

EAST INDIA AFFAIRS.

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COPY OF ALL CORRESPONDENCE WHICH HAS TAKEN PLACE  
ON THE SUBJECT OF

HINDOO INFANTICIDE,

AND OF ALL PROCEEDINGS OF THE INDIAN GOVERNMENT,  
WITH REGARD TO THAT PRACTICE.

1789 TO 1820.

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*Ordered by, THE HOUSE OF COMMONS, to be printed.*

*June, 1824.*

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*Madras*

*N. 40*

*By order of the*

EAST INDIA AFFAIRS.

COPY OF ALL  
CORRESPONDENCE

WHICH HAS TAKEN PLACE

ON THE SUBJECT OF

HINDOO INFANTICIDE,

And of all Proceedings of the Indian Government,  
with regard to that Practice;

1789—1820.

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PART I. M24

PAPERS relating to INFANTICIDE,  
Practised by the Rajkoomars, Rajevansees, &c. in  
Benares and other parts of the Territories under the  
Bengal Presidency, and in the State of Oude: 1789  
to 1820 - - - - - pp. 5—16.

PARTS II. AND III.

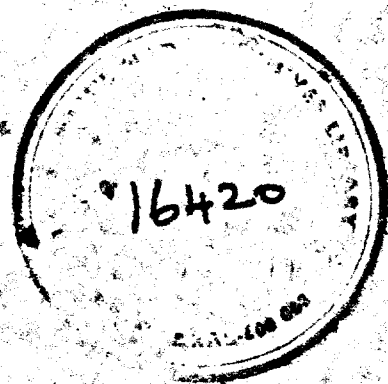
PAPERS relating to INFANTICIDE,  
Practised by the Rajpoots, in the Districts of Kutch  
and Kattywar, within the Dominions of the Gui-  
cowar: 1800 to 1820 - - - - - pp. 17—128.

PART IV.

PAPERS relating to INFANTICIDE  
By drowning, practised by the Hindoos at Saugor and  
other places: 1794 to 1820 - - - - - pp. 129, &c.

East India House,  
30th April 1824. }

W. Mc Culloch,  
Examiner of Indian Correspondence.



PART I.

PAPERS relating to INFANTICIDE, practised by the Rajkoomars, Rajevan-  
sees, &c. in Benares and other parts of the Territories under the Bengal  
Presidency, and in the State of Oude: 1789 to 1820.

CONTENTS.

|                                                                                                                                                                                                                                                                                                                                                                   |       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Extract of BENGAL REVENUE CONSULTATIONS, the 17th June 1789; containing,<br>Extract from Mr. Duncan's Letter of 26th April, para. 58 a' 62, noticing to Govern-<br>ment the peculiarly wild and turbulent character of the Rajkoomars, inhabitants of<br>Mehal Juanpore, in the province of Benares - - - - -                                                     | p. 5  |
| Extract of BENGAL REVENUE CONSULTATIONS, the 21st October 1789; containing,<br>Extract from Mr. Duncan's Letter of 2d October, stating the difficulty which he expe-<br>rienced in keeping the District in peace, owing to the Rajkoomars, who were, he<br>observed, remarkable for the practice of Infanticide - - - - -                                         | p. 6  |
| Extract of BENGAL REVENUE CONSULTATIONS, the 13th January 1790; containing,<br>Extract from Mr. Duncan's Letter of the 26th December 1789, stating that he had<br>effected an agreement with the Rajkoomars, within the Company's Provinces, by which<br>he had bound them to relinquish Infanticide, as inconsistent with their own religious<br>creed - - - - - | ibid. |
| Extract from the RESIDENT'S PROCEEDINGS, with an Extract from the Bretim Bywunt<br>Pooran, describing the heinous sin of the murder of female children - - - - -                                                                                                                                                                                                  | p. 7  |
| Form of the AGREEMENT for the renunciation of Infanticide, concluded by Mr. Duncan<br>with the Rajkoomars - - - - -                                                                                                                                                                                                                                               | p. 8  |
| OBSERVATIONS on the Infanticide of Rajkoomars, by Sir John Shore, extracted from<br>the 4th Volume of Asiatic Researches - - - - -                                                                                                                                                                                                                                | ibid. |
| BENGAL REGULATION XXI. of 1795, Sec. 13, which declares certain immolations and<br>Infanticide, as practised by Bramins and others in the Province of Benares, to be<br>murder; and to subject the parties concerned therein, upon conviction, to the penalties<br>of that crime - - - - -                                                                        | p. 9  |
| BENGAL REGULATION VIII. of 1799, Sec. 2. - - - - -                                                                                                                                                                                                                                                                                                                | p. 10 |
| Also, BENGAL REGULATION VIII. of 1803, Sec. 15, providing that persons convicted<br>of Child-murder, &c. shall suffer death, notwithstanding the Futwas of the Mahomedan<br>Law Officers - - - - -                                                                                                                                                                | p. 11 |
| BENGAL REGULATION III. of 1804, Sec. 11, extending to the whole of the Provinces<br>under the Bengal Government, the provisions of the preceding Regulations respecting<br>the Infanticide - - - - -                                                                                                                                                              | p. 12 |
| Extract BENGAL JUDICIAL CONSULTATIONS, 8th March 1816: Extract Letter from<br>Mr. T. Fortescue, Benares Judge of Circuit, dated 17th February 1816; noticing the<br>character of the inhabitants of the Pergunnah Unglee, in Benares, as in a great<br>measure ascribable to the prevalence of female Infanticide among them - - - - -                            | p. 13 |

Extract BENGAL JUDICIAL CONSULTATIONS, 12th July 1816: Extract Report of Mr. C. Smith, the 2d Judge of the Benares Circuit Court, dated the 12th January 1813; Noticing the turbulent character of the inhabitants of Unglee, and the probability that Infanticide is still prevalent among them, although practised with more secrecy than formerly; and that the Rajpoots are not the only tribe of Hindoos who practise it. p. 13

Extract, BENGAL JUDICIAL CONSULTATIONS, 30th August 1816: Extract, Report of Mr. J. Shakespear, acting superintendent of police, Western Provinces, 30th April 1816; remarking on the continuance of the practice of Infanticide, and the mode and causes of it; also on its supposed extent, and the means of suppressing it, with the Answer of Government, and a reference of the subject to the Nizamut Adawlut. - - - ibid.

Extract, BENGAL JUDICIAL CONSULTATIONS, the 25th November 1817: Extract, Letter from W. Cracroft, Esq. Magistrate of Zillah Juanpore, 11th November 1817, proposing to collect materials for a Report on Female Infanticide, with a view to its suppression, directed to communicate with the Nizamut Adawlut - - - - - p. 15

Extract, BENGAL JUDICIAL CONSULTATIONS, 30th July 1819: Extract, Letter from W. Cracroft, Esq. Magistrate of Juanpore, to the Superintendent of Police in the Western Provinces, 5th May 1819, offering some observations on Female Infanticide, and proposing some further Regulations; but which, in the opinion of the Superintendent of Police, are not necessary - - - - - ibid.

For Parts II. and III. - - - - - see page 17  
And for Part IV. - - - - - see page 129

## PART I.

Papers relating to INFANTICIDE, practised by the Rajkoomars, Rajevansees, &c. in Benares and other parts of the Territories under the Bengal Presidency, and in the State of Oude: 1789 to 1820.

Extract BENGAL REVENUE CONSULTATIONS, 17th June 1789.

Extract of a Letter from Mr. Jonathan Duncan, the Resident at Benares, to the Governor-General in Council, dated 26th April 1789.

58.

FROM this degree of favourable description of the general state of the country, which truth and notoriety sufficiently vouch for, it is painful, but equally my duty, to describe the principal exceptions that have occurred, with the nature and causes of them, to the best of my knowledge.

PART I.  
Rajkoomars.  
&c.  
1789—1820.

59. The only very unfavourable instance of this kind that has come before me has happened in the Mehal of Juanpore, and its immediate dependencies, which comprehend the Purgunnah of Juanpore proper. The small ones of Raury and Augle (Unglee), the Salt Mehal of Zufferabad; together with two distinct Talooks, called Kereeat Dowst and Kereeat Mhera, and the independent frontier Talooka, of Singramow.

60. These lands, the productive Jumma of which amounts this year altogether to somewhat beyond three lacs of rupees, have always been rented to one person, which is, no doubt, partly owing to their mixed and blended local situation, added, perhaps, to a view of policy, in rendering the Amil there sufficiently powerful to enable him to over-awe and to realize the revenue from the peculiar race of men who inhabit that part of the said division, which more immediately borders on and communicates with the Nabob Vizier's country.

61. The people I here mean to describe consist of at least three distinct classes, which it is my duty to bring in this address to the knowledge of Government, that they may hereafter be treated as your Lordship in Council may think fit.

62. The first class is the tribe of Rajkoomars, who deduce their descent from Rajah Pethawra (in whom ended about 600 years ago the Chowhan dynasty of the Princes of Delhy), and from whose stock the present race of the Rajkoomars (who then also assumed this new family denomination) is believed to be sprung. It is said their numbers do not altogether exceed 40,000, most of whom inhabit, in nearly one society, the opposite line of our boundary, in his Excellency the Vizier's dominions; but unfortunately for the quiet of both countries they possess lands that pay about 20,000 rupees revenue in Augle and Kereeat Mhera, on our side. They originally were Rajpoots; and even exceed that tribe in the wildness of their notions, and peculiarity of their manners, scarcely owning any allegiance either to the Nabobs or our Government, and always ready to betake themselves to arms, which they are inured to from infancy, either in resentment of public or private wrongs, real or imaginary; at the same time, I am assured they have a point of honour, from which they do not deviate, and are famous for faithfully adhering to such engagements as they are pleased to enter into.

PART I.  
Rajkoomars,  
&c.  
1789—1820.

Extract BENGAL REVENUE CONSULTATIONS, 21st October 1789.

Extract of a Letter from Mr. Jonathan Duncan, the Resident at Benares, to the Governor-General in Council; dated 2d October 1789.

THE use of sepoy's will, I have every reason to believe, rapidly diminish in the general business of the collections. The parts of the country which are now the most disorderly are the Juanpore frontiers, for the reasons already detailed relative to the Rajkoomars and others, in that neighbourhood, concerning whom I am in daily expectation of receiving the instructions which your Lordship has signified the intention of Government to favour me with; till which, I have deferred proceeding to that quarter, or adopting the measures that I have had the honour of submitting to your Lordship's consideration, for maintaining as much peace among that obdurate and extraordinary race of men as they are capable of enjoying. But that proportion appears not to be great, for two of the principal of them, viz. Zalim Sing (beforementioned in my address of the 26th April) and Goordut, having lately levied their forces with a design to fight each other on our borders, I have been obliged to warn the commanding officer of Juanpore to be on his guard against their possible inroads; and although the appearance of peace between these men has since increased, yet we must not relax in our caution against what may happen, for I cannot rely on their moderation; and besides, what can be expected of men inured as they are by birth and education to the most atrocious deeds; for I am well assured, and it is indeed here generally believed, and being so, it is my duty not to keep such enormities, however sanctioned by usage, concealed from Government, that it is no unfrequent practice among the Rajkoomars to put their daughters, as born to them, to death, by immediately causing the mothers to starve them; whence this race of men do often, from necessity, marry into other Rajpoot families. The greatest exception which I can learn to exist against this melancholy truth is, that now and then the more wealthy Rajkoomars will sometimes spare and bring up their female issue, especially when they happen to have none of the male line. This horrid custom is said to exist also among some other tribes, more especially in the Vizier's dominions, and is thought to be founded in the Rajkoomar tribe on the inherent extravagant desire of independency entertained by this race of men, joined, perhaps, to the necessity of procuring a suitable settlement in marriage for these devoted females were they allowed to grow up; and the disgrace which would ensue from any omission in that respect. Nor is this species of atrocity of novel institution, for a similar principle, as existing among the Indians, was known by the ancient Greeks and Romans, and is still to be found noticed in their relations of this quarter of the world.

Extract BENGAL REVENUE CONSULTATIONS, 13 Jan. 1790.

Extract of a Letter from Mr. Jonathan Duncan, the Resident at Benares, to the Governor-General in Council, dated 26th December 1789.

N<sup>o</sup> 44.

Para. 11. I CANNOT conclude this address without mentioning, that having been lately through that part of the country where those of the Rajkoomar tribe reside, I have conversed with several of them, and having found, from their own confessions, that the custom of female child-murder has long been, and still continues, very prevalent among them, in the manner already noticed in my address of the 2d of October, I have prevailed on those situated within our frontier to agree to renounce in future this horrid practice, to which effect they have entered into the engagement, which will be found translated in the accompanying extract of my proceedings; and as there remain a few names to be yet affixed to this covenant, it is still circulating among the parties, and I shall hereafter mention the number of the names of the subscribers; to increase which, and further to promote the salutary object in view, I have written concerning it to Lucknow; and as this baneful habit is not alone confined to the Rajkoomars, but extends (though not in a degree so prevalent) to the tribe called Raghuvansa, who reside in our Pergunnah of Mongra, and Talooka of Chandwack, and in other parts, I have taken measures for their signing a separate

rate

PART I.  
Rajkoomars,  
&c.  
1789—1820.

ate similar engagement, from which I have very sanguine hopes that this system of infanticide will be put a stop to, or be at least greatly lessened, as all the Rajkoomars I conversed with did, at the time that they admitted the fact, fully acknowledge its atrocity; for which they had only to plead the great expense of procuring suitable matches for their daughters, if they allowed them to grow up; yet it does appear, and ought therefore for the honour of human nature to be here specified, that in several cases, paternal affection, or some other circumstances, have prevailed on the fathers of Rajkoomar families to bring up one or more of their female issue; though the instances where above one daughter has been spared, are (as far as I can judge from sundry questions put to those people during my few days halt among them,) but very rare; and I only heard of one general exception of a whole village, the inhabitants of which, who are all of this tribe, had (as my Rajkoomar informant observed,) sworn, as he supposed, or at least solemnly pledged themselves to each other, to bring up their females: as a proof of which, he added, that there were now to be seen several Rajkoomar old maids in the village in question; since, from the great expense hitherto usually incurred by this tribe in their marriages, the parents had been unable to dispose of those women in that way, by procuring husbands for them.

P. S. Since writing the above, the Rajkoomar renunciation of letting their daughters perish has been received, and it is subscribed by all those of that tribe in this part of the country, including Zalem Sing, and Goordut Sing, the latter of whom is the only one of the subscribers who disallows, by the words of his signature, of having been guilty of this crime. I have sent a copy of the original engagement to the Amil of Juanpore, with directions to him to see it enforced, and to apprehend and send into Benares, to take his trial, any Rajkoomar who shall be guilty thereof hereafter: of all which I have apprized that body of men accordingly.

I have also circulated a similar subscription in this Pergunnah of Gurwarah, from finding that its inhabitants, who are all Doorgavansas, or descendants of one common ancestor, called Doorg, are addicted more or less to the same practice of destroying their female infants.

(Signed) *Jon<sup>n</sup> Duncan, Register.*

N<sup>o</sup> 3.

Extract from the PROCEEDINGS of the RESIDENT at BENARES,  
23d December 1789.

THE Resident having, in the present circuit, had occasion further to satisfy himself concerning the prevalence of the practice of the Rajkoomars killing their infant daughters, or rather allowing them to die, by denying them all sustenance from their birth, (as already noticed to the Governor-General in Council, in his address of the 2d October last), has, whilst among those persons, (who principally dwell in this neighbourhood, viz. in Kereeat Mhera, and Anglee), procured to be extracted the following denunciations from one of the Poorans against this criminal practice, (which the Resident does find, by the present and voluntary confession of several of the said Rajkoomars, to be general, though not universal among them), and with a view to restrain them all from it in time to come, he has drawn out, in Persian and Hindoo, the engagement, of which the English translation is herunder recorded; which engagement has already been signed, and is principally promoted by Sukkil Sing, and Bulwant Sing, of Anglee, and by Oodwunt Sing, of Kereeat Mhera, all three of the Rajkoomar tribe; and they are now causing or procuring it to be signed by all their brethren.

Translation of an Extract from the Bretim Bywunt Pooran.

Let all the four casts of Brahmin, Khetry, Bys and Sooder, know that the killing of a woman is the greatest of crimes; and that the person guilty of such act, having gone into the nerk or hill called Kal Sooter, shall remain there without nourishment, and be gnawed by worms for as many years as there are hairs on the woman's body, and shall remain there always in pain and misery; and afterwards, being born again in the lesser casts, shall become a leper for the same number of years; and thereafter becoming of the cast of Sooder, shall be afflicted with the zukhma, or vomiting of blood. Being again born of that cast, he becomes the servant or valet of a brahmin, by which he becomes exonerated.

426.

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N<sup>o</sup> 47.

Resident's proceedings about the Rajkoomar's killing their infant female children.

## PART I.

Rajkoomars,  
&c.

1789—1820.

In the same Pooran it is written, that causing abortion is equal to killing a brahmin. It is distinguished by the name of broon hettea, or foetus-killing.

The following form of Agreement is framed, to be entered into by the Rajkoomars :

WHEREAS it hath become known to the Government of the honourable English East India Company, that we of the tribe of Rajkoomars do not suffer our female children to live : and whereas this is a great crime, as mentioned in the Bretim Bywunt Pooran, where it is said, that killing even a foetus is as criminal as killing a brahmin ; and that for killing a female or woman, the punishment is to suffer in the nerh or hill called Kal Sooter, for as many years as there are hairs on that female's body ; and that afterwards that person shall be born again, and successively become a leper, and be afflicted with the zukhma ; and whereas the British Government in India, whose subjects we are, have an utter detestation of such murderous practices, and we do ourselves acknowledge that, although customary among us, it is highly sinful, we do therefore hereby agree not to commit any longer such detestable acts ; and any among us who (which God forbid) shall be hereafter guilty thereof, or shall not bring up and get our daughters married, to the best of our abilities, among those of our cast, shall be expelled from our tribe, and we shall neither eat or keep society with such person or persons, besides suffering hereafter the punishments denounced in the above pooran and shaster.

We have therefore entered into this agreement ; dated 17th December 1789.

Further remark  
about the progress  
of the subscription.

The number of subscribers to the engagement now circulating for the signatures of the Rajkoomars, within the Company's dominions, will be recorded in a few days hence, when the subscription will probably be finished.

Similar measures  
taken to deter the  
Raghuvansas, or  
descendants of Raja  
Ray, from the like  
practices.

As this practice of infant homicide prevails (though, as it is said, in a much less degree) among the Raghuvansas of Chundwich and Mongra, in this zemindary, the Resident has taken measures to procure from them a similar subscription as from the Rajkoomars, and the further progress of the business will be hereafter noticed.

A true Extract.

(signed) J. Duncan, Resident.

OBSERVATIONS of Sir John Shore, now Lord Teignmouth, on the Infanticide of the Rajkoomars ; in an Extract from a Paper on the Customs and Practices of the Hindoos, printed in the 4th volume of the Asiatic Researches.

THAT the practice of Infanticide should ever be so general as to become a custom with any sect or race of people requires the most unexceptionable evidence to gain belief ; and I am sorry to say, that the general practice, as far as regards female infants, is fully substantiated with respect to a particular tribe on the frontiers of Juanpore, a district of the province of Benares, adjoining to the country of Oude. A race of Hindoos called Rajkoomars, reside here ; and it was discovered in 1789 only, that the custom of putting to death their female offspring by causing the mothers to starve them, had long subsisted, and did actually then very generally prevail amongst them : the Resident at Benares, in a circuit which he made through the country where the Rajkoomars dwell, had an opportunity of authenticating the existence of the custom from their own confessions ; he conversed with several : all unequivocally admitted it, but all did not fully acknowledge its atrocity ; and the only reason which they assigned for the inhuman practice was the great expense of procuring suitable matches for their daughters if they allowed them to grow up. It is some satisfaction to add, that the custom, though general, was not universal, as natural affection, or some other motive, had induced the fathers of some Rajkoomar families to bring up one or more of their female issue ; but the instances where more than one daughter had been spared, were very rare. One village only furnished a complete exception to the general custom ; and the Rajkoomar informant, who noticed it, supposed that the inhabitants had sworn, or solemnly pledged themselves

## PART I.

Rajkoomars,

&amp;c.

1789—1820.

selves to each other, to bring up their females ; in proof of his assertion in favour of the village in question, he added, that several old maids of the Rajekoomar tribe then actually existed there, and that their celibacy proceeded from the difficulty of procuring husbands for them, in consequence of the great expenses attending the marriages of this class of people.

It will naturally occur to the Society to ask by what mode a race of men could be continued under the existence of the horrid custom which I have described. To this my documents enable me to reply, partly from the exceptions to the general custom, which were occasionally admitted by the more wealthy Rajekoomars, more particularly those who happened to have no male issue, but chiefly by inter-marriages with other Rajepoot families, to which the Rajekoomars were compelled by necessity.

A prohibition enforced by the denunciation of the severest temporal penalties would have little efficacy in abolishing a custom which existed in opposition to the feelings of humanity and natural affection ; and the sanction of that religion which the Rajekoomars professed was appealed to in aid of the ordinances of civil authority ; upon this principle, an engagement, binding themselves to desist in future from the barbarous practice of causing the death of their female children, was prepared, and circulated amongst the Rajekoomars for their signature ; and as it was also discovered that the same custom prevailed, though in a less degree, amongst a smaller tribe of people, also within the province of Benares, called Rajebunsens, measures were adopted at the same time to make them sensible of its iniquity, and to procure from them a subscription similar to that exacted from the Rajekoomars.

Extracts from REGULATION XXI. of 1795, intituled, a Regulation for preventing Brahmins in the province of Benares establishing koorhs, wounding or killing their female relations or children, or sitting dhurnah ; and for preventing the tribe of Rajekoomars in that province killing their female children. Passed by the Governor-General in Council on the 28th August 1795 ; corresponding with the 14th Bhadoon 1202, Bengal era ; the 28th Bhadoon 1202, Fussily ; the 14th Bhadoon 1202, Willaity ; the 28th Bhadoon 1852 Sumbut ; and the 11th Suffer 1210, Higeree.

THE reverence paid by the Hindoos to Brahmins, and the reputed inviolability of their persons, and the loss of, or prejudice to, caste, that ensues from proving the cause of their death, have in some places in the province of Benares, and more especially in the Pergunnahs of Kuntit and Budhoee, been converted by some of the more unlearned part of them into the means of setting the laws at defiance, from the dread and apprehensions of the persons of the Hindoo religion, to whose lot it must frequently fall to be employed in enforcing against such Brahmins any process or demands on the part of Government. The devices occasionally put in practice under such circumstances by these Brahmins are lacerating their own bodies, either more or less slightly, with knives or razors ; threatening to swallow, or, sometimes actually swallowing, poison, or some powder which they declare to be such ; or constructing a circular enclosure called a koorh, in which they raise a pile of wood, or of other combustibles, and betaking themselves to fasting, real or pretended, place within the area of the koorh an old woman, with a view to sacrifice her by setting fire to the koorh on the approach of any person to serve them with any process, or to exercise coercion over them on the part of Government, or its delegates. These Brahmins, likewise, in the event of their not obtaining relief within a given time, for any loss or disappointment that they may have justly or unjustly experienced, also occasionally bring out their women or children, and causing them to sit down in the view of the Peon who is coming towards them on the part of Government, or its delegates, they brandish their swords, and threaten to behead or otherwise slay these females or children on the nearer approach of the Peon ; and there are instances, in which, from resentment at being subjected to arrest or coercion, or other molestation, they have actually not only inflicted wounds on their own bodies, but put to death with their swords the females of their families, or their own female infants, or some aged female procured for the occasion. Nor are the women always unwilling victims ; on the contrary, from the prejudices in which they are brought up, it is supposed that in general they consider it incumbent on them to acquiesce cheerfully in this species of self-devotement, either from motives of mistaken honour,

PART I.  
Rajkoomars,  
&c.  
1789—1820.

or of resentment and revenge; believing that after death they shall become the tormentors of those who are the occasion of their being sacrificed. On similar principles, these Brahmins, to realize any claim or expectation, such as the recovery of a debt, or for the purpose of extorting some charitable donation, frequently proceed either with some offensive weapon, or with poison, to the door of another inhabitant of the same town or village, and take post there in the manner called dhurna; and it is understood, according to the received opinions on this subject, that they are to remain fasting in that place until their object be attained; and that it is equally incumbent on the party who is the occasion of such Brahmin's thus sitting to abstain from nourishment until the latter be satisfied. Until this is effected ingress and egress to and from his house are also more or less prevented, as, according to the received opinions, neither the one nor the other can be attempted but at the risk of the Brahmin's wounding himself with the weapon, or swallowing the powder or poison, with which he may have come provided. These Brahmins, however, are frequently obliged to desist, and are removed from sitting dhurna by the officers of the courts of justice, without any ill consequence resulting, it having been found by experience that they seldom or ever attempt to commit suicide, or to wound themselves or others after they are taken into the custody of Government. The rules and measures adopted for putting a stop to these abuses, and for preventing the revival of the still more savage custom, which until within these few years had been generally prevalent amongst the tribe of Rajkoomars inhabiting the borders of the province near Juanpoor, of destroying their infant female children, by suffering them to perish for want of sustenance, are hereby enacted, with modifications, into a regulation.

Sec. 13. In the month of December 1789, the tribe of Rajkoomars having bound themselves to discontinue the practice of causing their female infants to be starved to death, it is now accordingly ordained, that from the establishment and opening of the city and zillah courts, and of the court of circuit in Benares, if any Rajkoomar shall designedly prove the cause of the death of his female child by prohibiting its receiving nourishment, as set forth in the preamble to this Regulation, or in any other manner, the magistrate, on receiving information thereof upon oath, or such other information or proof as he shall deem sufficient to render the charge highly probable, shall cause such Rajkoomar to be apprehended in the manner prescribed, and make the inquiry ordered in Section 5, Regulation IX\*, 1793; when, if it shall appear to the magistrate that the crime has been actually committed, and that there are grounds for suspecting the prisoner to have been concerned in the perpetration of it, the magistrate shall cause him to be committed to prison, to be tried before the court of circuit; and shall at the same time take all the other precautions required in the section and regulation last quoted, relative to securing the attendance of the original complainant or informant, and of the witnesses; and the prisoner shall be tried accordingly, in the manner directed in Regulation IX, 1793, and Regulation XVI, 1795, with respect to other cases of murder.

\* Rules for the apprehension of persons charged with crimes or misdemeanors.

Extract from REGULATION VIII, of 1799, intituled, a Regulation for certain modifications of the Mahomedan Law in cases of Murder; and to explain parts of Regulation XXI, 1795, and Regulation V, 1797, in cases of Dhurna. Passed by the Right honourable the Governor-General in Council, on the 10th October 1799; corresponding with the 26th Assin 1206, Bengal era; the 26th Assin 1207, Fussily; the 26th Assin 1207, Willaity; the 26th Assin 1856, Sumbut; and the 10th Jemaul-ul-Awul 1214, Higeree.

THE provisions contained in Regulation IV, 1797, have prevented the obstruction to public justice, which, in the administration of the Mahomedan criminal laws, had been found to arise from the influence allowed by them, in cases of murder, to the heirs of the slain; under which influence the murderer, though fully convicted, might escape the punishment due to his crime by the pardon of, or a compromise with, such heirs of the deceased as were entitled to demand kissas, or retaliation. All operation of the will of the heirs in cases of murder is now done away by Sections 3 and 4 of the above Regulation, which require the law officers to give the futwa, and authorize the Nizamut Adawlut to pass their sentence, on the supposition that all the heirs of the slain entitled to prosecute for kissas have attended, prosecuted

cuted and demanded kissas. But cases of wilful murder, in which the party convicted is not under the Mahomedan law liable to capital punishment by kissas, from the heirs of the slain not being legally entitled to demand kissas, from the relation of parent and child, master and slave, or otherwise, though directed to be referred for the sentence of the Nizamut Adawlut by the above Regulation, have not been otherwise provided for; and, according to an exposition of the Mahomedan law since given by the law officers of that court, a father or mother, or grandfather and grandmother, wilfully murdering their child or grandchild, or murdering any person of whom their child or grandchild may be one of the heirs, cannot be sentenced to suffer death by kissas; nor can such sentence be passed against a master for the murder of his slave; or against any one for the murder of a slave, appropriated by his owner to the service of the public; nor against a person wilfully killing another at the desire of the party slain; and if any of the persons above mentioned be concerned with others in the perpetration of wilful murder, their exemption from kissas precludes the infliction of capital punishment (except under the discretion allowed in all cases of fazecr and seasut) upon any of their accomplices. In these and similar instances, therefore, the Mahomedan law of retaliation being obviously and essentially repugnant to the principles of public justice, the Right honourable the Governor-General in Council has passed the following rules in modification thereof; to be in force throughout the provinces of Bengal, Behar, Orissa and Benares, from the 1st of February 1800.

2. In every case of wilful murder, wherein the crime may appear to the court of Nizamut Adawlut to have been fully established against the prisoner; but the futwa of the law officers of that court shall declare the prisoner not liable, under the Mahomedan law, to suffer death by kissas, solely on the ground of the prisoner's being father or mother, grandfather or grandmother, or other ancestor of the slain, or of the heir of the slain, or one of the heirs of the slain, being the child or grandchild, or other defendant of the prisoner; or of the slain having been the slave of the prisoner, or of any other person, or a slave appropriated for the service of the public, or on any similar ground of personal distinction and exception from the general rules of equal justice, the court of Nizamut Adawlut, provided they see no circumstances in the case which may render the prisoner a proper object of mercy, shall sentence him to suffer death, as if the futwa of their law officers had declared him liable to kissas, or to suffer death by seasut, as authorized by the Mahomedan law in all cases of wilful murder, under the discretion vested in the magistrate, with regard to this principle of punishment, for the ends of public justice.

Extract from REGULATION VIII. of 1803, intituled, "A Regulation for extending the Jurisdiction of the Nizamut Adawlut to the Provinces ceded by the Nawaub Vizier, to the Honourable East India Company. Passed by the Governor-General in Council, on the 24th of March 1803; corresponding with the 12th Choite 1209, Bengal era; the 16th Choite 1210 Fussily; the 12th Choite 1210 Willaity; the 16 Choite 1860 Sumbut; and the 29th Zekaad 1217 Higeree."

IT being essential to the due administration of justice that the Nizamut Adawlut should be vested with the power of superintending the several inferior criminal tribunals, the following rules have been accordingly enacted for extending the jurisdiction of that Court to the provinces ceded by the Nawaub Vizier to the Honourable the English East India Company; and for declaring and making known to the inhabitants of those provinces the constitution of the said Court.

15. In every case of wilful murder, wherein the crime may appear to the Court of Nizamut Adawlut to have been fully established against the prisoner, but the futwa of the law officers of that court shall have declared the prisoner not liable under the Mahomedan law to suffer death by kissas, solely on the ground of the prisoner's being father or mother, grandfather or grandmother, or other ancestor of the slain, or of the heir of the slain, or one of the heirs of the slain, being the child or grandchild, or other descendant of the prisoner, or of the slain having been the slave of the prisoner, or of any other person, or a slave appropriated for the service of the public, or on any similar ground of personal distinction, and exception

PART I.  
Rajkoomars,  
&c.  
1789—1820.

PART I.  
Rajkoomars,  
&c.  
1789—1820.

tion from the general rules of natural justice, the court of Nizamut Adawlut, (provided they see no alleviating circumstances in the case,) shall sentence him to suffer death, as if the futwa of the law officers had declared him liable to kissas, or to suffer death by seeasut, as authorized by the Mahomedan law in all cases of wilful murder, under the discretion vested in the magistrate, with regard to this principle of punishment for the ends of public justice.

Extracts from REGULATION III. 1804, intituled, "A Regulation for providing against resistance to the Processes of the Zillah Criminal Courts and Police Officers; as well as for compelling the appearance of persons charged with acts of a criminal nature, who may abscond, or otherwise evade the Process issued against them: for rendering Prosecutions instituted for the recovery of losses sustained by theft and robbery, cognizable in the Courts of Civil Judicature; and for ascertaining the responsibility in such cases of Tehseeldars of places held Khaum; for amending certain parts of Regulation VI. 1803: for preventing the offence of Dhurna, and for preventing the tribe of Rajkoomars killing or causing the death of their Female Children, in the Provinces ceded by the Nawaub Vizier to the Honourable the English East India Company;" passed by the Governor-General in Council, on the 8th of March 1804; corresponding with the 27th Phaugin 1210 Bengal era; the 12th Cheyte 1211 Fussily; the 27th Phaugin 1211 Wallaity; the 11th Cheyte 1861 Sumbut; and the 25th Zekaad 1218 Higeree.

Preamble:—IT has further been judged expedient to adopt measures for putting a stop to the inhuman custom, hitherto prevalent among the tribe of Rajkoomars, in some parts of the ceded provinces, of causing their female infants to be starved to death. The Governor-General in Council has therefore enacted the following rules; to be considered in force from the period of their promulgation.

Sec. 11. Immediately on the receipt of this Regulation, the several magistrates shall issue a proclamation throughout their respective jurisdictions, prohibiting the inhuman practice hitherto prevalent among the tribe of Rajkoomars, of causing their female infants to be starved to death; and declaring, that if any Rajkoomar after the publication of the proclamation shall designedly prove the cause of the death of his female child, by prohibiting its receiving nourishment, or in any other manner, such Rajkoomar will be liable to be tried in the manner directed by Regulations VII and VIII, 1803, with respect to other cases of murder. It is now accordingly ordained, that from the publication of the proclamation above directed, if any Rajkoomar shall designedly prove the cause of the death of his female child by prohibiting its receiving nourishment, or in any other manner, the magistrate on receiving information thereof upon oath, or such other information or proof as he shall deem sufficient to render the charge highly probable, shall cause such Rajkoomar to be apprehended in the manner prescribed, and make the inquiry ordered in Section V. Regulation VI. 1803; when if it shall appear to the magistrate that the crime has been actually committed, and that there are grounds for suspecting the prisoner to have been concerned in the perpetration of it, the magistrate shall cause him to be committed to prison to be tried before the Court of Circuit; and shall at the same time take all the other precautions required in the Section and Regulation above quoted, relative to securing the attendance of the original complainant or informant, and of the witnesses; and the prisoner shall be tried accordingly, in the manner directed in Regulations VII. and VIII, 1803, with respect to other cases of murder.

Extract

PART I.  
Rajkoomars,  
&c.  
1789—1820.

Extract BENGAL JUDICIAL CONSULTATIONS, 8th March 1816.

Extract of a Letter from T. Fortescue, Esq. Officiating Judge of the Benares Court of Circuit, to R. O. Wynne, Esq. Magistrate of the Zillah of Juanpore; dated 17th February 1816:

Criminal Western  
Provinces.

Para. 11. "THE extreme prevalence of affrays, so much beyond the other Zillahs that I have passed through, seems to have existed for a long time; and although the aggregate annual number may be at present somewhat diminished, yet neither the propensities of the people, nor the facilities of prevention, seem to be essentially meliorated."

N° 4.

12. "The savage and quarrelsome spirit of the people in the Pergunnah of Unglee appears to originate a large and constant proportion of your business, as well as that of this Court. The jealous and hasty pride which induces them to become the murderers of their own female offspring has probably a considerable effect in blunting their feelings against a sympathetic sense of the pains they inflict on one another on the smallest pretence of right or offence, and to render the dread of public justice of light or no collective influence."

Extract BENGAL JUDICIAL CONSULTATIONS, 12th July 1816.

Extract Report of Mr. E. Smith, the second Judge of the Benares Circuit Court, to the Nizamut Adawlut; dated January 12th 1813: Criminal W. P.

21. FROM Illahabad I went to Juanpore, through Benares.

22. Juanpore is a district which requires a most vigorous hand; indeed there is no keeping it in order, perhaps, but by a vigour somewhat beyond the law. They say accordingly, that it never has been in order since the time of Mr. Deane; there is not a more good-hearted honourable man breathing than the present magistrate, Mr. Wynne; and it is to be hoped, that now the appointment at Ghazepoor has relieved him as to the most troublesome and remote of his Pergunnahs, he will be able to exercise a more effectual control over those that remain to him in the western quarter of his district. The most turbulent of these is Pergunnah Unglee, inhabited principally by the Rajkoomar Rajpoots, the daughter-killing race, who are supposed to carry on that practice in spite of Regulation 21 of 1795. Indeed, it is said not to be confined to the Rajkoomar Rajpoots, but to be common with the Raghoovanssee bur, and other Rajpoots; it is now of course practised with much more secrecy than formerly, but it is still, I understand, by no means at an end; nor from the motives that lead to it am I satisfied that the Rajpoots are the only Hindoos that practise it.

N° 18.

Extract BENGAL JUDICIAL CONSULTATIONS, 30th August 1816.

Extract from the Report of Mr. J. Shakespeare, the Acting Superintendent of Police in the Western Provinces; dated the 30th April 1816: Criminal W. P.

117. Section XI. Regulation III, 1804, contains provisions for the prevention and punishment of the inhuman practice prevalent among the tribe of Rajecoomars, of causing their female infants to be strangled to death.

118. There is reason to believe that this practice still obtains amongst the Rajecoomars to nearly the same extent as formerly, though a great degree of precaution is observed to prevent detection.

119. But the Rajecoomars are not the only tribe among whom this custom prevails; other tribes of the Rajpoot caste are confidently reported throughout

PART I.  
Rajkoomars,  
&c.  
1789—1820.

Hindoostan to destroy in secret their female children, influenced either by the possibility of future dishonour, or by a consideration of the expense attending the marriage portions which they would be required to supply.

120. The Rajpoots of the Bysewarah tribe are at the present day said to murder their children openly in the territory of the Nawab Vizier.

121. In the records of this office I find a few reports from Darogahs in former years of the murder of female children, by mixing their food with the milky juice of the plant *aselepias gigantica*, known in Bengal by the name of akond, and by that of ack, in Hindoostan. This mode of destroying their offspring is said to be still commonly practised.

122. I do not conceive that any measures could be devised on the part of the regular police establishments for effectually checking this offence, or even for ascertaining the extent to which it exists; considerable progress might, perhaps, be made towards the attainment of the desired end, if the magistrates were empowered to summon before them the landholders in those parts of the country where they may have reason to believe that infanticide of this description prevails, and to cause them to execute mochulkars, and take engagements from the heads of villages, throughout their estates, to exert themselves to suppress the practice, and to apprehend and forward to the Police all persons who might be guilty of it within the limits of their authority.

123. Some few instances have been reported, during the last year, of persons destroying their children with the intention of revenging themselves for actual or supposed injuries, under an impression that the sin of murder would be visited on the persons by whom they were aggrieved.

Extract of a Letter from the Secretary to Government to the Superintendent of Police, dated the 30th of August 1816.

[In reply to the foregoing.]

N° 19.  
P. 117 a' 123.

Para. 26. His Lordship in Council regrets to observe, from the remarks contained in the 117th a' 122nd paragraph of your Report, which are, in fact, confirmed by information received from other official sources, that the measures adopted by Mr. Duncan, when President at Benares, and the provisions of Regulation XXI. 1795, and Section 11, Regulation III. 1804, have failed to prevent the inhuman practice which exists among the Rajkoomars, and some other tribes of Rajpoots, of destroying their female infants; and that although a greater degree of precaution is now observed to prevent detection, there is too much reason to fear that the crime itself has not been in any degree diminished.

27. The attention of the Nizamut Adawlut will be directed to the subject of the paragraph above specified, and they will be desired, after obtaining what further information the local authorities may be able to furnish, to offer such suggestions as may appear to them calculated for the more effectual prevention of this dreadful crime, and for the detection and punishment of those who may be guilty of it.

Extract of a Letter from the Secretary to Government to the Register of the Nizamut Adawlut, dated 30th August 1816.

N° 22  
P. 117 a' 123.

Para. 2. The Governor-General in Council is desirous of drawing the attention of the court of Nizamut Adawlut to the subjects stated in the several paragraphs of Mr. Shakespear's Report noted in the margin, and to the orders and remarks of Government relating to those paragraphs which are contained in the accompanying instructions communicated to Mr. Shakespear.

Extract

PART I.  
Rajkoomars,  
&c.  
1789—1820.

Extract BENGAL JUDICIAL CONSULTATIONS, 25th Nov. 1817.

Extract of a Letter from W. Cracroft, Esq. Magistrate of Zillah Juanpore, to the Secretary to Government, dated 11th November 1817.

Criminal Western  
Provinces.

Para. 3. I Propose to collect materials for furnishing a Report on the Female Infanticide of the Rajkoomars, which I indulge a hope of finding it possible to check, though not altogether suppress the practice.

N° 15.

Extract of a Letter from W. B. Bayley, Esq. Secretary to Government, to the Magistrate of Juanpore, dated 25th November 1817.

Para. 7. The court of Nizamut Adawlut being now engaged in inquiries connected with the supposed prevalence of female infanticide amongst the Rajkoomars in the province of Benares, you will be pleased to forward to that Court any information which you may obtain on the subject, and in the mean time you will refrain from adopting any new or unauthorized measures with a view to the forcible suppression of this practice, as such measures might eventually interfere with the success of any general arrangements directed to the same object, which may be hereafter sanctioned by Government.

N° 18.

Extract BENGAL JUDICIAL CONSULTATIONS, 30th July 1819.

Extract of a Letter from Mr. W. Cracroft, the Magistrate of Juanpore, to the Superintendent of Police in the Western Provinces, in the Judicial Department; dated 5th May 1819.

Criminal Western  
Provinces.

16. I now proceed to notice the practice of infanticide, which still subsists in as full force as it ever did, and appears to be almost irremediable.

N° 21.

17. It may perhaps not be advancing too much to say, that the practice of infanticide is indirectly a very considerable cause of the insubordinate character and violent disposition of the Rajkoomars, as it teaches them early to steel their hearts against the natural affections, and renders them familiar with inhumanity; the mere want of female companions and playmates during the earlier period of adolescence must have a material effect in preventing their manners and sentiments from being softened or civilized. Female infanticide must also be a great check to population in a country which is far from having arrived at its greatest extent of cultivation. Indeed a considerable number (I imagine as many as one third) of the Rajkoomars are never married. Considering the question either in a moral, political, or religious point of view, it demands the most serious attention of Government.

