, without reason,—to be the descendants of the ancient *Kshatriya*, or warrior, class of India. Another connected with the *Kulambís*, or *Kunbís*, or cultivators, of Gujarát, who are reckoned merely *Shúdras*, or members of the servile class, remains to be mentioned.

Mr E G Fawcett of the Civil Service, when collector of AHMADÁBAD, directed the attention of Government to a disproportion of males and females in the villages of the LEWA' (or REWA'\*) KUNBÍ'S which had been brought to his notice by Thákursí Punjásháh, the native revenue officer of the Daskrohi parganá of that collectorate, directly subject to the British Government. His letter was dated the 30th December 1847. The principal inhabitants of the villages referred to had admitted the existence of the crime,—perpetrated generally by parental neglect,—owing to the heavy expences of marrying their female children into good families residing at a distance, and the indisposition of the higher Kunbís to give their daughters to the families near them from which they were content to receive their wives. Mr. Fawcett had been successful in getting the heads of the caste to enter into voluntary agreements to diminish their marriage

\* Re'wa, popularly corrupted into Lewá, is one of the native names of the Nirbadá, or Nirmadá river.

expences. According to these agreements, the expences were to be reduced in some instances from rupees 3,800 to about rupees 700. Mr Fawcett feared that the custom of infanticide extended to the adjoining territories of the Gáikáwád and even the city of Ahmadábád itself.

Mr. Fawcett's communication having been laid before Mr. Hutt of the Civil Service, the Judicial Commissioner for the Konkan and Gujarát, for his opinion, he made a report on it to the Court of Sadar Adálat in Bombay, on the 29th February 1848, of which the following is an extract

"I have had a partial knowledge of the existence of this practice in this province for some years. It first forced itself on my attention at the trial of some cases of murder, while session judge of this [Ahmadábád] zillah, in 1839, which indirectly arose out of it. I have made many inquiries on the subject, during my tours as judicial commissioner, and have often found persons to admit the existence of it, in reference to other castes than those to which they belonged, and have only been withheld from bringing it to notice, from the want of that evidence which might satisfy others, and the difficulty of suggesting a remedy." "It was I who about two years since directed the attention of Ráo Sáheb Thákursí Punjášáh, mámlatdár, to it. I then pointed out the caste in which it was supposed particularly to prevail, and the evidence by which it might be inferred. He expressed surprise, which might have been real, though I should hardly have expected any person in such a position in this province, to be ignorant of it, seeing that it prevails from Daman,\* northwards. He then promised me he would inquire into it, and if possible do some thing for checking it, and well has he performed his promise. In saying this I by no means desire to detract from Thákursí's merits in what he has done. Every credit is due to the magistrate and himself."

\* [Daman, belonging to the Portuguese, is the southern boundary of the Gujarát province and language.]

"The measures taken by the magistrate, strike at the root of the evil, and afford a fair prospect of success, provided the penalty can be enforced summarily, of which I entertain very considerable doubt \* Yet pride, in which the practice has its origin, still operates as powerfully as ever, and may be expected to lead to violations of the engagement, which it will be very difficult to detect and punish, although well known amongst the people; or if even by great vigilance on the part of the local officers, this can be guarded against, and the agreement maintained for the present. As the actual contracting parties pass away one after another, their successors may not be disposed to hold it as binding on them. For it must not be lost sight of, that the long prevalence of the practice has rendered the people so familiar with it, that their moral feelings are blunted, and they no longer perceive the heinousness of it. Still it is so opposed to the natural feeling of parents, and especially of the mother, that if all the leading people of the caste can be brought to consent to it, there will be much room to hope. The concurrence of the families in the Chelotrâ and Pitlâd, would seem indispensable to the present arrangement, from the former being those most esteemed by the people here, as offering desirable alliances for their daughters, as those at Pitlâd are by those in Chelotrâ. This might perhaps be accomplished by the magistrate of Kaira (Khédâ) in the latter, but the other will not be so easy, Pitlâd being in the Gâikâwâd's territory."

The absolute necessity for a prompt and energetic movement in this case was sufficiently apparent from the following returns

\* [The penalty was to be five hundred rupees, for a breach of the engagements to marry daughters in the contiguous, and not distant, countries. This penalty, though sanctioned by the magistrate, could obviously not be enforced in any of the Company's Courts ]

# 424 INFANTICIDE AMONG THE GUJARAT KUNBIS.

*Return of Births and Deaths of Female children of the Lewá and Kadawá\* Kunbís in the Ahmádabad Collee-  
torate for 1846, 1847, and 1848.*

Parganá	1846		1847		1848	
	Births	Deaths	Births	Deaths	Births	Deaths
Daskrohi	115	109	134	106	136	87
Jaitalpur	59	39	68	39	73	27
Dholhá	79	7	70	15	113	22
Total	253	155	272	160	322	136

E G FAWCETT

*Census of the Kunbí Population, the only Caste in the  
Kairá (Khédá) Magistracy in which the crime of Fe-  
male Infanticide is said to prevail*

Táluks	Kunbí Population			Proportion of Males to Females per cent	Remarks
	Males	Females	Total		
1 Mahunda	10,704	7,471	18,175	70	This Census was taken on the 1st January 1849 by the different village authorities. The Kunbí population alone is exhibited in it, as from the inquiries made, the commission of the crime appears to be confined to that caste alone, especially the sect called Lewá, which forms the majority of the population in the Chitrotá districts, and principally the practice is said to prevail amongst the richer portion of the community called Potidás (portioners). The disproportion as noted in column 6, is striking enough.
2 Mátar	8,519	7,921	16,440	93	
3 Nariád	18,596	13,278	31,874	71	
4 Thásrá	6,721	4,573	11,294	68	
5 Borsad	12,347	8,772	21,119	71	
6 Népád	11,433	7,462	18,895	65	
7 Kapaqwang	3,150	2,226	5,376	71	
Total	71,470	51,703	1,23,173	72	

J. WEBB, magistrate.

*Kairá, Magistrate's Office, 23d Feb. 1849.*

\* [The Kadawá Kunbís derive their designation from the town and district of Kadí, north of Ahmadábád. They celebrate their marriages only once in ten years, and then, conditionally, even of children in the womb! This extraordinary fact was first brought to the notice of the author by Major H. Aston, late assistant to the Káthiáwád political agency. Further and indubitable testimony respecting it was obtained by himself and the Rev. J. M. Mitchell, when passing through the Kadí districts in 1840, especially from Jayasinghji, the farmer of these districts

Mr. Webb, with the assistance of the munsif of Nariád, himself a Kunbí, brought the principal Kunbis of the districts of his charge under engagements for the reduction of marriage expences, similar to those recommended by Mr Fawcett, in the Ahmadábád collectorate; but he was not successful in inducing those in the neighbouring districts of the Gáikawád and the Nawáb of Cambay to follow this example

The Bombay Government, alarmed by the existence of such extensive female infanticide among the cultivators of the Zillahs of Ahmadábád and Khédá, requested, on the 20th September 1848, the judges of the Sadar Adálat\* to issue a circular to all the magistrates in the settled districts of the presidency, informing them of the alarming discovery which had been made, and requiring them to ascertain whether there were "any grounds for supposing that the same abominable practice exists in any part of their jurisdiction" The magistrates of Baroch, Surat, Tháná, Ratnagiri, Belgáum, Dhárwád, Solápur, Puná, Ahmadnagar, Násik, and Khándesh, and the agent at Kulábá, reported that "there are no grounds for believing this inhuman practice to exist in their respective zillahs, the magistrate at Dharwád, Mr Bell, observing that the districts of the Ahmadábád, and Khédá collectorates, to which allusion is made, are probably those in which the Grásiás and Thákur chiefs have a proprietary right in the soil, and periodical settlements are made for the revenue at intervals of several years, so that there is little direct interference on the part of Government in the details of administration, and that

under the Gáikawád The following is an extract from the statement given by this intelligent native gentleman on that occasion "The Kadawá Kunbís marry only on two days, four days intervening between them, every ten years The exact time is fixed by ten or twelve Bráhmans, who meet at Unjá at the temple of Mátá, to prepare a proclamation setting it forth, to be published by the headmen of the caste."]