The practice arises from the difficulty the Rajkoomars experience in procuring husbands for their daughters. The only tribes who will receive Rajkoomar females as wives, are the Bisen, and Soreej Buns, of Goruckpore, and the Ghurwars of Mirzapore; and the Boghel of Rewah; and these tribes, from an idea of their superiority, will not admit a Rajkoomar female, without receiving a very large dowry with her. They intermarry among each other, and feel no want of the Rajkoomar females to keep up their race.

19. Until this obstacle can be removed, or some other means devised for providing husbands for the females of the Rajkoomar tribe, all efforts must, in my opinion, fail of checking the practice. No doubt can exist as to the propriety, indeed the necessity, of attempting to restrain it in some manner; but it appears doubtful whether severe punishment would have that effect; hitherto no magistrate has ever apprehended or committed any individual on a charge of this kind; and I do not

426.

B 4

doubt

PART I.  
Rajkoomars,  
&c.  
1789—1820.

doubt that this has been avoided by design, for the instances are too frequent to admit the possibility of their evading proof, had a strict search been often made for that purpose. I wish to be favoured with your opinion, and to have the directions of Government previously to taking any steps in a case which involves so many difficulties.

20. Eight Rajkoomars, married men, whom I called before me, had among them seventeen sons, and only one had reared a daughter; another mentioned that he had a wife whom her father had reared, but that her dowry had ruined the family.

21. Surubdoween Singh, who is a Rajkoomar, of the Nawab's country, has a sister twelve years old, whose wedding has been settled in Bauswarrah; he has also a daughter three months old, whom he has promised to rear. Talem Singh, his grandfather, also brought up a daughter, who is a widow, and lives in Bursera. Soogreem Singh, his son, has also reared a daughter, who is eight years old, but her marriage has not been determined on. Surubjeet, a first cousin of Surubdoween, has also a daughter of seven years old, but her marriage has not yet been settled.

22. There are some families, therefore, among them who would willingly rear their daughters, but these are very few; and if by any misfortune their circumstances should become reduced, they would not hesitate to have recourse to the practice of the caste. Should you require further information respecting Unglee, or the Rajkoomars, I request you will do me the favour to state specifically the subjects on which you wish me to report.

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Extract of a Letter from the Superintendent of Police in the Western Provinces to the Chief Secretary to Government in the Judicial Department, dated 26th May 1819.

166. The concluding part of Mr. Cracroft's Letter does not appear to me to call for any particular observations. Section 11, Regulation III. 1804, already provides for the punishment of infanticide, and it is clearly inexpedient that the Legislature should interfere in any other manner; the practice being declared a crime, it is the duty of the magistrate to do his utmost to convict those who still persist in it,

## PART II.

Papers relative to INFANTICIDE practised by the Rajpoots in the Districts of Kutch and Kattywar, within the Dominions of the Guickwar: 1800 to 1808.

## CONTENTS OF PART II.

|                                                                                                                                                                                                                                                                                                                       |       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Copy of a REPORT from Kerpa Rama, Minister of the Nawaub of Surat, to Mr. Duncan, in 1800, stating the practice of Infanticide by the Rajpoot tribe, Part 2.                                                                                                                                                          | p. 19 |
| Copy MEMORANDUM of Gujra Bye, dated 8th February 1804, relative to the family of Damajee Guicowar, who married Dunker Bye, a Rajpoot female, who had been spared in consequence of her extraordinary beauty                                                                                                           | ibid. |
| MINUTE of Government thereon                                                                                                                                                                                                                                                                                          | ibid. |
| Copy of a LETTER from Mr. Duncan to Captain Seton, at Kutch, dated 8th July 1804, desiring him to make inquiries respecting the practice of Female Infanticide in Kutch                                                                                                                                               | ibid. |
| Copy of a LETTER from Captain Seton to Mr. Duncan, dated at Mandavie, 23d March 1804, stating the general prevalence of Female Infanticide in Kutch and other neighbouring territories, and describing the mode of it, with several particulars of the history of those Rajahs who practise it                        | p. 20 |
| Copy of LETTER from Captain Seton to Mr. Duncan, written in 1804, containing further particulars of Female Infanticide in Joudpore                                                                                                                                                                                    | ibid. |
| Extract LETTER from Captain Seton to Mr. Duncan, in 1808, containing further particulars of Female Infanticide, as practised in Kutch                                                                                                                                                                                 | p. 21 |
| Translation of an ACCOUNT of the JAHREJAHs, received from Mirza Mortiza, a descendant of one of the Mogul Officers of the Revenue in Guzerat                                                                                                                                                                          | ibid. |
| Extract BOMBAY POLITICAL CONSULTATIONS, 6th June 1805; containing a Letter from Major Walker, dated 27th May, stating some circumstances relative to the Families of the Dherole and Noanuggur Chieftains, who are distinguished by the practice of Infanticide                                                       | ibid. |
| MINUTE of the GOVERNMENT on the foregoing                                                                                                                                                                                                                                                                             | p. 22 |
| REPORT by Mr. S. Halliday, the Superintendent of Police, containing some particulars respecting Infanticide in Kutch                                                                                                                                                                                                  | ibid. |
| RELATION by Sunderjee Sheojee, of the Port of Mandavie, in the Country of Kutch, respecting Infanticide                                                                                                                                                                                                               | p. 23 |
| Extract BOMBAY POLITICAL CONSULTATIONS, 6th August 1805; containing copy of a Letter from Major Walker, dated the 27th July, and copy of a Correspondence with Soonderjee Sevajee, of Kutch, enclosed therein                                                                                                         | p. 24 |
| Extract BOMBAY POLITICAL CONSULTATIONS, 1st November 1805; containing a Letter from Major Walker, of 1st September 1805, enclosing Copies of a further Correspondence with Sunderjee Sevajee, respecting Infanticide                                                                                                  | p. 25 |
| Extract BOMBAY POLITICAL CONSULTATIONS, 20th May 1806; containing Extract para. 52, of a Letter from the Government of Bombay to the Governor-General in Council, dated the 15th May 1806, stating that one of the objects of the meditated expedition into Kutch was the reform of the manners of the Jahrejah tribe | p. 26 |

Extract BOMBAY POLITICAL CONSULTATIONS, the 2d September 1806; containing the Reply of the Bengal Government to the foregoing Letter, expressive of their opinion on the considerations of humanity, which has induced the Bombay Government to combine the suppression of Female Infanticide with the other objects of the expedition into Kutch - - - - - p. 26

Extract BOMBAY POLITICAL CONSULTATIONS, 30th December 1806; containing, a Minute of the Governor, recording a Communication respecting Infanticide from the Rajah of Boojh - - - - - p. 27

Extract (Paragraph 52) of a LETTER from the Governor in Council of Bombay to the Court of Directors, in the Political Department, dated the 31st July 1807, advising the Mission of Major Walker into Kutch, under the approbation of the Bengal Government, with instructions among other things to endeavour to procure the abolition of Infanticide - - - - - ibid.

Extract of BOMBAY POLITICAL CONSULTATIONS, the 3d April 1807; containing Extract of Letter to the Governor-General in Council - - - - - p. 28

Extract of BOMBAY POLITICAL CONSULTATIONS, the 5th June 1807; containing the Reply of the Governor-General in Council - - - - - ibid.

Extract of a LETTER from Major Walker to Governor Duncan, dated the 29th June 1807, stating the means employed by him to obtain further information respecting Infanticide through Penjall Sing - - - - - ibid.

Extract (Paragraphs 76, 88, 89, & 96) of a LETTER in the Political Department, from the Governor in Council of Bombay, to the Court of Directors, dated the 14th October 1808, communicating Major Walker's Letter of the 25th January 1808, in which he stated that he had succeeded in inducing the Jahrejah Rajpoots to renounce Infanticide by solemn written engagements - - - - - p. 29

Extract BOMBAY POLITICAL CONSULTATIONS, the 8th March 1808, referred to in the foregoing Letter - - - - - p. 30

Extract BOMBAY POLITICAL CONSULTATIONS, the 20th May 1808; containing the Approbation of Major Walker's Proceedings, by the Governor-General in Council - ibid.

Extract (Para. 46) of a LETTER in the Political Department from the Governor in Council of Bombay to the Court of Directors, dated the 20th January 1809, congratulating the Court on the success which had attended Major Walker's endeavours to suppress Infanticide in Kattywar - - - - - p. 31

Extract BOMBAY POLITICAL CONSULTATIONS, the 31st March 1808; containing the Report from Lieutenant-Colonel Walker, of 15th March 1808, of the measures pursued by him in his endeavours to suppress Infanticide in Kattywar or Guzerat, and its enclosures, Paragraphs 1 to 218, containing preliminary Observations on Female Infanticide; an estimate of its annual extent, being 5,000 lives in the Peninsula of Guzerat - - - - - ibid.

Paragraph 219 to the end, containing a detail of the means used to induce the Jahrejahs to a voluntary renunciation of it - - - - - p. 46

Enclosures in Lieutenant-Colonel Walker's Letter: Mr. Jacob Bryant's Account of the cruel Sacrifices of the Canaanites, Phœnicians, and other ancient nations, &c. - - - p. 53

Extract from Sale's Koran on the same subject - - - - - p. 58

Correspondence between Major Walker and Supderjee Sewajee, and the Jahrejahs, relative to the abandonment of Female Infanticide - - - - - p. 60

Minute of the Bombay Government on the foregoing Report, and Enclosures, expressive of satisfaction at the apparent extirpation of Female Infanticide from all the Districts of Kattywar, with an ultimate view to the same humane object in Kutch - - - p. 70

## PART II.

Papers relating to INFANTICIDE practised by the Rajpoots in the Districts of Kutch and Kattywar, within the Dominions of the Guickwar: 1800 to 1808.

Copy of a REPORT from Kerpa Rama, Minister of the Nawab of Surat; received by Mr. Duncan in 1800.

" HERETOFORE I have heard people say, that among the tribe of Rajput, and especially among the Rajas of that class, the birth of a daughter in their houses was considered as disgraceful; on which account their women refused to let their newly-born daughters have access to their milk, and do put them in any way to death; but this practice is not general through all the subdivisions of their tribe, though in several places they do thus stony-heartedly kill them."

PART II.  
Rajpoots,  
1800—1808.

Copy of a MEMORANDUM received by Mr. Duncan from Gajra Bye, on the 8th February 1804.

" Damaji Guikwar carried his arms as far as to Kutch, with the Raja of which a reconciliation took place, on condition of one of the princesses, his daughters, being given in marriage to Damaji; which lady, named Dankur Bye, lived among the Guikwars till after Damaji's death; when, at her own request, the then Rajah Fatteh Sing permitted her to return to her own family in Kutch.

## MINUTE of Government.

This incidental narrative from Gajra Bye leading to the question, Whether Dankur Bye had of this marriage any children? it was answered negatively; and Gajra Bye immediately followed up his answer by explaining, that among that lady's caste in Kutch, the daughters are not brought up, but drowned immediately at their birth, in a vessel of milk. Gajra Bye being next questioned how then this caste of people upheld their families, observed, that they are only one of the numerous tribes of Rajputs among the other subdivisions of which they find wives; and that Dankur Bye was spared in consequence of her extraordinary comeliness and beauty, having excited a particular affection in the breast of her mother.

Copy of a LETTER from Mr. Duncan to Captain Seton, at Kutch; dated 8th January 1804.

I send you a memorandum from Gajra Bye, the daughter of Fatteh Sing, one of the Guikwar princes in Guzerat, or rather the result of what she related to-day in conversation, and request you will make every inquiry in your power into so curious a subject as the alleged custom of your Kutch friends killing their female infants. I have heard Captain Wilford, of Benares, say, that in some old Greek author in his possession, he has read of the same thing being a practice in his time in that quarter of India.

PART II.  
Rajpoots,  
1800—1808.

From Captain Seton to Mr. Duncan; dated at Mandavi, 23d March 1804.

The custom mentioned in Gajra Bye's relation is in force to this day. Every female infant born in the Raja's family of a Ranné or lawful wife, is immediately dropped into a hole dug in the earth and filled with milk, where it is drowned.

Dankur Bye, who is now alive at Booje, the capital of Kutch, is the daughter of Rahu Lakpat, by a pater or Guzerat kanchny, (strolling dancing-girl), sister to Rahi Gur, the last Raja, and aunt of Rahi Dhun, the present Raja. The latter has a son and a daughter by a slave of one of the Rannes, now ten or eleven years of age; the custom in question not extending to them, but only to the Rajah's children by his rannes or consorts; neither does it necessarily extend to the Jahrejahs, or collateral descendants of the Rajah's family, though most of them, through choice, adopt it, there being but two men of this caste of any note who have brought up their daughters, and these are Vidraji and Nauthji, who will be again noticed. Vidraji, Jahrejah's daughter, is married to the son of the Bownagher Rajah.

This custom of drowning female infants is not peculiar to Kutch, but is common among the heads of the Keh-tree or Rajput tribes. It is practised in the family of Jam of Nagar, in the Peninsula of Guzerat, and in that of Miazeh or Kamlowries of Sind, and in others. The Rajputs of Kutch are originally from Sind, and are called Sind Samma, and Sam Samra; they fell back on Kutch before the Mahomedans, driving out the Katties, who had before driven out the Sat Sing, or Seven Lions. Those that remained in Sind were converted to Mahomedanism, and have been since driven out by the Talpuris. Part of them here (*i. e.* in Kutch) form the caste of Jamadars mentioned in my official correspondence as forming the third party in this government. They marry Rajput daughters, but do not give their own, it being contrary to the Mahomedan religion. The Rajputs eat what is dressed by Mahomedans, but not from the same dish or plate; and of every thing, except beef and fowls, which latter are in a manner forbidden, as none in whose family a deo (or incarnation) has been are allowed to eat them; and as they all pretend to this honour it would be an affront to make them such an offer. Game is preferred to tame animals; they drink spirits, but this does not imply an inferiority of caste, neither does the licence extend to the women, who, in every respect, live as the highest caste of brahmins.

The Rajahs of Kutch and Nagar are descended of two brothers; the elder of Kutch, named Maha Rao; the younger Maha Raj. The Murvie chieftain, within the peninsula of Guzerat, is of the same family; and the history of all is contained in the history of Kyngar and Raver, the two brothers above alluded to, which I shall get and translate. The next great man in their history is Rajah Barra, who was driven from Sind: and the most powerful in Sind was Rajah Oner.

I have already intimated that the Jahrejahs destroy their daughters; and, though Vidraji and Nauthji had, from fear of having no sons, and thereby wanting heirs of any sex, saved theirs, it is by no means a general practice. The Jamadars, whose origin has been before adverted to, take in marriage the daughters of the Soda Rajputs, (who rear their female children for sale,) and also destroy their infant female progeny. The expense and difficulty of procuring suitable husbands is the excuse usually made; the Rajas pretext is that he considers it beneath him to match his daughter with any man.

From Captain Seton to Mr. Duncan, written in 1804.

The family of Sam\*, adverted to in my preceding letter, also take their wives from the tribe of Soda, who are, at present, living between Sind, Multan and Joudpore. It might be supposed that the women would be averse to the destruction of their daughters, but from all accounts it is the reverse, as they not only assist in destroying them, but when the musselman prejudices occasionally preserve them, they hold these daughters in the greatest contempt; calling them majen, thereby insinuating that their fathers have derogated from their military caste, and become peallars.

\* That is, of Sind Samma and Sam Samra, as above specified. These are Jarejahs, all of whom had the practice of female infanticide in their families.

PART II.  
Rajpoots,  
1800—1808.

From Captain Seton to Mr. Duncan.

[This letter describes his progress through Kutch, in 1808, four years after the preceding letter was written, on a mission to Hyderabad, the capital of Sind, omitting what does not relate to the present subject, he continues.]

THUS far we had passed through the Abrassa, being the Pergannas and Forts given to the Jahrejahs, or Raos (*i. e.* the Raja's) relations. We received the greatest attention from them; wherever we halted they came in person to visit the tents, and offer whatever their country afforded; and where we passed their forts, they came outside to meet us; this tribe, actuated by pride, and the barbarous policy of saving the expense of portioning their daughters, murder them at their birth; there being, in the whole of Kutch but two daughters who have been reared; one by Vidraji or Vyraji, Takur of Roi, who is married to the Raja of Aramroy. To supply the place of those destroyed they purchase wives from a tribe called Soda, whose riches are their daughters; and such is the barbarous inveteracy of these women, that when married to Mahomedans they continue the same practice against the inclination and religion of their husbands; destroying their own progeny without remorse, in view to the advantage of the tribe from which they are descended.

TRANSLATION of an Account of the JAREJAHs, or JARECHAS, received from Mirza Mortiza, a descendant of one of the Mogul Officers of the Revenue, stationary in the Province of Guzerat.

"THERE are in the territory of Kattywar, many Jarechas such as Jam, Zemindar of Islamnagher, and Khunbuji, and Divaji, Zemindars of Goundel; and Dhwrapi belongs also to this tribe; amongst the members of which, the established practice is, that when a child is born, if it be a son, every observance of joy and gratulation is attended to; but if it be a daughter she is immediately put to death, on the plea, that if they bring up a daughter it behoves them, when she has obtained a fit age, to give her in marriage to some one; a concession which they consider as inferring the highest reproach, though if it should happen, as an extraordinary exception, that any one should preserve his daughter, and rear her to maturity, her father becomes anxiously solicitous to procure her a husband of unexceptionable rank and character; but in that case, the parents of the maiden, thus exempted from the common fate, become the scorn of all others, young and old, who hold them in the greatest contempt; neither do such occasions occur but very rarely."

Extract BOMBAY POLITICAL CONSULTATIONS, 6th June 1805.

Read the following letter from the Resident at Baroda, to F. Warden, Esq.  
Secretary to Government, Bombay.

Sir,

I HAVE been honoured with the late Secretary's letter of the 13th ultimo, directing me to report to the best of my information whether the death of Moorjee Dherole is to be really imputed to any jealousy of the power or influence of the honourable Company.

2. In reply to the above communication, I have to state, for the information of the honourable the Governor in Council, the following circumstances relative to the families of the Dherole and Noanuggur Chieftains, which may probably tend to illustrate the subject under reply.

The Rajah of Dherole is of a subordinate branch of the family of Jaum, and inherits from his ancestors a small territory of eight or ten coss in extent, containing about eighty villages, and yielding a revenue of 1,25,000 rupees, of which 25,000, or 35,000 are paid as a Mooluckgunj tribute to the Guicowar.

3. The particulars of the death of the late Rajah of Dherole are not sufficiently known to afford a correct detail of the circumstances attending, or causing it; public opinion ascribes it to poison administered by some of the female part of the

PART II.  
Rajpoots,  
1800—1808.

Dherole Rajah's family, with whom the chieftain of Noanuggur had formed an intimacy.

4. The motives which actuated the Jaum Rajah in the commission of this act are still more difficult to ascertain, though imputed generally to views of ambition, and some designs which it is supposed he entertained against the country of Dherole, and the apprehension lest these should be frustrated by his relation, forming a connection with the Honourable Company's Government.

The influence of the Arabs who compose the principal military force of Jaum will favour the last conclusion, but the honourable the Governor in Council will readily perceive the extreme difficulty of penetrating into the motives which have led to the commission of a secret and detestable crime.

5. It may not be superfluous to observe, for the information of the Honourable the Governor in Council, that both these families came originally from Booje, but have been established from a remote period in Kattywar; the Jaum is a title or surname assumed only by the elder branch, and that both are distinguished by the no less extraordinary than barbarous practice of putting their female children to death in their infancy.

Baroda,  
27th May 1805.

I have, &c.

(signed) A. Walker,  
Resident.

With respect to the usage above adverted to of female infanticide, it is known to be equally practised among all the Jahrejahs, or those who are of the same caste with the family of the present Rajahs of Kutch, besides being probably diffused more or less amongst several other classes, on the borders of that country, into all which Major Walker is to be desired to cause full inquiry to be made, with a view to ascertain whether these people might not by persuasion be restrained from a practice so abhorrent to all principle and natural feeling, particularly in as far as the same may be found any where to exist within the Guicowar's, or the Paishwa's, or our own part of Guzerat; in which a beginning might be made, by inducing the parties to sign such an agreement as our President took in 1789, from a like race of Infanticides, called Rajkoomars, in a remote district of the division of Benares, then under his charge, of which some account, and a copy of the said deed or writing, will be found in a dissertation from Lord Teignmouth, in one of the volumes of the Asiatic Researches, of which the Resident is to be furnished with a manuscript copy, desiring him thereon to communicate with Sunderjee Sheojee, of Mandavee in Kutch, now on his way to Baroda, and endeavour to gain his assent to becoming our agent for affecting the abrogation in that quarter of so detestable and atrocious a custom.

#### REPORT from the Superintendent of Police.

Damajee Kutcheraz a respectable merchant from Kutch, informs me it is very true, that the Jahrejah tribe in the district of Kutch do very generally put their female children to death the instant they are born; the Rajah of Kutch follows this practice in his family, as also the Rajah of Jamnugger, the Rajah of Moorbee, and the others in general; some however, amongst the tribe, from a sense of the wickedness of the crime, and being good moral men, preserve their female children, but these are few in number; their reason, as he has heard, for this abominable practice is, that the fathers do not wish their daughters to obey their husbands, being of a bold domineering proud spirit; on being asked where the men of this tribe get wives, he informs me, from the other Rajpoot tribes; on being asked how their infants are destroyed, he says he has heard that when a woman is in labour a large pot of milk is brought and placed in the room, and if an unfortunate female is produced the nurse immediately puts it into the pot of milk and drowns it. That he has frequently asked the poorer class of this tribe how they put their female children to death, and they have always answered, *by making them drink milk*, alluding to their being thrown into the pot of milk. The midwives are the only persons accessory to this horrid deed, and this is their language. He has never known any Jahrejah families in Bombay; they have little or no trade, seldom go abroad, and live principally by the produce of their lands, and as soldiers. Dhunbhoy,

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PART II.  
Rajpoots,  
1800—1808.

an old nurse, from the district of Kutch informs me that she never was employed as a nurse in any of the Jahrejah families in that district; but her grandmother was, and she has heard her often declare, that whenever a female child was born the unfortunate infant was put into a cudjeree pot of milk, with its head undermost, along with the after-birth, and thus immediately destroyed. On the contrary, when a son was born, great rejoicings were made by feasting their friends, &c. She declares she knows no cause how this extraordinary custom arose; but has heard that being a tribe of the Rajpoot caste, they do not wish that their females should obey any one; independent of this, no one likes to take a female of this tribe into their family, as it is reckoned very unlucky to have any thing to do with them, and in general it is but too often verified.

This is the result of my inquiries.

(signed) S. Halliday.

RELATION by Sunderjee Sheojee, of the Port of Mandavee, in the country of Kutch.

IT is notoriously known to be the established practice among those of the Jahrejah tribe in the country of Kutch, and adjoining districts of Kattewar (in the peninsula of Guzerat,) not to bring up their daughters, but to put them to death at their births. The legend that I have heard, as accounting for this strange practice, is as follows:

In former times it so happened that to one of the head men of those Jahrejahs several female children were born; and as among the Hindoos it is incumbent to provide husbands for their daughters whilst these latter are yet in their non-age, the Jahrejah chieftain above named applied accordingly to his family Brahmin, to pursue the necessary measures for getting the said Jahrejah's female children contracted in marriage with the sons of his equals in the tribe, and of like valour and power as he possessed.

The Brahmin, after making every inquiry, and going about to every place in quest of suitable matches for these children returned without effecting his object, reporting thereon to the chieftain in question, that although he had exerted all his endeavours to find proper alliances for his female children, still he (this Brahmin) had not traced any one who was of competent qualifications to be his son-in-law, wherefore (added the Brahmin,) since to retain these your female offspring in the family house, after their arriving at the age of womanhood, is contrary to the rules of religion, I will take them with me, and will burn them in the fire on condition that it be stipulated on your part to destroy at their birth all issue of the same sex that shall hereafter be born in your family, laying hereon, as I now do, my solemn malediction both here and hereafter on you and yours, if you fail to perform the same; in such manner, that if you shall preserve any of your future daughters, they shall pass their lives in penury and want; nor shall good attend the father or the mother of such children.

It is further reported, that after thus speaking that Brahmin took away those innocent girls, and consumed them in the flames; and that in conformity to the stipulation and denunciation aforesaid the people of the Jahrejah tribes, dwelling in the country of Kutch, and in the Pergunnahs of Hallar, and other places within the contiguous Peninsula of Guzerat, have to the present day continued to adhere to the practice in question, whereby, whenever a daughter is born to them, they do forthwith put these helpless babes, without compassion or pity, to death; *placenta super naves osque incumbente*, without allowing of their surviving for the shortest space.

#### Examination thereon of Sunderjee.

*Question.* It has been understood, that Adeeba, the daughter of Ralakjee, a former Rajah of Kutch, was married to one of the Guicowar Rajas, whence it is to be concluded that the practice of the Jahrejahs killing their daughters is not without exception?

*Answer.* That is true, and Adeeba is still surviving at Booje, the capital of Kutch, yet there are nevertheless but few exceptions, such as in this instance, to

PART II.  
Rajpoots,  
1800—1808.

the general rule, because from the effect of the malediction pronounced no good ensues from their preservation; insomuch that if any daughters of this tribe get married into other houses, the grain in such houses becomes less plentiful; nor do such women produce sons, but are the occasion of feuds arising in the families into which they are thus transplanted. Throughout all the country of Kutch there may be six or eight houses wherein the Jahrejah masters of families bring up their daughters; or otherwise, the practice is general; and besides what happens within the limits of that country, the Jahrejah chieftains of Moorvee (written also Moorbee) Goondul and Jamnagar, in the Peninsula of Guzerat, do also kill their female infants.

There is an instance of Veesajee the Kakerwalla chieftain of Kutch having given his daughter in wedlock to Gholaum Shah one of the former Mahomedan rulers of Scind, of the Kollera tribe, an event that must have happened forty years ago, but at this period this Kakerwalla family do not bring up their female infants. Those who occasionally do so are induced to it by the consideration of thereby acquiring the merit of having sons born to them, as for instance, when a man has a succession of female children produced in his family, he will, at the suggestion of any one, be induced to believe, that by sparing, and bringing them up, sons will also be acquired to him; whence chiefly Jarejah daughters are sometimes met with, of which there is within my recollection another instance, in the case of the Roece chieftain of Kutch by name Vijrajee, who has married a daughter of his to the son of Attabye the Rajah of Bhownagurh; that lady may now be about 20 or 22 years of age, but I have not heard that she has yet had any male issue, but that on the contrary her husband and she do not agree.

Extract BOMBAY POLITICAL CONSULTATIONS, 6th August 1805.

Read the following Letter from A. Walker, Esq. Resident at Baroda, to Mr. Chief Secretary Warden, with two Enclosures; 27th July 1805.

Sir,

I HAVE the honour to forward, for the information of the honourable the Governor in Council, a translation of a letter received from Soonderjee Sewjee, of Kutch, with a copy of my reply.

By the latter, the honourable the Governor in Council will observe that I have adopted the first measure which I conceive to be necessary for the execution of their commands communicated in your letter of the 6th ultimo, by requesting Soonderjee to afford me such information relative to the barbarous practice alluded to therein as might enable me to ascertain its extent and prevalence, previous to any attempt to effect its abrogation through his agency, which by suddenly alarming his prejudices might retard the reform which the humanity of the honourable the Governor in Council is desirous to introduce.

I have the honour to be, &c.

(signed) A. Walker, Resident.

Baroda, }  
27th July 1805. }

Extract Translate of a Letter from Soonderjee Sewjee of Kutch, to Major Walker, dated the 4th of Rubbee us Sani, according with the 2d July 1805, received in Baroda 22d July.

THE particulars relative to the pergunnah of the chieftain of Dherole is this, that until the present day the people of Jam have not established themselves in the tannahs, every arrangement is in the hand of the son of the Dherole chieftain; if you should command, I will visit this person, and ascertaining the particulars of his situation will write you the same.

The performance of this depends on you; conceiving your servant as ever subject to your orders, let me be honoured with your continual commands; may your prosperity continue.

Extract

PART II.  
Rajpoots,  
1800—1808.

Extract of a Letter from Major Walker to Soonderjee Sewjee, of Kutch, dated the 25th July 1805.

THE visit you propose to the Rajah of Dherole is desirable, and having ascertained the particulars you intimate, favour me with a communication of the same.

I have understood that among the caste of Jarejahs there exists a custom of putting their female children to death, and that they receive their women from other castes. I have also learnt that the Rajah of Kutch is one of this caste; to ascertain the real particulars of this custom would be very desirable; therefore I request you would inform me of the origin and continuation of this practice, and in what manner the infants are destroyed; also how far this custom is prevalent among the other tribes of Rajpoots, and the number of children who may suffer annually from this practice.

Extract BOMBAY POLITICAL CONSULTATIONS, 1st November 1805.

Read the following Letter from the Resident at Baroda, with Enclosure, to Francis Warden, Esq. Secretary to Government, Bombay:

Sir,

I HAVE the honour to enclose, for the information of the Honourable the Governor in Council, a translation of a letter received from Sunderjee Sivajee, of Kutch, communicating some particulars relative to the practice of female infanticide among the tribe of Jarejahs and some information on the state of affairs among the chieftains bordering on the Gulf of Kutch.

2. The Honourable the Governor in Council will observe with regret that so large a number of innocent children annually suffer from the prevalence of the barbarous custom of female infanticide among the caste of Jarejahs, but the custom seems limited to that tribe inhabiting Kutch and Kattywar, as I have not been able to trace its existence among any other people of Guzerat.

3. I have the honour to enclose a copy of a letter written to Sunderjee on the subject of this custom; but I fear the humane attempt of the Honourable the Governor in Council will not be successful to any great extent in restraining the superstitious and religious prejudices of a tribe which are so far removed from the authority of the British Government, and so little acquainted with the principles of improved society.

I have the honour to be, &c. &c. &c.

(signed) A. Walker, Resident.

Baroda, }  
1st September 1805. }

Extract of a Translation of a Letter from Sunderjee Sevajee, of Kutch, to Major Walker, dated the 17th Jumadee ul Awul, or 13th August, received at Baroda, 13th.

THE drowning of the daughters of the Jarejahs proceeds from this cause: In this country there is no one who can marry into the tribe of Jarejah; wherefore they drown their daughters, and there may be annually five or six hundred births among the Jarejahs, inasmuch as the chieftains of Moorbee, Hallar, Gondul, Wagur, Kutch and Kalicat, are all Jarejahs, and are all related, and among relatives it is not customary for Hindoos to marry; except relatives, there are none of their own tribe; such is the custom of the Jarejahs.

From Major Walker to Sunderjee.

I HAVE been favoured with your letter of the 17th of Jumadi ul Awul, detailing some customs of the caste of Jarejahs.

I have to request that on this interesting subject you will in your next letter be more particular, and detail every circumstance relative to the inhuman custom which is practised by the Jarejahs in putting their female children to death in their infancy.

PART II.  
Rajpoots,  
1800—1808.

The prevalence of such a barbarous custom must be a subject of regret to all the friends of humanity, and the more so to the British Government, whose views being ever directed to promote the happiness of their own subjects and neighbours, cannot learn without horror that 5 or 600 innocent children are annually put to death, who if suffered to live would contribute so much to increase the population, and the consequent prosperity of the country in which they abide.

This custom is the more extraordinary and reprehensible as it is expressly forbidden by the Hindoo laws; and in the Brehma Bywunt Pooran is called a great crime. In the Pooran it being written that killing even a foetus is as criminal as killing a Brahmin, and the same Pooran condemns the perpetrator to suffer in the hell called Nerka for as many years as there are hairs on the child's body.

It would therefore be a very acceptable service to humanity, highly gratifying to Mr. Duncan, and the British Government, and honourable to yourself, if you could exert your influence to put a stop to such a barbarous custom.

When the honourable Mr. Duncan was in charge of the province of Benares he put a stop to the custom which was then practised by a caste called Rajkoomars, by getting the caste to sign an agreement, by which any one who committed this crime should be expelled from the tribe, and neither eat, drink or sleep with the members of it; besides suffering the punishment denounced in the Pooran. If such an agreement could be executed in Kutch it would probably be effectual.

Baroda, } (signed) Alex. Walker,  
1st September 1805. } Resident.

Extract, BOMBAY POLITICAL CONSULTATIONS, 20th May 1806.

Extract of a Letter from the Government of Bombay, to the Governor-General in Council, dated the 15th of May 1806.

Into Kattywar.

N° 10,  
Correspondence.

52. ANOTHER object which the expedition\* might have in view would be an attempt to reform the manners of several of these chieftains, who in common with the Jahrehah tribe in the contiguous country of Kutch put their female children generally to death as soon as they are born. Of this fact we have received too many concurrent testimonies to admit of hesitation in the belief of its prevalence; and the accompaniment marked in the margin will be found to contain such official proceedings as we have hitherto held respecting a discovery so deplorable and humiliating to the human race.

[The enclosures in the foregoing extract were the papers entered upon the proceedings of the 6th June and 1st of November 1805.]

Extract, BOMBAY POLITICAL CONSULTATIONS, 2d September 1806.

Extract of a Letter from the Governor-General in Council, to the Governor in Council of Bombay, dated 31st July 1806.

Para. 12. WE cannot but contemplate with approbation the considerations of humanity which have induced you to combine with the proposed expedition the project of suppressing the barbarous custom of female infanticide. But the speculative success even of that benevolent project cannot be considered to justify the prosecution of measures which may expose to hazard the essential interests of the state, although as a collateral object the pursuit of it would be worthy of the benevolence and humanity of the British Government.

Minute.—A copy of the preceding letter was on the 1st instant ordered to be transmitted, by express, to the Resident at Baroda, for his information and guidance; and with notice, that we shall await the receipt of the remarks that might thereon occur to him, with reference to the several important objects, contained in his Report of the 1st January, which we were happy to find so justly and highly appreciated by the Government General.

Extract

PART II.  
Rajpoots,  
1800—1808.

Extract, BOMBAY POLITICAL CONSULTATIONS, 30th December 1806.

The Honourable the Governor delivered in the following Memorandum:

MEMORANDUM delivered in by the Governor.

ON the 29th of December a person desired to speak to me, saying he was come from the country of Kutch Boojh, and had something of a secret nature to impart from Roy Dhun, the Rajah of that territory.

On this person being admitted, he said his name was Sheojee Goorjee, (a Goorjee is the same as a Jettee); that he is the confidential servant of Roy Dhun, the Rajah of Kutch, and that he is sent by him to solicit our aid for his release from the restraint under which that chieftain labours, by being placed in a state of confinement by Futtah Mahomed, whom he states to have subjected the whole country to his will, not however (as he asserts) from any other motive than the dread of his power and influence.

He admits that his master has no sons; but there is a male child of Prethy Rowjee, his late brother, seven years old, and who is called Luckput.

Of daughters, he confesses they never rear in his master's family, and being asked the reason, he answers, "where have they an equal to whom to be bestowed in marriage."

P. S.—As to killing of all the daughters born to Rajah Dhun, and those of his caste, this person explains, that it is specially of mothers of the Rajpoot tribe (who alone are deemed in rank), that the female issue are thus invariably to be destroyed: whereas those, the issue of slave girls, or of other inferior castes, may be kept or not, as not being considered of account, with respect to their future establishment in life, adding, that Roy Dhun has accordingly preserved in this way a daughter born of a Sondee, or inferior woman, a handmaid of one of his rannees or princesses which daughter is now about twelve years of age; but this informant adverts not to any instance of the female issue of those of the wives of Roy Dhun's caste being preserved if born by a Rajpoot, or woman of equal caste; and he thence accounts for the instance referred to in a former paper on record, as to the daughter of a preceding Rajah of Kutch being married to Damajee, Guicowar of Brodera alleging that the lady in question was from the venter of a Sondee, and not of a Ranny or married consort; and adding that she is still alive in Kutch, to which she returned after Damajee's death.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay to the Court of Directors, dated 31st July 1807.

Para. 52. WE have the honour to inform your Honourable Court, that under the approbation of the Government General we have appointed Major Walker to the command of the detachment employed on this occasion, consisting (independently of the Guicowar Government's own proportion of force) of our troop of cavalry, and of two battalions of Native infantry with a proportion of artillery, pioneers and stores, at the Major's selection, and refer to our proceedings for the particulars of our instructions (since approved by the Supreme Government) to that officer, whose appearance with a British force in that sequestered region, hitherto so rarely visited by Europeans, we have also incidentally in view to render conducive to the abolition of the horrid practice of female infanticide, such as is acknowledged to prevail in several families of some classes of the Kattywar chieftains, in the manner particularly set forth in the information from Soonderjee Sewjee, and other creditable and corroborative notices recorded on our consultations of the 20th May and 30th December 1806, for which purpose the Resident has been authorized to urge, among other arguments, to this prejudiced class of society, the similar abandonment which has happily been obtained from bodies of similarly misguided subjects of your Government, under the immediate administration of the Presidency of Fort William; their knowledge of which may materially contribute to facilitate their acquiescence in a like amelioration, in as far as respects their own lamentable habits.

D° - d° - fol. 2266.  
Letter from the  
Supreme Govern-  
ment, approving of  
D°, fol. 3768.

PART II.  
Rajpoots,  
1800—1808.

Extract BOMBAY POLITICAL CONSULTATIONS, 3d April 1807.

Extract of a Letter from the Governor in Council of Bombay, to the Governor General in Council of Bengal.

1. IN continuation of the advices we have hitherto forwarded for your notice and information, respecting the progress of the reforms in the Guicowar State, we have now the honour to transmit the copy of a further despatch from Major Walker, under date the 15th of March, with reference chiefly to the formation and equipment of the detachment intended to proceed into Kattywar.

3. It will be recommended to him to endeavour to include in the engagements with the Moorbee and other chieftains, habituated to the lamentable practice of destroying their female infants, to renounce a usage so repugnant to every humane and natural feeling, for which he has been authorized to cite to this prejudiced class of society the similar abandonment which has happily been obtained from bodies of the Company's subjects, under the immediate influence of the Supreme Government, the knowledge of which may materially contribute to facilitate their acquiescence to a like amelioration, in as far as respects their own domestic habits.

Extract BOMBAY POLITICAL CONSULTATIONS, 5th June 1807.

Recorded the following Letter from the Supreme Government.

Honourable Sir,

WE have the honour to acknowledge the receipt of your despatch of the 3d instant, enclosing the copy of a letter to your address from the Resident at Baroda, on the subject of the formation and equipment of the detachment destined to proceed from Baroda into Kattywar.

2. We have the honour to signify to you our entire concurrence in the expediency of vesting Major Walker with the command of the detachment to be employed on that important service. We also entirely approve the general tenor of the instructions issued under your authority to Major Walker for his guidance in the execution of that service.

We have, &c.

Fort William, }  
30th April 1807.

(signed) G. H. Barlow.  
G. Udny.  
J. Lumsden.

Extract of a LETTER from Major Walker to Jonathan Duncan, Esq; dated 29th June 1807.

" I WAS the more particularly induced to retain Penguel Sing, conceiving, from his personal acquaintance and influence with the chieftains and Bhoomeans of that division of Kattywar called Hallar, which is principally inhabited by the caste of Rajpoots called Jarejahs, who are addicted to the abominable practice of female infanticide, that the humane and benevolent views which the Honourable the Governor in Council entertains of rendering this practice less frequent may be thereby considerably promoted.

" I shall hereafter have the honour to forward, for the notice of the Honourable the Governor in Council, the information collected by Penguel Sing relative to this custom, by which its extent and prevalence will be observed.

" Penguel Sing describes it as an ancient and immemorial custom, confirmed by prejudice and family pride; but that there are also many instances of parental affection overcoming this horrid propensity; and that under the influence of the Honourable Company's government the practice may be considerably ameliorated."

Extract

PART II.  
Rajpoots,  
1800—1808.

Extract of a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay to the Court of Directors; dated 14th October 1808.

Para. 76. A MOTIVE that might, with a view to the interests of humanity, conduce to the British Government's seeking to improve your connection with Kutch, is the opportunity, thence perhaps derivable, of extirpating from the habits of the tribe of Jarejahs in that country, the practice that so generally prevails among them of causing their female legitimate children to perish immediately after their birth; having, in this respect, the same manners as were found in the year 1789 to prevail among the Rajkoomars of Benares; and which those people were then induced to renounce, in the manner reported in the correspondence of our President (then the Resident of that province) with the Government of Bengal. That previous knowledge, combined with the information he brought round with him as to similar customs having prevailed, or still obtaining in Guzerat, led to those researches that have, through the able agency of Major Walker, the Resident at Baroda, effected a similar renunciation of a system so abhorrent to every natural feeling, among all the Jarejahs throughout the Kattywar, or Peninsula of Guzerat; for the particulars of which we beg leave to refer to the Major's interesting Report of the 15th of March, recorded on the proceedings marked in the margin; which will also show, that for want of a similar influence in Kutch as we possess in Kattywar, the abominable practice of female Infanticide still continues in a country which boasts at the same time, with justice, of observing greater tenderness towards the brute creation than any other division of India.

88. This little state of Poorbunder is become subject to the cognizance of your Government as one of those who, having (although the ruling family be of the Jaitwa, and not of the Jarejah tribe of Rajpoots) allowed the force of example to habituate them also, of late years, to the killing of their female offspring, have in consequence executed the renunciatory obligation against that abominable practice; their failure in the future observance of which renders them, in the terms of that deed, obnoxious to the animadversion of the British Government. As to the mode of proceeding in respect to which, we refer to our instructions to Major Walker of the 31st of March last.

89. The exercise of that correctional power will be, in every instance, conducted in the same spirit of tenderness that excited originally the solicitude to effectuate this reform, which may, we hope, prove, in its object and consequences, creditable to the Government of Great Britain in India, by its having thus undertaken, and so far, we trust, accomplished, what will be found in the letters on this subject from Futteh Mahomed, the principal ruler of Kutch, to have never been thought of by any of the successive rulers in this quarter of the world during a lengthened series of ages; and as to which, although himself a Mahomedan, he attempts to justify the great majority of his Jarejah countrymen, at the head of whom is the Rajah's own family, for having thus continued, and still persevering, within that province, in the observance.

96. These several despatches having been in due course communicated to the Supreme Government, have been honoured by its decided and distinguished approbation, such as they cannot probably fail to be further honoured with by the final sanction of the superior Authority, to whose judgment their merits are now respectfully submitted; introductory, as we hope they will prove, to a new era of civilization and tranquillity among this turbulent race, to the improvement of whose morals and worldly circumstances all the efforts of this Government, and so well qualified an agency as that of Major Walker, have been thus sedulously directed. Nor can these efforts ever prove otherwise than grateful to our remembrance, in their having, under the blessing of Divine Providence, led the Jarejah and Jaitwa part of that community to stipulate to abstain in future from the horrid and almost incredible crime of being the habitual executioners of their own innocent offspring.

Consultations,  
31st March 1808.

PART II.  
Rajpoots,  
1800—1808.

Extract BOMBAY POLITICAL CONSULTATIONS, 8th March 1808.

Extract of a Letter from A. Walker, Esq. Resident at Baroda, to the Governor in Council; dated Camp, at Rajkote, 25th January 1808.

Para. 169. IT would be improper to dismiss this Report, without noticing that Jahrejah Rajpoots are those who have been distinguished in this part of India by the practice of female Infanticide, but it is only necessary to advert to the circumstance on this occasion.

170. The solemn and written engagements of the Chiefs, renouncing in their own name and that of their posterity, this horrible usage in future, will form the subject of a separate letter; and although the first efforts to suppress this extraordinary custom met with a strenuous opposition, it is very gratifying for me to report that the success of the measure has been universal and complete.

#### MINUTE by the Government.

IN acknowledging the report from Major Walker of the 25th January this day (7th March) received, descriptive of the situation of the division of Hallawar, and of his proceedings therein, he is to be advised, that as these appear to have been conducted with the same ability and discernment which have distinguished the other parts of his progress through the several districts of the Peninsula of Guzerat, the Board have only more especially to applaud, in the present instance, his success in obtaining from the Jahrejah chieftains the renunciation he refers to of that horrid practice of female Infanticide, as said to have prevailed amongst them, the cessation of which, as now so happily provided for, will, if duly carried into effect, (to ensure which it is not doubted but the Resident's attention will be continued) constitute an era in that country of more importance than all the occurrences of those people's otherwise sufficiently eventful history.

Copies of the above papers are to be sent to the supreme Government, with notice of the answer thereto.

[A letter, in the terms of the foregoing minute, was accordingly addressed to the Governor-General in Council of Bengal.]

Extract BOMBAY POLITICAL CONSULTATIONS, 20th May 1808.

Recorded the following Letter from the Secretary to the Supreme Government.

To Francis Warden, Esq. Chief Secretary to Government, Bombay.

Sir,

I AM directed to acknowledge the receipt of your letter of the 7th ultimo, forwarding copy of a despatch from the Resident at Baroda, containing a report of the settlement made in the district of Hallour, and an historical account of that country.

2. The Right honourable the Governor-General in Council has derived great satisfaction from the perusal of that despatch, and especially from the success which has attended the Resident's endeavours to obtain from the Jahrejah chiefs the renunciation of the barbarous practice of female Infanticide.

3. I am directed therefore to communicate to you the approbation of the Right honourable the Governor-General in Council of that officer's conduct, ability and judgment, which have already so often demanded the expression of public applause.

I have, &c.

(signed) N. B. Edmonstone,

Sec to Gov<sup>r</sup>.

Ordered that a copy of the above letter be communicated to the Resident at Baroda.

PART II.  
Rajpoots,  
1800—1808.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay, to the Court of Directors, dated 20th January 1809.

Para. 46. IN continuation of the subject of the 76th, 88th, and 96th paragraphs of our letter, dated 14th October, we have much pleasure in referring to a letter recently received from the Resident at Baroda, as containing a satisfactory account of the success that has already attended our endeavours, to repress among the Jarejah families in Kattywar, the horrid practice of female Infanticide. We congratulate your Honourable Court on the prospect thus afforded of extirpating from the Peninsula of Guzerat a custom so long prevalent, and so outrageous to humanity. This object will not be lost sight of; and trusting to the aid of Divine Providence, we look with confidence to its gradual but certain accomplishment, to such a degree as may form an era in the history of Guzerat lastingly creditable to the English name and influence.

Extract BOMBAY POLITICAL CONSULTATIONS, 31st March 1808.

[Containing the Report from Lieutenant-Colonel Alexander Walker, dated Baroda 15th March 1808, of the measures pursued by him for the suppression of Infanticide in Kattywar, or Guzerat.]

Read the following letter from the Resident at Baroda:

Hon<sup>ble</sup>. Sir,

1. THE abolition of the singular custom of female infanticide formed an object of my early and anxious attention during the late service. Letter, 25th Jan. 1808.

2. I have already had the honour to state generally the success which has attended this measure; but before I proceed to detail its progress and circumstances I shall endeavour to ascertain the origin and history of a practice the most barbarous that ever owed its existence either to the wickedness or weakness of human nature.

3. The early customs and history of every people are obscure and fabulous.

4. The Hindus, with a facility proportionate to their credulity, generally ascribe their peculiar institutions to a divine origin, and by connecting their observance with religious duties, they have passed inviolate through many ages.

5. This, probably more than any other cause, has maintained that great distinction which is evident between the Hindus and other nations, and also between their own castes. The force of the same sentiments has rendered institutions favourable to morals and humanity equally venerable and permanent, as it has sanctioned many that are absurd and criminal.

6. The displeasure and authority of the Supreme Being is naturally, and with propriety, resorted to in support of customs or rites which tend to the suppression of vice, and to the welfare of society.

7. When the customs and rites of any people are harmless, whatever form they assume, and from whatever source they may be derived, they are entitled to toleration and protection; but they ought to be punished or amended when their evident tendency is to diminish population, and to alienate the natural affections of mankind. Of this description is the custom of female Infanticide which prevails among the tribe of Rajpoots, denominated Jahrejahs.

8. The traditionary and legendary accounts of the Hindus, although sometimes ingenious, are often the wild and extravagant fictions of a rude and superstitious people; but the oral accounts of the savage and atrocious custom of Infanticide is comprised in a simple narrative, and exhibits under a slight disguise a remote historical event.

9. The Jahrejahs relate that a powerful Rajah of their caste, who had a daughter of singular beauty and accomplishments, desired his Rajgor,\* or family Bramin, to affiancé her to a prince of desert and rank equal to her own.

\* The rajgor, otherwise called rajgooroo, is literally the priest, tutor or preceptor of a rajah; but the term is applied to the domestic bramín of any family in this country. The katties, and even every individual of a caste, has a rajgor. In the Peninsula and Kutch the rajgors are a distinct tribe.

10. The Rajgor travelled over many countries without discovering a chief who possessed the requisite qualities; for where wealth and power were combined, personal accomplishments and virtue were defective. In like manner, where the advantages of the mind and the body were united, those of fortune and rank were wanting.

11. The Rajgor returned and reported to the prince that his mission had not proved successful.

12. This intelligence gave the Rajah much affliction and concern, as the Hindus reckon it to be the first duty of parents to provide suitable husbands for their daughters; and it is reproachful that they should pass the age of puberty without having been affianced, and under the necessity of living in a state of celibacy.

13. The Rajah, however, rejected and strongly reprobated every match for his daughter which he conceived inferior to her high rank and perfections.

14. In this dilemma the Rajah consulted his Rajgor, and the Bramin advised him to avoid the censure and disgrace which would attend the princess's remaining unmarried, by having recourse to the desperate expedient of putting his daughter to death.

15. The Rajah was long averse to this expedient, and remonstrated against the murder of a woman, which, enormous as it is represented in the Shasters, would be aggravated when committed on his own offspring.

16. The Rajgor at length removed the Rajah's scruples by consenting to load himself with the guilt, and to become in his own person responsible for all the consequences of the sin. Accordingly the princess was put to death, and female Infanticide was from that time practised by the Jahrejahs.

17. From this narrative curiosity receives little gratification, and the mind no pleasure. It resembles the tales of infancy, rather than the grave history of a transaction involving the fate of a numerous portion of the human race.

18. This, however, comprises all the information which the Jahrejahs possess of the origin of a custom so contrary to the dictates of nature, and which is justifiable on no plea, as it gratifies no reasonable passion.

19. Notwithstanding this inadequate and unsatisfactory account of the origin of Infanticide, many whimsical and absurd institutions like this are dependent, less on reason than on particular circumstances, which, in the course of many ages, give them importance and influence.

20. There is nothing too extravagant and preposterous for the human mind to believe, and for men to practise; but there were also motives and contingent circumstances which might operate to the progress and continuation of this inhuman custom of the Jahrejahs.

21. The forms and maxims, and all the religious tenets of the Hindus, are strongly opposed to the crime of infanticide.

22. Whatever may have been the motives that led the Jahrejahs to embrace the extraordinary practice of destroying their daughters, expediency and policy have contributed to continue and extend it.

23. The scruples of religion and conscience were lulled and quieted by the ideal security of another race being responsible for the crime. Opinions and habits, for which at first we have no aversion, as they grow familiar, rise into consideration, and establish their ascendancy.

24. The superstition of the Jahrejahs easily reconciled them to the expedient proposed by the Rajgor, which freed them from the fear and consequence of sin, and undermined their compassion and affection for their offspring.

25. The sentiments of nature and humanity were supplanted by the passions of avarice and pride; for the right of destroying their daughters grew into a privilege, which they regarded as a distinction and honour peculiar to their caste.

26. The Hindoo precepts and customs concerning marriage are full of family distinctions, exact so many observances, and impose so many restraints, that a military tribe like the Jahrejas might not be reluctant to receive a dispensation.

27. These restraints, when their operation is strictly enforced, occasion many inconveniences, and in some situations they may prove insurmountable.

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28. All these difficulties are felt more in the cases of women than men, and the expense attending their marriage is an obligation which the Jahrejas consider it for their interest and advantage to be exempted from.

29. According to the ancient history of the Jahrejas, their first considerable and well-ascertained establishment was in Scind; but by traditionary accounts there is reason to believe that they at one period extended, under different denominations, over a great part of Persia.

30. Scind was one of the earliest objects of the ambition of the fanatical Califs, or Khalifs, who succeeded to the power and authority of Mahomed.

As the conversion of infidels was the ostensible object of these conquerors, the greatest part of the inhabitants of Persia and Scind were obliged to embrace the Mahomedan faith.

31. It is probable that the custom of Infanticide amongst the Jahrejas was a consequence resulting from the Mahomedan conquest of Scind.

32. By the conversion and conquest of the greater part of the inhabitants of Scind, who were undoubtedly Rajpoots before that event, the Jahrejahs were deprived of the usual means of disposing of their daughters in marriage.

33. This event, or some occurrence of a similar kind in the history of these tribes, which interrupted their intercourse and their ancient habits, must, we may conclude, have arisen, and have been sufficiently powerful to introduce the strange custom of infanticide.

34. At the period of the conquest of Scind the Jahrejas were not arrived at that state of society when the sentiments of humanity have much influence; but, under the guidance of their passions and prejudices, they were capable of acutely feeling every circumstance that affected the honour of their family or caste.

35. The Jahrejahs, finding themselves suddenly surrounded by tribes who had embraced a new faith, and precluded thereby from marrying their daughters to those among them among whom they were formerly accustomed to contract matrimonial engagements, may, under such circumstances, have preferred the expedient suggested, and encouraged by superstition, of destroying their female offspring.

36. They may have adopted this dreadful expedient in preference to the sin of rearing their daughters in a state of celibacy, or of exposing themselves to the disgrace which would be incurred by incontinency; and the policy of their chief may have either concurred in or invented the delusive responsibility of the Rajgor.

37. The credulity and superstition of the Jahrejahs would not suspect the incompetency of the intervention of their bramins; and this veneration for the advice of religious preceptors is not a new sentiment, nor is it peculiar to any religion.

38. We know that the Jahrejahs maintained their independency in Scind for a long period, and resisted their invaders with spirit and fortitude.

It is probable that they were not completely subdued until obliged to migrate into Kutch, where they established themselves, and retained their own religion.

39. But before this event, the insulated situation of the Jahrejas in Scind amongst tribes of different classes from themselves, and the expense and risk that would attend the sending of their daughters to countries where they might be affianced to Rajpoots of a proper descent, had impelled the Jahrejas to have recourse to Infanticide.

Being precluded from disposing of their daughters in their own vicinity, they were sacrificed to their pride, convenience and superstition.

40. In subsequent times, when the emigration of the Jahrejas into Kutch and Guzerat, inhabited by Rajpoots, offered abundance of husbands for their daughters, and removed the plea for their destruction, the custom had been established, and was considered as one of their unalienable rights.

41. The Jahrejas had also conceived many barbarous notions of their own superiority, and they under-valued or despised the tribes amongst whom they had obtained a compulsory settlement.

42. The circumstance of conquest, under which they settled in Kutch and Guzerat, confirmed this sentiment of superiority.

As the Jahrejas came from a distant country, they had many foreign and strange habits; and their dewey, or household god, was different from the worship of the other Rajpoots among whom they were now established.

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43. The custom of killing their daughters, we may suppose, had by this time produced its effects on the manners of the Jahrejas; and, as their wars with the Mussulmans had made them more hardy and enterprising than the inhabitants whose possessions they had conquered, the same cause would render them more arrogant and overbearing.

44. This is still the character of the Jahrejas.

45. The history of the Jahrejas also, since they arrived in Kutch and Guzerat, bears evidence of their incapacity for government, and of their capricious and imprudent conduct.

46. It is necessary to mention these traits in the character of the Jahrejas, as they would operate to maintain the practice of Infanticide after their settlement in this country, and when the original pretence for its origin ceased to exist.

47. In what way soever the practice of Infanticide was introduced, it must be referred to the peculiar manners and political state of the people. The sequel will disclose the circumstances that at present maintain and preserve this barbarous custom.

48. Strangers to parental emotions and affections, the great cause for destroying their children is avarice, and that they may not be exposed to the cares and expense attending their establishment in life.

49. This was actually pleaded by the Jahreja chieftain in defence of the practice which deprived them, they said, of much care, vexation and expense; and which had been so long in existence that the heinousness of the crime was altogether lost sight of in its antiquity.

50. The practice which prevailed in Europe, and chiefly amongst the principal families, of placing their daughters in nunneries, might be traced to the same motives that led the Jahrejas to put theirs to death; and both have originated in the desire of diminishing the cares and expense attending a numerous family.

51. They also pleaded their aversion to relinquish a custom which they conceived to attach renown to their caste, and to distinguish it above all the other Rajputes, in this quarter at least.

52. In order to explain the operation of these sentiments on the minds of the Jahrejas it is necessary to anticipate a circumstance, and to mention that there are several instances of Jahrejas who have allowed their daughters to live.

53. In those instances they are instigated by their pride, and their ideal notions of superiority to give large marriage portions with their daughters.

54. It is a maxim with them, that the daughter of a Jahreja, independent of her person, and the honour of their alliance, should carry wealth into the house of her husband, and be a valuable acquisition to her new connections.

55. An instance, however, occurred in the petty Jahreja chief of Kattywar saving a daughter, and afterwards contracting her in marriage to a son of Meroo Kowass.

This was considered as an extraordinary instance of degradation, which even the pressure of necessity and interest could not excuse.

The marriage was not consummated, and the father never permitted his daughter to repair to her husband's house.

56. These sentiments are common to the rich and the poor, and have undoubtedly contributed to perpetuate the practice of Infanticide.

57. In considering the causes which have tended to confirm and continue this practice, considerable weight must be given to the apathy and indifference with which it has ever been received by the rest of the Rajpute families and the Bramins, who are numerous in this country.

58. It does not appear that any effort has been made for the general suppression of this crime, for which they possessed a simple and effectual remedy, by refusing to affianc their daughters to the Jahrejas, unless on the condition of rearing their female offspring.

59. Such an idea never seems to have occurred to the other Rajputes, on the contrary, they appear to have countenanced the practice of Infanticide, not only by intermarrying their daughters with the Jahrejas, but by allowing them to become the instruments of murdering their own offspring.

60. These Rajputes were led to this unnatural compliance from the ease and facility with which their acquiescence enabled them to marry their daughters. To this

this interested motive they appear to have sacrificed the sentiments of religion and humanity without any repugnance.

61. They excused, however, to me, and endeavoured to palliate, their want of sensibility, by pleading the immediate usages of caste, and the impropriety of interfering in those of the Jahrejas.

62. Curiosity will naturally be excited to learn the forms and methods observed in committing these Infanticides; and whether they were attended by any compunction and ceremony.

63. The common expressions for Infanticide are "Dekree Marne ne Chal," or "the custom of killing daughters," and "Naree Deekree Marne ne Chal," or "the custom of killing young daughters."

In conversation, and in discussing the subject with the Jahrejas, the term used was "Deekree Babut," or "the article of girls."

64. The subject is disgusting, and I shall endeavour to state briefly the result of my inquiries.

Although the Jahrejas spoke freely of the custom of putting their daughters to death, and without delicacy, and without any pain, they were more reserved on the mode of their execution, and appeared at first unwilling to be questioned on the subject.

65. They usually replied that it was an affair of the women; it belonged to the nursery, and made no part of the business of the men. They at last, however, threw off this reserve.

66. The following is the translate of a memorandum from Wassonjee Eswarjee, a Nagar Bramin, who attended the camp in the quality of Vakeel from the Gondul Chief.

"When the wives of the Jahreja Rajputes are delivered of daughters, the women who may be with the mother repair to the oldest man in the house; this person desires them to go to him who is the father of the infant, and do as he directs.

"On this the women go to the father, who desires them to do as is customary, and so to inform the mother.

"The women then repair to the mother, and tell her to act in conformity to their usages. The mother next puts opium on the nipple of her breast, which the child inhaling with its milk, dies.

"The above is one custom, and the following is another: When the child is born, they place the navelstring on its mouth, when it expires."

67. From the conversations of the Jahrejas it appears that the opium is put into the mouth of the child; but the mode of administering this drug, described by was-songee, may have given rise to the opinion that the Jahrejas drown their daughters by throwing them as soon as they are born into a vessel of milk.

68. From every inquiry I could not understand that the Jahrejas ever put their daughters to death after this manner; but the story may have had its origin in the idea of the infant imbibing poisoned milk, or from an expression which is ascribed to the father, who, when the birth of a daughter is announced, with brutal equivocation, says to the attendants "Dhood Pillana."

69. This is but a popular story; and, independently of the circumstance of few infants sucking immediately on the birth, the placing of opium on the nipple would effectually prevent it.

70. The true manner by which the Jahrejas kill their daughters, as received from the chieftains of Rajkote and Jallia, is subsequently related.

71. There is apparently neither merit nor demerit attached to the saving of their daughters; but, although the act is optional and voluntary, it seems more reputable to destroy them. The few instances that have been traced to the contrary would establish that the practice of Infanticide was considered more honourable; for, although the motive may be gross and selfish, it is the natural disposition of men to ascribe their actions, especially when they are deviations from natural principles, to illustrious and generous sources.

72. If a father wishes to preserve a daughter, he previously apprises his wife and family, and his commands are obeyed.

If a mother entertains the wish of preserving a daughter, and her husband is averse to it, the infant must be put to death.

73. There are, however, instances wherein the blandishments and influence of the mother have succeeded in saving the infant, by obtaining the revocation of the decree for its destruction, but these instances of maternal solicitude are either unfrequent, or but seldom successful.

74. The father sometimes expressly orders the infant to be put to death, probably when he suspects some tendency or intention of the mother to preserve it; but, in general this sanguinary intimation is unnecessary, as a total silence on the part of the husband is considered to imply his unalterable resolution that the child, if a female, should perish.

75. To render this deed if possible more horrible, the mother is commonly the executioner of her own offspring.

Women of rank may have their slaves and attendants, who perform this office; but the far greater number execute it with their own hands.

76. This compliance of the women must appear the more extraordinary, as they belong to castes who rear their females, and are brought up in families where their own existence is evidence against this unnatural practice: but as they are betrothed at an early age they imbibe the superstition of their husbands, and some of them appeared even as advocates for this custom.

77. They have been known to pride themselves like the Jahrejas, and to consider their murder as an act of duty, an act which these females, who are mild, modest, and affectionate, would, if married into any other caste, hold in detestation.

78. They appear to have several methods of destroying the infant, but two are prevalent.

79. Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents its respiration.

But the destruction of so tender and young a subject is not difficult, and it is effected without a struggle, and probably without pain.

80. The natural weakness and debility of the infant, when neglected and left uncleaned some time, causes its death, without the necessity of actual violence, and sometimes it is laid on the ground, or on a plank, and left to expire.

81. These accounts I learnt in conversation with Jahrejas, and prefer them to the information of the translated memorandum.

82. The infant, after it is destroyed, is placed in a small basket entirely naked, and in this state carried out and interred. In Kattywar any of the female attendants of the family perform this office; but in Kutch it is done by the domestic Rajgor.

83. The Rajgors who bury the infants that perish receive a fee of one korce, which is a coin equivalent in value to one third of a rupee, (or about 10 sterding,) and a meal.

84. In Kutch the female Rajgors are the executioners of the infant instead of the mother, and this seems to approach nearer to the origin of the custom.

85. The birth of a daughter is considered by the Hindus of every description as an inferior event, and they rarely make it the subject of congratulation or festivity, while the birth of a son is celebrated with every ostentation and hilarity.

86. It is not, therefore, surprising, that on the birth of a daughter, which they may have even preserved, and predetermined to bring up, a Jahreja family should discover no demonstration of joy. The event is allowed to pass over in silence, as if they were ashamed of it.

87. Should any inquisitive person ask a Jahreja the result of the pregnancy of his wife, if it were a female, he would answer "nothing;" and this expression, in the idiom of the country, is sufficiently significant.

88. The infant is invariably put to death immediately on its birth, and it would be considered a cruel and barbarous action to deprive it of life after it had been allowed to live a day or two.

89. Although instances of this cool and deliberate murder may be very rare, yet from the examination of a Jahreja, who was reported to me as having been guilty of this deed, I have reason to believe they sometimes occur.

90. The death of a daughter is generally viewed by a Jahreja as an infallible consequence after its birth; and it is considered to be an event of such insignificance, that

that he is seldom apprised of it. The occurrence excites neither surprise nor inquiry, and is never made a subject even of conversation. It is attended by no ceremony, and publicity is avoided.

91. The Jahrejas spoke of it with the utmost levity, and are perfectly indifferent with respect to the mode of putting their female offspring to death, provided the inhuman deed is performed.

92. Jussajee of Jallia has had three daughters; they were all put to death at the time of their birth. Jussajee attended the camp, is a man of intelligence, and served the detachment as a guide.

The character and disposition of Jussajee, both for humanity and propriety, is favourable; but he has not the least compunction for the murder of these children, and considers the deed to be in every respect justifiable.

93. The practice of Infanticide appears to have been discontinued by the descendants of the Jahrejas who inhabit Scind, and who have become converts to the Mahomedan religion.

94. I was told, however, of an exception, and that one of these converted tribes or families still follow the custom of their ancestors.

95. A few of the Jahreja tribes of Kutch have also discontinued Infanticide, or practise it but occasionally; for my information was not clear and positive on this point.

96. The following Jahreja families in that country were mentioned to be as systematically refraining from Infanticide, and their names deserve to be recorded.

The families of Bulach, Botton, Sar Kubbur, Kotee, Ubra, Jarria, Guffun, Murasee, Mokarra, Kuya, Retreea, Mor, Row, Jessa, Dessa, Danrar, Detteea, Joreea, Adreea, Verac, Kunorde, and Veeur, are enumerated as rearing their daughters.

97. Some of these families are of respectability in Kutch; but the far greater part of the inhabitants follow the practice without the least remorse.

98. In the Peninsula, although some individuals have occasionally preserved their daughters, it appears to have been the result of accidental circumstances and impressions, and not the effect of any steady resolution or principle.

99. The origin of Infanticide among the Jahrejas is not supposed to be more remote than 500 years.

100. As no disgrace or stigma is attached to the omission of this act, we might expect that natural affection would prevail over a barbarous custom; but this is overpowered by the influence of habits and prejudices, strengthened by little selfish views of economy and of domestic ease.

101. I endeavoured to ascertain the motives of the Jahrejas who preserved their daughters; and, by their own confession, this act of humanity did not proceed from parental feelings.

102. It appeared to be inspired, not by motives of affection for the object, so much as by personal considerations, arising from the ideas of Metempsychosis, which are so universally and rigidly observed by the Shavuck Banians, who are the followers of Jena.

103. These people consider it a sin to deprive any being or creature, however mean or noxious, of life; and their doctrines are said to have made an impression on a few of the Jahrejas.

104. It would be an interesting inquiry to ascertain the number of females who perish annually from this detestable practice of Infanticide.

This could only be effected by a personal inspection, and a careful research amongst the Jahreja families, which might determine their numbers, and obtain a tolerably correct estimate of these casualties.

105. The result of my information was too general, vague and uncertain, to afford the data of an accurate calculation; but it may be still useful to state this information, as, although defective, it may convey some determinate notion of the extent of this offence against the first laws of human nature.

106. I shall begin by stating an account which has the appearance of exaggeration. According to a loose computation, the number of Jahreja families inhabiting Kutch and Kattywar is estimated at 125,000 and the number of female infants yearly destroyed to amount to 20,000.

107. Being desirous, however, of reducing this inquiry to a state of greater certainty, I endeavoured to procure a particular list of the Jahrejas inhabiting these countries.

I found it impracticable to obtain this information of Kutch; but the following is an account of the names and the number of Jahreja families inhabiting Hallaur and Muchoo Khaunta, furnished by an intelligent native, and well acquainted with that extraordinary race.

108. A list of the families of the different tribes of Jahrejas who inhabit Hallaur and Muchoo Khaunta:—

|                                           |     |
|-------------------------------------------|-----|
| Jam Zadeh, or the descendants of the Jams | 40  |
| Hurdols                                   | 500 |
| Doonguranee                               | 500 |
| See Sungeea                               | 100 |
| Kubbar                                    | 100 |
| Rewanee                                   | 100 |
| Weebanee                                  | 500 |
| Lakanee                                   | 100 |
| Moranee                                   | 500 |
| Kunderya                                  | 100 |
| Ummur                                     | 100 |
| Bharanee                                  | 100 |
| Bhananee                                  | 50  |
| Amrun                                     | 500 |
| Dit                                       | 600 |
| Halla                                     | 100 |
| Hapa                                      | 100 |
| Khumanee                                  | 100 |
| Kana                                      | 200 |
| Rao                                       | 400 |
| Batach                                    | 100 |
| and other castes                          | 500 |

5,390

109. It is supposed that the annual number of Infanticides in the Peninsula of Guzerat amount to 5,000.

110. The number of Jahrejas in Kutch, on the authority of the natives, is ten times as many as those of Hallaur and Muchoo Khanta, and this would give us a population of 150,000 men; for all these calculations are exclusive of women and children, who must, from the nature of the case, either be wives or boys.

111. As a number of Jahrejas in that country have disused Infanticide, without any formal renunciation, however, of the practice, the number of deaths may be estimated at 30,000.

112. I shall, lastly, state the lowest estimate that I received of those murders; and although its moderation may appear in favour of its truth, I am disposed to think this account as short of the number destroyed, as the preceding is probably an exaggeration of this circumstance.

113. These accounts, it is to be observed, do not pretend to rest on calculation, but convey the opinions of persons well informed of the state of the country. According to this authority the number of Infanticides annually in Hallaur and Muchoo Khanta are between 1,000 and 1,100; and in Kutch about 2,000.

114. The disagreement of these estimates would probably defeat any attempt to reconcile them, but they are sufficient to establish the enormity and magnitude of the crime.

115. It has already been remarked, that whenever a Jahreja saves his daughter he invariably exerts every means, sometimes to the impoverishment of his family, to obtain a respectable settlement for her in life.

It is, perhaps, this strong desire that prevents the lower orders saving their daughters.

116. The

116. The instances that were reported to me of Jahrejas who saved their daughters, were of families of rank in the country; but these instances of humanity are few.

117. I shall begin with stating the most remarkable instance, as it was the effect of conscience, although operating by a kind of double faculty.

118. The Jahreja, Makajee of Anundgur, one of the Byand of the Gondul chief, renounced, after a short period, every matrimonial intercourse with his wife, from the apprehension of begetting a daughter.

119. This self-restraint was persevered in for several years, and Mokajee during that period patiently resisted the scoffings and persuasions of his caste and relations, without being in the least diverted from his purpose.

120. The case became serious, and the family assembled to prevent the misfortune, if possible, of Mokajee dying childless.

121. After every other expedient had failed of success, Koombajee, the late chief of Gondul, in his capacity of Teelaat, or head of the family, was obliged to lay a solemn and public injunction on Mokajee, to preserve his daughters. On receiving the order of his superior, Mokajee returned to his wife, and had born to him in succession, four daughters, a circumstance which exposed him again to the taunts of the Jahrejas, but which Mokajee appears to have supported with philosophical indifference.

122. These daughters are still alive, and married to the present chiefs of Draugudra, Wudwan, Limree, and Wancaneer.

123. The motives that led Mokajee to pursue this conduct deserve to be explained; but it is first necessary to mention that he had become a Kubeer Punt.

124. The Kubeer Punt form a sect of Biragees, who follow the tenets of Kubeer, a holy man who lived about 300 years ago.

They deny in general the authenticity of the Shasters and Vedas; and assert that God is one and indivisible, possessing in himself every attribute ascribed by the Hindoos to different deities.

They deny the douts or incarnations, and they place no confidence in the efficacy of the ceremonies of worship, and purification by washing in rivers; but put their whole trust in the sincerity of devotion, and in good works.

125. Kubeer himself was a Mahomedan by caste, and a weaver by profession.

His disciples may be either Mahomedans or Hindus. On his death the Mahomedans claimed a right to bury him, the Hindus to burn him; in consequence of which they quarrelled, and placed a sheet over the corpse, which, when they withdrew, they found the upper part of his body to be metamorphosed into a tolsee plant, the favourite nymph of Kristna, the lower part into rehan, an odoriferous herb of a green colour, the colour of the prophet Mahomed.

126. As a zealous Jahreja the honour and custom of his caste required that Mokajee should kill his daughters.

As a Kubeer Punt, the principles of the sect rendered Infanticide unlawful and criminal.

127. In this situation Mokajee could only avoid disgrace or sin by that course of celibacy which he prescribed for himself, and from which he was so happily relieved by the commands of his chief.

128. The chief of Kersura is the next instance of a Jahreja who has brought up his daughter, and who is now married to Wujee Sing, the eldest son of the Thakore of Bhownuggur.

It was neither natural affection, nor any conscientious sentiment that made the chief of Kersura save his daughter.

129. The whole merit of this act of humanity is due to an Arab Jemadar, who gave up to this sordid and mercenary chief all the arrears of pay which he had earned in his service, and which amounted to a considerable sum, on condition that he would preserve his daughter.

130. It is more pleasing to relate the third instance, as it appears to have proceeded from the natural affections of a parent.

Dadajee, the brother of the present chief of Rajkote, has preserved his daughter; and, from his conversation and manners, I was fully impressed that it was the effect of principle and duty.

426.

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131. A similar

131. A similar instance occurs in the example of Hootajee, the chieftain of Kotara Sangani, who has preserved all his female offspring.

132. It is to be observed, that the families of Rajkote and Kotara are both in impoverished circumstances, and the principle that has led them to save their daughters is the more unquestionable and meritorious, as they have voluntarily burthened themselves with the great expense of providing for them.

133. Hootajee is a professed robber, with whom sentiment and feeling might be supposed to be strangers.

The profession which he followed did not prevent me conversing with Hootajee, nor to avoid a pretty frequent intercourse with him.

134. This man, with the aspect and manners of a barbarian, possessed all the feelings of natural affection, which led him to cherish his daughters in opposition to the usage and prejudices of his tribe.

The daughters of Hootajee are between six and eight years of age, and he brought them both to my camp, where they were vaccinated.

135. I observed their father caressing them with pleasure, and exulting in them with true parental satisfaction, and their persons and manners were very interesting.

136. It deserves remark, as exhibiting a strong feature in the character of the Jahrejas, and of their feeling with respect to their daughters, that these girls wore turbans, and were dressed and habited like boys.

137. As if afraid or ashamed of acknowledging their sex, they assured me that they were not girls, and, with infantine simplicity, appealed to their father if it were not the case.

138. The last instance which I shall mention of a Jahreja saving his daughter is the chief of Mallia, and I believe this comprises the whole number of existing cases that came to my knowledge.

139. The wife of this Thakore prevailed on him to rear his daughter; but, notwithstanding this, he was one of the last who subscribed to the instrument for abolishing the practice of infanticide.

140. My reports for the settlement of the revenue of this country have occasionally exhibited a solitary instance, wherein the Jahrejas have saved as well as destroyed their daughters, but my intercourse with the Jahrejas brought me acquainted with several who had caused three or four of their female offspring to be put to death; and they spoke of the circumstance with the indifference incident to the most ordinary transaction.

141. The Jahrejas carefully select their wives from the most respectable Rajpote families, and although they give a general preference to the Jahllas, they marry apparently into any of the numerous Rajpote tribes.

142. The Jahrejas marry the daughters of Jhalla, Wagela, Goel, Churassumrna, Purmar, Surweyo, Soda, Jaitwa, Wala, and Wadal tribes.

They give in marriage such legitimate daughters as they preserve to any of these castes, but invariably endeavour to affiancè them to the highest rank or tribe in their power.

143. Illegitimate daughters are not given in marriage to Rajpotes, but are bestowed on Mussulmen, or on Hindus of an inferior caste, under the best circumstances they can select.

144. I was told that the Jahrejas, from the difficulty of procuring wives, were in the habit of marrying bastards and slaves, but I was satisfied that this was an untruth.

145. On asking Jussajee if this was ever the case, he appeared to feel great indignation, and to think that it was intended to insult him; but on explaining the motive of the inquiry, Jussajee acknowledged that the Thakore of Banwur, under the hope of supporting himself through the great influence which Meroo Khawass possessed at Nowanuggur, was affianced to his daughter, but the contract was not completed, and the Thakore never admitted the woman into his house. Even the poorest and lowest Jahreja feels the utmost solicitude not to taint his blood by an improper alliance.

146. It does not appear that the number of their wives is limited by any rule.

147. The practice of concubinage is common among the Jahrejas, and in forming these connexions they are under little or no restraint with respect to caste.

148. It will be observed that the settlement of their daughters born of rackeelas, or mistresses, is attended with little expense or publicity; and the motives, therefore, which lead the Jahrejas to destroy their legitimate daughters do not in the former case exist with equal force.

149. Rao Luckput, the grandfather of the present sovereign of Kutch, had a daughter by a rackelee, whom he preserved, and afterwards married to Damajee Guicawar.

The name of this lady, who has since returned to Booj, where she resides, is Mata Bhye; but from her alliance with Damajee she is commonly styled Byhe Maharaj.

150. It may be observed, however, that this marriage among the Marhattas is reckoned of an inferior kind, called Khanda Luggun, or a marriage celebrated by the proxy of a sword, and the children would be considered illegitimate, or incapable of inheriting the Guicawar Gadee. Khanda, a scimitar. Luggun, connection.

151. Political reasons induced Rao Luckput to form his connexion with Damajee.

The country of Kutch was at that period threatened with an invasion from Scind, and Rao was desirous of protecting himself by the powerful alliance of Damajee.

152. The marriage was celebrated at Putten with great pomp and expense.

Damajee survived this transaction but two years, and at his death his widow returned to her relations.

153. This lady derives her support from her own family, and lives on the produce of a Jaghire from the Rajah of Kutch.

154. The uncle of Rao Luckput had a daughter by a rackelee of the Khomarin caste, who was famous for her beauty. The daughter was affianced to the king of Scind, a Mahometan.

155. The present chief of Kutch has, likewise, a daughter by a rackelee, who was betrothed to a son of the Joonaghar nabob, but Futteh Mahomed prevented the celebration of the marriage, and it is now considered to be dissolved.

156. These instances may be sufficient to show the treatment by the Jahrejas of their illegitimate offspring, and they appear to spare them rather from a contemptuous opinion of their inferiority, than from humanity. These children are not considered to belong to the caste, and their future situation in life is of little consequence, but the pride and prejudices of a Jahreja make him occasionally, also, destroy his spurious offspring.

157. It is remarkable that it is the practice of these rackeelas or mistresses to perform suttee with deceased Jahrejas, which is but rarely done by their wives.

158. When Rao Lacka, the grandfather of Rao Raydim, the present chief of Kutch, died, fifteen rackeelas burnt at his funeral pile, two of these women were Mahometans of the country, and another a Seedeem; the rest were Hindus of different castes, but not one of Rao Lacka's wives sacrificed herself on this occasion.

159. This deviation from the general Hindu practice is merely the effect of another habit or custom, as there is no law against a Jahreja wife burning with her husband, and they sometimes voluntarily devote themselves to the flames.

160. This ceremony, however, is less expected from the wife than the rackelee, and these unfortunate females conceive it a point of honour to consume themselves with their lords, often being inspired with a dreadful emulation to become the first victim.

161. It may be necessary to correct an opinion which many Europeans have entertained, that these sacrifices are compulsory.

162. The Jahrejas wives and rackeelas are at liberty to follow this custom, or to abstain from it, and neither disgrace nor opprobrium is attached to those who may choose to survive.

163. It may be mentioned as another extraordinary deviation from the general custom of Hindus, that in the district of Hulwud, the wives of the lowest castes invariably burn with their husbands, and this may be the reason that the Jahreja women excuse themselves; and as it is only people of rank who keep rackeelas, instances of this nature are not frequent.

164. The influence of example and communication are capable of procuring converts to the most criminal and flagitious courses.

165. The Jaitwa Rajpoots, who rule over the division of Burrudda, known at present under the name of Poorbunder, have been accused of adopting the barbarous practice of the Jahrejas in destroying their daughters.

166. The Jaitwas may have thought it no disgrace to follow a custom cherished by their conquerors; and, having lost the greater part of their possessions, they may have been desirous, like the Jahrejas, of relieving themselves from the burden of portioning their daughters.

167. The Jaitwas, however, do not pretend to deny the sin of Infanticide, and avoid an open avowal of the practice.

168. They observe a silence on the subject, and the deed is performed in secrecy; but the singular fact, that the ranas of Poorbunder have had no grown up daughters for more than a hundred years would be sufficient evidence against them.

169. The ministers of the Rana did not deny the circumstance to me when I communicated the information I had received respecting this practice of the Jaitwas; and their chief executed the same instrument as the Jahrejas did for renouncing the custom; an unequivocal proof that it existed.

170. The doctrines of the Hindu religion have been singularly careful to protect the female sex and infants from violence, and it is unlawful to put a woman to death for any offence whatever.

171. In support of this opinion they quote the following sloke or verse:

Shut gao wudhe vepa  
Shut vepa wudhe istreea  
Shut istreea wudhe bala  
Shut bala wudhe muresha.

"To kill one Bramin is equal to one hundred cows:

"To kill one woman is equal to one hundred Bramins:

"To kill one child is equal to one hundred women:

"To kill one hundred children is an offence too heinous for comparison."

The crime, therefore, of killing a woman is considered as great a sin as killing a hundred Bramins; and the sin of killing a young child of either sex is equal to killing a hundred women.

172. As the Jahrejas, and many other tribes now calling themselves Hindus, are but very imperfectly instructed in the doctrines of their faith, and entertain many opinions in opposition to it, I imagined at first that the Jahrejas might possess precepts favouring Infanticide.

173. Although my inquiries into the religion of the Jahrejas did not support this conjecture, it may not be superfluous to notice some of their religious opinions and practices.

174. The Jahrejas are comprehended without the Hindu name and pale, but we are ignorant of the origin of the term Hindu, which is not of an ancient date, and it is in many instances so loosely, irregularly, and indiscriminately applied, as to embrace religions professing tenets in direct opposition to the braminal system.

175. The Shravuck Banians, for instance, deny the existence of the Trimurte, the divinity of the Auctars, and the authority of the Vedas. They have no Bramins, and worship different gods; but they are nevertheless comprised under the general denomination of Hindus.

176. The Jahrejas, and the Katties especially, have also a very doubtful claim to this title. It is to be observed, that both these people came from beyond the Hindus, and derive their descent from a country where it has always been supposed a genuine Hindu could not exist. The sun is the real object of their worship, and it is not, perhaps, too extravagant to conclude that they originally followed the religion of the ancient Persians, nor that these religions might have been formerly connected.

177. The religion of the Jahrejas is far from being strict, either in its precepts or practice.

The sun, and the matha assapooree, are the objects of their worship.

178. Her tenets are reported to hold forth, that it is not improper to eat with people of a different faith. In Hallaur the Jarejas observe some scruples on this point, but in Kutch and Wagur scarcely any distinction is observed.

179. The

179. The Jahrejas worship the devée, or the goddess of nature, under the appellation of hinglas, who, according to their legendary accounts, saved and nourished their common ancestor, one of the four Jadoons who were saved from the universal destruction that befel their race.

180. When the goddess hinglass bhowanee bestowed on the Jahrejas the kingdom of Kutch, and thereby fulfilled their hopes, they built a temple to her, which they called Assapooree.

By this term the Jahrejas expressed their gratitude, and their confidence in the favour of the goddess; assa, in the Sanscrit, signifying "hope," and pooree, "fulfilled," accomplished.

181. To their devée assapooree the Jahrejas offer up in sacrifice the buffalo at the yearly festival of the dussura, and afterwards feast on the victim.

182. The Jahrejas drink wine and spirits in public, and are in general, especially in particular situations, indifferent about the mode of preparing their food, and seem to be excluded only from eating of the flesh of the cow.

183. The Jahrejas hold their rajgors or domestic priests in little estimation or respect.

By the rest of the Bramins the rajgors are despised; but this seems to arise from their performing the kria, or the ceremonies at the funeral pile, as the karteea bramins do in Guzerat, and other parts of India.

184. Like the karteea, the rajgors receive the alms, which are distributed on the twelfth day, or dowadusha, which finishes the period of mourning.

185. On the twelfth day, the rajgor of the family is placed on the cot of the deceased Jahreja, and stretched out like a corpse, on which is placed several articles of food and raiment.

186. This is taken up and carried to the spot where the Jahreja was burnt, like a funeral procession, provided the crowd allows it to proceed.

The relations of the deceased, and the inhabitants, follow the procession as if it were a real funeral, but the multitude exert themselves to interrupt its progress, and for this purpose throw dust, fire, stones, and every thing missile within their reach. As all these injuries are aimed at the rajgor, he is generally obliged to abandon the cot precipitately, and to fly.