\* Messrs. Bell, Warden, LeGeyt, and G. Grant.

while it is very possible that the practice of infanticide may have existed unobserved in such districts, he conceives it impossible that it can be carried on in districts where the administration is entirely in the hands of the servants of Government, and which are subject to constant visits from European officers."\* Mr. Davies, the magistrate of Baroch, was informed, in reference to his report on the subject, that the judges were of opinion that on further inquiry he would see cause for doubting his conviction that female infanticide was not practised in his magistracy. He afterwards frankly admitted his mistake, in an able paper on the social state of the cultivators under his charge. He found that in 50 villages the disparity between Kunbí boys and girls under twelve years of age was 31 per-cent, while that of the males of the whole Kunbí population was 27 1-4 per cent, being 15 per cent in excess of the males of the whole population, which, too, exceeded the females by 11 or 12 per cent. The disparity of the Rajput population of his districts, also, was very considerable. There is reason to fear, as thought by Mr. Hutt, that even the collectorate of Surat is not altogether free from the commission of the dreadful and debasing crime of infanticide, though, as we learn from Mr. Hebbert, the present vigilant judge at that station, no case warranting imputations against any particular class of the native population there, has lately come before his court.

In the East India Company's territories, in which the collectorates now mentioned are situated, infanticide, when proved, must, according to our laws and regulations, be treated as murder. The difficulty of proving the crime, however, which is there generally effected by the parental neglect of infants, without violence, is obviously very great. To counteract the horrid custom, we have the vigilance of our British officials, directing

\* Letter to Bombay Government from Mr. M. Larken, Register of the Sadar Adálat, dated the 20th January, 1851



that of the native officials acting under their authority ; a stricter system than formerly prevailed of statistical report and registration ; and the conventional agreement of the castes implicated to lessen their marriage expenses and to take wives from their immediate neighbours, as first arranged by Mr. Fawcett. If the crime do not immediately disappear, it must be treated emergently by special legislation. As the Government recognises certain rights of caste as a social institution, it is perfectly competent for it, in extreme circumstances, to demand from the Kunbís practising the crime, as proved by the returns of their population, a heavy fine, to be levied on them as a body, and to be raised by the caste authorities which they usually recognize. A law must be framed to authorize their being treated in this case as if they were found in our non-regulation provinces.

## CHAPTER XVII

CONCLUDING OBSERVATIONS—HEINOUS CHARACTER OF JÁÐEJÁ INFANTICIDE—THE TEMPTATIONS LEADING TO ITS COMMISSION—GENERAL MORAL DEPRAVITY OF THE JÁÐEJÁS—INFANTICIDE OF THE RAJPUTS IN GENERAL—ITS IMITATION BY OTHER TRIBES—BENEVOLENCE OF THE EFFORTS OF THE BRITISH GOVERNMENT FOR THE ABOLITION OF INDIAN INFANTICIDE—ENCOURAGEMENTS TO PERSEVERANCE—PROSPECTS OF ANTI-INFANTICIDE—MORAL RENOVATION OF INDIA—BRITAIN'S MISSION IN INDIA.