187. The intention of this violence and clamour is to frighten away the evil genius, and to prevent its injuring or molesting the survivors; and the cause of placing food and raiment on the cot is to supply the spirit of the deceased with such articles in the next world.

188. This ceremony is termed seja, from the cot; but it is not peculiar to the Jahrejas, as it is practised by some other tribes.

189. The Jahrejas will sometimes remark, that their gors are poor and despised, which they made no scruple of attributing to the sin of Infanticide, and from the wrath of God for having the weight of that crime on their heads.

190. This singular opinion, which I have expressed nearly in their own words, instead of producing any abhorrence in the Jahrejas against the act, has served to confirm their idea that they have nothing to do with its responsibility and punishment.

191. The Jahrejas respect the Charons and Bhats more than they do Bramins.

192. The dissendee\*, or people who receive their support from the charity of the Jahrejas, are called caggar; they are a tribe of Charon, of the Tambel, or, as pronounced by the inhabitants of Kutch, Toomber, and emigrated with the Jahrejas into this country.

193. Although the Jahrejas are not pure Hindus, and know little of the ordinances of the Bramins, yet they believe in all their legends. Although the religion of the Jahrejas may have but a feeble operation in preventing Infanticide, it certainly presents nothing to authorize the practice; on the contrary, the expedient of making the rajgor answerable for the act is a plain proof that they view it to be a crime against religion.

\* The dissendee are literally those who receive the tenth, or tithe; but this amount has long since been diminished to a mere voluntary donation.

PART II.  
Rajpoots,  
1800—1808.

194. I have now related such facts and circumstances as have come to my knowledge, concerning the practice of female Infanticide among the Jahreja Rajputes.

195. But, however singular and extraordinary this practice may appear, it is not confined to the Jahrejas.

196. That it prevails among the Jaitwa Rajputes I have already noticed, and it also prevails amongst a people still more numerous; and there are not wanting appearances which would lead us to think that it is connected with the manners and institutions of some of the ancient nations.

197. The practice of female Infanticide prevails with the Rajkoomars and other tribes in Bengal, where it has been happily abolished.

The custom of putting their infant daughters to death has also been discovered to exist with the Rhatore Rajputes of Jeypore and Jhoodpoor, but this fact, when reported to Europe, was doubted, and denied to be possible.

198. It is confirmed, however, by every intelligent and well informed native of that country; nor does there appear any grounds whatever for questioning its existence.

199. The existence of the custom is traced to other tribes of Hindostan, and in particular to the Jauts and Mewats, which latter are a sect of Mussulmans.

200. I am indebted for this information to Nizameddein Hussain: and the following is the translation of a memorandum which he gave me on the subject.

"The Jaut chiefs at Bhurtapore are styled 'Sensuiwal'; those people, or the Sensuiwals, are in the habit of putting to death their daughters at the moment of their birth, by opium, or by strangling.

"The cause of their doing so proceeds from a supposition which they entertain that it is a great disgrace to give their daughters even in marriage to any person.

"And many Mewats, who are Mehomedans, but who are known under the appellation of Mewatee, whose country is near that of the Jauts, kill their daughters from the same cause.

"I suppose the governors of Hatras and Mursan follow the same practice.

"These people are all of the Jaut caste."

201. I have learnt from other sources of information on which I rely, that some of the Rhatore, the Harree of Boondee Kata, the Waish in the Poorub, the Jauts in Hindostan, and some of the Kutchwas of Jeypore, and other Rajpute tribes, kill their daughters.

202. The Jahrejas are aware that the custom of Infanticide is practised by many other tribes besides their own; but although it is probable that they have a common origin, I could not discover the traditionary motive that had led to the introduction of Infanticide amongst so many people of Hindostan.

203. The practice, however, appears to be maintained among them by the same causes which operated with the Jahrejas.

Pride, avarice, the cares of a family, the disgrace that would attend the misconduct of their women, the difficulty of establishing them in life, and an apprehension of exposing their daughters to ill treatment, were assigned invariably, by every person acquainted with this subject, as the causes that induced these tribes to commit Infanticide.

204. I have ventured to suppose that the practice of Infanticide may have some analogy with the customs and institutions of some of the ancient nations.

It would be interesting to trace and develop the laws and customs of the most distinguished people of antiquity which sanctioned Infanticide.

205. If we except the fabulous history of the Amazons, I am not aware that we have any account of a positive law or custom for the regular and invariable destruction of children of either sex.

206. The Amazons are said to have formed a state from which they excluded men. They held a commerce only with strangers, and for the purpose merely of begetting daughters.

They killed their male children, and cut off the right breast of their females, to render them more fit for war.

207. The method of the ancients of exposing their children was a very general practice, and they do not appear to have considered it as either cruel or barbarous.

208. Romulus

PART II.  
Rajpoots,  
1800—1808.

208. Romulus is said to have laid the citizens under an obligation to educate all their male children, and the eldest of their daughters.

209. The requiring of this obligation from the citizens must have been suggested by the necessity of restraining the practice of Infanticide; and Romulus probably trusted in procuring wives for his males from the other tribes in his neighbourhood with as little difficulty as the Jahrejas do at present.

210. Montesquien has the following observations on this subject, which makes the resemblance still more complete, and proves that the same motives prevailed with the Roman fathers for exposing their children as with the nations of India, who commit infanticide.

"We find not any Roman law that permitted the exposing of children. This was, without doubt, an abuse introduced towards the decline of the Republic, when luxury robbed them of their freedom; when wealth divided was called poverty; when the father believed that all was lost which he gave to his family, and when the family was distinct from his property."

211. It appears that infants newly born were placed on the ground: those who were agreeable to the father he took up, or educated (for these were synonymous terms); but those who were displeasing to him he neglected and exposed.

212. In Greece, Infanticide, or the exposure of children, appears to have formed a part of the policy of those states.

Solon gave permission by the law to parents to kill their children.

213. Aristotle appears an advocate for the exposing of children, and conceives, where this is not the case, that the number of those brought forth ought to be limited.

He proposes expedients for this purpose more barbarous than any usage of the Jahrejas.

214. The Greeks appear to have been led to expose their offspring from the sterility of their territory, and the apprehension of want, excited by a redundant population.

215. The same motive, arising from a fear of famine, has induced the government of China, if not to permit, at least to tolerate, parents to sell and expose their children.

216. The Carthagenians are reported to have frequently sacrificed their children; but this appears to have originated in motives of religion and patriotism: the first taught them that the sacrifice of children was acceptable to their gods; and the love of their country inspired the noblest of the Carthagenians to offer up their offspring as victims, to avert or remove any public calamity.

A similar custom was also practised by the Phœnicians and Syrians, the founders of Carthage, and which also extended to the Greeks, the Gauls, and the German nations. Among the Canaanites also, previous to the invasion of the Israelites, similar sacrifices prevailed, and which are termed in Scripture, "passing their seed through the fire to Moloch."

217. In Robertson's history of America we are informed, that the difficulty of training up an infant to maturity amidst the hardships of savage life, often stifles the voice of nature among the Americans, and suppresses the strong emotions of parental tenderness. Some of these women are stated, in particular, to destroy their female children in their infancy.

"But, though necessity compels the inhabitants of America thus to set bounds to the increase of their families, they are not deficient in affection and attachment to their offspring: they feel the powers of this instinct in its full force."

At Otaheite, and other islands of the Pacific, a peculiar society exists who destroy their children; and other nations in a rude state have been found, who do not suffer those to live who are born with any natural defect or deformity.

A more attentive and extensive research would multiply these examples, and illustrate this subject.

218. However disgusting it may be to human nature, we find that many nations have tolerated or permitted parents to destroy their own offspring, and we are certain that parents have deprived their children of life by availing themselves of this privilege; but the custom of exclusively murdering females (although the regulations of Romulus evidently point to their destruction in preference to that of the males,) and a systematical Infanticide, seem to be confined to the Rajputes of India.

Hatras, east of Agra  
about 30 miles.

PART II.  
Rajpoots,  
1800—1808.

219. IT will now be necessary to relate, with precision and briefness, the proceedings and expedients which finally led the Jahrejas of the Peninsula to relinquish Infanticide.

220. I entered on this undertaking with sanguine expectations of success, but which were for a long time disappointed; and I must own that the natives had formed much more just opinions on the subject, when they foretold the difficulties that would attend the attempt, which few of them thought could be overcome but by the Company making a conquest of the country.

221. I conceived that reason and feeling would effect the relinquishment of a barbarous custom, unconnected with the principles of society, and which all the passions of the human mind, and all the forms and maxims of religion, were combined to destroy.

222. As it was evident also that the most disinterested humanity had led the Honourable Company to interfere for the abolition of female infanticide, I conceived that this reflection, and the respect due to their mediation, would have disposed the Jahrejas to comply with a request which it was scarcely to be supposed could be at variance with their own sentiments.

223. But sentiments of nature and humanity have no influence with the Jahrejas; and I was soon, however, reluctantly obliged to relinquish the favourable expectations I had formed of success.

224. The difficulties were many and formidable.

225. I had been for several years in habits of friendly correspondence with Jehajee, the chief of Moorbee, and he had continually expressed a strong desire to cultivate the favour of the English Government. The artifices of this chief and his vakeel, who resided in camp, deceived and amused me for some time with promises which proved fallacious.

226. I availed myself of the agency and influence of Soonderjee Sewjee, after his arrival in camp, but with no better success.

At last Jehajee transmitted a paper, in which he offered to accede to my wishes, by preserving his daughters provided I would reduce Mallia, and restore the village of Kurralla, of which he had been deprived by the Guicawar government.

227. The possession of this paper I conceived of importance, as it discovered the selfish and mercenary motives that attached the Jahrejas to Infanticide.

I preserved it as a testimony which reflected on their pretences of the inviolability of the practice as a custom of the caste, and destroyed every argument which they had attempted to found on principle.

228. When Jehajee perceived the disadvantage which attended the possession of this paper, he made several applications to induce me to restore it, with which I did not comply.

229. As my intercourse and knowledge of the Jahrejas increased, every circumstance tended to show that they followed Infanticide from mean and interested motives only.

It was also evident that it would be very difficult to awaken their natural feelings; and that the same motives of expediency and interest would have more influence in inducing them to relinquish the practice than any arguments derived from humanity, morality, or religion.

230. It appeared likewise, from the communications of Jehajee and others, that the reproach and odium of being the first to renounce an ancient practice operated as a considerable motive.

The weight and authority of this example could not be complete unless it were set by a chief of acknowledged rank and superiority.

231. The Rao of Kutch seemed to possess these qualifications from his family, and extent of territory.

232. I was induced, therefore, to select this chieftain; but addressed myself principally to Futteh Mahomed, whose authority is paramount in that country, and from whom, as a zealous Mahomedan, I was led to expect the exertion of his influence for suppressing a crime against nature and religion.

233. The answer, however, of Futteh Mahomed destroyed every hope of success from that quarter.

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PART II.  
Rajpoots,  
1800—1808.

This jemadar, who rose from the humble station of a goatherd, and is extremely illiterate, had the sentiments of his letter probably dictated to him, and by the hand of his writer transmitted, in an inflated and ostentatious style, an elaborate defence of the practice of Infanticide, such as could be expected to proceed only from an infuriated and bigoted Jahreja.

234. It may not be unworthy of remark, that this defence of Infanticide was written and composed by a Nagur bramin, and promulgated in the name of a Mahomedan, whose religion inspires them with horror against these murders.

235. In the meanwhile every effort and endeavour was continued to prevail on the Moorbee chief to abandon Infanticide, which the long detention of the detachment in the vicinity of that city afforded.

It was the daily subject of letters, messages, and conferences.

236. The humanity and tenderness congenial to the sex induced me to expect the assistance of the women of Jehajee's family.

The preservation of their offspring appeared naturally and peculiarly their business.

237. I conceived that my appeal to wives and mothers, and to women who came from tribes that rejected Infanticide, would be attended with every advantage.

I was further led to entertain great hopes from this plan, on account of the high character of the mother of the chief of Moorbee for prudence, propriety of conduct, and a benevolent disposition.

238. As this lady possessed considerable influence over her son I expected that she would exert it in favour of a measure agreeable to her own feelings.

Vide Appendix,  
N° 10.

239. The embarrassed state of Jehajee's affairs, and the countenance which he stood in need of from me for retrieving them, were circumstances which I conceived would occur to the discretion of his mother, and urge her to obtain from her son a concession which might give the family a claim to my support.

240. My overtures to this lady were, at first, received with the feelings natural to her sex, and she seemed disposed, with the rest of the women, who held several consultations together on the subject, to unite their influence for the abolition of Infanticide.

241. But these ebullitions were of short duration; the Jahrejas were alarmed, and the women contended for the ancient privilege of the caste: they were led away from the path of nature and humanity by the example and influence of their husbands.

242. The mother of the chief of Moorbee requested that she might be excused soliciting her son on this head, and referred me for any further information to Jehajee.

243. At this period my prospect of success was very obscure and distant. Although these efforts, however, had failed of their effect, they were useful, and paved the way for success, by turning the attention of the country to a subject which had never appeared before to engage notice.

Vide Appendix,  
N° 13.

244. By discussing the subject frequently in the public Cutcherry, and exposing the enormity of the practice, as contrary to the precepts of religion, and the dictates of nature, every caste came to express an abhorrence of Infanticide, and the inveterate prejudices of the Jahrejas began to be shaken.

245. The maxims and passions which favoured Infanticide were, probably for the first time, canvassed and censured with freedom.

246. The progress of this system was slow, but it was insensibly spreading its influence, and became a subject of universal conversation.

The novelty of the attempt, and the extraordinary nature of the subject, also attracted general attention.

247. But whatever influence these circumstances might produce, as Jehajee was the first chief that I had addressed on the subject, it was of the utmost importance to make some impression on him.

I bent every exertion therefore, and tried various expedients to reclaim this chief, who had already destroyed two of his daughters from the practice of Infanticide.

248. At last I obtained from Jehajee a conditional writing to the following effect: "From motives of friendship, the Honourable Company have urged me to preserve my daughters: to this I consent, if the chief of Nowanugger and Gondul agree."

426.

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249. This

249. This was the first considerable step towards the attainment of this great object, and the writing appeared to reduce the question to a kind of point of honour, or respect for antiquity, in setting the example of sanctioning an innovation on a general habit.

250. From the character and behaviour of Jam I could have no hopes that he would set this example; but, as the family of Dewajee of Gondul had already preserved several of their daughters, I was led to entertain the most favourable expectations from the general disposition of this chief, and his reputation for humanity.

251. It may be proper to mention that Jehajee first proposed to insert the names of the Rao of Kutch, and Jam of Nowanugger in his writing; but I positively refused to receive the paper unless it comprised Dewajee of Gondul.

252. The compliance of Jehajee with this request it may be but fair to consider as a favourable indication of his sentiments; and that he was secretly, though not extremely, averse to agree to the abolishing of Infanticide.

It may be presumed that he was acquainted with the disposition of Dewajee, and of the general opinion that this chief, when pressed, would renounce the practice of killing his daughters.

253. From Dessajee of Mallia I obtained a similar writing to that received from the chief of Moorbee.

254. I had conceived great expectations from Dessajee, who had preserved a daughter, and had by his Vakeel afforded repeated assurances that he was ready to renounce Infanticide; but it is remarkable that this chief used every evasion and delay to avoid executing a formal deed in renunciation of the practice.

255. It is necessary to notice here, that there were several petty Jahreja chiefs in camp, whose distressed and dependent circumstances rendered them obsequious to any measure proposed by Government, and they were ready to bind themselves by any engagement to renounce Infanticide; but I conceived that their acquiescence would not have the force of example with any of the superior chiefs, and would rather prejudice the cause.

256. Under these ideas I declined for the present entering into engagements with the petty chiefs who followed the camp.

257. The narrative must now accompany the operations of the detachment which traversed the country of Jam and arrived at Kundorera.

I employed this time, as often as circumstances and opportunity permitted, in favour of the design for abolishing Infanticide.

258. Wassonjee Esmurjee, the vakeel of the Gondul chief, residing in camp, enabled me frequently to converse with him on the subject; and this sensible and respectable Bramin was easily prevailed on to unite his influence with mine, in order to prevail on his master to enter into a formal obligation for abolishing Infanticide.

259. During these events Wassangee had occasion to proceed to Gondul on some revenue affairs, and before his departure he privately gave me such assurances as I conceived might be confided in, that he would obtain from Dewajee authority on his return to enter into any engagements which might be required for preserving the daughters of the Jahrejas residing in that part of the country.

260. In this and every endeavour for suppressing Infanticide it is with great pleasure that I mention the cordial and zealous assistance of Wittol Row Dewarjee, the commander of the Guicawar army.

This officer, with the peculiar ardour of his character, embraced every occasion of exposing the enormity of the crime, and of promoting, by his arguments and influence, a detestation of the practice.

261. The mission of Wassongee Esmurjee was entirely successful; and on his return to camp, after expressing the reluctance of his master to set an example which might bring on him the reproach of his caste, a deed of the most solemn, effectual and binding nature was executed, renouncing for ever the practice of Infanticide.

262. The following is a translation of this instrument:

"Whereas the Honourable English Company, and Anund Row Guicawar, Sena Khaskel Shamsher Bahadur, having set forth to us the dictates of the Shasters, and the true faith of the Hindus, as well as that the Brimbaway Wurtuck Pooran declares

declares the killing of children to be a heinous sin, it being written that it is as great an offence to kill an embryo as a Bramin; that to kill one woman is as great a sin as killing a hundred Bramins; that to put one child to death is as great a transgression against the divine laws as to kill a hundred women; and that the perpetrators of this sin shall be damned to the hell, Kule Sootheeta, where he shall be infested with as many maggots as he may have hairs on his body; be born again a leper, and debilitated in all his members. We, Jahreja Dewajee, and Coer Nuthoo, Zemindars of Gondul (the custom of female Infanticide having long prevailed in our caste), do hereby agree for ourselves and for our offspring, as also we bind ourselves in behalf of our relations and their offspring for ever, for the sake of our own prosperity, and for the credit of the Hindu faith, that we shall from this day renounce this practice, and, in doubt of this, that we acknowledge ourselves offenders against the sircars. Moreover, should any one in future commit this offence we shall expel him from our caste, and he shall be punished according to the pleasure of the two Governments, and the rule of the Shasters."

The above writing is duly executed.

263. With the exception of Jam, every Jahreja chief readily and without offering a single objection, subscribed to a counterpart of this instrument.

264. Jam continued to oppose that measure as long as he was able, and made use of every subterfuge and artifice to avoid making the same declaration that his brethren had done.

His first attempt to make the plan miscarry was to persuade Dewajee of Gondul not to sign the engagement. For this purpose Jam used the influence of letters and messengers, but fortunately ineffectually.

265. When Jam Jussajee found, notwithstanding his opposition and remonstrances, that Dewajee had executed the agreement for renouncing the Infanticide, and that the rest of the Jahreja chiefs would follow this example, he probably foresaw that he would also be obliged to comply; but even at this moment he was instigated by his pride and arrogance to offer an exception, by which he expected to save his honour, and to circumscribe the extent of his obligation.

266. Jam proposed that neither himself nor his own offspring should be included in the engagement, but that he should bind himself for his relations and their offspring only to renounce Infanticide.

267. On the grounds, however, that an unqualified abolition was become the Mooluck Shereshta, custom of the country, or the Raejul Mooluck, order of the government, Jam was informed that his request could not be complied with, and he finally, like the rest of the Jahrejas, concluded and executed a corresponding instrument.

268. It is sufficient, to expose the unworthy motives of this chief, to mention, that after he had agreed to the engagement for renouncing Infanticide, he had the effrontery and meanness to solicit an abatement of his revenue, in order to reimburse the expense, which, as he alleged, he would in future be liable to in consequence of bringing up his daughters.

269. The character of this chief exhibits an extraordinary contrast, of great arrogance and extreme submission, of insolence and timidity: and the treachery and cruelty of Jam are only restrained by the cowardice of his disposition.

270. The originals of these instruments are in my possession, and will be deposited in the Honourable Company's treasury at Baroda, where they may, perhaps, be better preserved than in the Guicawar Duffer, and can readily be produced on any occasion of appeal or reference.

271. Copies of the original instruments remain with the commander of the Guicawar army in Kattywar; and in the appendix to his letter a list will be found of the names of every chief who has subscribed to the deeds for renouncing Infanticide. Vide Appendix, N° 20.

272. The list contains not only every chieftain of note, but every inferior Jahreja chief who enjoys the least share of independence, and comprises within its obligations every Jahreja family inhabiting the Peninsula of Guzerat.

273. Having accomplished the renunciation of Infanticide in this part of the country, I was willing to think that the example might produce a favourable effect Vide Appendix, N° 18.

on the Jahrejas of Kutch, and in this expectation I addressed myself again to Futteh Mahomed.

274. The Jemadar's answer contained a second defence of Infanticide, but in more moderate terms; and it disclosed a circumstance which is probably true, that his situation rendered it improper for him to say anything on the subject of the Jahrejas.

275. It appears that the Jahreja Byaud of Kutch could easily overturn the usurped authority of Futteh Mahomed; and that they only sanction, or submit to it, in consideration that they have acquired thereby an extension of their own authority, and many illegal possessions; but it is generally understood that if this Jemadar attempts to deprive them of any of their privileges, or to circumscribe their unjust acquisition, they could, without much difficulty, deprive him of his own power.

276. Under these circumstances we cannot probably indulge any strong hope that the suppression of Infanticide will soon be attained in Kutch; and in the actual state of affairs in that country, they may afford some apology for Futteh Mahomed appearing as a constrained advocate, perhaps, for the unnatural crime of Infanticide.

Vide Appendix,  
No 1 to 20.

277. I have annexed, as an appendix to this letter, my correspondence with the native chiefs concerning Infanticide, and several other documents connected with the subject. I have occasionally alluded to these papers, and they will be found noticed where a reference occurred in the margin of the present letter.

278. I shall now proceed to offer some remarks on the nature and efficacy of the engagements for the renunciations of Infanticide.

279. The ease and readiness, after the example of the chief of Gondul, with which the Jahrejas relinquished the practice of killing their daughters, is difficult to account for on any satisfactory motives of human conduct.

280. This sudden change in the sentiments and dereliction in their manners and prejudices, was not, probably, entirely the effect of example.

The Jahrejas were prepared for the event from the perseverance with which the measure had been pressed on their attention, and they were probably apprehensive that they might expose themselves to some inconvenience and punishment if they continued an opposition, which they had been accustomed in every case to see ending to their disadvantage.

281. However this may be, the difficulty with which these people relinquished the absurd and wicked custom of destroying their daughters may be viewed as no unequivocal proof of the stability of the arrangement, and that it was entered into with more sincerity than if it had been the result of an instant compliance with an arbitrary mandate.

282. But to estimate correctly the determination of the Jahrejas to respect their engagements, it is necessary to refer to the terms of the engagements, the extent of their obligations, and the unquestionable power of the Honourable Company and of the Guicawar, to maintain these contracts in force.

283. The instruments ascertain with precision what the parties have stipulated to perform; and, besides inflicting the penalties derived from caste and religion those deeds confer on the Company and Guicawar a clear and legal right of punishing the offenders.

284. It seems to be incontrovertible that the Jahrejas continued Infanticide from motives of interest or convenience; and the same motives are now brought forward to counterbalance their former prejudice; for if they were to relapse and kill their daughters they would be liable to the disgrace of expulsion from their families, and to an arbitrary punishment, exposing themselves evidently to much greater disadvantages and vexations than can possibly arise from preserving their children.

285. The illiterate condition of the Jahrejas, the confined state of their information, and the acquiescence of successive generations, had shut their eyes to the atrocity of Infanticide; but it is not too much to expect that the instruction and lights they have lately received may produce a beneficial change in their sentiments.

286. The crime of Infanticide has been exposed to the community, and many men who never reflected upon it before, will now, under the impression of its enormity,

enormity, insensibly impart their sentiments to the Jahrejas who live amongst them.

287. The intercourse of life, and the equal state of this society, afford abundance of opportunity for this communication; and it will produce that influence which is generally the consequence of a free exchange of correct opinion.

288. Among the causes also which are likely to maintain the observance of these engagements, superstition may be mentioned, which was before employed to favour Infanticide.

289. The Jahrejas now understand the punishment denounced by the Shasters for the crime; and the same spirit of religion which transferred the sin to the Rajgors will be equally disposed of by a kind of retributive justice, in consequence of their own voluntary deed, to make them in future answerable for every violation of their contract.

290. Even a temporary disuse of Infanticide would assist towards its entire abolition, by allowing reason and natural feelings to recover their ascendancy.

The great satisfaction of the country, and the general contentment of the Jahrejas themselves, after they had signed the instruments for abolishing Infanticide, whatever repugnance they had before expressed to the measure, appeared to me to afford strong grounds for believing that the engagements would be permanent.

291. The efficacy, however, of these engagements, and the entire suppression of this vice, must be maintained by the vigilance and vigour of the Company's and the Guicawar governments.

Their power or influence must be exerted to punish the first instance of transgression.

292. It might have been desirable, but it was not easily practicable, to have defined the nature of the punishment to be inflicted on future offenders.

293. The great inequality in the power and rank of the Jahrejas rendered it impossible to fix on a common standard of punishment.

There may also be some advantage in leaving this matter uncertain and unlimited.

294. I have now, Honourable Sir, brought to a conclusion the several observations which have from time to time occurred to me on the very extraordinary subject of Female Infanticide, as existing among the tribe of Jahreja Rajpoots, and which I have committed to paper as they arose, with little attention to order.

295. The extent to which this horrid practice has been carried affords a melancholy picture of human manners and depravity. The fact which would scarcely obtain credit among the more civilized nations of Europe is now established to demonstration; and the Honourable Company's government have the merit of directing their philanthropic attention to the abolishment of a custom as singular as barbarous, and as contrary to the general feelings of parents and humanity, as ever disgraced the history of man.

296. It is remarkable, that none of the governments who have acquired an ascendancy in India have ever been induced to attempt the abolition of Infanticide; and that a custom so repugnant to every principle of reason and natural affection should have been permitted to exist and be tolerated, even at the very walls of the capitals of the Mahomedan sovereigns of Delhi and Guzerat, without an attempt to abolish it, while the harmless \* rites of the Hindu religion should have excited the most bigoted and intolerant persecution.

297. It is satisfactory, however, to reflect that this honour has been reserved for our nation. I trust the engagements which have been executed will be perpetual; and I see, at present, no reason to doubt but they will be observed. The abolition of Infanticide was one of the most popular acts of the Honourable Company's government in Kattywar; and even the Jahrejas themselves seemed to conceive it to be a benefit to be relieved from the performance of an act, which, for the honour of human nature, it must be hoped, could not always be practised without some pity and compunction.

\* Mr. Duncan observes, in a note on this passage, "Major Walker here adverts to those rites of the Hindu religion that are really innocent, or at least unhurtful to the public."

## PART II.

Rajpoots,  
1800—1808.

298. The same motives which directed the Honourable Company to obtain engagements for the abolition of Infanticide will also induce them to superintend, with anxious care, the advantage thus gained to the cause of humanity, until natural feeling shall have gained an ascendancy sufficient to prevent any infraction of the present agreement.

Baroda,  
15th March, 1808.

(signed)

I have, &amp;c.

A. Walker, Resident.

P. S. 1. Since the conclusion of my letter of this date a dissertation upon the horrid sacrifices which were formerly performed by almost every nation on the Globe has fallen into my hands, and which derives credit and authenticity from being the production of the celebrated Jacob Bryant.

2. The numerous facts which the investigating genius of that learned man has concentrated, gives a most melancholy picture of the enormities which were practised by almost every nation of the Globe, under the impression of a bigoted and gloomy fanaticism.

3. Even the ancestors of our own nation are implicated in those horrid impieties, proving in a most forcible manner the great and manifold advantages which attend the progress of modern civilization.

4. But if these sacrifices were so horrid and numerous, as to induce the Grecian biographer to doubt whether it would have been better for the nations of Scythia to be ignorant of the existence of a Deity, than to propitiate him by such cruel offerings, what would have been his sentiments were he acquainted that a numerous nation, without compunction, doomed to irrevocable death, the whole of their female offspring?

5. Horrid and detestable as the sacrifices related by Mr. Bryant were, they were yet the production of the most noble sentiment that can animate the human mind, although under melancholy and mistaken impressions.

6. To avert calamity from the nation, to gain some common blessing, was the general motive; but among the Jahrejas it originated in the destruction of every manly and humane principle, and was nourished by pride, avarice, and convenience.

7. Mr. Bryant does not appear to be aware of the existence of human sacrifices among the Hindoos; and it is melancholy to add to the list of human infirmity by citing the translation of the Rudheradhyaya from the Calican Puran, by Mr. Blaquiére, as an evidence of this barbarous rite being sanctioned by the Hindu legislature.

8. It was not only enjoined, but in the ancient rites of the Hindus was frequently practised, under the denomination of Mer Med, or Wud, the sacrifice of a man.

9. There is at this day a numerous class of Bramins who are accused of this practice. They are called Kurrada, and are inhabitants of the Conkan.

10. The object of their worship is Maha Leckshinee, to whom human sacrifices are acceptable; and the more so if the victim is a Bramin, learned in the Shasters.

11. The public performance of this sacrifice has long since fallen into disuse; but a sect of the Kurrada Bramins are accused of effecting, by the secret operation of poison, that object which they dare not publicly avow.

12. I know several Kurrada Bramins in respectable public situations, intelligent, charitable, and humane, who would abhor the commission of this detestable crime, and who, though they admit the former existence, most strongly deny its present practice; but the power of prejudice is sometimes stronger than the completest evidence of moral conduct; and many people under the influence of this passion would decline to eat of food prepared by a Bramin of this tribe, of which he himself should not at the same time partake.

14. Since my return to Baroda also, I have met with an account of Infanticide which ascribes its origin to a circumstance more probable than the disappointment felt by the Rajah at not finding a suitable match for his daughter.

15. It is said that some of the early Musselman invaders of the Jahrejas country, who experienced the determination with which they defended their liberties, united policy to their arms, and sought to consolidate their interests in the country by demanding the daughters of the Rajahs in marriage.

16. The

There is no N° 13  
in original.

## PART II.

Rajpoots,  
1800—1808.

16. The high-spirited Jahrejas would not brook the disgrace, and pretended they did not preserve their daughters; but, fearful of the consequences, and that force would be resorted to in order to obtain what was refused to entreaty, they listened to the advice of their rajgors in this extremity, and deluded by the fictitious responsibility which they accepted, the practice of Infanticide originated, and has since been confirmed.

17. In consistency with this relation is an account which I have heard of one of the Rajahs of Noannuggur, whose daughter was demanded in marriage by the Emperor of Delhi, and which also throws some light upon the doubtful point, whether a grown up daughter is ever put to death? It appears that although much discredit would attach to a Jahreja who killed his daughter, after having preserved her for any time, yet that such occurrences, however unfrequent, are not without precedent. It is probable that the caste or family would resent such a deed, and refuse to eat with the perpetrator.

18. In some period of the history of the Jahrejas it is said that one of the Jams was despoiled of his country by the king of Delhi, who promised to restore it provided Jam gave him a daughter, whom he had preserved, in marriage. This must have been a legitimate daughter, as Jam disdainfully rejected the alliance, and transmitted his refusal through the governor of Ahmedabad, who was the medium of the proposal on the part of his sovereign.

19. After some time however was given to reflection, Jam was counselled by his friends to comply apparently, and to depart for Delhi, accompanied by his daughter, when he might evade the disgrace, save his honour, and recover his country, by putting his daughter to death, and give out that she died of sickness or fatigue during the journey. The plan was accordingly put into execution, and this conduct does not appear to have received the disapprobation of the caste; probably it was applauded.

20. As Mr. Bryant's production is interesting, and generally relates to the subject of the letter, I beg to annex it to this postscript.

Baroda,  
15th March 1808.

(signed)

A. Walker,  
Resident.

An Account of the cruel Sacrifices of the Canaanites, Phenicians and other Nations, from Observations and Inquiries relating to other parts of ancient History, by Jacob Bryant.

[Extracted from the Annual Register (vol. X.) for the year 1767.]

One would think it scarcely possible that so unnatural a custom as that of human sacrifices should have existed in the world; but it is very certain that it did not only exist, but almost universally prevailed. I have before taken notice, that the Egyptians of old brought no victims to their temples, nor shed any blood at their altars. But human victims, and the blood of men, must here be excepted, which at one period they most certainly offered to their gods. The Cretans had the same custom, and adhered to it a much longer time. The nations of Arabia did the same. The people of Duma in particular sacrificed every year a child, and buried it underneath an altar, which they made use of instead of an idol, for they did not admit of images. The Persians buried people alive. Amestris, the wife of Xerxes, entombed twelve persons quick, under ground for the good of her soul. It would be endless to enumerate every city, or every province, where these sad practices obtained. The Cyprians, the Rhodians, the Phœcians, those of Chios, Lesbos, Tenedos, all had human sacrifices. The natives of the Tauric Chersonesus offered up to Diana every stranger whom chance threw upon their coast. Hence arose that just expostulation in Euripides, upon the inconsistency of the proceeding wherein much good reasoning is implied. Iphigenia wonders, as the goddess delighted in the blood of men, that every villain and murderer should be privileged to escape; nay be driven from the threshold of the temple. Whereas, if an honest and virtuous man chanced to stray thither he only was seized upon and put to death. The Pelasgi in a time of scarcity vowed that they would give the tenth of all that should be born to them for a sacrifice, in order to procure plenty. Aristomenes, the Messenian, slew three hundred noble Lacedemonians, among whom was Theopompus, the king of Sparta, at the altar of Jupiter at Ithome; without

426.

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without doubt the Lacedemonians did not fail to make ample returns, for they were a severe and revengeful people, and offered the like victims to Mars. Their festival of the Deamastigosis is well known, when the Spartan boys were whipped in the sight of their parents with such severity before the altar of Diana Orthia that they often expired under the torture. Phylarchus affirms, as he is quoted by Porphyry, that of old every Grecian state made it a rule, before they marched towards an enemy, to solicit a blessing on their undertakings by the sacrifice of human victims.

The Romans were accustomed to the like sacrifices. They both devoted themselves to the infernal gods, and constrained others to submit to the same horrid doom. Hence we read in Titus Livius that in the consulate of Omilius Paulus and Terentius Varro, two Gauls, a man and woman, and two in like manner of Greece, were buried alive at Rome, in the ox-market, where was a place under ground walled round to receive them, which had before been made use of for such cruel purposes. He says it was a sacrifice not properly Roman, that is, not originally of Roman institution, yet it was frequently practised there, and that too by public authority. Plutarch makes mention of a like instance a few years before in the consulship of Flaminius and Furius. There is reason to think that all the principal captives who graced the triumphs of the Romans were at the close of that cruel pageantry put to death at the altar of Jupiter Capitolinus. Caius Marius offered up his own daughter for a victim to the Dii Aversunce, to procure success in a battle against the Cimbri, as we are informed by Dorotheus, quoted by Clemens; it is likewise attested by Plutarch, who says that her name was Calpurnia. Marius was a man of a sour and bloody disposition, and had probably heard of such sacrifices being offered in the enemy's camp, amongst whom they were very common. Or he might have beheld them exhibited at a distance, and therefore murdered what was nearest, and should have been dearest, to him, to counteract their fearful spells, and to outdo them in their wicked machinery. Cicero, making mention of this custom being common in Gaul, adds that it prevailed among that people even at the time when he was speaking; from whence we may be led to infer that it was then discontinued among the Romans; and we are told by Pliny, that it had then and not very long been discouraged. For there was a law enacted, when Lentulus and Crassus were consuls, so late as the six hundred and fifty-seventh year of Rome, that there should be no more human sacrifices; for till that time those horrid rites had been celebrated in open day, without any mask or control, which, had we not the best evidence for the fact, would appear scarcely credible. And, however discontinued they may have been for a time, we find that they were again renewed, though they became not so public, nor so general. For not very long after this it is reported of Augustus Cæsar, when Persia surrendered in the time of the second triumvirate, that besides multitudes executed in a military manner, he offered up upon the Ides of March three hundred chosen persons, both of the equestrian and senatorian order, at an altar dedicated to the manes of his uncle Julius. Even at Rome itself this custom was revived; and Porphyry assures us that in his time a man was every year sacrificed at the shrine of Jupiter Latiaris. Heliogabalus offered the like victims to the Syrian deity, which he introduced among the Romans. The same is said of Aurelian.

The Gauls and the Germans were so devoted to this shocking custom that no business of any moment was transacted among them without being prefaced by the blood of men. They were offered up to various gods, but particularly to Hesus, Taranis, and Shautates. These deities are mentioned by Lucan, where he enumerates the various nations who followed the fortunes of Cæsar.

The altars of these gods were far removed from the common resort of men, being generally situated in the depth of woods, that the gloom might add to the horror of the operation, and give a reverence to the place and proceeding. The persons devoted were led thither by the Druids, who presided at the solemnity, and performed the cruel offices of the sacrifice. Tacitus takes notice of the cruelty of the Hermunduri in a war with the Catti, wherein they had greatly the advantage, at the close of which they made one general sacrifice of all that were taken in battle.

The poor remains of the Legions under Varrus suffered in some degree the same fate.

There were many places destined for this purpose all over Gaul and Germany, but especially in the mighty woods of Arduenna, and the greater Hercinian forest, a wild that extended above thirty days journey in length. The places set apart for this solemnity were held in the utmost reverence, and only approached at particular seasons.

seasons. Lucan mentions a grove of this sort near Masselea, which even the Roman soldiers were afraid to violate, though commanded by Cæsar. It was one of those set apart for the sacrifices of the country.

Claudian compliments Stillico, that among other advantages accruing to the Roman armies through his conduct they could now venture into the awful forest of Hercinia, and follow the chase in those so much dreaded woods, and otherwise make use of them.

These practices prevailed among all the people of the North, of whatever denomination. The Massageta, the Scythians, the Getae, the Sarmatians, all the various nations upon the Baltic, particularly the Suevi and Scandinavians, held it as a fixed principle that their happiness and security could not be obtained but at the expense of the lives of others. Their chief gods were Thor and Woden, who they thought they could never sufficiently glut with blood. They had many very celebrated places of worship, especially in the island of Rugen, near the mouth of the Oder, and in Zealand. Some too, very famous among the Sumnones and Nahanvalli. But the most revered of all, and the most frequented, was at Upsal, where there was every year a grand celebrity, which continued for nine days. During this term they sacrificed animals of all sorts, but the most acceptable victims, and the most numerous were men.

Of these sacrifices none were esteemed so auspicious and salutary as a sacrifice of the prince of the country. When the lot fell for the king to die it was received with universal acclamations and every expression of joy, as it once happened in the time of a famine, when they cast lots, and it fell to the king Domalder to be the people's victim, and he was accordingly put to death. Olaus Triliger, another prince, was burnt alive to Woden. They did not spare their own children. Harold, the son of Gunild, the first of that name, slew two of his children to obtain a storm of wind. "He did not let," says Verstegan, "to sacrifice two of his sons unto these idols, to the end he might obtain of them such a tempest at sea as should break and disperse the shipping of Harold king of Denmark." Saxo Grammaticus mentions a like fact; he calls the king Haquin, and speaks of the persons put to death as two very hopeful young princes.

Another king slew nine sons in order to prolong his own life, in hopes, I suppose, that what they were abridged of would, in great measure, be added to himself; such instances, however, occur not often; but the common victims were without end. Adam Bremensis, speaking of the awful grove of Upsal, where these horrid rites were celebrated, says, that there was not a single tree but what was revered, as if it were gifted with some portion of divinity. And all this because they were stained with gore, and foul with human putrefaction.

The same is observed by Scheffer, in his account of this place.

The manner in which the victims were slaughtered was diverse in different places. Some of the Gaulish nations chined them with the stroke of an axe. The Celts placed the man who was to be offered for a sacrifice upon a block or an altar, with his breast upwards, and with a sword struck him forcibly across the sternum; then tumbling him to the ground, from his agonies and convulsions, as well as from the effusion of blood, they formed a judgment of future events. The Cimbri ripped open the bowels, and from them they pretended to divine. In Norway they beat mens brains out with an ox-yoke. The same operation was performed in Iceland, by dashing them against an altar of stone. In many places they transfixed them with arrows. After they were dead they suspended them upon the trees, and left them to putrify. One of the writers above quoted mentions that in his time seventy carcasses of this sort were found in a wood of the Suevi. Dithmar, of Mursburgh, an author of nearly the same age, speaks of a place called Sedu, in Zealand, where there were every year ninety and nine persons sacrificed to the god Swantowite. During these bloody festivals a general joy prevailed, and banquets were most royally served. They fed, they caroused, and gave a loose to indulgence, which at other times was not permitted.

They imagined that there was something mysterious in the number nine, for which reason these feasts were in some places celebrated every ninth year, in others every ninth month, and continued for nine days; when all was ended they washed the image of the deity in a pool, on account, I suppose, of its being stained with blood, and then dismissed the assembly. Their servants were numerous, who attended during the term of their feasting, and partook of the banquet. At the close of all they were smothered in the same pool, or otherwise made away with.

PART II.  
Rajpoots,  
1800—1808.

On which Tacitus remarks, how great an awe this circumstance must necessarily infuse into those who were not admitted to these mysteries.

These accounts are handed down from a variety of authors, in different ages. Many of whom were natives of the countries which they describe, and to which they seem strongly attached. They would not, therefore, have brought so foul an imputation on the part of the world in favour of which they were each writing; nor could there be that concurrence of testimony were not the history in general true.

The like custom prevailed to a great degree at Mexico, and even under the mild government of the Peruvians; and in most parts of America. In Africa it is still kept up, where in the inland parts they sacrifice some of the captives taken in war to their fetiches, in order to secure their favour. Snelgrave was in the king of Dahoomi's camp after his inroad into the countries of Ardra and Whidaw, and says, that he was a witness to the cruelty of this prince, whom he saw sacrifice multitudes to the deity of his nation.

The sacrifices of which I have been treating, if we except some few instances, consisted of persons doomed by the chance of war, or assigned by lot to be offered. But among the nations of Canaan, of whom I first spoke, the victims were peculiarly chosen. Their own children, and whatever was nearest and dearest to them, were deemed the most worthy offering to their god.

The Carthaginians, who were a colony from Tyre, carried with them the religion of their mother country, and instituted the same worship in the parts where they settled.

It consisted in the adoration of several deities, but particularly of Kronus; to whom they offered human sacrifices, and especially the blood of children. If the parents were not at hand to make an immediate offer, the magistrates did not fail to make choice of what was most fair and promising, that the god might not be defrauded of his dues. Upon a check being received in Sicily, and some other alarming circumstances happening, Hamilcar, without any hesitation, laid hold of a boy and offered him on the spot to Kronus, and at the same time drowned a number of priests to appease the deity of the sea. The Carthaginians, another time, upon a great defeat of their army by Agathocles, imputed the miscarriage to the anger of this god, whose services had been neglected. Touched with this, and seeing the enemy at their gates, they seized at once two hundred children of the prime nobility, and offered them in public for a sacrifice. Three hundred more persons, who were somehow obnoxious, yielded themselves voluntarily, and were put to death with the others. The neglect of which they accused themselves consisted in sacrificing children purchased of parents among the poorer sort, who reared them for that purpose, and not selecting the most promising and the most honourable, as had been the custom of old. In short, there were particular children brought up for the altar, as sheep are fattened for the shambles; and they were brought and butchered in the same manner; but this indiscriminate way of proceeding was thought to have given offence. It is remarkable that the Egyptians looked out for the most specious and handsome person to be sacrificed. The Albanians pitched upon the best man of the community, and made him pay for the wickedness of the rest. The Carthaginians chose what they thought the most excellent, and at the same time most dear to them, which made the lot fall heavy upon their children. This is taken notice of by Silius Italicus in his fourth book.

Kronus, to whom these sacrifices were exhibited, was an oriental deity, the god of light and fire; and therefore always worshipped with some reference to that element. The Carthaginians, as I have observed, first introduced him into Africa: he was the same as the Orus of the Egyptians, and the Alorus of the eastern nations. That the name given him originally by the Greeks was Koranus is manifest from a place in Crete which is sacred to him, and is mentioned by the name Coronis. It is said that both the chief city and the adjacent country were thus denominated, and that these sacrifices were there offered which we know were peculiar to Kronus.

If this place, as consecrated to him, (as is apparent by these offerings) was called Koronis, it is plain that his name must have been rendered by the Greek, Koronus, and both are a transposition for "Kon-Orus," or "Chon-Orus," the lord Orus.

He was universally adored in Cyprus, but particularly in this part, which Porphyry supposes to have been Salamis. This is evident from Diodorus Siculus, who mentions a city Auranie here. He makes it, indeed, distinct from Salamis, but places it

PART II.  
Rajpoots,  
1800—1808.

it hard by, between that city and Carpasia, where the river Chour (the Aucaur of the Phenicians, and the Courium of the Greeks,) runs at this day. The Greeks thought Kronus was the same, but it was an oriental name, and the etymology was to be looked for among the people of those parts.

The Greeks, we find, called the deity to whom these offerings were made Agraulos, and feigned that she was a woman, and the daughter of Cecrops. But how came Cecrops to have any connexion with Cyprus? Agraulos is a corruption and transposition of the original name, which should have been rendered \*, but has, like many other oriental titles and names, been strangely sophisticated, and is here changed to Agraulos. It was in reality the god of light, the Orus and Alorus of whom I have said so much, who was always worshipped with fire. This deity was the Moloch of the Tyrians and Canaanites, and the Melech of the east; that is, the great and principal god, the god of light, of whom fire was esteemed a symbol; and at whose shrine, instead of viler victims, they offered the blood of men.

Such was the Kronus of the Greeks, and the Moloch of the Phenicians, and nothing can appear more shocking than the sacrifices of the Tyrians and Carthaginians which they performed to the idol. In all emergencies of state, and times of general calamity, they devoted that which was most necessary and valuable to them for an offering to the gods, and particularly to Moloch. But besides these undetermined times of bloodshed they had particular and prescribed seasons every year, when children were chosen out of the most noble and reputable families, as I have before mentioned. If a person had an only child, it was the more liable to be put to death, as being esteemed more acceptable to the deity, and more efficacious of the general good. Those who were sacrificed to Kronus were thrown into the arms of a molten idol which stood in the midst of a large fire, and was red with heat. The arms of it were stretched out with the hands turned upwards as it were to receive them, yet sloping downwards, so that they dropt from thence into a glowing furnace below. To other gods they were otherwise slaughtered, and as it is implied by the very hands of their parents, what can be more horrid to the imagination than to suppose a father leading the dearest of all his sons to such an infernal shrine? Or mother, the most engaging and affectionate of her daughters? just rising to maturity, to be slaughtered at the altar of Ashtaroth, or Baal. Justin describes this unnatural custom very pathetically. Such was their blind zeal, that this was continually practised, and so much of natural affection still left unextinguished as to render the scene ten times more shocking from the tenderness which they seemed to express. They embraced their children with great fondness, and encouraged them in the gentlest terms that they might not be appalled at the sight of the hellish process; begging of them to submit with cheerfulness to this fearful operation. If there was any appearance of a tear rising, or a cry unawares escaping, the mother smothered it with her kisses, that there might not be any show of backwardness or constraint, but the whole be the free-will offering.

These cruel endearments over, they stabbed them to the heart, or otherwise opened the sluices of life, and with the blood, warm as it ran, besmeared the altar and the grim visage of the idol. These were the customs which the Israelites learned of the people of Canaan, and for which they are upbraided by the Psalmist: "They did not destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen, and learned their works; yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan, and the land was polluted with blood: thus were they defiled with their own works, and went a whoring with their own inventions."

These cruel rites, practised in so many nations, made Plutarch debate with himself, "Whether it would not have been better for the Galato, or for the Scythians, to have had no tradition or conception of any superior beings, than to have formed to themselves notions of gods who delighted in the blood of men;—of gods who esteemed human victims the most acceptable and perfect sacrifice? Would it not," says he, "have been more eligible for the Carthaginians to have had the atheist Critias, or Diagoras, their lawgiver at the commencement of their polity, and to have been taught that there was neither God nor demon, than to have sacrificed in the manner they were wont to the god which they adored? Wherein they acted not as the person did whom Empedocles describes in some poetry, where he exposes this unnatural custom. The father, with many idle vows, offers up unwillingly his son for a sacrifice, but the youth was so changed in feature and figure that his father did not know him. These people used knowingly and wilfully to go through this

\* Original.

PART II.  
Rajpoots,  
1800—1808.

bloody work, and slaughter their own offspring. Even they who were childless would not be exempted from this cursed tribute, but purchased children at a price, of the poorer sort, and put them to death with as little remorse as one would kill a lamb or a chicken. The mother who sacrificed her child stood by without any seeming sense of what she was losing, and without uttering a groan. If a sigh did by chance escape she lost all the honour which she proposed to herself in the offering, and the child was notwithstanding slain. All the time of this celebrity, while the children were murdering, there was a noise of clarions and tambors sounding before the idol, that the cries and shrieks of the victims might not be heard." "Tell me, now," said Plutarch, "if the monsters of old, the Typhons and the Giants, were to expel the gods, and to rule the world in their stead, could they require a service more horrid than these infernal rites and sacrifices."

(True copy.)

(signed)

J. R. Carnac,  
Lieut Ass<sup>t</sup>.

N. B.—The accompanying extract from Sale's Koran contains further evidence of the practice of Infanticide, assimilating more than in any other case with the custom of the Jahrejas of Kutch and Kattywar.

This barbarity seems confined to the female infants, as is the case with the Jahreja Rajpoots, and it is remarkable that the difficulty of providing for them in marriage, or the apprehension of their conduct disgracing their parents, is assigned in both cases as the cause of this inhuman custom.

The existence of the custom of Infanticide has now been traced to almost every nation, scarcely any appearing to have been exempt from the reproach; and one benefit which has resulted to mankind from the success of Mahomed's imposture, has been the relinquishment of so inhuman a practice amongst his numerous followers.

Baroda,  
15th March, 1808.]

(signed)

A. Walker, Res<sup>t</sup>

Extract from SALE'S KORAN, Preliminary discourse, Page 174, Edition 1801:  
by T. Maiden, Sherborne Lane.

THE law of Mahomed also put a stop to the inhuman custom which had been long practised by Pagan Arabs of burying their daughters alive, lest they should be reduced to poverty, of providing for them, or else to avoid the displeasure and disgrace which would follow if they should happen to be made captives, or to become scandalous by their behaviour; the birth of a daughter being for these reasons reckoned a great misfortune, and the death of one as great a happiness. The manner of their doing this is differently related; some say, that when an Arab had a daughter born, if he intended to bring her up he sent her clothed in a garment of wool or hair, to keep camels or sheep in the desert; but, if he designed to put her to death he let her live till she became six years old, and then said to her mother, Perfume her and adorn her, that I may carry her to her mothers; which being done the father led her to a well, or a pit dug for that purpose, and having bid her to look down into it, pushed her in headlong as he stood behind; and then filling up the pit, levelled it with the rest of the ground; but others say, that when a woman was ready to fall in labour, they dug a pit, on the brink whereof she was to be delivered; and if the child happened to be a daughter they threw it into the pit, but if a son, they saved it alive. This custom, though not observed by all the Arabs in general, was yet very common among several of their tribes; and particularly those of Koreith and Kendeh; the former using to bury their daughters alive in Mount Abu Dalama, near Mecca. In the time of ignorance, while they used this method to get rid of their daughters, Sasaa, grandfather to the celebrated poet Al Farazdak, frequently redeemed female children from death, giving for every one two she camels big with young, and a he-camel; and hereto Al Farazdak alluded when vaunting himself before one of the Kalifs of the family of Meyra, he said, I am the son of the giver of life to the dead; for which expression being censured, he excused himself by alleging the following words of the Koran, "He who saved a soul alive shall be as if he had saved the lives of all mankind." The Arabs in the murdering of their children were far from being singular, the practice of exposing infants and putting them to death being so common among the ancients, that it is

remarked

PART II.  
Rajpoots,  
1800—1808.

remarked as a thing very extraordinary in the Egyptians that they brought up all their children; and by the laws of Lycurgus no child was allowed to be brought up without the approbation of public officers. At this day, it is said, in China the poorer sort of people frequently put their children, the females especially, to death with impunity.

This wicked practice is condemned by the Koran in several passages, one of which, as some commentators judge, may also condemn another custom of the Arabians, altogether as wicked, and as common among other nations of old, viz. the sacrificing of their children to their idols, as was frequently done, in particular in satisfaction of a vow they used to make, that if they had a certain number of sons born they would offer one of them in sacrifice.

LIST of Packet accompanying LETTER to the Honourable Jonathan Duncan,  
Governor, &c.; dated 15th March 1808.

- N<sup>o</sup> 1.—Copy Extract of a Letter from Major A. Walker to Sunderjee Sewjee; dated Camp at Gootoo, 13th September 1807.
- N<sup>o</sup> 2.—Copy Extract of a Letter from Sunderjee Sewjee to Major Walker; dated 20th September 1807.
- N<sup>o</sup> 3.—Extract of a Letter from Major A. Walker to Sunderjee Sewjee; dated 20th September 1807.
- N<sup>o</sup> 4.—Translation of a Letter from Sunderjee Sewjee to Major A. Walker; dated 20th September 1807.
- N<sup>o</sup> 5.—Translated Extract of a Letter from Jahreja Jehajee, of Moorbee, to Major A. Walker; dated 4th Bhaderpud Vud (21st September) 1807.
- N<sup>o</sup> 6.—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 22d September 1807.
- N<sup>o</sup> 7.—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 23d September 1807.
- N<sup>o</sup> 8.—Extract of a Letter from Major A. Walker to Sunderjee Sewjee; dated 23d September 1807.
- N<sup>o</sup> 9.—Extract of a Letter to the Rajah of Moorbee; dated 23d September 1807.
- N<sup>o</sup> 10.—Copy of a Letter from Major Walker to the Mother of Jahreja Jehajee, of Moorbee; dated 23d September 1807.
- N<sup>o</sup> 11.—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 24th September 1807.
- N<sup>o</sup> 12.—Copy of a Letter from Major A. Walker to Sunderjee Sewjee; dated 24th September 1807.
- N<sup>o</sup> 13.—Translation of a Letter from Jahreja Jehajee, of Moorbee, to Major Walker; dated 8th Bhaderpud Vud (24th September) 1807.
- N<sup>o</sup> 14.—Extract of a Letter from Major Walker to Sunderjee Sewjee; dated 25th September 1807.
- N<sup>o</sup> 15.—Extract of a Letter from Major A. Walker to Sunderjee Sewjee; dated 25th September 1807.
- N<sup>o</sup> 16.—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 26th September 1807.
- N<sup>o</sup> 17.—Extract of a Letter from Jahreja Jehajee; dated Assoo Sood 3d (21st October) 1807.
- N<sup>o</sup> 18.—Correspondence of Major Walker with Futteh Mahomed and Rao Sahib, Rajah of Kutch.
- N<sup>o</sup> 19.—Communication from Jahreja Dadajee, Chief of Rajcote.
- N<sup>o</sup> 20.—List of Jahrejas, including Byaud, not especially mentioned, who have renounced Infanticide.

(signed)

A. Walker.

PART II.  
Rajpoots,  
1800—1808.

- (1.)—Copy Extract of a Letter from Major A. Walker, to Sunderjee Sewjee, dated camp at Gootoo, 13th September 1807.

ANOTHER indispensable article is the relinquishment of the custom of female Infanticide.

This is a concession to the Company: It is necessary to ensure their regard, and will render the character of Jehajee illustrious for abolishing a practice which all civilized people so strongly condemn.

(A true Copy)

(signed) S. A. Greenwood, Ass<sup>t</sup>.

- (2.)—Copy Extract of a Letter from Sunderjee Sewjee, to Major Walker, dated 20th September 1807.

THE state of affairs here is, that having had an interview with Jehajee Thakoor, some time elapsed in making him acquainted with my message: by his answer it appeared that the relinquishment of Infanticide will not compose an article of the File Zaminee, but he will give a separate writing to this effect into my hand: "provided you will cause the village which Babajee has taken to be restored, when you leave the country to go to Baroda; then my consent to the relinquishment of Infanticide is given."

(A true Copy)

(signed) S. A. Greenwood, Ass<sup>t</sup>.

- (3.)—Extract of a Letter from Major A. Walker, to Sunderjee Sewjee, dated 20th September 1807.

IN respect to the Thakoor Jehajee, I am very sorry to observe that the full assurances which I gave you and Bhangee Mehta have been lost. I did not expect the objections which have been made; and all the trouble I have taken may now prove fruitless.

The relinquishment of the custom of Infanticide must be unconditional: it must be clear, and from the heart, and without any reservation. The advantages to the Rajah would be many, besides those arising from humanity, from religion, and from the natural affection of parents to children. It will ensure him the friendship and favour of the Company's Government.

The Thakoor must not expect the friendship of the Company if he continues this practice; and nothing will be ceded on this point to induce him. It must be relinquished as the only terms on which the Honourable Company's favour and friendship can be obtained; but there is no objection to the engagement to relinquish it being expressed in a separate paper.

Since writing the above I have received your second note, but its contents cause no alteration in the sentiments I have above written, further than you may tell the Rajah that I do not know how the Honourable Company can become Bhanderry for any civil obligation of men who appear to disregard the most sacred of all obligations, that of protection to offspring.

(A true Copy)

(signed) S. A. Greenwood, Ass<sup>t</sup>.

PART II.  
Rajpoots,  
1800—1808.

- (4.)—Translation of a Letter from Sunderjee Sewjee, to Major A. Walker; dated 20th September 1807.

A. C.

I RELATED this morning the conversation I had yesterday with the Thakoor Jehajee, with which you will have become acquainted. At present, the mother of the Thakoor, with the brethren of the Rajah, having assembled, they represented, "that the relinquishment of female Infanticide will be agreed to by us according to the conditions to which Rao Sahib Kutch, and Jam Sahib, may agree to; before then, nothing will be concluded by us.

"If Major Walker should cause the village taken by Babajee to be restored, it is well; otherwise he is a free agent: but according to the adjustment which Rao and Jam may make not to commit Infanticide, we will agree."

(A true Translate)

(signed) S. A. Greenwood, Ass<sup>t</sup>.

- (5.)—Translated Extract of a Letter from Jahreja Jehajee of Moorbee to Major A. Walker; dated 4th Bhaderpud Vud, 21st September 1807.

You have often urged me to adopt some course to preserve my daughters, and I am convinced you look upon me as your own when you desire me to do this: but the Jahrejas have from ancient times killed their daughters, and I cannot set a new example first.

I am much annoyed by Mallia: if, therefore, you reduce Mallia and keep it subject to the Company, or give it to me, as well as restore Karralla,—if you should favour me so much, my present distress will be removed, and I will meet your wishes in preserving my daughters: this is my petition.

(True Copy of Extract)

(signed) F. D. Ballantine, Trans<sup>t</sup>.

- (6.)—Extract of a Letter from Sunderjee Sewjee, to Major A. Walker; dated 22d September 1807.

HAVING arrived at Moorbee, and had an interview with the Rajah until I saw that no clear answer could be obtained without threats, notwithstanding that, according to the best of my ability, I used both soothing and warm language, yet I grasped the wine, and nothing but dregs remained in the cup. The arrangement respecting the children, in particular, appeared hopeless.

(A true Translate)

(signed) Sam. A. Greenwood, Ass<sup>t</sup>.

- (7.)—Extract of a Letter from Sunderjee Sewjee, to Major A. Walker; dated 23d September 1807.

I YESTERDAY wrote the particulars of my interview with the Thakoor, and his refusal to relinquish Infanticide.

Affairs are thus: that what I yesterday wrote is still the language of to-day, therefore favour me with an answer to yesterday's and the present communication, for to wait longer without effect would be discreditable; but I am subject to orders.

(A true Copy)

(signed) S. A. Greenwood, Ass<sup>t</sup>.

PART II.  
Rajpoots,  
1800—1808.

(8.)—Extract from a Letter from Major A. Walker, to Sunderjee Sewjee;  
dated 23d September 1807.

YOUR notes of yesterday and to-day are both received and understood. I delayed to answer the first in expectation of the second. I have now the honour of sending you two letters, one to the Rajah, and one to the mother; that to the Rajah being delivered first; observe what effect it has: and then, if you think it will prove of any use, deliver the other to his mother.

If this should induce any alteration in the Rajah's mind you will of course make the most of it; but if it does not we can only regret that our efforts should be unattended with the effect we wished.

It will, however, be still proper to keep open the gate, so that this business may be hereafter effected; and you may therefore suggest to the Rajah the propriety of answering my letter in terms of friendship with this view.

(A true Copy.)

(signed) S. A. Greenwood, Assis<sup>t</sup>.

(9.)—Extract of a Letter to the Rajah of Moorbee; dated 23d September 1807.

I HAVE learnt with much dissatisfaction, from the respectable Sunderjee Sewjee, that notwithstanding the assurances which I have given him and Bhangee Mehta, that you still continue to persist in refusing to contract an engagement to relinquish female Infanticide.

If the custom is a bad one it cannot require any person's example to leave it off: if it is a good one, no person's example ought to be sufficient to cause its abolishment.

But it is universally allowed to be unnatural, and against your religion; and the objections you urge against it are unbecoming your rank and situation. The friendship and favour of the Company can only be procured by leaving off a practice so contrary to the usage of mankind.

I am well disposed to serve you, but my support to you must depend on yours to the cause of humanity.

On this subject, and on the adjustment of your future jumma, hear the advice of Sunderjee, to whom I have communicated my sentiments.

(A true Copy.)

(signed) S. A. Greenwood, Assis<sup>t</sup>.

10.—Copy of a Letter from Major Walker to the Mother of Jahreja Jehajee of Moorbee; dated 23d September 1807.

A. C.

THE army being in the neighbourhood of Moorbee I have unavoidably learnt a number of circumstances, and I have heard of your wisdom and prudence with great pleasure.

The Sircar is very anxious that the very cruel custom of female Infanticide should be abolished by your advice and assistance. Do you, therefore, by every means in your power, endeavour to persuade your son to desist from this practice. I hope you will labour in this affair, for it is very unnatural for a mother to allow her own offspring to be put to death. Your father and your mother have nursed and brought you up; wherefore then should it hurt you to rear up your daughters? Should you not do as I request what answer can you return to your God?

Should you fully consider this business you will perfectly observe the impropriety of it.

Should other castes do as the Jahrejas how could the Jahreja race exist?  
What more can I write?

(signed) A. Walker, Res<sup>t</sup>.

PART II.  
Rajpoots,  
1800—1808.

(11.)—Extract of a Letter from Sunderjee Sewjee, to Major A. Walker;  
dated 24th September 1807.

YOUR kind letter with its two enclosures, with which you favoured me, arrived in proper time: they were both delivered. After four hours had elapsed the Thakoor came to my quarters and appeared very submissive; but although I pushed the point as far as possible he never consented to abandon the practice of Infanticide, but he said thus much, "that whatever Jam may conclude in this business, it has also my consent. Before that, I cannot engage for anything: therefore, let this subject be dropt; but the Company are powerful."

True Extract of the Translate,

(signed) S. A. Greenwood, Assis<sup>t</sup>.

(12.)—Copy of a Letter from Major A. Walker to Sunderjee Sewjee;  
dated 24th September 1807.

I HAVE received your letter, and I understand its contents; but to day being Wittipad, which is an-unlucky day, I therefore am unable to write a particular answer until to-morrow; I beg you to wait. Still I request you will not slacken your endeavour until you have accomplished the point of obtaining a renunciation of Infanticide.

This object is for the good of the Thakoor Jehajee, and your reputation will be increased in the opinion of Mr. Duncan by gaining it.

(signed) A. Walker, Res<sup>t</sup>.

(13.)—Translation of a Letter from Jahreja Jehajee, of Moorbee, to Major Walker; dated 8th Bhadurpud Vud, 24th September 1807.

A. C.

YOUR letter, Sir, I have received, in which is written, to rear up and protect our daughters, but the circumstances of this case are, that from time immemorial the Jahrejas have never reared their daughters, nor can it now be the case: this is my petition.

My situation and circumstances are all known to you, Sir, and I now with folded arms make my petition; that, if Sir, you will continue to observe the same course of favour towards me as you have hitherto done, I may then hope to secure my ends, and to meet the demands upon me. I have agreed to a sum of Jumabundy even beyond my actual means, and let your protection so extend that I may be able still to walk with rectitude, and be able to pay my dues.

From the Mother of Jehajee to Major Walker.

YOUR letter has been received, and its contents understood. You have called upon Coer Jehajee to rear up his daughters; but it is so, that for many years past none of the Jahreja tribes have ever reared their female offspring. Further particulars of this concern you will learn from Coer Jehajee's writing, and you must excuse him on this score, as Coer Jehajee has attached himself to you. Let his Jumabundy be so settled that his credit will be preserved.

True Copy of Translation.

(signed) F. D. Ballantine, Trans<sup>r</sup>.

- (14.)—Extract of a Letter from Major Walker to Soonderjee Sewjee;  
dated 25th September 1807.

A. C.

SHOULD anything wear a favourable appearance, I request you will let me know: the former and strong aversion to renounce Infanticide appears now to be less. Do you on this account keep Thakoor Jehajee assured of my friendship.

(A true Extract.)

(signed) *S. A. Greenwood, Assis<sup>t</sup>.*

- (15.)—Extract of a Letter from Major A. Walker to Soonderjee Sewjee;  
dated 25th September, 1807.

I HAVE now received your note, and understood its contents; but I request you will again take the trouble to explain to the Rajah Jehajee my concern at the difficulty which appears to exist to persuade him, and the obduracy with which he resists every argument to relinquish the practice of female Infanticide.

What can induce the Honourable Company to make such efforts? and what can induce me to request from you the utmost exertion of your abilities in this respect, except the cause of humanity, and the desire of the Honourable Company to put a stop to a practice, which will redound to the advantage and credit of the Rajah Jehajee?

(True Extract.)

(signed) *S. A. Greenwood, Assis<sup>t</sup>.*

- (16.)—Extract of a Letter from Sunderjee Sewjee to Major A. Walker;  
dated 26th September 1807.

YOUR letters of the third and second days past have been received; the second at about eight o'clock at night, when the Thakoor was with me, who saw the Peon. Before I received this letter I had been engaged in strong conversation with the Thakoor, but without effect. The difficulty still remains, and this practice will not be relinquished by the Thakoor Jehajee. "Whatever Jam agrees to I will;" and which I before reported, the same is still dwelt upon. What was communicated by you, saying, that should the Thakoor agree to relinquish the practice of Infanticide, it would be a source of advantage to him, and the cause of increase of reputation to me, in the opinion of Mr. Duncan; but, Sir, your servant has come to Moorbee solely on the Honourable Company's account, and in whatever he may attempt, he is not that person who will not exert his best ability. Other business has arrived at a point of conclusion; but to the Infanticide Relinquishment consent is not procurable, and my further detention here is unnecessary; but, as you say, that owing to the rain the Dewanjee had not arrived, but that I should receive an answer to day, I accordingly await its arrival; pray favour me with it before the close of the day.

If the relinquishment of Infanticide is a question assuredly to be effected by the Company, its accomplishment must be effected by force, which would be but advisable and proper; but, in future, whatever is your pleasure, I am your servant, and your orders, whatever they may be, will be conformed to.

(True Extract of Translate.)

(signed) *S. A. Greenwood, Ass<sup>t</sup>.*

- (17.)—Translate of a Letter from Jahreja Jehajee, Assoe Sood 3d, 21st October.

A. C.

FROM motives of friendship the Honourable Company are urging me to preserve my daughters, to this I agree, if the Nowanuggur and Gondul chiefs agree; if they do not preserve theirs, I will not do it.

(True Copy of Translate.)

(signed) *F. D. Ballantine, Translator.*

- (18.)—Copy of a Letter from Major Walker to Futteh Mahomed;  
dated 28th September 1807.

A. C.

It is now a long time since I had the pleasure of hearing from you; it is proper that in contradiction to the past you should favour me with friendly letters.

The object of my present letter to you is to disclose a plan which the Honourable Company are very desirous of seeing adopted, and which would redound to your credit and honour.

It is known to you that the tribe of Jahreja Rajputes, who are very numerous in the country of Kutch, do not rear their female offspring; but under the blind influence of prejudice suffer their female infants to be destroyed in their childhood.

This practice is no less contrary to the laws of the Gospel than it is to the precepts of the Koran; and it is also equally and fully prohibited in the Shasters and Ordinances of the Hindoos, which the Jahrejas ought to respect.

Then you will observe, that no motive of ambition, interest or advantage, can prompt the Honourable Company to wish to see a practice so contrary to every law abolished.

Their desire in this respect can arise solely from humanity, and a wish to inspire the tribe of Jahrejas with that affection for their female offspring which parents ought to possess.

But what argument can be necessary to prove to you the advantage and credit which will attend your co-operating in this useful and humane attempt, to which you are invited by every consideration of humanity and religion.

Your effectual aid and assistance in this respect will secure the respect and consideration of all persons, and I feel a confidence that you will exert your best endeavours.

Accordingly, as his highness Rao Sahib is the senior of all the tribes of Jahrejas, it is highly probable that all the tribes of Jahrejas will not hesitate to follow an example that is set them by the head of the family, especially as they do not appear averse to it in other respects, and some of them have laudably broke through the custom.

To make this custom, however, universal, it requires that it should be formally renounced, and that the separate independent heads of the Jahreja family should give some public document of its abolition.

I have therefore written upon this occasion a letter to his highness Rao Sahib, and trust that his answer may be in conformity to the above, and be productive of the very desirable result of terminating the practice of Infanticide.

- Copy of a Letter from Major Walker to Rao Sahib, Rajah of Kutch;  
dated 3d October 1807.

A. C.

IN these parts it is represented that all is well; gratify me by writing me accounts of your welfare, and in the terms of friendship that subsist between you and the Honourable Company.

Just now, whatever is most profitable to your interest, and to the welfare of your family and race, in the opinion of the Honourable Company, has been written to Futteh Mahomed, and that respectable and worthy person will disclose the whole to you for your consideration. I am satisfied that you will reply conformably to the wishes of the Honourable Company's Government; and friendship will from this cause be much increased.

(True Copies.)

(signed) *S. A. Greenwood, Ass<sup>t</sup>.*

Translate of a Letter from Futteh Mahomed, Jemadar, to Major Walker, without date, received 21st October 1807.

A. C.

AFTER recapitulating the contents of Major Walker's letter to him, which he states having received at a fortunate moment, and that it afforded him much pleasure; it proceeds. . . . It is notorious, that since the Aoutar of Sreekrishen, these people, (the Jahrejas) who are descended from the Jadoons, have during a period of four thousand nine hundred years been in the habit of killing their daughters, and it has no doubt reached your knowledge that all of God's creation, even the mighty emperors of Hindostan, Shah Jehan, Aurungzebe, and Ackbar, who have successively reigned in Hindostan; those of Khorastan and Iran, and the Rajahs of the four quarters of Hindostan, besides all others, the conductors of the affairs of this world, who have existed from time to time, have always preserved friendship with this court, and never acted in this respect (female Infanticide) unreasonably.

Even the king of the world, who is protected by God—the king of Rum, descended from a long line of illustrious ancestors, who have reigned over that country from the earliest times, and in whose dominions is situated the inestimable and glorious Mecca, never once thought of putting a stop to the custom which prevails among the Jahrejas of killing their daughters; but on the contrary has preserved friendship at all times with this Durbar, and merchants possessing lacks of wealth, belonging to his country, reside here; and people of equal wealth of this country are there, but he never once uttered anything on this subject.

But you, who follow the paths of the king, and who are an Ameer of the great Sirkar, the Honourable Company, having written me on this subject, I have derived much uneasiness, for it does not accord with your good character.

You should reflect that though the authority of many kings and rajahs, the king of Rum excepted, has decayed or passed into the hands of others, still the government of this country has remained unmoved from the period of the Aoutar of Krishen till this day; and this country contains so many brothers of one heart, descended from a common parent, as is not to be found in any other quarter, but they have not to this day departed from the habits of female Infanticide; they have, however, approved of two good customs: 1st. In this country neither birds or animals are killed, goats excepted, and but few even eat them: and charitable places for Fackiers, going and coming from Mecca, and Hindoos performing pilgrimages, are so strongly planted that they suffer no annoyance.

This Durbar has always maintained friendship beyond bounds with the Sirkar of the Honourable Company; and notwithstanding this, since you have acted so unreasonably in this respect, I am much distressed.

God is the giver, and God is the taker away: if any one's affairs go to ruin he must attribute his fortune to God. No one has until this day wantonly quarrelled with this Durbar who has not in the end suffered loss. This Durbar wishes no one ill, nor has ever wantonly quarrelled with any one; every thing that may happen is from God. I bow obedient. Do not again address me on this subject.

Extract of a Letter from Major Walker to Futteh Mahomed, dated 9th Jan. 1808.

THE Honourable Company's Government impressed with horror at the inhuman practice of female Infanticide in existence among the Jahreja tribe was induced to take measures to put a stop to it.

The designs of great men are always in accordance with the secret will of the Divinity, and that secret assistance of the Omnipotent, which, praise be to his name, always attends the victorious standard of the army of the Honourable Company, has in this instance, in a short period, crowned the wishes of their Government with success, and extended and confirmed their reputation for humanity.

The

The fame of the great character which you bear in the country of Kutch for humanity, and your love of justice, has not remained a secret to me. Do you, my friend, put a stop to the custom of Infanticide in Kutch, and you will perpetuate that name by an act which will ever be remembered with delight, and be assured the reward of so good an action will await you in the other world. I am fully satisfied that you will exert your utmost influence to do away this horrid practice, and thereby entitle yourself to the gratitude of your fellow mortals, and the most perfect bliss in the next world, for the Almighty has bestowed on you the power to do this.

I have heard that all the Jahrejas who have become converts to Islamism have renounced this practice; true it is that it is contrary to the dictates of Mahomed and the religion of Jesus Christ, as well as the sayings of the Poorans and Shasters of the Hindoos, indeed it is according to all these the most heinous crime and sin.

I feel a strong desire to write you much at length on this subject, but to the wise a hint is enough.

My friendship requires me to desire you always to write me accounts of your welfare, and of the advancement you may make in the attainment of the object of my present letter.

Extract of a Letter from Futteh Mahomed, Jemadar, to Major Walker, without date. Translated 13th February 1808.

YOUR other letter is expressive of the grief of the Honourable Company on account of the horrid practice of female Infanticide among the Jahrejas, and stating that you would derive much pleasure from the abolition of this custom, which you have urged on account of the friendship which subsists between this Sirkar and the Company, and supported by several arguments well composed, from the perusal of all which I have derived much pleasure.

The reputation of your Government and of mine are now long established, and this is known to the whole world, and God be praised it will daily increase.

Previous to this I wrote you on the subject of female Infanticide, and from that you must have learned every thing: what can I now say on this subject, for this custom has prevailed for five thousand years, since the incarnation of Kristna, and thus it has been and is now practised. This is not a practice confined to a few that it can be dispensed with. Every one also who wishes to nourish his daughter is at full liberty, and he who wishes to kill them at their birth has full power to do so. In this world none of the kings of the seven countries, occupying the four quarters of the world, or the kings of Arabia and Azim, who have reigned in this world, have ever written on this subject, but on the contrary have always preserved the connections of friendship, and this Government has with these kings and rulers always maintained amity, which I also preserve; and it is not fit with true friends, such as we are constantly on this subject, to create any ground of uneasiness.

It is the decree of heaven, God the merciful, the King of the two worlds be praised! one is pleased with his own faith. On this account, and as the Jahrejas are the relations and brothers of Maha Rao Sahib, and Jam an adherent at his Durbar, it is not proper for me to say any thing on the subject to the Jahrejas, and it would not have effect, nor ever will.

Therefore, this business excepted, I beg you will write me on any other, that I may, from performing it, show to you my regard, from which we will derive mutual advantages; and to say more than this to a person of your wisdom, would be as foolish as to teach knowledge to Lokman\*.

(True Copies.)

(signed) S. A. Greenwood, Ass't.

\* A celebrated Persian physician, famous for his knowledge.

PART II.  
Rajpoots,  
1800—1808.

(19.)—Communication from *Jahreja Dadajee*, Chief of Rajcote, who states,

THAT many of the Jahrejas of Kutch preserve their daughters, and that previous to the birth of a child, the father, if he wishes to preserve the child, signifies such a wish, and his will is invariably obeyed: if the mother wishes, and the father is averse to preserve his daughter, it is killed. Exceptions to this take place now and then, when the mother has great influence over the father.

When the daughters are killed, they are almost invariably put to death immediately after their birth.

On the birth of a daughter, the mothers generally never apprise the father, but put it to death at once.

Daughters, when put to death, are always buried in the state in which they were born, without any purification, or being wrapped in any clothes.

Dadajee has a daughter alive. He states, however, that he expressed a wish to preserve it previous to its birth.

Some Jahrejahs preserve their daughters that may be born within the space of six months after the death of a chief: though this is little observed, it is still reckoned proper; but he says the avarice or other passions of the parent makes them disregard this practice.

Dadajee says there is no uniform mode of killing the infants. Sometimes they terminate their short life by opium, sometimes by placing the navel-string on their mouth and suffocating them. Dadajee, on being interrogated as to any other mode, asks, in reply, "what difficulty is there in blasting of a flower?"

Dadajee observes, there is no impropriety in Jahrejas preserving their daughters. Sometimes the mothers, if there are no female attendants, kill their infants themselves; but, in general, women of station never perform this unnatural office.

Dadajee, in allusion to this subject, and as descriptive of the motives for Infanticide, states, that in Kattywar and Hallaur the rubbaries or goatherds allow their male kids to die when there are many of them brought forth; and the charons follow the same practice with their male buffaloes, both being reckoned unproductive in a country where little flesh is consumed, and the only profit that arises from these animals is from their milk.

In regard to the origin of the custom of Infanticide, *Jahreja Dadajee* related the story of the Rajah and his beautiful daughter; but, although he did not appear to put much confidence in the truth of this story, Dadajee could give no other account of the origin of the practice. He says that his race at one time occupied a country on the other side of Scind, and that being suddenly surrounded with Mahomedans they were necessitated to kill their daughters, not being able to provide them with husbands; and that the custom, which had its origin in a desire to preserve their caste, has been maintained in consequence of its favouring the avaricious motives of some, but in general without any motive at all, further than that of following a custom of the tribe.

Dadajee further states Persia to be the country which tradition assigned the Jahrejas as their residence; and that the word Jam is derived from Jamshed, the name of a famous Persian monarch.

*Sunderjee Sewjee* states, that all the Jahrejas in Kutch kill their daughters, but he is not acquainted with the particular mode in which they do it. Others have reported that they place the navel-string on their mouth, or give them opium.

He thinks that it is not customary to report the birth and death of a daughter to the father.

The Jahrejas of Kutch marry into all the Rajpute families of Guzerat, of Thur, and Panthur. He states that they never marry their slaves; and that when they keep them as rackelas or mistresses, they allow them a separate house, even though the Jahrejas be not married.

*Sunderjee's Moonshee*, who is a native of Scind, states, that in this country the custom of female Infanticide has been relinquished by all, except a tribe of Mahomedans named Kulora. This is not a very numerous tribe. The sovereigns of Cutch formerly belonged to it.

(A true Copy.)

(signed)

S. A. Greenwood, Ass<sup>t</sup>.

PART II.  
Rajpoots,  
1800—1808.

List of JAHREJAS, including Byaud, not specifically mentioned, who have renounced Infanticide.

| N <sup>o</sup> | NAMES.                                                      | Talookas of Villages.                        |
|----------------|-------------------------------------------------------------|----------------------------------------------|
| 1.             | Jahreja Hotijee - - - - -                                   | Kotara Sanganee.                             |
| 2.             | D <sup>o</sup> - Dossajee and Coer Suttajee - - - - -       | Mallia.                                      |
| 3.             | D <sup>o</sup> - Jeeajee - - - - -                          | Morbee.                                      |
| 4.             | D <sup>o</sup> - Rummuljee and Coer Luckajee - - - - -      | Rajcote.                                     |
| 5.             | Jam Jussajee - - - - -                                      | Nowanuggur.                                  |
| 6.             | Jahreja Rummuljee by Coer Verajee - - - - -                 | Sirdhar.                                     |
| 7.             | D <sup>o</sup> - Dewajee and Coer Nathoojee - - - - -       | Goudul.                                      |
| 8.             | D <sup>o</sup> - Bopul Sing, Hotigee and Sullajee - - - - - | Dehnol, Kersora and Jallia.                  |
| 9.             | D <sup>o</sup> - Khengarjee and Seeajee - - - - -           | Hurumteea and Kotaree.                       |
| 10.            | D <sup>o</sup> - Ramsingee - - - - -                        | Amba.                                        |
|                | D <sup>o</sup> - Kheemajee - - - - -                        | Lodeka.                                      |
|                | D <sup>o</sup> - Dewajee - - - - -                          | Pall.                                        |
|                | D <sup>o</sup> - Moorjee - - - - -                          | Gaurydur.                                    |
|                | D <sup>o</sup> - Dossajee - - - - -                         | Kotaria.                                     |
|                | D <sup>o</sup> - Khanjee - - - - -                          | Wuddalee.                                    |
|                | D <sup>o</sup> - Tezmuljee - - - - -                        | Vierwa.                                      |
|                | D <sup>o</sup> - Khanjee and Bhanjee - - - - -              | Gudka.                                       |
|                | D <sup>o</sup> - Ray Sing - - - - -                         | Shapoor.                                     |
|                | D <sup>o</sup> - Banjee and Hudoojee - - - - -              | Kangseeallee.                                |
| 11.            | D <sup>o</sup> - Phuljee - - - - -                          | Drapa.                                       |
|                | D <sup>o</sup> - Sallerjuljee - - - - -                     |                                              |
|                | D <sup>o</sup> - Raebjee - - - - -                          |                                              |
|                | D <sup>o</sup> - Jeejee Rasaugee - - - - -                  |                                              |
| 12.            | D <sup>o</sup> - Ramsingjee - - - - -                       | { Rajpoora; the Byaud of<br>Kotara Sanganee. |
|                | D <sup>o</sup> - Maynajee and Coer Osajee - - - - -         |                                              |
|                | D <sup>o</sup> - Benajee - - - - -                          |                                              |
|                | D <sup>o</sup> - Samutjee - - - - -                         |                                              |
| 13.            | D <sup>o</sup> - Phullajee - - - - -                        | Seesang.                                     |
|                | D <sup>o</sup> - Dadajee - - - - -                          |                                              |
|                | D <sup>o</sup> - Soosajee - - - - -                         |                                              |
|                | D <sup>o</sup> - Mukunjee - - - - -                         |                                              |
| 14.            | D <sup>o</sup> - Penyee and Wagjee - - - - -                | Dedee Moolee.                                |
| 15.            | D <sup>o</sup> - Soarajee - - - - -                         | Kururee and Veerpoor.                        |
|                | D <sup>o</sup> - Kana Mooloo - - - - -                      |                                              |
|                | D <sup>o</sup> - Kana Mota - - - - -                        |                                              |
| 16.            | D <sup>o</sup> - Kana Huckajee - - - - -                    | Salodur Wawree.                              |
|                | D <sup>o</sup> - Kana Rokajee - - - - -                     |                                              |
|                | D <sup>o</sup> - Kana Puchanjee - - - - -                   |                                              |
|                | D <sup>o</sup> - Kana Nuthoojee - - - - -                   |                                              |
| 17.            | Coer Sattajee - - - - -                                     | The brother of Jam.                          |
|                | Rana Sertaumjee and Coer Hallajee Jackwas - - - - -         |                                              |
| 18.            |                                                             | Poorbunder                                   |

(signed)

F. D. Ballantine,

Trans<sup>r</sup> I<sup>r</sup>.