THE reader of the preceding pages will doubtless long ere this have formed his own opinion of the Infanticide of Western India, particularly that of the Jáðejás of Káthiáwád and Kachh. It is in some respects probably the basest and most atrocious as a system, if we except perhaps that of the arcos of the South Sea Islands, ever known to have been perpetrated on the polluted surface of this fallen and depraved world. It proceeds not, like the sacrificial infanticide of the Canaanites, Phenicians, Carthaginians, and other peoples of ancient times, and the mountaineers of Orisá in our own, from a misinterpretation of the character and will of deity, and their belief that they were doing their gods service, and deprecating evil, and purchasing blessings, for themselves and their families, when they imbrued their hands in the blood of their own offspring, or devoted it to death and destruction by the consuming fire. It is not like the infanticide of the Spartans, who killed their weakly children by severity of discipline, or unna-

tural abandonment, lest an incompetency on their part to discharge the duties of the state,—which they erroneously associated too much with physical power,—should bring on them disgrace and dishonour, if not ultimate ruin. It is not like that of the Persians and others, when shrinking from the reproach of adultery and the severe punishment with which it was visited, they removed by death their illegitimate children lest they should be witnesses against them of their own incontinence and impurity. It is not like that of the Arabs, who buried their daughters under their altars, when surprised by their enemies, lest they should fall into hostile hands and be defiled and dishonoured. It is not like that of the Chinese, who apprehend that, amidst the demands of an overgrown population, they may not be able to find the means of rearing those who could perform the least service for their own support. It is not like that of the savage nations, in which the paucity of the means of sustenance and the difficulty of procuring it by the uncertain and exhausting efforts of the chase, have suggested the idea of lessening the demands for it by limiting the number of those requiring its supply. It is not the consequence of pressing famine, as on the repeated failure of a crop, or the straitness of a siege, when energetic man and tender woman have been alike driven to the most revolting extremities, from the famishing cry of their perishing children or the ravenous demands of their own unsatisfied hunger. It is not that of the mean, and ignorant, and debased outcasts of a large community, whose vice has led them to forsake the pursuits of lawful industry, and who have betaken themselves to the practice of unlawful deeds and loathsome iniquity; but it is that of classes claiming the highest lineage from the most remote times, and demanding the privileges of nobility, and even, in many instances, of royalty itself. It has not the sanction of the prevailing religion of the country in which it is perpetrated, though it is but feebly opposed by it, and is indirectly

encouraged by some of its principles and institutes. It is not approved by the majority of the population in the midst of which it occurs, though it is tolerated by its apathy in the matter of human life, which is all prevalent, notwithstanding the fanatical regard which is universally exhibited for the preservation of the life of the lowest brutes. It originates in execrable pride and selfishness, in the determination to give no daughter in marriage except to families of the highest rank and with a nuptial expenditure too great for the circumstances of those by whom it is ordered and arranged. It is the preference of murder, for the purpose of supporting a fictitious greatness, to the dictates of nature and humanity calling for the preservation and rearing of offspring according to the universal law of rational and even irrational life. Yet, the temptations to its commission are palpable and powerful, in Hindu society, especially as it appears among the Rajput race, while the moral and social impediments to its commission by that people are comparatively feeble and ineffectual. Absolute morality in any one principle is unknown to the shústra by which they profess to be guided. The degradation of woman by Hinduism, which we have noticed in the commencement of this work, more than counterbalances the pauránik injunctions for the preservation of her life. She is intrinsically, with this system of religion, of value only in so far as she may be positively needed for the purposes of marriage; and a superfluous supply of her sex, as is imagined, may be treated as a nuisance. Hinduism takes the whole responsibility of marriage from the parties most directly connected with it, whom it unites before they are able to make a rational choice for themselves; and throws it upon the parents, who order the whole of the arrangements according to their own will. The affection and love of the parties joined in marriage, which constitute its real essence, and draw parties together agreeable to recognised affinities, are unknown elements in its consummation by Hinduism.