## MINUTE OF THE GOVERNOR IN COUNCIL.

IN acknowledgment of the letter above recorded from Major Walker, and of its several accompaniments, he is to be advised, in addition to the approbation already expressed under date the 8th of March, on the success of his exertions in putting, (it is hoped) an effectual end to the horrid practice of Infanticide in and throughout the Peninsula of Guzerat, that Government have perused, with the interest arising out of the extraordinary nature and great importance of the subject, the more particular details furnished by his present address, of the probable rise and progress, and the too certain prevalence of this nefarious system amongst the Jarejas; and, in one instance at least, among Jaitwa Rajputes; and whilst we cannot sufficiently commend that solicitude, perseverance and ability, to which is to be ascribed the procuring of the obligations entered into by all the chieftains to abandon it, we are sensible that it must require the vigilant and concurrent attention of both the government of the Guicawar, and of the Honourable Company to ensure, especially during the first years, the faithful adherence of the several parties to the salutary stipulations to which they have thus been brought to subscribe: but we rely on the zeal of the Resident, who will not fail to stimulate the native administration of Baroda, and through it, their officers in Kattywar, to attend to and make periodical reports of the effects of the new system thus happily introduced; which, if allowed to operate, must soon become manifest in the number of female children which every Jahreja house may soon be known to contain; whilst, on the other hand, the want of such indication will constitute proof sufficient of the influence of the old prejudice, and of that disregard to engagements, which, in the present instance, ought not to be treated with much indulgence, but rather punished by a moderate fine, to be always imposed with the privity of the British Government, through the Resident; and the amount of which to be applied to the relief of those among the more indigent classes of the Jahrejas who shall be known to fulfil and adhere to the letter and spirit of their engagements; or otherwise, by the infliction of such other penalty as the local authorities may deem the most impressive, and likely to ensure the attainment of an object so highly salutary and indispensable in all respects, as is the extirpation of the baneful practice of Infanticide from all the districts of Kattywar, with an ultimate view to the same humane object in Kutch.

It is accordingly desired that the Resident will concert with the Guicawar government the best means for obtaining periodical notices of the operation of the obligations; making it also a rule to submit (exclusive of such intermediate reports as may become necessary) one general statement on the last day of each year, how far the amended system has been acted on and observed, what deviations are known or suspected to have been made from its rules, and what measures pursued for their enforcement; the whole to be accompanied with an estimate of the number of lives that may, under the blessing of Divine Providence, be thus ultimately saved to the community.

[A letter was addressed to Major Walker in the terms of the foregoing minute, under date the 31st of March, 1808.]

## PART III.

Papers relative to INFANTICIDE practised by the Rajpoots in the Districts of Kutch and Kattywar, within the Dominions of the Guicwar: 1808 to 1820.

## CONTENTS.

- Extract BOMBAY POLITICAL CONSULTATIONS, the 24th December 1808; containing, Copy of a Letter from Major Walker, with three Enclosures, giving an account of the lives of 20 children having been preserved, in consequence of the agreements entered into by the Jahrejah Chiefs, and of three persons having subjected themselves to punishment by destroying their Children - - - - - p. 75
- Extract (para. 6) of a LETTER in the POLITICAL DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 30th August 1809, approving the agreements concluded by Major Walker with the Jahrejah Chiefs - p. 77
- Extract (para. 10) of a LETTER in the POLITICAL DEPARTMENT, from the Governor in Council of Bombay to the Court of Directors, dated 14th April 1810, referring to Major Walker's Report of the success of his measures in Kattywar for the eradication of female Infanticide, and stating their intention to persevere in endeavours to accomplish that object - - - - - p. 78
- Extract BOMBAY POLITICAL CONSULTATIONS, the 6th January 1810, containing Major Walker's Report above referred to, with a list of 32 Jahrejah Chiefs who had saved their daughters, and of enams and presents to the amount of 1,400 rupees, which had been given to the daughters of Jahrejahs - - - - - ibid.
- Extract (para. 26) of a LETTER in the POLITICAL DEPARTMENT, from the Court of Directors, to the Governor in Council of Bombay, dated the 29th of August 1810, containing an expression of the Court's highest satisfaction at the measures adopted for the suppression of female Infanticide, and commendation of Major Walker's exertions - - - - - p. 80
- Extract (paras. 4, 5 and 6) of a LETTER in the PUBLIC DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 26th October 1810, containing commendations of the conduct of Lieutenant-Colonel Walker in Kattywar, and particularly in his exertions to obtain the suppression of female Infanticide - - ibid.
- Extract (para. 33) of a LETTER in the POLITICAL DEPARTMENT, from the Governor in Council of Bombay to the Court of Directors, dated the 29th October 1811, referring to a correspondence with Futteh Mahomed, respecting female Infanticide, and promising their utmost exertions to effect the extirpation of it throughout Kattywar - - ibid.
- Extract of BOMBAY POLITICAL CONSULTATIONS, the 27th March 1811, containing Governor Duncan's correspondence with Futteh Mahomed, and the orders sent to the Resident at Baroda in consequence - - - - - 81
- Extract (para. 18) of a LETTER in the POLITICAL DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 4th November 1814, containing an expression of the Court's wish to hear of the success of the measures in progress for the suppression of female Infanticide - - - - - p. 82
- Extract BOMBAY POLITICAL CONSULTATIONS - - the 7th December 1811.  
2d January 1812.  
16th January 1812.  
12th February 1812.  
9th March 1812.

Containing a correspondence with the Resident at Baroda, relative to the expedition into the country of Jam Jessajee, the Rajah of Noanuggur, for the purpose of obtaining

satisfaction from that Chief for violations of Treaty; and the enforcement upon him of a fine of 5,000 rupees, in consequence of his not having adhered to his stipulation to abandon Infanticide - - - - - pp. 82—93

Extract (paras. 43 and 44) of a LETTER in the POLITICAL DEPARTMENT, from the Governor in Council of Bombay to the Court of Directors, dated the 22d August 1815, advising that the interruption of their communications with Kutch had deprived them of the means of promoting the abandonment of female Infanticide there - - - p. 94

Extract (para. 2) of a LETTER in the POLITICAL DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 15th March 1816; expressing regret that the state of affairs in Kutch appeared unfavourable to the extinction of Infanticide there - - - - - ibid.

Copy LETTER from the Governor in Council of Bombay, in the POLITICAL DEPARTMENT, to the Court of Directors, dated the 16th August 1816; detailing the means which had been employed in consequence of the revival of intercourse with Kutch, with a view to the suppression of Infanticide, which was considered to be still very prevalent; only 15 females having been preserved: also, submitting to the Court a suggestion of Captain Carnac, that marriage portions should be granted at the public expense to two daughters who had been reared by the Rajah of Moorvie, which might be eventually reimbursed from fines imposed for infraction of the Infanticide engagements; and a proposition of Captain Ballantyne, to allow a monthly expenditure of 250 rupees, with a view to the detection of Infanticide; and stating that these proposals had been rejected on account of the expense; but submitting the former to the Court's liberal consideration - - - - - ibid.

Extract of BOMBAY POLITICAL CONSULTATIONS, the 26th July 1815; containing orders on the Court's Letter of the 4th November 1814 - - - - - p. 96

Extract of BOMBAY SECRET CONSULTATIONS, the 13th November 1815; containing instructions to Captain Carnac to continue his endeavours for the suppression of female Infanticide - - - - - ibid.

Extract of BOMBAY POLITICAL CONSULTATIONS, the 16th August 1816; containing a Letter from Captain Carnac, reporting that Infanticide was not abolished in Kutch, nor even in Kattywar; stating the difficulties which attended its detection and suppression; recommending the case of the Rajah of Moorvie as one entitled to distinguishing notice, for his having preserved two daughters, the expense of whose nuptials Captain Carnac recommended should be defrayed by the British Government; and enclosing a proposal of Captain Ballantyne for the employment of Metahs (writers), with a view to the detection of female Infanticide, and stating objections thereto - - - - - ibid.

A RESOLUTION of the Governor in Council of Bombay not to incur the expenses above recommended, but to submit Captain Carnac's proposal to the Court's favourable consideration; and Letters to Captain Carnac and Lieutenant M'Murdo, written in consequence of the above resolution - - - - - p. 98

Extract of BOMBAY POLITICAL CONSULTATIONS, the 9th October 1816, containing a Letter from Captain Carnac, dated the 16th September, in which he details the measures adopted by him with reference to Infanticide, and suggests the establishment of rewards to informers against Jahrejas who violate their Infanticide agreements, regulated by the rank of the delinquents, and amount of the fines to be imposed upon them for such violations; with other measures for the prevention of Infanticide. Also a minute of the Government, stating their reasons for not immediately adopting the suggestions contained in the foregoing Letter - - - - - p. 102

Extract of BOMBAY POLITICAL CONSULTATIONS, the 30th of October 1816, containing a Letter from Captain Carnac, dated the 22d October, stating that every means in his power will be employed for the suppression of Infanticide, but that no measure can, in his opinion, be devised which will not be opposed to the wishes and feelings of the Jahrejas - - - - - p. 105

Extract (paras. 75 a' 80,) of a Letter in the POLITICAL DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 1st of April 1818, in reply to the foregoing communications, conveying the Court's approbation of the measures pursued with respect to Infanticide, and regret at their inefficiency; their views of the obstacles which are found to impede its suppression; their satisfaction, nevertheless, that it was not considered a religious observance, and that the preservation of female children did not entail disgrace on Jahrejah families; and directing that the Rajah of Moorvie should receive some suitable ornament to his dress, to be presented in the name of the Company, in consideration of his having been the first to save the lives of his female offspring - - - - - p. 105

Extract (paras. 140 a' 148,) of a Letter from the Governor in Council of Bombay, to the Court of Directors in the POLITICAL DEPARTMENT, dated 20th December 1817, enclosing the further reports of Captain Carnac and Captain Ballantyne, of the result of the endeavours of the latter to secure the suppression of Infanticide in Kattywar; and that they had been effective to the preservation of sixty-three children, with a minute of the Government thereon. - - - - - p. 106

Extract of BOMBAY POLITICAL CONSULTATIONS, the 24th September 1817, containing Captains Carnac and Ballantyne's reports, the latter dated 20th June 1817, detailing his endeavours to promote this object in Kattywar, and the obstacles which had impeded it: also submitting a List of Jahrejah families in Kattywar, and of sixty-three female children who had been saved by them, together with their respective ages: also a minute of the Government, postponing a final decision on the suggestions of Captain Ballantyne - - - - - p. 107

Extract BOMBAY POLITICAL CONSULTATIONS, 22d October 1817 - - - - - p. 112

Extract (para. 48) of a Letter from the Governor in Council of Bombay, to the Court of Directors in the POLITICAL DEPARTMENT, dated the 7th January 1819, acknowledging receipt of the Court's orders - - - - - p. 114

Extract (paras. 74 a' 77,) of a Letter from the Court of Directors to the Governor in Council of Bombay, in the POLITICAL DEPARTMENT, dated 1st March 1820. Expressing regret at the prevalence of the inveterate practice of female Infanticide among the Jahrejas, and a hope that means may yet be found for its suppression - - - - - ibid.

Extract (paras. 444, 445,) of a LETTER from the Governor in Council of Bombay to the Court of Directors, dated the 9th of August 1820, advising the conclusion of a Treaty with the Rao of Kutch, by the 17th and 18th Articles of which the abolition of female Infanticide is stipulated - - - - - ibid.

Articles 10, 17, and 18 of the Treaty concluded with the Rao of Kutch - - - - - p. 115

Extract BOMBAY POLITICAL CONSULTATIONS, the 2d February 1820, containing the ratification of the Treaty with Kutch - - - - - ibid.

Extract (para. 49,) of a Letter from the Court of Directors to the Governor-General in Council of Bengal, in the POLITICAL DEPARTMENT, dated the 13th November 1822. Approving the stipulations for the abolition of female Infanticide, but stating reasons for doubting their efficiency - - - - - ibid.

Extract (paras. 50, 51,) of a Letter from the Governor in Council of Bombay to the Court of Directors in the POLITICAL DEPARTMENT, dated the 29th of August 1821, stating the difficulties which impede the suppression of female Infanticide, and the reasons which appear to justify much caution in attempts to effect that object; and that from the best information Major Ballantyne could obtain there were not living more than 100 females who had been preserved after having been born in Kattywar since the agreement which was concluded by the Jahrejas with Major Walker - - - - - ibid.

Extract BOMBAY POLITICAL CONSULTATIONS, the 6th June 1821, containing Extracts from two Minutes of Governor Elphinstone, relative to female Infanticide, dated the 9th and 26th January 1821 - - - - - p. 116

MINUTE of the Court of Directors, the 7th July 1819, recording a Letter from Lieutenant Colonel Walker, requesting to be permitted to peruse the proceedings relative to female Infanticide which had taken place since his departure from India - - - - - p. 117

|                                                                                                                                                                                                                                           |        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| LETTER referred to in the foregoing Minute - - - - -                                                                                                                                                                                      | p. 117 |
| MINUTE of the Committee of Correspondence, the 7th July 1819, recommending compliance with the foregoing request - - - - -                                                                                                                | ibid.  |
| LETTER sent to Lieutenant Colonel Walker conformably with the foregoing Minute - - - - -                                                                                                                                                  | p. 118 |
| MINUTES of the Court of Directors 21st July 1819, and Committee of Correspondence 1st September 1819, recording a Letter and Memorandum on the subject of female Infanticide received from Lieutenant Colonel Walker - - - - -            | ibid.  |
| COPY of Letter from Lieutenant Colonel Alexander Walker to Mr. Secretary Dart, dated the 19th July 1819, enclosing a Memorandum on the subject of female Infanticide, and offering some additional observations on that subject - - - - - | ibid.  |
| COPY Memorandum enclosed in the foregoing Letter - - - - -                                                                                                                                                                                | p. 119 |
| MINUTE of the Court of Directors 15th September 1819, recording a Letter dated 27th August 1819, containing some further observations by Lieutenant Colonel Walker on the subject of female Infanticide - - - - -                         | p. 121 |
| COPY Letter referred to in the foregoing Minute - - - - -                                                                                                                                                                                 | ibid.  |
| Extract (para. 21,) of a Letter in the POLITICAL DEPARTMENT from the Court of Directors to the Governor in Council of Bombay, dated 30th July 1823, postponing the further consideration of the subject of female Infanticide - - - - -   | p. 128 |

## PART III.

Papers relative to INFANTICIDE, practised by the Rajpoots in the Districts of Kutch and Kattywar, within the Dominions of the Guickwar : 1808 to 1820.

Extract BOMBAY POLITICAL CONSULTATIONS, 24th December 1808.

PART III.  
Rajpoots,  
1808—1820.

READ the following Letter from the Resident at Baroda, with Enclosures.

Hon<sup>ble</sup> Sir,

1. ADVERTING to the chief Secretary's letter of the 31st of March 1808, I have great satisfaction in submitting for your information the accompanying copy and translate of a letter from Sewram Sadasheo, the native agent in Kattywar, with its enclosure.

2. It is little more than a month ago since I directed Sewram Sadasheo to direct his inquiries to ascertain the number of females which he might learn had been preserved in the Jahreja families, in consequence of the engagements for refraining from Infanticide; and the satisfactory nature of the information which he communicates, from a very limited proportion of the Jahreja territory, seems to promise that the humane expectations of the Honourable Company's Government will not be disappointed in the result.

3. I have also the honour to transmit another memorandum, verbally communicated from a Jahreja who came to Baroda from Moorbee, some time since, and I have no doubt that subsequent inquiries will greatly extend the list of those lives which the interference of the Honourable Company's Government have saved from the early death to which a barbarous superstition had doomed them.

4. When it is recollected, that with a strict inquiry during my progress in Kattywar not more than four or five instances of daughters being preserved could be traced for years past, the importance of this reform will be estimated by the number which have been saved in the few months that have elapsed since the engagements were executed.

5. The number of lives which are ascertained to have been preserved under a very limited inquiry is a decisive proof of the beneficial nature of those engagements, but the effect which they have had on the minds of the Jahrejas is probably shown in a prominent light by the circumstance of one of the Jahrejas mentioned in the enclosure, under the Bhyad of Dherole, being the same Jahreja Jessajee of Jallea, noticed in the 92d paragraph of my report of the 15th March last, who had already destroyed three daughters.

6. It is, probably, difficult to prove the fact of any female children being put to death; but in a country where this act has never been considered criminal, or disgraceful, and where every person avowed it without scruple or compunction, the circumstance of three Infanticides only being ascertained, and one of those resting on report, deserves notice, as tending to prove that the practice is decreasing, or that public opinion now views it in a different light than formerly.

7. For those that have been ascertained I have suggested to the Guicowar Government the mode of punishment which Mr. Warden's letter recommends.

8. I trust the information I have now the honour to forward will prove satisfactory, and afford you, Honourable Sir, the pleasing hope that the horrid practice of female Infanticide may be eradicated from Kattywar.

Baroda,  
16th Dec. 1808.

I have, &c.  
(signed) Alex<sup>r</sup> Walker, Resident.

PART III.  
Rajpoots,  
1808—1820.

## Enclosure, N° 1.

Translated Letter from Sadasheo to Lieutenant Colonel Walker, dated Camp at Sunnoosurra, 19th Shavane, 8th December.

A. C.

IT is certain that the Gondul man has put his daughter to death, though no one will come forward to prove it against him; I am however using my endeavours on this point, and we shall actually detect him; the Dewanjee will, according to his orders, take measures to fine him; I shall have the honour hereafter to send you a particular list of those persons who have respectively preserved, and sacrificed their female offspring.

## Enclosure, N° 2.

Memorandum from Wittoba Dewanjee of those Jahrejah Rajepoots, who, according to their agreement, have preserved their daughters, and of those who it has been ascertained from inquiry have put them to death.

Saor San Teetor Meyaten wo alif, 1223, (1818—19).

## TALOOKA RAJECOTE and BHYAAD.

1. Jahrejah Dadajee has preserved his daughter, and had done so previous to the agreement on this account, she is now two years old.
2. Dessajee, Kotarea village, has had a daughter since the agreement, who has been preserved, and is now nine months old. He has given her the name of Jeejeeba.
3. Jahrejah, Moorjee, of Gowreedur village. This man's wife had a female child prematurely born, which died in its birth. The mother was in imminent danger, but she recovered.

## KEERSERRA.

1. Jahrejah Rahdoorjee had a daughter four months ago, which he has preserved.
2. Jahrejah Bapoojee also had a daughter six months since, that is now living.
3. Jahrejah Dessuljee, of Radhur village, has preserved his female infant born three months ago.

## DHEROLE and the BHYAAD.

1. Jahrejah Jeesajee, of Jallia village, had a daughter, which died a natural death one month after its birth.
2. Jahrejah Wuetajee, of Dherole, had a daughter two and a half months since, which is living.
3. Jahrejah Mackjee, and his brother, of Sunnoosura village, have each had a daughter, who are now nine months and twelve months old.
5. Jahrejah Bharrajee had a daughter of four months old.
6. Jahrejah Nuthoojee, of Sea village, has preserved his daughter, who has now arrived at eight months of age.
7. Jahrejah Kunterjee, of the same village, has a daughter of seven months old.
8. Jahrejah Kursonjee, of Rajepoot, has preserved his daughter of ten months old.
9. Jahrejah Dhajee, of the same village, also a female infant of nine months of age.
10. Jahrejah Dessagee, of Jahbooroo, has a daughter of seven months.
11. Jahrejah Jettajee, of Janvoojarra, his daughter is ten months old.
12. Jahrejah Puttabhoy, of Rodea, has a daughter of six months.
14. Jahrejah Togagee, of Dangur, has a daughter of six months.
15. Jahrejah Vuzoobhoy, of the same place, has a daughter of three months.

## Village of WORALLY.

1. Jahrejah Khangee. His son has put his female infant to death.
2. Jahrejah Nuttoojee, of Goondul, who is the legitimate son of Dewajee, the Rajah of Goondul, has also sacrificed the life of his daughter.

This is affirmed by a number of people, but no one has yet come forward to substantiate it.

3. It

PART III.  
Rajpoots,  
1808—1820.

3. It is also said that another Rajepoot has put his daughter to death; but this is only a report.

|                                         |   |   |   |    |
|-----------------------------------------|---|---|---|----|
| Female children who have been preserved | - | - | - | 20 |
| Died a natural death                    | - | - | - | 2  |
| Put to death                            | - | - | - | 3  |
| Total                                   | - | - | - | 25 |

By an inquiry of one month the afore-mentioned information has been acquired; but these people are great vagabonds, and it is with great difficulty that they can be discovered in putting their female issue to death.

I have, however, taken proper measures to ascertain all particulars on this interesting subject.

(True Translates.)

Baroda, 10th August 1808.

J. R. Carnac, First Ass<sup>t</sup>.

## Enclosure, N° 3.

According to the information of the Jahrejah Jeytajee, of Moorbee, the following families have saved their daughters since the agreements for abolishing Infanticide.

Jahrejah Moorjee, of Dherole, Janajee, of Nagrawar, Ramaloy, of Rajkote, and Shuthany, of Dherole.

These four, Jeytajee observes, have reared their daughters, who are of his acquaintance, but that many others have followed the same practice, and that it has become universal.

(A true Copy.)

(signed)

J. R. Carnac, First Ass<sup>t</sup>.

## Minute of Government.

IN acknowledging the above recorded letter, Lieut. Col. Walker is to be advised, that the Governor in Council experiences a sensible satisfaction at the prospect thereby afforded of extirpating from the Peninsula of Guzerat the horrid practice so long prevalent therein of female Infanticide, such as a vigilant attention in encouraging an adherence to the engagements lately entered into for renouncing it; and an enforcement of the recommended mode of punishment against those who may still be detected in its commission, cannot fail, under the blessing of Divine Providence, to achieve, and thereby, as is trusted, to stamp, an era in the history of Guzerat lastingly creditable to the English name and influence.

[A Letter was addressed to Lieutenant-Colonel Walker, in the terms of the foregoing Minute, on the 24th December 1808.]

Extract from a LETTER in the POLITICAL DEPARTMENT from the Court of Directors to the Governor in Council of Bombay; dated 30th August 1809.

Para. 6. WE cannot quit the subject of the Kattywar expedition without expressing our entire approbation of your having instructed Major Walker to prevail upon the several chieftains in that district to renounce the horrid practice of destroying their female infants. We have the consolation to observe, that in consequence of Major Walker's interference several of these chieftains have, by the execution of a most solemn deed, renounced this shocking custom in future.

PART III.  
Rajpoots,  
1808—1820.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay to the Court of Directors; dated 14th April 1810.

Letter to the Court, dated 30th August 1809.

(6.) Satisfaction expressed at the abolition of the practice of female Infanticide in Kattywar.

Pol' Consultations,  
6th January 1810,  
fol. 73.

Para. 10. It will afford your Honourable Court increased satisfaction to observe by the Report from Colonel Walker, under date the 25th of December last, that the measures pursued by that officer under our instructions on his first circuit of Kattywar, have had all the effect that could perhaps be reasonably expected from them in so short a period; but as long as this horrid practice is allowed, and even cherished and extolled, in the adjoining and independent country of Kutch, we fear it may prove the more difficult to eradicate it entirely from Kattywar; to which effect, however, no efforts on our part shall be wanting.

Extract BOMBAY POLITICAL CONSULTATIONS; 6th January 1810.

READ the following Letter from the Resident at Baroda, with Enclosures:

Hon<sup>ble</sup> Sir,

1. DURING the recent expedition into Kattywar I was not unmindful of inquiring into the success of the humane arrangements introduced under the influence of the Honourable Company's Government, for the abolishment of female Infanticide among the Jahrejah Rajpoots; and I am happy to report that this reform has completely taken root.

2. I have the honour to enclose a list of those Jahrejahs who have preserved their female children, which fell under my own direct observance; on my halt at Dherole, I had all those in the immediate neighbourhood who were capable of attending brought to my tent, and many were too young to be brought from any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection, over prejudice and a horrid superstition; and that those who, but a short period before, would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness.

3. The whole of the instances submitted in the accompanying list have occurred since the execution of the engagements renouncing the practice of Infanticide; among these the Honourable the Governor in Council will observe the name of the Rajah of Moorbee, Kooer Dadajee, of Rajcote, and Kooer Wuckagee of Dherole, and of several other men of rank and influence, whose example must have a most beneficial effect.

4. The list of lives which have been saved to the community by the humane interference of the Company's Government might be very considerably increased by extending the inquiry into the Jahrejah villages; but this will be sufficient to show that the preservation of female children has now become general; there is no reason to doubt of the final abolishment of this inhuman practice; when once the natural emotions of parental affection have resumed their sway it may reasonably be expected that this cruel and barbarous prejudice will be condemned by those who formerly most strongly supported it.

5. As every anecdote relative to Infanticide is deserving of notice, it may be worthy of remark, that in Kutch there is a village inhabited by Jahrejahs who have for many generations abstained from the universal custom of the caste, and preserved their female offspring.

This reformation has been produced in their manners by the influence of religion, and the presence of a temple of Vishnu in their neighbourhood; it is unnecessary to notice that the tenets of this sect inculcate a regard to animal life, and which have in this case extended their influence to the support of humanity.

7. I respectfully beg leave to submit to the consideration of the Honourable the Governor in Council, a memorandum of a disbursement made in presents to those Jahrejahs who had preserved their daughters, and who visited me at Dherole. The fund whence this disbursement is to be defrayed is from the Nuzzeranah, exacted from the Chieftain of Goondul, and which the Honourable the Governor

in

in Council is already apprized, included an amercement for the destruction of the female infant of that chieftain's son.

8. This arrangement is in conformity to the instruction of the Honourable the Governor in Council, and I respectfully trust it will be honoured with their approval and sanction.

Baroda,  
25th December, 1809.

I have, &c.  
(signed)

A. Walker, Res<sup>t</sup>.

"Translation of MEMORANDUM, specifying those Jahrejahs who have preserved their female Children.

#### TALOOKA DEHROLE.

- |                                                   |                                                                   |
|---------------------------------------------------|-------------------------------------------------------------------|
| 1. Kooer Wucktajee.                               | 18. Jarajah Ajobjee, of Anondpoor.                                |
| 2. Dodah Abogee.                                  | 19. D <sup>o</sup> - Hallajee, of Ajamchera.                      |
| 3. Dadah Jetagee, of Dherole Byaad.               | 20. D <sup>o</sup> - Dosahjee, of Bajorka.                        |
| 4. Jarajah Jetagee, of Jywah.                     | 21. D <sup>o</sup> - Khaandajee, of Babarah.                      |
| 5. D <sup>o</sup> - Poonzajee, of Lealah.         | 22. D <sup>o</sup> - Dhooljee, of Tulone.                         |
| 6. D <sup>o</sup> - Muckindjee, of Sonsoora.      | 23. D <sup>o</sup> - Jatajee, of Dagarah.                         |
| 7. D <sup>o</sup> - Marlajee, of D <sup>o</sup> . | 24. D <sup>o</sup> - Moolajee, of Sunosooza.                      |
| 8. D <sup>o</sup> - Mootajee, of Roofee Anna.     | 25. D <sup>o</sup> - Jagajee, of Dungra.                          |
| 9. D <sup>o</sup> - Holajee, of Dangur.           | 26. D <sup>o</sup> - Huldore, Marejee.                            |
| 10. D <sup>o</sup> - Maroojee, of Waagoodur.      | 27. D <sup>o</sup> - Imtajee.                                     |
| 11. D <sup>o</sup> - Bangee of Gooletaan.         | 28. D <sup>o</sup> - Jehajee, of Rajcote.                         |
| 12. D <sup>o</sup> - Puchanjee, of Lealla.        | 29. Kooer Dadajee, of Rajcote Byaad.                              |
| 13. D <sup>o</sup> - Dosojee, of D <sup>o</sup> . | 30. Jahrejah Jehajee, the Rajah of Moorvee, a daughter just born. |
| 14. D <sup>o</sup> - Jaymulgee, of Razpoora.      | 31. Jaleraheh Jessagee, of Jallia.                                |
| 15. D <sup>o</sup> - Ingoojee, of Maigpoor.       | 32. Kooer Dosajee, of Kotaana Moorvee.                            |
| 16. D <sup>o</sup> - Byjee, of Veperdee.          |                                                                   |
| 17. D <sup>o</sup> - Bharajee, D <sup>o</sup> .   |                                                                   |

(signed) A. Walker, Res<sup>t</sup>.

List of Enams and Presents to the daughters of the Jahrejahs.

#### TALOOKA DHEROLE and BYAAD:

|                                               |   |   |   |   |                        |
|-----------------------------------------------|---|---|---|---|------------------------|
| Jarajah Wucktajee                             | - | - | - | - | Rupees - 300           |
| D <sup>o</sup> - Bowajee's brother's daughter | - | - | - | - | 250                    |
| Dada Walajee                                  | - | - | - | - | 150                    |
| D <sup>o</sup> - Jetagee                      | - | - | - | - | 150                    |
| Jarajah Mailajee                              | - | - | - | - | 150                    |
| D <sup>o</sup> - Ponzajee                     | - | - | - | - | 200                    |
| D <sup>o</sup> - Jettajee                     | - | - | - | - | 200                    |
|                                               |   |   |   |   | R <sup>r</sup> — 1,400 |

(signed) A. Walker, Res<sup>t</sup>.

MINUTES, 6th January.—We have read with interest and sympathy the preceding report of the successful progress in the abolition of female Infanticide, and we entirely approve of the measures which Colonel Walker has adopted with a view to the advancement of that salutary and desirable object.

The acting Resident at Baroda to be also advised of these sentiments for his future guidance in respect to the measures to be hereafter adopted, with reference to the future depression and ultimate extinction of this horrid practice among the Jahrejah tribe in Kattywar.

PART III.  
Rajpoots.  
1810—1820.

PART III.  
Rajpoots,  
1808—1820.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Court of Directors to the Governor in Council of Bombay; dated 29th August 1810.

Letter from the Government, dated 14th October 1808. (88-89.) Relative to the success which has attended the endeavours to effect the abolition of female Infanticide in the Peninsula of Guzerat.

Para. 26. IN the 6th paragraph of our despatch in this department of the 30th August 1809, we noticed with the highest satisfaction the measures which were in progress for putting an end to the horrid practice among the chieftains in the Kattywar districts, of destroying their female infants. We have the additional satisfaction to observe from Lieutenant Colonel Walker's report of the 15th March 1808, containing the origin and history of this barbarous practice; and by his letter of the 16th December, referred to in the 46th paragraph of your subsequent despatch of the 30th January 1809, that he has been so far happily successful towards the accomplishment of this humane object, as to afford a prospect of completely extirpating from the Peninsula of Guzerat a custom that has been so long prevalent to the disgrace of humanity. Lieutenant Colonel Walker's perseverance herein is entitled to our highest commendation.

Extract of a LETTER in the PUBLIC DEPARTMENT from the Court of Directors to the Governor in Council of Bombay; dated 26th October 1810.

Para. 4. WE perfectly accord with you, that Lieutenant Colonel Walker, during his residence at the court of Anund Row, has rendered eminent services to the state by the restoration of order and regularity into the affairs of the Guikawar government, and the establishment of the Company's influence in that country.

5. Your instructions to Lieutenant Colonel Walker to endeavour to prevail upon the several chieftains of Kattywar to renounce the horrid practice of Infanticide have already had our entire approbation, as expressed in the 6th paragraph of our political letter to you of the 30th August 1809; and it is with the deepest interest that we have perused Lieutenant Colonel Walker's report of the 25th December 1809, referred to in the 40th paragraph of your political letter of the 31st January 1810, wherein we find that the arrangements adopted by Lieutenant Colonel Walker for the prevention of this barbarous custom have been attended with success; and that the reform in the habits of the people among whom the practice obtained had completely taken root; and that natural affection and parental feelings had so far begun to take place of prejudice and superstition as to leave no doubt of the abolition of this inhuman practice being finally effected; and we cheerfully acknowledge Lieutenant Colonel Walker's merits in having so successfully exerted himself in the general interests of humanity.

6. We are also ready to admit, that the successful result of Lieutenant Colonel Walker's political negotiations at the Guikawar Durbar, and with the chiefs of the states bordering upon the Guikawar dominions, and of the expeditions under his command, is to be attributed to the wisdom and prudence that suggested them, and to the ability and zeal with which they have been executed.

Extract of a LETTER from the GOVERNOR in COUNCIL of BOMBAY to the Court of Directors in the Political Department; dated 29th October 1811.

Letter from the Court, dated 29th August 1810. (26.) Satisfaction expressed at the prospect of extirpating the practice of female Infanticide from the Peninsula of Guzerat.

Pol Consultations,  
27th March 1811.  
pp 1255-1259.

Para. 33. YOUR Honourable Court may depend on our constant and anxious endeavours, to effect the extirpation of female Infanticide throughout Kattywar; and as that unnatural and barbarous custom is still more prevalent in the adjoining province of Kutch, we beg leave to refer your Honourable Court to the continuance of the correspondence between our late President and Futteh Mahomed, in the view of engaging the Jahrejah chieftains of this last-mentioned country to renounce in like manner a practice so inhuman; his ultimate success, in which, after its having been his lot to discover and put a stop to its existence in the eastern part of your possessions in the district of Benares, our late President ever contemplated as one of the happiest incidents of his life.

PART III.  
Rajpoots,  
1808—1820.

Extract BOMBAY POLITICAL CONSULTATIONS, 27th March 1811.

READ the following Letter from Futteh Mahomed, received the 15th January last:

Extract Translation of a Letter from Futteh Mahomed, Jemadar, to the Honourable Jonathan Duncan, Esq. Governor of Bombay, without date, and received the 15th January 1811.

WITH regard to what you have urged, founded not only upon the doctrines of Islamism and Christianity, but also upon the religious institutes of the Hindoos against the custom of the destruction of females, as in practice among the Jareja Thakoors, I have read what you have stated on the subject of this horrid cruelty. Truly, the mediations of those whom God has exalted are derived from supernatural inspiration; the truth is, that among the Jarejahs descended from the Jaroo tribe the practice of female destruction has been handed down from generation to generation for the last five thousand years. It constitutes, in fact, nothing new. Some do not practise it, whilst others do, at the birth. Every person is vain of his own faith, as the Almighty has declared. Every tribe is gratified with its own tenets, and in the chapter of the "Bukrut," is the following divine saying: "When you shall have witnessed the good as well as the evil of any particular religion, there will be found to exist nothing disgusting therein;" and hitherto no attempt has been made, since the world has been divided into four quarters, and subdivided into seven distinct religions, by any Persian or Arabian sovereign who has flourished on earth, to interdict the custom among the chieftains in question; and it cannot be unknown to you that this class of people are either connected by the ties of brotherhood or by relationship with his highness the Muha Row, my master (may his shadow be extended;) and it must be accordingly inexpedient and improper in me, who have been cherished by his highness, to discuss this question with the Jareja people: in concurring with the following Divine command, "It will not be competent to you to bring into the right path every person to whom you may be attached, though the Almighty be able to direct in the way of truth whomsoever he wishes." This point therefore excepted, I request you will unreservedly command my services in this quarter, on all suitable occasions; and I shall discharge the duties of a good wisher in the accomplishment thereof; not doubting at the same time, that you will always consider me as one of those who desire you well, and afford me the pleasure of your correspondence, such as I shall esteem the height of human felicity.

The following answer is written to Futteh Mahomed.

Extract of a Letter from the Honourable Jonathan Duncan, Esq. Governor of Bombay, to Futteh Mahomed, Jumadar, dated 25th March 1811.

I HAVE of late had the pleasure of receiving a letter from you, on the subject of the fortunate consequences that attended the deputation of the late most worthy character, Captain Greenwood, to Mundavy, and respecting your reluctance to interpose for the prevention of the nefarious observance of female Infanticide, as being a long established custom that has prevailed among the Jahrejas of your quarter, and of which, although you cannot yourself but disapprove, you wish to decline interfering in for fear of giving offence to your superiors. You should however consider what a high religious merit you must acquire in the sight of the Almighty by proving the happy means of putting an end to so immoral and detested a practice, as must by all the world be acknowledged to be the one here alluded to, and which might gradually be repressed, and in time entirely rooted out, by pursuing the same conciliatory means for that purpose as was followed three years ago in Kattywar, by the respectable Colonel Walker, who after some amicable discussion, obtained, under the instructions of this Government, written engagements and obligations from all the Jahreja chieftains in that region to abandon so abominable a custom, in like manner as I had previously done two-and-twenty years ago from the Rajpoot tribe of Rajkoomars in the Zillah of Joanpore, in the province of Benares; since which, the acts of these Rajkoomars have remained unsullied with such barbarous and unnatural deeds as the murder of their own offspring. I enclose a translation of the

PART III.  
Rajpoots,  
1808—1820.

engagement which these Rajkoomars on that account entered into, under date the 17th of December 1789, and the respectable Captain Carnac, Resident at Baroda, will forward a transcript of the engagement to the same effect entered into with Colonel Walker by the Jahrejas of Kattywar, both which writings I recommend your confidentially imparting, together with copies of my former and present letters to you on this important subject, to some of the most discreet of the head men of that tribe in Kutch, and on whom I cannot doubt the perusal and consideration thereof will produce a salutary effect, and awake their feelings to a sense of the murderous habitudes to which they and their ancestors have been thus long inured; such as I cannot suppose they will desire to persevere in after knowing that it has been relinquished by so many of their brethren both in the west and in the east, when they can, I trust, no longer desire to continue the solitary instance of such atrocity; in which case the Almighty will no doubt forgive the past, as being founded in their ignorance, and in those prejudices of education which it is so difficult in all countries to get the better of; whereas if they wilfully persist thus to put their own infants systematically to death, in defiance of the salutary example set to them by their brethren, it is to be dreaded that the Divine vengeance may one day overtake them and their country, in like manner as the history of other nations contains marked manifestations of, such as I hope they will avert in time, and seasonably shield themselves from, by the renunciation thus solicitously desired of them; nor can you in particular perform a service so agreeable to me as by contributing, by all the weight of your own influence, to the attainment of an object so highly interesting to humanity, respecting which I shall therefore wait your further report, with an anxiety proportionate to the importance of the reformation thus in view.

Extract of a Letter from the Chief Secretary to Government to the Resident at Baroda.

The accompanying letter from the Honourable the Governor to Futtah Mahomed is transmitted to you to be forwarded to its address, accompanied as it is by an English version of its contents, and of the single enclosure therein referred to, whilst you yourself will be careful to furnish that chieftain with the draft of the obligations entered into with Colonel Walker by the Jahrejas of Kattywar, to abstain from murdering their infants in future.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Court of Directors to the Governor in Council of Bombay; dated 4th Nov<sup>r</sup> 1814.

Para. 18. THE tenor of our letters in this department of the 30th August 1809, and 26th August 1810, and in the public department of the 26th October 1810, would lead you to anticipate our warm approbation of the exertions of your influence for prevailing upon the native chiefs to follow the example of those of Kattywar, in abandoning the barbarous practice of female Infanticide. It is unnecessary to say that we are most anxious to hear that your endeavours have been crowned with success.

Extract BOMBAY POLITICAL CONSULTATIONS; 7th December 1811.

Extract LETTER from J. R. Carnac, Esq. Resident at Baroda, to Mr. Chief Secretary Warden; dated 24th November 1811.

4. DESIROUS that no endeavour should prove wanting to accomplish the instructions of Government by amicable communication with the chief of Noanuggur, I have addressed him to the full effect of the enclosure; and the consequences of this letter will probably place it in my power to submit to the Honourable Board more satisfactorily than I yet feel authorized to do, the course which circumstances may appear to warrant.

5. With a view of receiving a reply to my letter I have halted at this place, conveniently situated within the limits of the possessions of Jam Jessajee, and that my advance to Neckwa on the direct route to the fort of Morepoor should not prematurely give birth to unfavourable impressions.

Letter from the Government, dated 29th October 1811.  
(33.) Measures in progress for extirpating the practice of female Infanticide in the province of Cutch.

Enclosure, N<sup>o</sup> 5.

PART III.  
Rajpoots,  
1808—1820.

Enclosure, N<sup>o</sup> 5.

Extract LETTER from Captain Carnac, Resident at Baroda, to Jam Jessajee, the Chief of Noanuggur; dated 21st November 1811.

A. C.

1. PREVIOUS to my departure from Baroda I communicated with you on some particular points, to which I received no satisfactory answer; and though your conduct on this occasion has not been becoming your situation, I shall at present dispense with your oversight, and apprise you of the reasons which have made me come to this quarter.

2. The first is to require from you the discharge of the just demands of the government of Rao Raidhun; and on this head I suppose you will conform to what justice may dictate.

3. The second object of my journey is to require from you the persons who committed the barbarous act of wantonly wounding an English gentleman, convinced that if reason guides your conduct, and you regard your character, no difficulty will be experienced on this score.

4. Lastly, the infringement of your engagement respecting Infanticide will be fully investigated. It was the hope of the British Government that your rank and situation in this country would have impelled you to be foremost in showing a good example, as well in the strict performance of your public obligations as in renouncing a practice hostile to humanity, and contrary to the tenets of the sacred Shaster.

5. On this point I shall expect particular satisfaction from you; and the instances of misconduct to the Guicowar government will be made known to you by the orders of the Maharajah, Futtah Singh.

6. In order to discuss these several points I beg you will send with despatch Mookhtiar Vakeels to this camp.

(True Copy.)

(signed) J. Williams.

THE President lays before the Board the following Translation of a Paper of Information from Walla Kesrea, which he has received from the Resident at Baroda in a private letter:

Translation of a Paper of Information from Walla Kesrea, dated last night.  
Camp at Surruddur, 25th November 1811.

(Extract.)

AFTER my arrival in Nuggur, Ragoonath Mehta and myself had a meeting with Jam Jessajee, when the latter asked me the news of the camp, adding, what did the Dewanee formerly tell me?

I replied, that at the time the Dewanee went to Baroda he sent me with a particular request that you would consider on relinquishing bad customs; but then you would not hear me, and discovered strong symptoms of indifference. Now the reward of such conduct is about to appear; for what reason, therefore, can you expect any act of friendship from the Dewanee.

Jam Jessajee then answered, that for a small offence on that account was a severe punishment awarded; that he was a Zemindar, and sometimes committed faults. Ragoonath interposed, by observing to Jam Jessajee that he had been guilty of a great mistake in paying no attention to the Dewanee's friendly remonstrances.

Jam Jessajee, with great depression, declared that his death was at hand, and that his destiny, or a sincere friend, could only preserve him. "What course," also added Jam, "can I pursue, as every man that I require to go for the purpose of negotiation refuses to do so." In this manner he spoke a great deal. The substance of all Jam's observations are that he may be saved in this adversity.

Extract Letter to Captain J. R. Carnac, Resident at Baroda; 7th Dec. 1811.

1. I AM directed by the Honourable the Governor in Council to acknowledge the receipt of your despatch, dated the 24th of last month; and the Honourable the Resident has laid before the Board the translation of the paper of information from Walla Kesrea, as received from you in a private letter of a subsequent date.

PART III.  
Rajpoots,  
1808—1820.

4. The Governor in Council regrets that you should have urged, at so early a period, the objects specified in the 4th and 5th Paragraphs of your letter to Jam Jessajee, the tenor of which is not calculated to conciliate his disposition; and that you did not limit your communication in respect to the primary motives of your mission, to the 2d and 3d Paragraphs, which contain strong and just grounds for our interposition.

Extract BOMBAY POLITICAL CONSULTATIONS; 2d January 1812.

Extract Letter from Captain J. R. Carnac, Resident at Baroda; dated Camp at Porebunder, 22d December 1811.

Para. 3. I TAKE this occasion also to state to the Honourable the Governor in Council the reasons which prompted me to make the infringement of the engagements for abolishing Infanticide a component part of my letter to the Nugger chief, under date the 21st of November.

4. The abolishment of this inhuman practice in this country could not be accomplished until Lieutenant Colonel Walker became enabled to obtain the assent of Jam Jessajee, whose example was declared indispensable by the other Jahreja chiefs, for their concurrence.

5. On these grounds it appeared to me of some importance that the earliest notice should be taken of the acts of the Nugger chief in violation of his engagement; it was consistent with the prompt measures adopted by Lieutenant Colonel Walker with the Gondul chief in 1809; but the recognition of this deviation in the instance of Jam was not required, exclusively, as it affected the act itself, but principally to deter others from imitating it, either from the belief that we had deserted an object so strongly supported by every consideration of common humanity, or that we were unwilling to insist on the fulfilment of the stipulations with the most powerful chief in the country.

6. It also occurred to me that the introduction of any subjects for discussion at a more advanced period of my negotiation might create distrust in the mind of Jam Jessajee, (notoriously suspicious in his disposition) as to the limits of our demands. In submitting however this explanation, I am aware that the subsequent exposition of the hostility of Jam Jessajee to each of the demands contained in my address to him of the 21st November renders it superfluous, except in justification of my measures.

MINUTE.—The preceding letter being entirely explanatory does not seem to require any particular observations from Government additional to those which the subjects referred to have already drawn from them.

Extract BOMBAY POLITICAL CONSULTATIONS, 16th January 1812.

Read the following Letter from the Resident at Baroda:

To Francis Warden, Esq. Chief Secretary to Government.

Sir,

I HAD the honour to communicate, in my letter bearing date the 22d ultimo, the deputation of Vakeels, by the chief of Noanuggur, and the causes which prevented me from meeting them in the Guicawar camp. Having understood that I had taken my departure for Porebunder, these Vakeels no longer hesitated in coming forward, and actually reached this place on the evening of the day on which I arrived.

2. The intervention of inauspicious days was given in excuse for avoiding a meeting with me, until the 27th following; in the interim, however, their communications to my principal native agent betrayed an alteration in the sentiments of Jam Jessajee, effected, no doubt, by the determined course which it was now evident the Honourable Board would pursue.

3. On paying their visit, it was the wish of the parties that it should be considered complimentary; but, finding that they were charged with no letter from Jam, or provided with any powers beyond passive discussions of the litigated points, with ultimate reference to him, I was at a loss to devise any reasonable grounds for delay;

PART III.  
Rajpoots,  
1808—1820.

delay; nor did I feel disposed to show any extraordinary consideration to the agents of a chief whose misconduct has been so notoriously unbecoming. The real object was, perhaps, to await the arrival of the troops from the Presidency, and according to the extent of our means of coercion Jam Jessajee would prove himself submissive.

4. Under such impressions, therefore, I declined a visit for the purpose they had stated, and demanded the nature and objects of their mission. In reply, it was only in my power to obtain general assurances of the attachment and respect of their master to the Governments of the Guicawar and Honourable Company, and his desire to concede to any demand commensurate with his ability. In recapitulating to these Vakeels the just and moderate claims which had been preferred, forming a striking contrast to the madness and folly of their master, I required to be informed whether they were vested with powers to admit of immediate accession to the demands I had through various channels made known to their chief; adding to this pointed interrogation the resolution of my Government to enforce obedience by the troops assembling in the field, provided their chief persisted in his unjustifiable resistance.

5. I discovered that no definitive power had been granted to these persons. They made known to me the embarrassment of their situation, and the peril which attended their employment, if the result was not conformable to Jam's expectations: their desire was expressed to see the present misunderstanding brought to an amicable termination, with which view they solicited that two of the three deputed as Vakeels might be allowed to return to Noanuggur, in which case no exertion of influence should be wanting to induce their master to follow a course more consistent with his interests, and fealty to the Guicawar government.

6. To this proposal I felt myself unable to make any objection, without an imputation of having abandoned the temperate course which I had professed throughout my intercourse with Jam Jessajee; the two persons therefore proceeded to Noanuggur the same evening.

7. It may be useful in this place to offer a few observations on the motives which could have induced the deputation of these Vakeels, possessed of no authority, and even incapacitated from giving a satisfactory explanation on any subject which called for our interference.

8. It may appear questionable whether any sincerity existed of coming to an accommodation until called for by necessity, and that this necessity would be measured by the force which might arrive to support my negotiations.

9. The intention of sending Vakeels is asserted in the enclosure to my despatch of the 19th ultimo; and taking into consideration the avowed incapacity of these persons to enter into any adjustment, the evasive view imputed to Jam seems confirmed, and that their appearance at Porebunder was directed to the object, exclusively, of ascertaining the extent of equipment now going forward. If such a conclusion, therefore, can be fairly admitted by inference from appearances, the conduct in this instance of Jam Jessajee adds to the catalogue of his offences, and establishes the necessity of reducing him to a condition of more respect and obedience.

10. The return yesterday of the two persons above mentioned from Noanuggur has enabled me to ascertain, through the medium of my native agent, that the natural timidity of the character of Jam has already begun to operate; that instead of the determined and boasting demeanour which he has exhibited for some time past we must be prepared to witness his concurrence to our demands, dictated by no returning principle of rectitude, but from apprehension of the consequences of further opposition.

11. These indications may justly lead me to hold out some expectations to the Honourable Board that the objects of my mission to this country will now probably be obtained short of hostility, although the well-known want of faith, and systematic prevarication of Jam Jessajee, will urge me to place no confidence in his asseverations until the troops have reached a position in his neighbourhood, which will enable me promptly to chastise the remotest inclination to depart from his word.

12. Impressed, however, with the importance attending the complete humiliation of the chief of Noanuggur, from the experience which the Honourable Board has recently received of his defiance of the power of his superior Government, and judging, after a calm and deliberate reflection, that omitting to render a proper example on the present favourable opportunity may tend to increase the arrogance

PART III.  
Rajpoots,  
1808—1820.

and presumption of Jam Jessajee, I deem it a principle of my public duty respectfully to offer my suggestions, leaving it to the wisdom of the Honourable the Governor in Council to decide on the expediency and justice of their adoption. It would almost be superfluous to advert to the conduct which this chief has testified since my mission to this country, unless it was to prove that his respect for the power of the Company's Government has been denied in the most unequivocal language; without dwelling on particular instances, it may only be necessary to point out his disavowal of all the engagements contracted with the Company's Government by the agency of Lieutenant Colonel Walker; his unjustifiable cruelty and persecution to those persons who were a party to these engagements; and his extensive hostile preparations, not only directed to resist our intervention on the most disinterested grounds for the payment of the pecuniary demands of Kutch, but to support his general resistance to authority.

13. Added to these examples of insubordination, it is also proper to notice the false colour given to our interference, (the necessity of which was openly disclaimed) and the means he has taken in the surrounding country to form a regular and methodical opposition, on the plausible foundation that the British Government meditated schemes of conquest and ambition.

14. The insults which have been showered down on the Guicawar are no less influenced from the same causes that have prompted Jam Jessajee to venture on disrespect to the Company's Government.

15. The agents of our ally have been driven out of the Noanuggur country, loaded with obloquy, their servants have been seized by force and carried away, and without the existence of any reasonable cause. Jam laid waste his country with a view of molesting our progress, though conducted without an act of offence or hostility.

16. In relating, in these brief terms, the irregularities of this tributary of the Guicawar government, I have confined myself to those of the greatest enormity, wishing to relieve Government from the trouble of recapitulation in this place of the examples which have been given in my recent despatches.

17. That these evidences of insubordination will constitute strong grounds for reducing the means of Jam Jessajee to a condition becoming his situation as a tributary chief, I trust will appear conclusive to the mind of the Honourable the Governor in Council; but considerations of policy, and the future tranquillity of this country, may imperiously demand the exertion of authority, under the favourable circumstances afforded by the present respectable force commanded by Lieutenant Colonel Smith, which it may not prove in our power at all times to command with convenience.

18. The chief of Noanuggur has compelled the Company's Government to use force for the attainment of objects which are in no proportion to the reputation he will derive in bringing us to that extremity; the example he has shown will induce others to follow a similar course, and no object, however insignificant, will at length be obtained without the intervention of a body of troops. A signal instance of the impunity of resistance, in my humble apprehension, will be displayed, added to the inconveniences above mentioned, if the Honourable Board at this crisis feel satisfied with the accession of Jam Jessajee merely to the demands originally preferred.

19. The power of the Guicawar may be involved in the increased arrogance of the chieftain of Noanuggur, and the general influence among the chieftains in Kattywar, which our secession without any permanent punishment being inflicted for acts of decided disobedience and contumacy, will also become prejudicial to the interests of our ally, and the tranquillity of the country.

20. These important considerations prompt me, therefore, to submit, with every deference to the Honourable Board, whether expediency and justice do not require a limitation to the power of the chief of Noanuggur being now imposed under the commanding force assembled in this country, and the substitution, on the part of the Guicawar government, of a wholesome control and superintendence, to obviate the evils we have experienced in our present intercourse with its tributary state.

21. To what extent this limitation should be carried to ensure the objects in view the Honourable Board will no doubt determine; but it becomes, at the same time, my duty to observe, that the measure, if executed with the certainty of permanent advantage, will not, in every probability, be accomplished without involving hostility, and

PART III.  
Rajpoots,  
1808—1820.

and might eventually lead to the subjugation of Noanuggur; consequences which, perhaps, will ever be inseparable with any attempt to curb a chieftain whose disposition has betrayed too fully that his hostility to his superior government would be renewed on any favourable occasion afforded in times of greater difficulty and moment.

I have, &c.

Camp at Porebunder, }  
7th January 1812. }

(signed) J. R. Carnac,  
Resident at Baroda.

#### MINUTE of the GOVERNMENT.

THE prominent features of our policy in our connection with the Guicowar State, as far as relates to our interference in ameliorating the disordered state of Kattywar, appear to have been to impose restraints upon the tyrannical and unprincipled habits of its chiefs, to protect the weak from being wronged and oppressed by the strong, and to establish such an impression of the disinterestedness and integrity of the intentions of the British Government in these respects, as should supersede the necessity of our having recourse to chargeable military expeditions in the attainment of any reasonable measures that may be deemed indispensable to the general prosperity of the country, to the equipment of which the sovereign authority has been so repeatedly compelled to resort from the false and criminal sense of honour of a contumacious chieftain, whose arrogance, if not seasonably and efficiently curbed, would only tend to perpetuate those evils and disorders of which the late administration has commenced the reformation with such beneficial effect.

We have already afforded to the states of Kattywar the most decisive proofs of the firm determination of the British Government, as the ally of the Guicawar, to establish and maintain the principles of subordination and obedience to legitimate authority; and it is obviously indispensable to the permanency of those salutary impressions which this Government has so successfully introduced, not to tolerate in any chieftain an unprovoked and insulting defiance to our authority, and a threatened resistance to just interposition of our mediation, least of all to that which we were pledged to afford, as having the general prosperity of the country exclusively for its object, and in the prosecution of which we had studiously and anxiously endeavoured to demonstrate the pacific and entirely disinterested nature of our views. The manifestation of a passive or temporizing line of conduct under such provocations would not only confirm the arrogant in insubordination, but also encourage the more moderate and obedient to similar acts of disloyalty.

At the earliest period of our entering upon the amelioration of Kattywar it was a predetermined course of the policy of the Government to enforce the final object of the introduction of a permanent system of good order and government in that distracted country, by carrying on hostilities against the chieftain whose conduct might provoke a resort to so extreme an alternative.

In reviewing the former course of this Government's proceedings; the chief of Noanuggur will be found to have proved the only material obstacle to the success of these arrangements which the Honourable Company, in conjunction with the Guicawar, had undertaken to introduce into the Peninsula of Guzerat; and Colonel Walker's despatches, dated the 20th and 28th of November 1807, and 25th January and 15th March 1808, developed, in a forcible point of view, the unprincipled character of this chieftain, possessed of no right or title whatever to the territories over which he tyrannizes, to which he had been advanced contrary to every principle that regulates the line of succession among the Jahreja chiefs. He has yet, notwithstanding the illegitimacy of his dynasty, which ought to have induced some degree of moderation in his acts, been distinguished by those acts of cruelty and oppression, by a spirit of encroachment on his neighbours, that have kept the country in a state of inquietude and alarm, and rendered them all inimical to his authority. He would appear to be at enmity and at open hostility with almost the whole of his Byad, who are fugitives from the country, including his brother, who has been long indebted to the liberality of the Guicawar government for his maintenance and support, all of whom preferred repeated and earnest applications to Colonel Walker, when in Kattywar in 1807, for permission to join his detachment with a numerous body of armed men, for the purpose of being led against Noanuggur, which they proposed to reduce. These offers were, however, declined by Colonel Walker,

Walker, whose policy seems to have been dictated by the wise precaution of introducing reforms gradually at the commencement of our interposition, leaving it to a fitter opportunity to accomplish objects connected with the restraint or chastisement of any chieftain whose character or conduct might challenge any exemplary mark of our displeasure: with these preliminary observations the Board proceed to review the recent conduct of Jam Jessajee, of Noanuggur.

The objects with which the Resident at Baroda, in conjunction with the Guicawar authority, have recently entered Kattywar, are fully described in our despatch to the Supreme Government, dated the 6th November, as having principally in view the consolidation of the interests of Jam Jessajee, by the equitable adjustment of claims, on the plea of which Futteh Mahomed of Kutch had so repeatedly invaded the territory of Kattywar. These disinterested intentions have been opposed by Jam Jessajee by an unjustifiable resort to measures of hostility that has compelled this Government to equip a force for the purpose of coercing the chieftain in question into a just sense of his duty and allegiance.

Independently of these offensive preparations, and of the instances of culpable irregularity and contumacy chargeable to Jam Jessajee, the hostile attitude of opposition in which he now stands, and the language of defiance which he has on every late occasion used, render it, in the deliberate opinion of this Government, obligatory upon it to depart from the limited concessions which constituted the original objects of our interposition for the purpose of requiring, in addition to his acquiescence, in such an arrangement as shall deprive him of the means of disturbing in future the general tranquillity of Kattywar, and afford, at the same time, to the other chieftains of the Peninsula, an impressive and salutary proof of our determination to uphold those principles of subordination and obedience which have constituted the sole and legitimate objects of our connection with the Guicawar state. We have advanced too far and too successfully in the great, the salutary, and beneficent work of reform, to justify the manifestation, at the present crisis, of any relaxation in that vigorous system of control which has heretofore characterized our interposition in organizing that rude and uncivilized country.

It is justly observed by Lieutenant Colonel Walker, "that the stability of the arrangements which the Honourable Company and the Guicawar government are desirous of establishing in Kattywar, must at all times, in a great measure, depend on the care taken to afford protection against violence and oppression, and especially to oblige the chiefs to respect the customs and laws which are in favour of public order or private security. If this is neglected at any time, the country must be expected to relapse into a state of anarchy, and to exhibit a scene of devastation."

Under the fullest conviction of the truth of that remark, and under the influence of an equally firm persuasion, that the adoption of any temporizing measures towards Jam Jessajee, under the disposition which he has evinced, and the disreputable sentiments which he has expressed, and endeavoured to disseminate against the British Government, would inevitably lead to the evils precluded by Lieutenant Colonel Walker, the Government feels itself called upon to avail itself of the efficient and respectable force at its immediate command, and of the general state of tranquillity that pervades the British dominions, to deprive the chieftain in question of all power to gratify his contumacious and insubordinate disposition at any future period, when we may not probably have an opportunity, in all respects so eligible and convenient to interpose our authority for that purpose.

Impressed, therefore, with a persuasion of the policy and expediency of reducing Jam Jessajee to a condition more becoming his situation as a tributary chief, the Governor in Council has no hesitation in authorizing the Resident at Baroda to require from the chief of Nowanugger, under the acquiescence of the Guicowar government, the following concessions: viz.

That he will implicitly abide by the result of the arbitration of the claims of Futteh Mahomed: That he will disband the foreign levies in his service after discharging any arrears of pay that may be due to them, and engage to depend in future upon the Guicowar state for protection and security, the extension of which, on all just occasions, will be guaranteed by the British Government: That he will defray the expense of the force which the British and the Guicowar Governments have been compelled, by his unjustifiable conduct, reluctantly to equip, and whatever other pecuniary demands the Guicowar may possess against him, subject to the arbitration of the Resident at Baroda:

That he will restore to the Dherole family the Talooka of Surruffdar, which he wrested from them about ten years ago:

That

That he relieve the Guicowar Government from the future charge of maintaining his brother Suttojee, by making an adequate provision for that purpose; and, lastly, that he inflict a signal and exemplary punishment on the authors of the cruel attack on Lieutenant Knight, and assistant surgeon James Orton.

There may be some minor arrangements which Captain Carnac's local experience may probably suggest as advisable to be adopted, and it would, however, be gratifying to Government to be informed of the protection and maintenance enjoyed by the principal Byaads, who were Burwatties against Jam when Colonel Walker's detachment entered the division of Hallaur in the year 1808, namely, the chiefs of Jallia, of Mokana, of Kersera, of Kerone, of Amrun, and of others of less importance, and of the Charons whom Jam had deprived of the villages granted for their support by his forefathers. Among these Jallia merits primary consideration for the services he rendered as a guide to the British detachment on its marches in that country. For those services it is not improbable but that the chief of Jallia may have continued to experience the resentment of Jam; should he be on that account labouring under the oppression of Jam, or a fugitive from his country, it is but an act of common justice that he in particular should be restored to his rights, and his security guaranteed for the future: a similar protection should be required for Nanjee, Jemahdaur, whose exemplary conduct is described in your despatch, dated the 15th of December, against the cruel resentment of Jam Jessajee.

In preferring the pecuniary demands prescribed in these instructions the Governor in Council is not aware that they will exceed the ability of Jam Jessajee to comply with them: his parsimonious habits have enabled him to accumulate treasure sufficient, probably, for the purpose, particularly when a reasonable period of time is allowed for the discharge of these expenses by periodical instalments, which, as should be pressed upon his consideration, will increase, the longer he withholds his acquiescence.

The protection to be required in favour of the Berwattia chieftains who are obnoxious to Jam alone, and who, as far as the Governor in Council is informed, are not chargeable with any act that can justify the exercise of a tyranny so oppressive; and who would therefore seem to be just objects of consideration with the sovereign state, must exhibit an undoubted proof of the dependence that may be placed on the guardianship of the British influence; at the same time that their reinstatement in their rights will establish a powerful confederacy in the Peninsula, upon whose support we may at all times reasonably rely; whilst, in respect to the cession of Surruffdar, it may be remarked that the family of Dherole is next in rank and priority of establishment to Nowanugger; but it has lost more of its possessions by the encroachment of Jam, and the remainder has only been secured by the interference of the Guicowar government. The restoration of this unjust usurpation, therefore, to its legitimate ruler, cannot fail to be universally recognized as an act of common justice to the Dherole family.

The Governor in Council is extremely solicitous to persevere in the efforts already made for the attainment of the humane and beneficial object of extirpating the horrid practice of female Infanticide from Kattywar. The disavowal of Jam Jessajee of his engagements for that, and for the other purposes for which he had afforded security, is an indisputable indication of the unprincipled character of that chieftain, as described in the following emphatic terms by Colonel Walker: "The character of this chief exhibits an extraordinary contrast of great arrogance and extreme submission, of insolence and timidity; and the treachery and cruelty of Jam are only restrained by the cowardice of his disposition."

It should also be borne in mind that the prejudices and sentiments of the country have stamped the efficacy of the Fael Zamine security in a very remarkable degree, by attaching to it the necessity of the most scrupulous observance; and any flagrant breach of that obligation is calculated to deprive the party so transgressing of every confidence, and to justify a resort to every measure of severity. Captain Carnac's remonstrances against Jam's disregard of the obligations of such a security cannot therefore be too strongly nor too publicly urged, nor his breach of faith in that respect too widely promulgated. It is fortunate that this degree of veneration for the Fael Zamine should obtain among so uncivilized and untractable a race of men as inhabit Kattywar, and the adjoining territory of Kamandel. The suppression of piracy, and the subjugation of the insubordinate and disorderly habits of the chieftains of Kattywar have all been maintained by the force of that simple obligation; and it is therefore most essential that the sacred regard with which it is viewed should be upheld by the British Government; since, if it tolerate the breach

PART III.  
Rajpoots,  
1808—1820.

of an engagement so universally esteemed in a chief of such rank and power as Jam Jessajee, the whole claim of the security that has been established will be dissolved, and an opinion created of the invalidity of an instrument that happily operates so powerfully upon the minds of those rude classes of men, the evil consequences of which cannot be anticipated. Faithful to its own engagements, it is peculiarly incumbent on the British Government to maintain the validity of an obligation of this description.

For the attainment of these several objects the Resident at Baroda is fully empowered to apply the force at his command. He will not however resort to hostility until every effort at negotiation shall have entirely failed; when he shall have made known these demands to Jam Jessajee, Captain Carnac will explain in the most candid and explicit manner, to the chieftains or their vakeels who may be in his camp, the extent of our expectations, and the motives by which they have been dictated. Should any of them be deemed unreasonable, and of a nature utterly beyond the power of Jam Jessajee to concede, by any chieftain whose opinion may be entitled to respect and deference, the Resident at Baroda will modify their purport or extent. Such an appeal to the sentiments of the leading chiefs of the country cannot fail to prove gratifying to themselves, and to promote a conviction of the sincerity and integrity of our views.

[Captain Carnac written to accordingly, the 16th of January 1812.]

Extract BOMBAY POLITICAL CONSULTATIONS, 12th February 1812.

Extracts from a Letter from J. R. Carnac, Esq. Resident at Baroda; dated Camp at Gope, 31st January 1812.

Para. 1. IN continuation of the subject of my communication with the Vakeels from Noanuggur, reported in my despatches of the 27th December and 7th instant, I have now the honour to acquaint you, for the information of the Honourable the Governor in Council, that immediately on the arrival of the principal part of the detachment commanded by Lieutenant Colonel Smith, the agents of Jam Jessajee, expressed an earnest desire of conferring with me, to which I did not at that time deem it advisable to consent, but concurred in their meeting Lieutenant Macmurdo, attached to the Residency, and my principal native agent, Gungather Shastri, for the purpose of receiving their proposals under the additional stipulation to those previously made by me, that the expenses to which the British and Guicowar Governments had been exposed by the equipment of their respective forces, should be defrayed by the chieftain of Noanuggur, on whose account they had taken place.

Enclosure, N° 1.

2. The result of Lieutenant Macmurdo's interview with the Vakeels will be found in the accompanying paper drawn out by that gentleman, and it did not surprize me that every concession was offered on the part of Jam Jessajee to the demands which had now been presented, although I was fully prepared for the observation of the Vakeels that their consent could not be considered definitive without further appeal to their master.

3. My distrust of Jam Jessajee, founded on experience during my present mission, and a previous acquaintance with his character, by no means encouraged me to hope for sincerity until the approach of the detachment to the neighbourhood of Noanuggur exacted it.

p. 295.

Para. 12. Conformably with the instructions of the Honourable Board I have presented to the Vakeels, with the sanction of the Guicowar Government, a translate of the accompanying articles, which contain the stipulations authorized in your letter of the 16th instant, and other demands of minor importance.

N° 6.

p. 299.

Para. 20. Sufficient evidence has already been given that no common engagements can possibly restrain a chief whose moral character has been corrupt in every relation of life, his public faith notoriously implicated; and his infidelity has even extended to the individual (Najee, Jemadar) who was the direct instrument of his accession to his power and possessions; to recur therefore to the former usage is adopting a system hitherto replete with disappointment, while it leaves Jam Jessajee restrained only by those forms which he has treated with neglect and contempt.

Enclosure,

PART III.  
Rajpoots,  
1808—1820.

Enclosure N° 1, in Captain Carnac's Letter.

Memorandum of a Conversation with the Vakeels of Noanuggur, in the presence of Lieutenant Macmurdo and Ghungadher Shastri Putverdshun.

p. 301.

p. 303.

(Extract.)

THE Vakeels were then asked respecting the Infanticide, and replied that neither Jam, nor any of his respectable Rajpoots, had had daughters, but that they would give good security in future.

Enclosure N° 6, in Captain Carnac's Letter.

p. 317.

Memorandum delivered to Gujoo Jhallo, on the part of Jam Jessajee, by Captain J. R. Carnac, Resident, dated Camp at Gope, 30th January 1812.

(Extract.)

3. You entered into certain engagements with Colonel Walker not to commit Infanticide, but when a mehta of the Guicawar government went for the purpose of making inquiries on the subject, you did not permit him even to enter your city, and insulted the letter of Government; satisfaction will be required by both Governments, that such conduct will never occur in future, and a fine will be required for the past.

- 318.

Extract BOMBAY POLITICAL CONSULTATIONS, 9th March 1812.

Extracts of a Letter from J. R. Carnac, Resident at Baroda, to Mr. Chief Secretary Warden, 27th February 1812.

1. I HAVE the honour to detail my proceedings with the Chieftain of Noanuggur, antecedent to the measure of advancing against that Fort with this detachment, as reported in my address of yesterday's date, and in the sequel of the despatch to specify the terms on which I have been induced to consent to a settlement with Jam Jessajee, without resorting to the last extremity of an assault on his capital.

2. Conformably with the notification stated in the 12th paragraph of my letter of the 31st ultimo, of the period granted to the Vakeel of Noanuggur to return with the answers of his master to the demands of Government, I received from this person a letter, with a separate paper, styled the replies of Jam to the proposals in question.

3. In transmitting copies and translates of these papers, I have only to remark, that the equivocation of Jam Jessajee in his answers to many of the demands preferred against him, and his total evasion of those of greater moment, determined me to lose no time in requesting Lieutenant Colonel Smith to advance; previously desiring the Vakeel Gurjoo Jhallo to return and apprise his chief of my resolution to coerce the objects of the British and Guicawar Governments, provided every other course failed of success.

17. After ground had been occupied for the batteries, I received a verbal message from Jam through a Gossain, requesting that Sunderjee Sewjee might be immediately sent to him. It is needless to say that the manner of making this request determined me to deny compliance, adding, that if he (Jam) felt interested in communicating with Sunderjee, or other persons belonging to my service, I should have no objection, on a proper application in writing, to admit of his attending him for that purpose.

456.  
9.

18. The answer produced in a few hours, a letter from him to the effect of his message, and Sunderjee accordingly proceeded with a draft of the articles, which were considered by the Guicowar Government and myself indispensable from the extreme contumacy of Jam. A translate of these conditions is herewith enclosed, and it will be perceived that four additional concessions, to those formerly required, were included: viz. an augmentation of tribute to his Highness the Guicowar; the cession of Surryah Bunder to the same power; a pecuniary payment for the commencement of hostility; and the destruction of the fort of Moorpoor. The forward state of preparation for an assault of the town was made known to me by Lieutenant Colonel Smith on the evening of the 23d; and wishing in every stage to conform

PART III.  
Rajpoots,  
1808—1820.

to the spirit of moderation which had pervaded under the orders of Government, the whole course of my communications, I addressed Jam for the last time to apprise him of his danger. This measure, and the information which I caused to be sent to Sunderjee, of my resolution to proceed to the last extremity, unless Jam Jussajee gave an unqualified assent to all the demands preferred by his agency, I have every reason to believe produced the most desirable effects.

19. The articles were subscribed to without any reservation, and Sunderjee attended at my tents at one in the morning of the 24th, with Ragoonathjee, mehta, and Susrajee. These persons having given themselves as security for the performance of all stipulations, the arrangements for assault in the morning were countermanded; and in the course of the day our batteries were withdrawn.

26. I now beg leave to submit, for the information of the Honourable the Governor in Council, copies and translates of the several deeds which have followed a settlement of Noanuggur, and to proceed to offer such remarks as may tend to elucidate the motives which influenced me in affording my acquiescence to the demands preferred against the chieftain of Noanuggur, beyond those detailed in my instructions from Government of the 31st ultimo.

33. Before I conclude I feel it necessary to offer a few observations in explanation of the protracted negotiation which has taken place since the advance of the detachment from Porebunder.

34. It was an object of great utility that the country at large should be persuaded that the British Government, in the measure it was adopting, were actuated only by the desire of fulfilling a public engagement. To this desirable end, next to the moderation and justice of our claims, nothing appeared better calculated than that our progress should give abundant time for reflection.

35. I was solicitous, on other considerations, to avoid precipitation when supported by no existing emergency; a state of hostility at an early stage might have led to the assault of Noanuggur, and the reduction of the power of its chieftain; the former would not have been necessary for our views, and the effects would have been dreadful to humanity, from the multitude of inhabitants who had resorted to the place, and the custom of the Rajpoots, in such an issue, to massacre and exterminate their women, children and servants.

36. The consequences also which might attend such an event were worthy of serious consideration; a country desolated and liable to be disturbed with the partizans of its chief; the probable task of reducing afterwards other strong holds, and being drawn into operations extensive and inconvenient; the absence of all revenue, or present means of satisfying the claims now obtained for the British and Kutch Governments; and, lastly, the impolicy of the measure, powerfully stamped on my mind the necessity of not overlooking any opportunity, whether favourable in a remote or immediate degree, to escape events of such magnitude. I cannot refrain under such impression from congratulating the Honourable Board on the issue which has now been attained, presuming on its having combined both the honour and interests of the coalesced Governments.

Enclosure N° 2, in Captain Carnac's Letter.

Extract Memorandum brought by Gujgoo Jhalla, from Jam Jessajee, in reply to the Kulumbundy sent for his acceptance from Ghope, dated Maugwud 9th, 5th February 1812.

3. You wrote respecting the Infanticide, no person has stepped beyond the agreement made formerly with Colonel Walker, nor will there be any difference.

Enclosure N° 5, in Captain Carnac's Letter.

Extract Memorandum of Articles sent with Soonderjee Sewjee, of Noanuggur, on the 23d February 1812, at noon, for the acceptance of Jam Jessajee.

9. A fine of 5,000 Rupees to be paid for a breach of the Infanticide engagements, and Bhat Charon security given to prevent Infanticide in Nuggur and its dependencies.

Enclosure,

PART III.  
Rajpoots,  
1808—1820.

491.  
4.

Enclosure, N° 7, in Captain Carnac's Letter.

Translation of a Deed executed by Gudvee Walla Khema Kesria, Phalagoon Wud 2d, 29th February 1812.

IN the year 1864, 1807, A. D. It was agreed that no Jahrejahs should kill their female infants. I agree to pay 5,000 Sicca Rupees, the amount of fine imposed on Jam Jussajee to this day. Agreeably to the following Kist.

|                                                               |                                                           |
|---------------------------------------------------------------|-----------------------------------------------------------|
| 1st Kist, 2,500 Rupees,<br>Wiesach Wud 2d, 1868.<br>May 1812. | 2d Kist, 2,500 Rupees,<br>Asarwud 2d, 1868.<br>July 1812. |
|---------------------------------------------------------------|-----------------------------------------------------------|

1 per cent per month shall be paid if the Kists should be over-run.

(signed) Gudvee Walla Khema, Muttoo  
y his mark.

Translation of a deed executed by Jam Jessajee of Noanuggur with the Government of Shreemunt Ray Shre Sena Khas Khel Shumshare, Bahadour, and the Honourable Company. Phalagoon Sud 13th, 1868, 25th February 1812.

It has been a practice among the Jahrejahs of my caste not to permit any female infants to live. The two Sircars have pointed out to me the true Hindoo religion, and that the Bhremia Wymurt Pooran declared it to be a horrid crime, and that killing an infant is the same as killing a Brahmin, and also that the murder of a woman is equal to that of 100 Brahmins.

In this case both the murder of an infant and woman occur, for which crime the perpetrator will receive as many punishments as there are hairs on the woman's body, and will be born a decrepit leper in the next transmigration. The Sircar in the year 1864, 1807, having explained this to me, I agreed not to commit this crime, or to allow it in my Byaud, and passed a writing to that effect.

I did not give proper information to the Sircar's mehta, who came to inquire into the business, on which account I again engage to Government that neither myself, descendants, or Byaud, will commit this act, and if we should we are guilty before the Sircar. If I know of any of my caste having committed this act, I will turn him out of the caste, and answer to Government as they may choose.

I also give Bharoot Merroo, metah, of Veerungaum, and Bharot Ramdass, nuttoo, of Julsun, as securities for the above.

(signed) Jam Jussajee Muttoo.

We, Murroo, metta, Bharot, of Veerungaum, and Ramdass, nuttoo, of Julsun, also engage to answer the above with our persons.

|          |                          |                                                                                               |
|----------|--------------------------|-----------------------------------------------------------------------------------------------|
| (signed) | Bharot Merroo, metta }   | Muttoo.  |
| (signed) | Bharot Ramdass, nuttoo } | Muttoo.  |

#### RESOLUTION of GOVERNMENT.

THE Governor in Council having already expressed his favourable sentiments of the ability with which the military operations against Noanuggur have been conducted, it is only necessary to add, in reference to the remarks of the Resident, upon the fortunate issue of the expedition, that their important results in every point of view, but above all in the effects that have followed from the moderation of our arms, in the preservation of the lives of so many of its innocent inhabitants, are fully appreciated by the Government, which has contemplated moreover, with a considerable degree of confidence and satisfaction, the prudence, perseverance, and judgment which Captain Carnac has from the first displayed in the immediate control of the measures that have led to so desirable an issue.

## PART III.

Rajpoots,  
1808—1820.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay to the Court of Directors; dated 22d August 1815.

Letter from the Court, dated 4th Nov. 1814.

(18) The Court's anxiety to know whether our endeavours to extirpate the practice of female Infanticide in the province of Cutch have been crowned with success.

Para. 43. THE events which have recently occurred in the province of Kutch, and led to the termination of all intercourse with that government, has deprived us of the means of encouraging the native chiefs in an adherence to their laudable resolution to abandon the inhuman practice of female Infanticide.

44. We have, however, called on the Resident at Baroda to ascertain and report whether the practice has been discontinued wholly or in part in Kutch, and whether it has entirely ceased within the province of Kattywar.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Court of Directors to the Governor in Council of Bombay; dated 15th March 1816.

Political Letter, 30th August - 1809, p. 6.  
D° - D° 29th D° - - 1810, p. 27.  
Public - D° 26th October - - p. 5.  
Political D° 4th November 1814, p. 18.

Para. 2. HAVING had occasion, in our despatches noted in the margin, to speak in terms of high approbation of the measures which were in progress for putting an end to the horrid practice among the chiefs in the Kattywar districts, of destroying their female infants, and particularly in respect to the measures pursued by Lieutenant Colonel Walker, which had been so far successful towards the accomplishment of this humane object as to afford a prospect of completely extirpating from the Peninsula of Guzerat a custom that has so long prevailed to the disgrace of humanity, we were concerned to observe, by the 43d and 44th Paragraphs of your political despatch of the 22d August 1815, that the events which have recently occurred in the province of Kutch, and which led to the termination of all intercourse with that government, have deprived you of the means of encouraging the native chiefs in an adherence to the laudable resolution of abandoning the inhuman practice of female Infanticide; but that you had called on the Resident at Baroda to ascertain and report whether the practice has been discontinued wholly or in part in Kutch, and whether it has entirely ceased within the province of Kattywar. Most sincerely do we wish that that report may prove satisfactory; and we must again enjoin you, in the most serious and earnest manner, to be unremitting in your endeavours to accomplish this humane object in the countries wherever the British influence can be felt or exerted.

## POLITICAL DEPARTMENT.

To the Honourable the Court of Directors for Affairs of the Honourable United Company of Merchants of England trading to the East Indies, London.

Honourable Sirs,

Para. 1. WE had last the honour of addressing your Honourable Court on the 6th of this month; since that date we have received your letter of the 15th of March, noticing the communication made in our despatch of the 22d of August last, wherein we observed that the termination of all intercourse with the government of Kutch had deprived us of the means of encouraging the native chiefs in an adherence to the laudable resolution of abandoning the inhuman practice of female Infanticide; expressing a sincere wish that the report we had called on the Resident at Baroda to make, whether the practice had been discontinued wholly or in part in Kutch, and entirely in the province of Kattywar, would prove satisfactory; and enjoining us at the same time, in the most serious and earnest manner, to be unremitting in our endeavours to accomplish this humane object in the countries wherever the British influence can be felt or exerted.

Dated the 15th November 1815, Para. 23.

See copy sent to the Honourable Court in the 80th Para. of our Despatch, dated the 24th February 1816.

2. IN our instructions to Captain Carnac on the occasion of renewing our negotiations with the state of Kutch, your Honourable Court will observe we apprized that officer, that "the suppression of female Infanticide was, as he was aware, an

## PART III.

Rajpoots,  
1808—1820.

an object, for the accomplishment of which the British Government was extremely solicitous; and that the late Futteh Mahomed having pledged himself to promote the entire suppression of that horrid practice, we trusted that Lieutenant Mac Murdo would feel no difficulty in obtaining an obligation from the Rao to use his influence in prohibiting so unnatural and so inhuman a practice."

3. Captain Mac Murdo has not yet acted upon that part of his instructions, having, in a private letter to our chief secretary, dated the 22d of January last, explained that "he could not touch on Infanticide just now; it would have needlessly irritated and alarmed the Jahrejas, and we shall have time to go to work slowly and methodically with greater prospect of success."

4. We have only within these few days received Captain Carnac's reply to our reference of the 22d of July 1815, which has been noticed by your Honourable Court, a copy of which, and of our chief secretary's letter in answer thereto, we have the honour of forwarding for your information.

5. The impaired power of the Rao, and the internal revolutions in Kutch, Captain Carnac states, have been made a pretext for paying no attention to the execution of our wishes; and under these untoward circumstances we have not been enabled to carry our views for the abolition of female Infanticide in that province beyond measures of representation; and now that we have obtained a political establishment in Kutch we fear it may require no slight degree of exertions before any sure progress be made in the success of our object. Captain Mac Murdo's attention, however, has been directed to the impressive injunctions of your Honourable Court; and as we have directed periodical reports to be submitted to us of the success of our exertions, we entertain a hope that by the vigilant and persevering efforts which will be bestowed on this interesting subject, this humane object will be ultimately accomplished.

6. Although no evidence has been afforded of any Jahrejah having destroyed his offspring since his engagements to abandon the practice were formed, still as the preservation of only fifteen females can be vouched for, the disparity of the number is very great, according to the ordinary progress of population, and seems to prove that female Infanticide has not been entirely eradicated within the Peninsula of Kattywar.

7. Captain Carnac has brought to our notice the Rajah of Moorvie as a chieftain who has set an example of an adherence to his engagement. He has now two daughters, who will shortly be offered in marriage; and submitted to us, "that nothing would better conduce to the suppression of infanticide in this part of India, or be considered as a more honourable proof of the regard of the British Government to the Rajah than the nuptials of his daughters being conducted at the public expense;" an expense which may be eventually reimbursed from the fines which may be imposed on any infraction of the infanticide engagements.

8. Captain Ballantine has also noticed, that as "the means of detection must of course be by clandestine intercourse with the parties and surrounding inhabitants, and to which ends persons so deputed must remain for some time on the spot, Guzerattee mehtas, or writers, are the proper persons to be employed on this duty; that they were employed by the native government in these duties heretofore, and that the present number to be selected for this important duty should not be less than five, at 50 rupees per month each, or 250 rupees per mensem on the whole."

9. From our instructions to Captain Carnac your Honourable Court will learn the grounds of the objection we entertain to establish a precedent which may lead to the incurrence of expense on the celebration of the marriage of other daughters of the Jahrejahs of Kattywar. We have, however, called upon Captain Carnac to report what would be the amount of the expenses attending the marriage of persons of this class, and should your Honourable Court be disposed to mark this example on the part of the Rajah of Moorvie of a laudable adherence to his engagement, by the extension of your munificence in the grant of a present in this particular instance, the effect will, we conceive, be more beneficially operative, as emanating from your high authority, than if the measure had been sanctioned by us, a power which we should feel reluctance in exercising at any time under the strict and repeated injunctions which we have received for the observance of every degree of economy in the

PART III.  
Rajpoots,  
1808—1820.

public expenditure. Your decision on the proposed establishment, should we be unable to maintain an effective control without it, would also prove acceptable to us.

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

Honourable Sirs,

Your most obedient and faithful humble servants,

(signed) *Evan Nepean,*  
*M. Nightingall, L. G.*  
*Geo. Brown.*  
*J. Elphinston.*

Bombay Castle, }  
16th August 1816. }

Extract BOMBAY POLITICAL CONSULTATIONS, 26th July 1815.

Resumed consideration of the letter from the Honourable the Court of Directors, dated the 4th of November 1814.

THE events which have recently occurred in the province of Cutch, and led to the termination of all intercourse with that government, has deprived us of the means of encouraging the native chiefs in an adherence to their laudable resolutions to abandon the inhuman practice of female Infanticide.

A copy of the 18th paragraph is however to be forwarded to the Resident at Baroda, with directions to ascertain and report whether the practice has been discontinued wholly or in part in Cutch, the Governor in Council concluding that it has entirely ceased within the province of Kattywar.

Extract BOMBAY SECRET CONSULTATIONS, 15th November 1815.

Extract of a Letter from Mr. Chief Secretary Warden to Captain J. R. Carnac, Resident at Baroda, dated 15th November 1815.

Para. 23. THE suppression of female Infanticide is, as you have often been apprized, an object for the accomplishment of which the British Government is extremely solicitous, and the late Futteh Mahomed having pledged himself to promote the entire suppression of that horrid practice, the Governor in Council trusts that Lieutenant Mac Murdo will feel no difficulty in obtaining an obligation from the Rao to use his influence in prohibiting so unnatural and so inhuman a custom.

Extract, BOMBAY POLITICAL CONSULTATIONS; 16th August 1816.