This remarkable and heterogeneous system of faith and manners creates difficulties in the way of marriage such as nowhere exist in any other country of the globe. It tells its votaries that marriage must never be celebrated beyond the bounds of each particular caste, whatever might be the advantages of its extension to parties passing under another denomination and inhabiting the same locality and possessed of equal advantages and worth. It tells the father that his child must never be married within his own clan, or even *gotra*, or paternal lineage, though reckoned from the most distant generations. It limits the time of appropriate marriage to the period intervening between the seventh and tenth year of a girl, and sanctions even an earlier union, which is most commonly required by the customs of Indian society. It demands an ostentatious and expensive method of marriage, with numerous presents, processions, illuminations, and feastings, most impoverishing to individuals and families. It sanctions the beggary of bráhmans, bháts, barbers, and chárans, and other religious mendicants, representing the gifts given to them as necessary and meritorious, and attributing the greatest mischief to the satires and curses originating in their disappointed avance. It visits conversion to any other system of faith by social and civil excommunication, which a future change of sentiment and conduct cannot altogether remedy. It has put a certain stigma, or embargo, on the Jádejás, in consequence of the entrance of many of them in former times, from the rigor of the Muslim arms, within the pale of Muhammadism which they try to mitigate by most lavish expenditure, and arrogant assumption, and a strict observance of its lighter ceremonies as well as its most cruel rites. It speaks of the existence of an unmarried female after she has arrived at the years of puberty as a calamity. It affords no sufficient check to the general dissoluteness of society, so that in the eyes of some parties abhorring this dissoluteness, more however from its inconveniences

than immoralities, the untimely death of their daughters is preferred to their future exposure to temptation. It makes no allowance for the social difficulties of a people like the Jádejás removed from their ancestral homes on the banks of the Indus to the peninsulas separated from that region of the world by deserts and seas. For murder, as well as other crimes, it offers its easy atonements. It exemplifies the liberty which in circumstances of trial may be used for the disposal of offspring by the example of Krishna, who is said to have destroyed almost the whole of the race of the Moon, to which both he and themselves are supposed to have belonged. Its Rájgurs, or princely priests, present themselves as ready to take upon themselves in behalf of their dependents, the guilt of its commission. It has its rite of *Śatī* for the preservation of the purity of a widow; and though it formally condemns *balahatyá*, or child-murder, it suggests it, on principle, for the preservation of the purity of a daughter. Its most intelligible analogue to a European, is perhaps the conventual system applied to the females of the higher classes of society in the middle ages. "The same motives,"—says Colonel Tod, whose *Annals of Rájasthán*, notwithstanding the many errors and exaggerations which are found in them, contain a wonderful fund of information and instruction, conveyed in the most genial manner, to the student of human nature,— "which studded Europe with convents, in which youth and beauty were immured until liberated by death, first prompted the Rajput to infanticide"\* In point of atrocity, however, the conventual system, bad as it was, is not to be compared to Indian infanticide.

Yet, infanticide, as practised by the Jádejás, is still, we are persuaded, a grievous and aggravated sin against their consciences and moral feelings. The universal law of nature for the preservation of offspring, is written so deeply on the heart of man that it can

\* Tod's *Rajasthan*, vol. i. p. 625 et seq.

never by conventional customs or agreements, however plausible or convenient, be altogether obscured or obliterated. It is so guarded by instincts, and affections, and the general convictions of men, that it cannot be violated without the voice of God being heard uttering condemnation. While infanticide could originate only among a people reduced to a state of great moral degradation, it must have tended to increase and confirm that reprehensible debasement. No individual sin can be habitually practised by man, without the contamination of his whole moral framework and constitution. Every sin finding its continuance in the course of life is a prolific parent, with a numerous and horrid progeny. This fact is abundantly manifest in the past and present state of society among the Jádejás. The more narrowly it is examined in its general developements, the more disgusting, we are persuaded, it will be found to be. Notwithstanding the anxious and laudable attempts of our political officials to avoid unnecessary offence in their dealings with them, they have sufficiently revealed their character to make it the object of abomination, mingled with pity, to every mind in a state of moral sanity. While these proud and haughty chiefs have pled poverty and purity as their motives for the destruction of their daughters, they have not restrained themselves from expensive and sensual polygamy, and disgraceful and licentious concubinage with all castes and conditions of life both bond and free. The system of *paraiyá*, which they have especially tolerated and encouraged in their territories, is an unparalleled invention of evil, which could only be the result of their surrender, through the maturity of their apostasy from goodness, to the vilest affections. Before the merciful interference of the British Government with the districts in which they are found, they were the scene of constant disorder, rapine, and bloodshed. To the general social and educational improvement of their subjects, they are perhaps more

indifferent than any of their compeers within the widely extended territory of India.

But infanticide is not a crime peculiar to the Jádejás originally from the banks of the Indus, though it exists among them as a people in an aggravated form. It is the besetting sin of the Rajputs in general, as long ago alleged by Colonel Walker. It has been found, by Jonathan Duncan, among the stragglers from their main body on the banks of the Ganges. By Messrs Montgomery, Raikes, Tyler and others, it has been discovered among their offshoots on the banks of the Yamuná. By Colonel Lang it was first seen among their wanderers on the plains washed by the Sábarnatí and Máhi. Sir John Malcolm, Mr Wilkinson, Colonel Spiers and others, brought it to notice as abounding among their colonies in Malwá and other districts of central India, and the hill-country bounding them on the west. It has been brought to light among our latest conquests in the distant region of the Panjáb, or Five-Rivers, where the A'ryan race was settled in the time of the Védas. The interior Rajputáná, has, in reference to the existence and practice of this crime, been discovered by Colonels Tod, Lockett, Sutherland, and Ludlow, and Major Richards,—some of whom have not been slow to enter into conflict with the gigantic evil,—to be little, if anything, better than most of its extremities. From the example of the Rajputs, too, other tribes, as those of the Mínas and Mhirs of Ajmír and Udepúr, the cultivators of Gujarát, and the Miánas of Máliá have not failed to learn and commit the crime. Had it not been for the merciful interposition of the British Government, there is no saying to what extent it might have spread through all the provinces of India. Even as matters stand, there is much reason to fear that the remarkable disparity between the sexes in India which all our statistics reveal, is to be attributed to the comparative neglect and ill-treatment of infant female life.

The efforts of the British Government for the sup-



pression of infanticide in the territories referred to in this work, and in other districts of India, have been in the highest degree creditable to the Indian administration and the various officials with whom they have originated and by whom they have been carried into practical effect. They have been characterized by a wisdom, and benevolence, and ability, and perseverance rarely exemplified in the annals of philanthropy. They commenced in Káthiáwád and Kachh with our first intercourse with these peninsulas, even before we had acquired over them any considerable influence. They form an exception, and one highly honorable and important, to the just observation of Mr Macaulay in his telling critical essay on Warren Hastings—"But at first English power came among them [the Hindus] unaccompanied by English morality. There was an interval between the time at which they became our subjects, and the time at which we began to reflect that we were bound to discharge towards them the duty of rulers." British compassion, indeed, rested, on these provinces long before they had any direct relations to British rule. Káthiáwád, as we have seen, was merely tributary to our ally the Gáikawád, when Colonel Walker was requested to arrange its affairs for the promotion of its peace and prosperity, and to use his best endeavours for the suppression of the horrid crime which had just been discovered as existing within its borders. Kachh was remote alike from our frontier and authority, when the call was addressed to it to stay the parental hand in its accursed work of the murder of children. The suppression of infanticide was provided for by covenant in the very first engagements made in the name of Britain with both these territories. That covenant was the fruit of most able, ingenious, anxious, and long-continued negotiation, directed against rampant prejudices, and injurious customs strengthened by time and encouraged by the erroneous interpretation of family conveniences, advantages, and necessities. The implement-

ing of its provisions has for nearly half a century demanded the utmost stretch of political and judicial sagacity. It has required a combination of vigilance, and kindness, and firmness, but seldom exhibited. It has obtained sacrifices of time, strength, labour, and money from the Government, both abroad and at home, and from its various servants in India, which have been of a most costly character. Yet, these sacrifices have not been made in vain. The moral pestilence, by which provinces interesting alike in their historical associations and natural scenery and productions were polluted and destroyed, has been stayed, or well-nigh stayed, never again, it is to be hoped, to resume its awful ravages. The equilibrium of humanity, so long disturbed and disordered among important tribes, has been recovered, and free scope has been given to the play of natural instinct and affection long restrained and suppressed. The mercy and compassion of Britain have, among large numbers of the inhabitants of India, been brought as distinctly into notice as its power and justice. Its disinterestedness in the case before us has been conspicuous. Its procedure in it, as well as in that of human sacrifice, it has been impossible for Bráhmínical craft and ingenuity to misinterpret or misrepresent. While the diffusion of enlightenment in India, the relaxation of the bonds of caste, and the material advancement of the country have all been set forth by the advocates of unmitigated Hinduism as the sure signs and omens of the advance of the *Kali Yuga*, or iron age, preparatory to the destruction of the universe, as guessed at in the curious attempts at prophecy in the Puránas which were made on the first threatenings of Muhammadan conquest. In the most philosophical of these Puránas, that dedicated to Vishnu, the following curious passage occurs in reference to the very provinces with which our present volume has had to deal:—"Men of the three tribes, but, degraded, and A'bhíras and Shúdras, will occupy Shauráshtra, Avantí, Shúrap, Arbuda, and Marabhúmi: and Shúdras,

outcastes, and Barbarians will be masters of the banks of the Indus, Dárvika, the Chandrabhága and Kashmír. These will be contemporary monarchs, reigning over the earth; kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects; they will be of limited power, and will for the most part rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety. The people of the various countries intermingling with them will follow their example, and the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish. Wealth and piety will decrease day by day, until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures; the Bráhmañical thread will constitute a Bráhmañ; external types (as the staff and red garb) will be the only distinctions of the several orders of life; dishonesty will be the universal means of subsistence; weakness will be the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; simple ablution will be purification; mutual assent will be marriage; fine clothes will be dignity; and water afar off will be esteemed a holy spring. Amidst all castes he who is the strongest will reign over a principality thus vitiated by many faults. The people unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains, and will be glad to feed upon wild honey, herbs, roots, fruits, flowers, and leaves; their only covering will be the bark of trees, and they will be exposed to the cold, and wind, and

sun, and rain. No man's life will exceed three and twenty years. Thus in the Kali age shall decay constantly proceed, until the human race approaches its annihilation"\* The preservation of widows and infants by the British rule, and the general advancement and improvement of the country under British administration, form as striking a contradiction of many of the particulars of this professed prophecy as can be well conceived

The success of the measures adopted by the Bombay Government for the suppression of infanticide in Western India, as we have already remarked, has been fully as great as could have been reasonably expected; though it must be admitted that, owing to several causes which have been sufficiently explained in the course of our narrative, there have been occasionally seasons of languor, to be much regretted, in their application. The indirect influences of these measures, too, have had a most humanizing effect. These are encouragements to perseverance, which must be felt and acted upon without intermission. The work begun, the advantages obtained, the experience accumulated, and the fruits reaped, must not be lost. The plans devised, and hitherto pursued, are entirely suitable to the object which they have in view, the abolition of crime by authority and covenant. They must be persevered in, at least for the present generation. Nay, they must, we deliberately think, be extended. The whole population under the British rule and influence, with all its diversified tribes and castes, ought to be brought under an efficient system of statistical inquiry and report and registration; and the course of its increase or diminishment, with its apparent causes, ought to be regularly noted, and recorded, and considered. Measures, calculated to remove the

\* Wilson's Vishnu Purāna, pp. 481-482. For more matter of the same kind, with curious variations and discrepancies, see pp. 622-626. See also the 12th Skanda of the Bhāgavata, and the conclusion of most of the other Purānas.

sources of the evils against which we contend ought to be multiplied and improved. Such an educational scheme as has been introduced into Káthiawád should be made to embrace every important town of that and the neighbouring provinces, special care being taken that the families of the chiefs themselves should share in its advantages, either by the appointment of tutors or attendance at school, as in individual cases might be found expedient. Let the principles of the late noble Despatch on education of the Court of Directors of the East India Company be extended to our tributaries and allies, so far as our influence can reach them, as well as to our subjects. Let grants in aid of useful learning, and that alone, be given to all schools without exception. In connexion with education, let there be no shrinking from the inculcation of the purest and most exalted morality, founded on the recognition of the only living and true God, the great legislator, as the Witness and Judge of human thought and action, and of his revealed word as an infallible rule of faith and manners. With the sound of the law, let the tender and loving voice of the gospel be heard, revealing to man the way of reconciliation to God by the only Saviour, and that of renewal and sanctification, and heavenly elevation, by the Holy Spirit. If this hallowed work, at least for a season, cannot be overtaken by government, from a regard to native satisfaction and co-operation, let its importance be frankly admitted, and every facility given to its communication by the compassion and enterprise of the Christian Church and Christian people, who know their Lord's will in regard to the propagation of his truth. Let a patience and perseverance in that work be manifested, equal at least to that which has been exhibited in the cause of anti-infanticide, which has required so many years for its maturity. Let us remember that there is a time to enclose and break up the fallow-ground as well as to sow and gather the harvest. Let us not be weary in well-doing, for in due season we shall reap

if we faint not. Let us be stedfast, unmovable, always abounding in the work of the Lord, inasmuch as we know that our labour is not in vain in the Lord.

We augur well for the destiny of the British power in India, we would say in conclusion By most wonderful providences, unforeseen arrangements, and remarkable deliverances and extensions, it has been established and preserved in the land It has here found its place, not so much by our own conquest of the country, as by the voluntary submission to ourselves of the country, whose sons in almost every province have rushed to our standard and fought our battles. We have granted it deliverance from violence and oppression. We have given it peace, law, order, and religious liberty, such as it never enjoyed under any of its dynasties, the traditions of which extend long beyond the times of ancient European history We have in reality lightened the burden of its taxation, both by lessening its amount, and calling forth to meet it the resources of the country to an unwonted degree We are giving encouragement to its agriculture by surveys and modifications of assessments, and by canals for irrigation. We have imparted security and extension to its commerce We are joining district to district and province to province, by roads and bridges, and excavations of mountain passes, and by a system of communication by steam and lightning, by land and sea and air, which its inhabitants deem miraculous. We allow its people to share in our administration, to the full extent of their present advancement in knowledge and civilization. We are seeking to elevate all its tribes in the scale of humanity We have quenched the funeral pyre which destroyed the widow; and we are stemming the torrents of infant blood shed by the hands of unnatural parents. We have dispersed and destroyed its bands of Thags and Dakaits; and Tyága and Dharená are already terms which we have to explain to its people as well as to foreigners. Its Maryás and Poshíás are passing away. Its suicides and human

sacrifices are alike interdicted and prevented as far as human law can reach them. We are giving it our literature, and our art, and our science. And, above all, we are giving it our religion, even the religion of our God in heaven above, with all its unspeakable blessings for time and eternity. The night of its darkness has passed; and its dawn has come. Its light will grow and spread, and shine, more and more unto the perfect day. And a glorious day that will be to all the diversified tribes and tongues of India scattered over her gigantic body, from "Cambay's strand" to "Ganges' golden wave;" and from the Himálaya, where she lifts her head above the clouds in the azure vault of heaven, to her Cape of Kumári, where she bathes her feet in her own ocean.

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## ERRATA.

Page 59, in second note, for "Ráyghan" read "Khengat."

Page 229, in sheet commencing with, for "Melville" read "Melvill."