READ a Despatch from the Honourable the Court of Directors, dated the 15th March.

Read also the following Letter from the Resident at Baroda to Mr. Chief Secretary Warden, dated 18 July with Enclosure.

Sir,

In reference to the third paragraph of your letter, dated 22d July, enclosing copy of the 18th Para. of a despatch from the Honourable the Court of Directors on the subject of female Infanticide, I have the honour to report, in pursuance of the orders of the Right Honourable the Governor in Council, that the abolition of this inhuman practice in Kutch has not been accomplished.

2. The urgent representations to that government during the life of Futteh Mahomed, and our subsequent intercourse with his highness Rao Raidhum and his ministers, were attended by no effect; in the first case, from a declaration, that an interference with the religious prejudices of the country was incompatible with the situation of Futteh Mahomed, and latterly the impaired power of the Rao, and the internal revolutions in Kutch, have been made a pretext for paying no attention to the execution of our wishes.

3. Circumstances

PART III.  
Rajpoots,  
1808—1820.

3. Circumstances have not enabled us therefore to carry our views for the abolition of female Infanticide in Kutch beyond the measure of representation; and considering that the prejudice which tolerates this atrocious practice is interwoven with the conceived notions of honour of families of Jahrejah origin, it could not be expected until our influence was established that female Infanticide could be suppressed.

4. It may require also considerable exertions and discretion, now that we have obtained a political establishment in Kutch, before any sure progress is made in the success of our object. In the customs of the natives of India, but especially in their religious feelings, any spirit of reform must be introduced by taking advantage of occasional opportunities to offer advice or gentle remonstrance, and not by inculcating innovations or changes from the imposing appearance of our power. This principle is well understood by Captain Mac Murdo; and under the instructions of Government, that gentleman will doubtless have the happiness of exhibiting the preservation of the lives of female Jahrejah children without offending the prejudices of that tribe, or exciting undue suspicions of the motives of our interference.

5. I should have been happy to announce that female Infanticide was entirely eradicated from the Peninsula of Kattywar. Although there has lately been no evidence afforded to me, either by my assistant, or the Guicawar local authority, of any Jahrejah having destroyed his offspring since the accession to the engagements by the means of Colonel Walker, I have been disappointed in the result of the statement of those children who have been reported as preserved. The accompanying letter from Captain Ballantine seems to vouch only for fifteen, the disparity of which number is very great according to the ordinary progress of population.

6. I am persuaded, however, that there could have been no want of exertion in the public officers in Kattywar for ascertaining those persons who may have departed from their engagements. The difficulty of discovery, by the interspersed state of the Jahrejahs over a considerable tract of country, and the pervading principle among these people not to betray the practice which their own prejudices approved, will account for the continuance of female Infanticide in defiance of any public obligations for its suppression.

7. It is important that our humane endeavours have preserved some victims, and that the act is not now considered disgraceful to the families which have given this laudable example. The general adoption of the practice among the Jahrejahs extenuated the crime, and apologized for this violent perversion of the instinctive feelings of human nature, but as children are now preserved, it is natural to believe that the Jahrejahs must gradually return to the influence of those natural feelings which are the best security for the success of our interference.

8. Among those who have given the example, the Right Honourable the Governor in Council is aware that the Rajah of Moorvee is included. He has now two daughters, who will shortly be offered in marriage; and I submit, with great deference, that nothing would better conduce to the suppression of Infanticide in this part of India, or be considered a more honourable proof of the regard of the British Government to the Rajah, than the nuptials of his daughters being conducted at the public expense.

9. With a view of relieving us from the charge, I would propose that Captain Ballantine should be sedulous in his inquiries after those Jahrejahs who may have sacrificed their female children subsequent to their engagements, and that he exact a pecuniary fine, conformably to the penalty prescribed when those engagements were contracted. I would also propose that the means to be given to the Rajah of Moorvee should not be delayed until we have realized the fines from the delinquent Jahrejahs, but that he is apprized immediately of the intention of the Company's Government to perform at its own expense the nuptials of his daughters, in a manner consistent with the honour of the family.

Baroda, }  
18th July 1816. }

(signed) I have, &c.  
J. R. Carnac, Resident.

(1.)—Captain J. R. Carnac, Resident, Baroda.

Sir,

1. I HAVE the honour to acknowledge the receipt of your separate letters of the 24th August 1815, and 29th April last, on the subject of Infanticide; your first accompanying an extract from Government, with an annexed paragraph from the Honourable the Court of Directors on this interesting subject, and your second directing, in reference to that letter, the most active attention, such as to interpose an entire abolition of that dreadful practice.

2. When in Bombay with you in April 1814, to the best of my recollection, I had the satisfaction to furnish you with a memorandum which contained a list of fifteen children saved to the community under the humane and benevolent interposition of the Honourable Company's measures, since when it is within your knowledge that the country of Kattywar has been in such a state of general anarchy and confusion as to entirely preclude an uninterrupted search into the domestic concerns of any of the principal Jahrejah chiefs more or less connected with these evils.

3. It may in the mean time be satisfactory to assure you, that during my late sojourn through the principal part of the Peninsula, and in my frequent and continued intercourse with the inhabitants of all descriptions and castes, I had no intimation of the slightest degree showing the prevalence of this inhuman custom, particularly among the higher orders; the secrecy, however, with the prejudice, may still possibly be held since the prohibitory engagements entered into with Colonel Walker, and the increasing interest with which its entire abolition is viewed by the British Government and community in general, suggests to me the propriety of offering for your consideration, and the sanction of the Right Honourable the Governor in Council, a more efficient means of prosecuting, under our own immediate supervision, every possible channel by which to detect any deviation from these solemn engagements.

4. I have not relaxed on any occasion to impress on the minds of the Guicawar officers the common interest with which the entire abolition of the practice is considered; and although my applications have not been successful, it is in justice to them to be observed, that most of the principal Jahrejah chiefs situated in Haleer, &c. have been amenable to the Paishwa's authority, which, combined with the causes above adverted to, is entitled to due consideration. I have therefore to solicit permission to entertain such an establishment as may be considered equal to the full accomplishment of this interesting and humane object. It is known to you that in the detection of any case of delinquency, as in those enumerated by Colonel Walker, a fine proportionate to the case, and the ability of the parties, is imposed; nor may it seem, I would respectfully observe, objectionable that the public expense on this account should (in any case occurring) be reimbursed from the same source.

5. The means for detection must of course be by clandestine intercourse with the parties and surrounding inhabitants, and to which end persons so deputed must remain for some time on the spot. Guzerattee mehtas, or writers, are the proper persons to be employed on this duty; they were employed by the native government in these duties heretofore, and the present number to be selected for this important duty should not be less than five, viz.

Five mehtas at 50 Rupees is, per mensem, Rupees 250.

6. On the receipt therefore of your instructions to this effect the most decided attention shall be given to obtain every possible intelligence of the (to be hoped) entire abolition of this horrid and peculiar practice.

Camp,  
8th July 1816.

(signed)

I have, &c.

F. D. Ballantyne, Assistant.

#### RESOLUTION.

THE Governor in Council does not approve of Captain Carnac's entertaining an establishment for the purpose of suppressing female Infanticide, which, even admitting its formation to be essential to effecting that desirable object, we are not at liberty to sanction without the authority of the Honourable Court; nor does it appear advisable to adopt the other proposition, of defraying the expenses of the marriage of the children of a Jahrejah.

Captain

Captain Carnac must therefore be informed that neither of his propositions are admissible, especially the last, because, if the Honourable Court should undertake to defray the expense of the nuptials of the female children of one of the Jahrejahs, the rest of the fraternity would expect the same consideration, to which they would be equally entitled with the Rajah of Moorvee; the introduction of such a practice, independently of the great expense attending it, would also be liable to be abused.

The Governor in Council is desirous, however, to be informed what would be the probable amount of the expense attending the marriage of a female of this class, in case the Honourable Court should view the subject in a different light, and should authorize the incurring it on the present, or on any future occasion.

With respect to the retaining the establishment suggested by Lieutenant Ballantine, Captain Carnac is to be instructed to acquaint him that his proposition cannot be sanctioned, and to be called upon to report when the mehtas were employed by the native governments, as alluded to by Lieutenant Ballantine, as also the causes which led to the discontinuance of that establishment. Captain Carnac is at the same time to be required to exert his utmost vigilance in ascertaining how far the engagements entered into by the Jahrejahs with Lieutenant Colonel Walker have been fulfilled; and on discovering any breach of such engagements he should rigorously enforce the penalties. Had the annual reports required by the instructions of Government of the 31st of March 1808, been regularly attended to, the chieftains would have observed a continued anxiety on the part of the British Government to enforce the engagements they had contracted; and the formation of those reports would also have led to a spirit of inquiry, and ensured in a certain degree the fulfilment of those engagements, inasmuch as it would have proved to the chieftains of Kattywar the anxiety felt by the British Government on the subject. The Governor in Council relies on Captain Carnac's attention to the regular transmission of those returns in future; and if, as directed in the last paragraph of the instructions adverted to, no measures have been "concerted with the Guicawar government in respect to the best means for obtaining periodical notices of the operations, making it also a rule to submit (exclusive of such intermediate reports as may become necessary,) one general statement on the last day of each year, how far the amended system has been acted on, and observed; what deviations are known, or suspected to have been made from its rules; and what measures pursued for their enforcement; the whole to be accompanied with an estimate of the number of lives that may under the blessing of Divine Providence be thus ultimately saved to the community." Captain Carnac will immediately enter upon a consideration of this extremely interesting subject with the Guicowar government, and report the result to the Governor in Council.

If penalties to any extent should be recovered, it will then be matter for consideration how far the sum thus raised should be rendered applicable to the affording assistance to any of the Jahrejahs who may stand in need of such assistance, in the manner contemplated by Colonel Walker, in his Report of the 15th of March 1808, nor is the Governor in Council aware that any application of it would be more creditable to the national character.

In respect to the prevalence of Infanticide in Kutch, the attention of Captain Mac Murdo is to be called to it, and his exertions required in endeavouring to put a stop to it, taking care to introduce the subject with that degree of delicacy which may not be offensive to the prejudices of its inhabitants; and if not immediately to be effected, to look to a gradual abolition of a practice which by being so long established may be difficult to be at once relinquished. As the practice in Kattywar is not connected with any religious feelings, "the Governor in Council is desirous of being particularly informed if it be so within the province of Kutch, as, inferrible from an expression made use of in the 4th paragraph of Captain Carnac's letter, the custom in Kattywar was followed" through selfish and mercenary motives; and its abolition was represented by Colonel Walker as one of the most popular acts of the Company's Government in Guzerat, even with the Jahrejahs themselves. The Governor in Council entertains, therefore, every hope that by judicious management Captain Mac Murdo may prevail on the chieftains of Kutch to abandon this abominable practice. No time could be more advantageous for his preferring his application, considering the pecuniary concessions which the British Government have made to the State of Kutch; and he is authorized to inform the Rao that he could not make a more acceptable return than by following the praise-worthy example of the chieftains in Kattywar, in engaging to promote the highly interesting object of abolishing the inhuman custom of female Infanticide.

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Ordered,

PART III.  
Rajpoots,  
1808—1820.

Ordered, that copies of the despatch from the Honourable Court, dated the 15th March last, be forwarded to Captains Carnac and Mac Murdo; the impressive injunctions therein contained on the subject of female Infanticide superseding the necessity of any instructions being issued to those officers in addition to the one already in their possession.

[Signed a Letter to the Honourable the Court of Directors, dated the 16th inst.]

[Sent the following Letters.]

(No. 2.)—POLITICAL DEPARTMENT.

Captain J. R. Carnac, Resident at Baroda.

Sir,

I AM directed by the Right Honourable the Governor in Council to acknowledge the receipt of your despatch, dated the 18th of last month, on the subject of female Infanticide.

2. The Governor in Council does not approve of the proposition submitted by your assistant Captain Ballantine, to entertain an establishment for the purpose of suppressing that practice; which, even admitting that it was essential to the object, could not be sanctioned without the authority of the Honourable Court; nor does it appear advisable to adopt your suggestion to defray the expenses of the marriage of the daughters of the Moorvee Thakore.

3. The precedent that would be established by undertaking to defray the latter charge would lead the rest of the fraternity to expect the same consideration, to which they would be equally entitled with the Rajah of Moorvee; the introduction of such a practice, independently of the great expense attending it, would be liable to be abused.

4. The Governor in Council is desirous, however, to be informed what would be the probable amount of the expense attending the marriage of any female of this class, in case the Honourable Court should view the subject in a different light, and should authorize the incurring it on the present or on any future occasion.

5. With respect to retaining the establishment suggested by Captain Ballantine, you will acquaint that officer that his proposition cannot be sanctioned; and you will call upon him to report when the mehals were employed by the native government, as alluded to by him, as also the causes which led to the discontinuance of that establishment. You are required to exert your utmost vigilance in ascertaining how far the engagements entered into by the Jahrejahs with Lieutenant Colonel Walker have been fulfilled; and on discovering any breach in such engagements you should rigorously enforce the penalties.

6. I am on this occasion instructed to remark, that had the annual reports required by the instructions of Government of the 31st March 1808, been regularly attended to, the chieftains would have observed a continued anxiety on the part of Government to enforce the engagements they had contracted, and the formation of those reports would also have led to a spirit of inquiry, and insured, in a certain degree, the fulfilment of those engagements, inasmuch as it would have proved to the chieftains of Kattywar the anxiety felt by the British Government on the subject; the Governor in Council relies on your attention to the regular transmission of those returns in future; and if, as directed in the last paragraph of instructions adverted to, no measures have been "concerted with the Guicowar government, in respect to the best means for obtaining periodical notices of the operation of the obligations, making it also a rule, to submit (exclusive of such intermediate reports as may become necessary) one general statement on the last day of each year, how far the amended system has been acted on and observed; what deviations are known or suspected to have been made from its rules; and what measures pursued for their enforcement; the whole to be accompanied with an estimate of the number of lives that may, under the blessing of Divine Providence, be thus ultimately saved to the community." You will immediately enter upon a consideration of this extremely interesting subject with the Guicowar government, and report the result to the Governor in Council.

7. If

PART II.  
Rajpoots  
1808—1820.

7. If penalties to any extent should be recovered, it will then be matter for consideration how far the sum thus raised should be rendered applicable to the affording assistance to any of the Jahrejahs who may stand in need of such assistance, in the manner contemplated by Colonel Walker in his report of the 15th March 1808; nor is the Governor in Council aware that any application of it would be more creditable to the national character.

8. In respect to the prevalence of Infanticide in Kutch, the attention of Captain Mac Murdo has been called to it in the terms of the enclosed copy of my letter to him of this date.

9. I have also the honour to enclose the copy of a despatch from the Honourable Court, dated the 15th of March last, on the subject of female Infanticide, the impressive injunctions contained in which supersedes the necessity for any instructions being issued to you in addition to those already in your possession.

I have, &c.

Bombay Castle, }  
16th August 1816.

(signed)

F. Warden,  
Chief Secretary.

POLITICAL DEPARTMENT.

To Captain James Mac Murdo, Resident at Bhooj.

Sir,

1. REFERRING you to the 23d para.\* of my letter to the Resident at Baroda, dated the 15th November last, in respect to the suppression of the practice of female Infanticide within the province of Kutch, I am directed by the Right Honourable the Governor in Council to transmit to you the copy of a letter from Captain Carnac on the subject, and of my reply under this date. \* Vide Quotations, page 8.

2. I have been instructed on this occasion to call your attention to those instructions, and to require that you will exert your endeavours to put a stop to that practice within the province of Kutch: taking care to introduce the subject with that degree of delicacy which may not be offensive to the prejudices of its inhabitants; and if not immediately to be effected, to look to its gradual abolition, which by being so long established may be difficult to be at once relinquished.

3d. As the practice is not in Kattywar connected with any "religious feelings," the Governor in Council is desirous of being particularly informed if it be so within the province of Kutch, as, inferrible from an expression made use of in the 1st paragraph of Captain Carnac's letter, the custom in Kattywar was followed through selfish and mercenary motives; and its abolition was represented by Colonel Walker as one of the most popular acts of the Company's Government in Guzerat, even with the Jahrejahs themselves, the Governor in Council entertains therefore every hope, that by judicious management you may prevail on the chieftains of Kutch to abandon this abominable practice; no time would be more advantageous for your preferring your application, considering the pecuniary concessions which the British Government has made to the State of Kutch; and you are authorized to inform the Rao that his highness could not make a more acceptable return than by following the praise-worthy example of the chieftains in Kattywar, in engaging to promote the highly interesting object of abolishing the inhuman custom of female Infanticide.

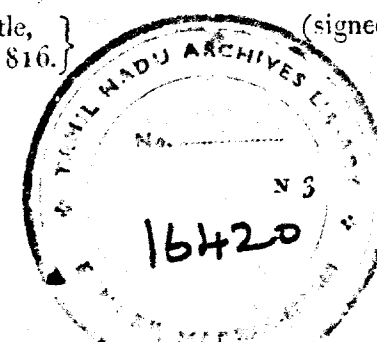
4. I have also the honour to enclose the copy of a despatch from the Honourable Court, dated the 15th of March last, on the subject of female Infanticide, the impressive injunctions contained in which supersedes the necessity for any instructions being issued to you in addition to those already in your possession.

I have the honour to be, &c. &c. &c.

Bombay Castle, }  
16th August 1816.

(signed)

Francis Warden,  
Chief Secy to Govt



PART III.  
Rajpoots,  
1808—1820.

Extract BOMBAY POLITICAL CONSULTATIONS; 9th October 1816.

READ the following letter from the Resident at Baroda to Mr. Chief Secretary Warden; dated the 16th ultimo.

Sir,

1. I HAVE the honour to acknowledge the receipt of your despatch dated the 16th ultimo, enclosing the copy of a letter from the Honourable the Court of Directors, dated the 15th of March last, on the subject of female Infanticide, and the copy of a letter addressed by you to Captain Mac Murdo, in regard to the prevalence of that practice in Kutch.

2. The Right Honourable the Governor in Council having called on the Resident at Bhooj to give his attention to the subject of Infanticide in Kutch, I shall confine my observations to Kattywar, and only here remark, in regard to Kutch, that whatever may have been the origin of the destruction of female children by the Jahrejahs, it was considered by the present race, till Colonel Walker promulgated a passage to the contrary from their sacred books, to be permitted by their religion. The ignorance of the Jahrejahs themselves, and the blind obedience which they yielded to the instructions of their spiritual guides, prevented any information being given, or curiosity excited, regarding the practice of their caste. They remained contented that it distinguished them from the rest of their countrymen, and boasted of a custom which among more civilized tribes would have rendered them infamous. Colonel Walker states, that the first instance of Infanticide is said by the Jahrejahs to have been sanctioned by the order of the spiritual teacher, who took the sin on his own head; that the scruples of religion and conscience were lulled and quieted by the ideal security of another race being responsible for the crime.

3. The humanity of the British Government in endeavouring to suppress this horrible practice has been acknowledged by the whole country, and it has formed a constant part of my duty to enjoin the Guicawar commander, and my assistant in Kattywar, to be careful in observing those Jahrejahs who had bound themselves to renounce it. The accounts which I have been able to obtain are neither commensurate with my own expectations, nor with those of Government and the Honourable Court.

4. In 1812, during my employment in the negotiations at Noanuggur, Wital Rao Dewanjee, in the hopes of satisfying my inquiries, established several mehtahs in the principal Jahrejah towns, with instructions to communicate the birth, preservation, or murder of female children, as soon as they received information of such occurrences. But the jealousy with which these men were regarded rendered their exertions nearly abortive; and while no Jahrejah would himself communicate the condition of his wife, they found it in vain to ask for information from his neighbours. The duties of these mehtas were of that unquestionable nature that gives general dislike, and were likely to produce a feeling of opposition that would defeat all their inquiries. It was to the establishment of these men that Captain Ballantine alluded in his letter to me of the 8th of July last. They were withdrawn when the Paishwa resumed his rights in Guzerat, for the reasons stated in Captain Ballantine's letter. That gentleman probably supposes, that though such officers could gain little information, their presence operated as a check, and made the fear of discovery tend to the abolition of female Infanticide; and it seems reasonable to think that it should have this effect. No better plan having yet been devised, Captain Ballantine has only done his duty in recommending to the adoption of Government that which seemed to him the best fitted for the object in view.

5. Considering the little apparent advantage that has been gained by the Dewanjee's mehtas being stationed where they were, I felt diffident in recommending to Government the adoption of a measure which showed so little prospect of success, or in submitting any new plan which must in a great measure be speculative, and probably when tried little successful. I am sorry also that it has hitherto been entirely out of my power to concert any practical plan with the administration at Baroda, by which I could promise myself the satisfaction of making an annual report on the success of Colonel Walker's measures. But at the same time I hope the Right Honourable the Governor in Council will not consider my exertions in the cause of humanity to have been remiss, merely because the means hitherto used have been inadequate for arriving at a knowledge of the domestic transactions of upwards

of

PART III.  
Rajpoots,  
1808—1820.

of 5,000 families, particularly interested in concealing their actions. I also beg leave to assure Government, that the expense attendant on any feasible plan would not have deterred me from proposing it both to the British and Guicawar Governments; sensible that the liberality of the former is equal to its humanity, and that I should have met no reluctance on the part of the latter to come forward in so charitable an affair.

6. Influenced by these sentiments, and convinced that there exists at present no means of rendering Government any satisfactory report on the practice of Infanticide in Kattywar, I submit with deference the following observations on a new method of obtaining information of the destruction of female infants, and shall be happy to gratify my own feelings by carrying that or any better plan which the wisdom of Government may devise, into effect.

7. We may consider that every attempt to arrive by direct means to a knowledge of the practice of Infanticide has been, and will be, unsuccessful. Few men in any country will, without reward, accuse another of an act considered by the ruling power as a crime, but which is looked on by themselves and their companions without horror, or with approbation. If they did inform, it would be probably found that they were actuated by a spirit of revenge, and not of justice. This observation is very applicable to the natives of India generally, and particularly so to those among them who practise those cruel religious observances which demand the appearance of solemnity and mystery, and which impose on the ignorant an impressive notion of the sanctity of their institutions. Any native not inspired by a deep-rooted enmity would therefore most probably hesitate before he would accuse his neighbour of an action deemed criminal by the Government, but wearing an appearance of divine approbation, and said to be practised by the caste from remote antiquity. Though he can have no doubt, if he belonged to another caste, of the humanity of the Government which considered Infanticide a crime, yet, as Colonel Walker justly remarks, "the Hindoos, with a facility proportioned to their credulity, generally ascribe their peculiar institutions to a divine origin; and by connecting their observance with religious duties they have passed inviolate through many ages." It would be difficult to make a Hindoo conscious that in aiding the exertions of Government he was also not opposing the will of the gods. Even if there were no prejudices of this description, the trouble which it would be necessary to impose on an informer, in order to make him prove his assertions, would deter any but an enemy from stating what he knew.

8. The Jahrejahs, though proud, are like, the other native of India, very avaricious. The object which could not be gained by speaking to their feelings might be effected by working on their disposition. The reward of a hundred rupees to him who could satisfactorily establish in another the perpetration of Infanticide might bring to light numerous circumstances of which we now remain in ignorance. Nor would the expense of such remunerations fall on either the Native or British Governments. By the bond to which the Jahrejahs have subscribed they have rendered themselves liable to punishment at the will of the Sircar, and it could not be considered a severe punishment to insist on the payment of a fine which would more than defray the charges attendant on receiving the information of their guilt. It may not be deemed irrelevant to furnish Government with what I conceive an adequate scale of rewards and punishments; an informer against the Jam should receive 1,000 rupees; against the inferior Rajahs 500; against their near relations 250; and against a poor Jahrejah 100. The Jam if proved guilty should be fined 30,000 rupees; an inferior Rajah 10,000; their near relations 2,500, and a poor Jahrejah as much as he could pay without ruin.

9. The difficulty of inducing any one to come forward against so powerful a man as the Jam renders it necessary that his reward should be liberal, which for the sake of example it is desirable that a person in his high station should be detected and severely punished. Whatever are the practices of the chiefs will also be those of the Byaud. The pride of the lower Jahrejahs is to support the customs of their clan, and to follow the steps of their great relations in every act. We can never therefore expect the practice of Infanticide to be fairly laid aside till the principal Jahrejahs are either induced or forced to set the example; I have therefore stated the reward of the informer against the Jam, and the punishment of that chieftain, at a high rate.

10. The very alarm which the promulgation of the plan of rewarding informers would excite might greatly tend to occasion the preservation of many female infants.

PART III.  
Rajpoots,  
1808—1820.

Aware that no feelings of kindness, of religion, or of general interest for the caste, could induce a poor Jahrejah to resist the temptation of reward; every man would be afraid of his neighbour and his domestic; while there must be many, not of the Jahrejah tribe, who are informed of the state of their families, and who can therefore gratify their avarice with less dread of censure.

11. The advantages of this plan, however, are opposed by disadvantages; and these would grow into an evil of some magnitude to the whole body of the Jahrejahs unless provided against at the first outset. The hopes of reward might induce many to bring forward false accusations, and also such as might have an appearance of validity, without being grounded on fact. The informer should therefore be bound to give proof for the specific information which he brings, under pain of being severely punished if his information should turn out to be false. The only accounts which it seems probable an informer could bring, appears to be, that he knew of the pregnancy of a certain Rajpootanee, and that the event was never published to the community. Should the issue have been a female child, and it had died, it would require some discrimination on the part of the person investigating information to determine whether the child might not have been still-born, or died shortly after its birth. In either of the last-mentioned cases that informer should receive no more than a third of the reward. But if it should so appear that the Jahrejah's wife against whom the accusation is preferred, had not been pregnant, or had suffered an early abortion of her offspring, the accuser should be punished rigorously, or otherwise, according to the circumstances of the case.

12. The evils of goindas in respect to the Jahrejahs cannot, I presume, be felt in any degree to the same extent as they are in Bengal. The information which they are required to yield admits of circumstantial proof, and is not like that concerning robberies and murders frequently dependent on presumptive proof, and it is consequently not likely to be given but when there exists, or have existed, some undeniable, and in some measure, public, grounds for its being true.

13. I propose this plan with much deference to the wisdom of the Right Honourable the Governor in Council, sensible that it may appear better in theory than it may prove to be good in practice; but I am at the same time hopeful that it may be better than no plan at all, in rendering the exertions of my predecessor a permanent benefit to the country. I beg to assure the Right Honourable the Governor in Council that I require no stimulus to exert myself in this cause of humanity, since nothing would give me greater gratification than to have the self satisfaction of reflecting that I had been instrumental in accomplishing so philanthropic an undertaking. But Government must be aware that my success is entirely dependent on subordinate agents, nearly as far removed from me as I myself am from the seat of Government; and that whatever interest I may take in the subject, my individual exertions can be of no further use than in stimulating them to a zealous attention. I have every reason to believe that neither Captain Ballantine nor the Dewanjee have been less active than the most humane man could wish, but the means in their power were not fitted to enable them to command success.

14. The expense of marrying the daughters of the chiefs of Kattywar would probably be as follows; the marriage of the Jam would amount to 30 or 35,000 rupees; that of the daughter of a minor Rajah, such as the Rajah of Moorbee Goondel, and Rajcote, to 15 or 16,000; the daughter of one of the near relations of the Rajah would require from 5 to 7,000 rupees, and that of a poor Jahrejah's daughter from 1,000 to 1,500 rupees.

15. It would evidently be enormously expensive for any Government to defray the charges of marrying even only one daughter to each family, and it might be impolitic to marry that of one person, and not of another. The Moorvee Rajah, however, might be made an exception, since it was he who first saved his daughter; and since it was by his means that Colonel Walker laid the first foundation of the superstructure he afterwards raised. I conceive the Guicowar Government would willingly share with the British Government the expense and the honour of presenting a dowry to the first female child saved from the barbarity of an unfeeling parent.

Baroda,  
16th Sept. 1816.

I have, &c.  
(signed) J. R. Carnac, Resident.

PART III.  
Rajpoots,  
1808—1820.

MINUTES, 4th October.—Ordered, that the Resident at Baroda be informed, that the Right Honourable the Governor in Council objects to adopting a system of the nature he has suggested for ascertaining how far the chieftains of Kattywar adhere to their engagements to abstain from female Infanticide, under a persuasion that it would be extremely offensive to the feelings of the Jahrejahs and must, until further orders, trust to the vigilance which he and his assistant can bestow on that object, on which however an annual report, framed from the best data that can be procured, will be expected. Neither can the Governor in Council approve of the plan of portioning the daughters of the Jahrejahs, the expense of which would be to an extent beyond the amount of the fines which can be expected to be recovered.

Extract BOMBAY POLITICAL CONSULTATIONS, 30th October 1816.

Recorded the following Letter from the Resident at Baroda to Mr. Chief Secretary Warden, dated the 12th instant,

Sir,

I HAVE the honour to acknowledge the receipt of Mr. Secretary Henderson's letter, dated the 4th instant, on the subject of female Infanticide, and beg you will assure the Right Honourable the Governor in Council that every means in my power shall be used as heretofore in ascertaining how far the Jahrejah chieftains of Kattywar adhere to their engagements to abstain from this practice. I beg leave to remark, in reply to the observation that the plan I proposed would be extremely offensive to the feelings of the Jahrejahs, that it seems very problematical if any plan that can be devised will not be the same; for since the abolition of Infanticide was a measure pressed on the Jahrejahs contrary to all their feelings and prejudices, I do not see that if they are unwilling to abide by their engagements we can prevent their continuance of the practice, except by a measure contrary to their wishes and feelings. I offer this remark by no means as recommendatory of my own plan, but to point out to Government that any plan which might be brought under discussion can hardly be rejected, merely because the Jahrejahs would not like it.

I have, &c.

Baroda,  
12th October 1816.

(signed) J. R. Carnac, Resident.

INFANTICIDE.  
Reply to Mr. Secretary Henderson's Letter, dated the 4th Instant.

Extract of a LETTER in the POLITICAL DEPARTMENT from the Court of Directors to the Governor and Council of Bombay, dated 1st April 1818.

Para. 75. Your letter in this department of the 16th August 1816 relates generally to female Infanticide, on which subject we have on many occasions expressed our sentiments and conveyed our instructions.

76. We are fully aware of the difficulties which you have to encounter in attempting the complete abolition of this revolting practice, from the disinclination of the Jahrejahs to discountenance or to inform against those who continue it. Captain Carnac, in his letter of the 18th July 1816, appears to have given the subject his most attentive and deliberate consideration. It would, however, appear, that the object of his exertions has not been accomplished in Kutch, and that, even in Kattywar, where our influence and authority have been strenuously exerted, it cannot be distinctly proved that more than fifteen females had been rescued from destruction. The observation of Captain Ballantine, in his letter of the 8th July 1816, that in his frequent and continued intercourse with the inhabitants of all descriptions and castes in Guzerat, he had no intimation in the slightest degree showing the prevalence of that inhuman custom is satisfactory.

77. We attach considerable importance to the regular preparation and transmission of the annual reports required by the instructions of Government of the 31st March 1808, which will bring to notice the instances in which the Kattywar chieftains fulfil their engagements. We approve of the instructions which were issued to Captain M'Murdo, the Resident at Bhooj, on the 16th August 1816, requiring him

PART III.  
Rajpoots,  
1808—1820.

him to exert his endeavours to put a stop to the practice of Infanticide within the province of Kutch.

78. With respect to the proposition for maintaining an establishment of Guzerattee writers, as a more efficient means under our own immediate supervision for effecting that object, we conceive that the objections stated by Captain Carnac, in his letter of 16th September 1816, are conclusive against the expediency of adopting it; and we concur with you in the propriety of rejecting the plan of granting pecuniary rewards to informers, since its adoption would not only prove extremely offensive to the Jahrejahs, but create new evils which it might be very difficult to remedy.

79. The inveterate feeling of family pride in which this detestable practice has its origin, can perhaps only be expected to yield to cautious but unremitting efforts to bring it into disrepute; and we derive great satisfaction from observing in Captain Carnac's interesting report of the 18th July 1816, that an important step towards the accomplishment of this humane object had been made in Kattywar, in so far that the preservation of female children is not now considered as disgraceful to the families which have given this laudable example; and as it is stated in your resolution of 16th August 1816, that female Infanticide is not connected by the Jahrejahs of Kattywar with any religious feelings, and that the abolition of the practice was very popular in Guzerat, we trust, that by exacting the legal penalties in all cases where the Jahrejahs shall be detected in violating their engagements, and publicly marking with your special approbation every striking instance of honourable adherence to those engagements, you may eventually be enabled to bring the practice of female Infanticide into general disuse and abhorrence.

80. With this view, although we do not feel ourselves at liberty to go to the extent of defraying the expenses of the nuptials of the two daughters preserved by the Rajah of Moorvie, as it might be drawn into an inconvenient precedent, we readily adopt your suggestion of testifying our sense of the Rajah's meritorious example by authorizing you to present him, in the name of the Court of Directors, with some suitable ornament for his dress, leaving the selection of it to your judgment.

Extract of a LETTER from the Governor in Council of Bombay to the Court of Directors in the POLITICAL DEPARTMENT, dated 20th December 1817.

140. YOUR Honourable Court will perceive, on a reference to the proceedings mentioned in the margin, that since we had the honour of addressing you on the subject of female Infanticide, in our letter of 16th August 1816, we have been unable to adopt any effectual means of extinguishing that inhuman practice; and we are obliged to add, that the propositions submitted to us for our consideration, with a view of discovering how far the Jahrejah chieftains adhered to their engagements have been abandoned, under the persuasion that they would prove extremely offensive to their feelings.

141. To the last report from the assistant to the Resident at Baroda, on this subject, we particularly wish to draw your attention, as submitting a register of the Talookas in Kattywar, where the Jahrejahs reside, and showing how many female children have been saved (with the names and places of abode of the parents) since the introduction of Colonel Walker's arrangements, accompanied by his observations on the register, and in regard to the adoption of measures which might be calculated to root out the evil.

142. The report of Captain Ballantine, whilst it affords satisfactory proof that sixty-three female children had been preserved by our interposition, exhibits a melancholy picture of the almost universal continuance of the horrid practice, and to an extent beyond what we had anticipated.

143. It is observable that the preservation of no more than the above small number of children can be established throughout the Talookas specified by Captain Ballantine, where it is concluded the number of Jahrejahs must be very considerable; since Draffa alone contains 400 families; nor can it escape your attention that the Jahrejahs enumerated as having preserved their female children, have saved only one of the number that must have been born according to the ordinary course of nature.

144. The

PART III.  
Rajpoots,  
1808—1820.

144. The influence which the cession of the Paishwa's tribute from Kattywar will afford to the British Government over that part of Guzerat, will, we trust, enable us to secure a more rigid adherence to the engagements of the Jahrejahs; and the Resident at Baroda has been directed to depute Captain Ballantine to inform them of our determination to enforce the penalties whenever a breach of their engagements can be established; and to withhold our countenance from those who shall continue to follow this inhuman custom.

145. We apprehend that your Honourable Court will be equally disappointed when you peruse the melancholy statement of Captain Ballantine, and be ready to afford every reasonable degree of encouragement to such of the Jahrejahs as may abandon the practice.

146. Whilst we feel the strongest inclination to accede to any plan which would tend to its suppression, we are not aware that any can be adopted beyond the distribution among those who shall adhere to their engagements of the amount of the fines which may be levied on others, without incurring a very heavy charge on the public.

147. To station spies in every town or village would be incurring a large expenditure, without, perhaps, securing the object desired; and the measure of authorizing an establishment for that purpose is particularly objectionable in principle.

148. The consideration of Captain Ballantine's plan will again be resumed before we finally decide on what course may be most advisable to be adopted; considerable lights may however be expected to be thrown upon the subject by the result of the agency of the collector of the Zillah west of the Sabarnulty, in realizing the tribute ceded to us by the Paishwa, which, with the more frequent intercourse that must take place between the revenue officers and the chieftains of Kattywar, and the more intimate knowledge and views which that intercourse must afford, of the nature and object of our humane interposition, will, we trust, operate more effectually to an early extirpation of female Infanticide than any engagements we can enter into, or any penalties we can impose. But notwithstanding the advantages thus contemplated, we shall not relax in imposing any subsidiary aids towards the accomplishment of an object so desirable, whenever they can be resorted to with effect.

Extract BOMBAY POLITICAL CONSULTATIONS; 24th September 1817.

READ the following Letter from the Resident at Baroda to Mr. Chief Secretary Warden; dated the 28th of August, with Enclosures.

Sir,

Para. 1. I HAVE the honour to forward, for the information of Government, the accompanying copy of a letter from my assistant in Kattywar, with its Enclosure, on the subject of female Infanticide.

2. I am not sensible of the necessity of offering any observations to the Right Honourable the Governor in Council on the voluminous remarks of Captain Ballantine, particularly as the substance of the recommendations from that gentleman have been formerly discussed in my despatches to the Honourable Board, and received its decision, on their present inapplicability.

3. The register of Jahrejahs forwarded by my assistant is a useful document for future reference, and I conclude it must be correct from the pains taken to acquire the information.

I have, &c.

Baroda,  
28th August 1817.

(signed) J. R. Carnac, Resident.

Consultations,  
N° 43,  
9th October 1816.  
Consultations,  
N° 41,  
24th Sept. 1817,  
fol. 3368 a' 3385.  
Consultations,  
N° 48,  
22d October.

PART III.  
Rajpoots,  
1808—1820.

(1.)—Captain J. R. Carnac, Resident at Baroda.

Sir,

Dated  
16th Sept. 1816.  
4th Oct. —  
Mr. Secretary Henderson's Letter from.

1. In conformity with the commands of the Honourable Court, and those of the Governments in India, communicated in your several despatches, as dated in the margin, my attentions have since been directed to obtain the best possible data to be procured on the humane and interesting subject of the Infanticide engagements contracted with the Jahrejahs of the Peninsula by Colonel Walker in his first circuit in Kattywar.

2. In handing up the accompanying complete register of all the Jahrejahs known in Kattywar, I have the satisfaction to think it will be acceptable, as I believe it is the first paper of the kind that has yet been obtained, and the more especially as it will form the best basis and data on which to watch with better effect, it is to be hoped, the progress of an institution which appears to have excited uncommon interest and astonishment wherever its extraordinary history has reached and been promulgated, and at the same time the most decided attention of our Governments at home and abroad, so as to introduce, by every possible means, the best practicable prohibition to the practice of the most unparalleled crime, the systematic murder by parents of their own children.

3. No additional facts are wanting to elucidate the too fatal progress of this peculiar and abominable custom; but the indisputable proofs of this ample document give a melancholy evidence that our measures or means have yet been insufficient to give all the effect and check to the possible secret commission of the crime, under inherent prejudice, so much to be desired; it must, on the contrary, be received as an indubitable testimony that sixty-three female offsprings saved bear no proportion to the probable population of the Jahrejahs in the Peninsula, during the long period of ten years.

4. Indeed I too much fear the object of our interference for the suppression of this singular custom has too generally failed for us to select any individual party for the just vengeance of Government, and offended nature. I venture to repeat, the means I \* recommended were both desirable and eligible in many points of view, and, in my humble apprehension, calculated to have obtained us actual instances of individual criminality, and no doubt to have followed up with greater effect the prohibitory nature of the solemn compacts the Jahrejahs entered into with us, to discontinue the systematic murder of their female offsprings.

\* See my Report, dated 8th July 1816.

See Mr. Secretary Henderson's Letter, dated 4th October 1816.

5. In regretting the cause of the apprehension submitted in the preceding paragraph, it is only necessary to recal to the recollection of Government, that we have hitherto, and have still, to depend on the native governments and authorities for the only information to be obtained, or essential attention to the enforcement of the stipulations of our engagements. I beg to say, I conceive the party entitled to every consideration and praise; but it will hardly be expected that the native governments have continued to view the progress and success of their engagements with an equal solicitude, and therefore that the encouragement to its officers has not been such as to answer our expectations.

6. From these causes it is possible the result of our measures have not been such as we might have hoped; and if the power to enforce has been in any degree lax, it may in an equal degree palliate the offence of the Jahrejahs, in many cases driven also from the better feelings of a parent by slur and reproach. I could wish to avoid, therefore, drawing the attention of Government to any particular instance, but there are some Talooks where the fact is so presumptuously glaring that it is impossible to avoid observation: instance the Talooka of Drafa, where, out of a reputed number of 400 families there is not one single female child in existence; and the Talooka, as if visited by the just vengeance of Heaven, is at the last stage of poverty and distress.

7. It may not be irrelevant to notice, as an anecdote elucidatory of these facts, that a few days ago, as the Thamors of Drafa were compromising their revenues to the Paishwa with me, I took occasion to interrogate them; when, after a little persuasion, the elder brother replied, with the greatest *sang froid*, that he had himself certainly murdered two daughters, but of course that it was previous to Colonel Walker's

PART III.  
Rajpoots,  
1808—1820.

Walker's engagements; and that I should no doubt be surprised, that in the intermediate period of ten years not one female child had been born to any of the numerous Byauds.

8. It is also worthy of observation, that if the practice and prejudice is still cherished in the sister province of Kutch, we may so long fear a latent predilection in this quarter, a feeling that will always, more or less, operate to the disadvantage and disparagement of the humane views of the British Government.

9. From the voluminous papers before me the British Government seems to desire the abolition of this singular custom with equal interest and solicitude; and that probably, through its wisdom and recommendation, the Honourable Court will eventually sanction the adoption of measures better calculated to root out the evil; for might not the expense and responsibility, and our active supervision, I with deference submit, be with strict policy and justice made chargeable to the government who alone derive any pecuniary or real advantage from the country, and of course should be equally interested in the first dictates of humanity, and in the annihilation of customs offensive to all religions, and degrading to human nature in general?

10. If it shall at any period be the policy of Government to add other inducements to their prohibitory engagements, I, with deference, conceive none better calculated than those recommended by you to its consideration. I have had the opportunity to notice what would be the feeling excited by such an act of magnanimity on the part of the British Government in extending a pecuniary aid, to the end of affiancing the daughters of the Jahrejahs saved to the community by its benign interposition.

A proclamation might be issued to the effect.

11. A more general or recent review, however, of the declining and unprosperous state of the country in general, but, perhaps, more particularly affecting the Jahrejah race, will satisfy you, that we should scarcely obtain funds to the extent that might otherwise be expected in the enforcement of fines in cases of individual delinquency, and that therefore the disbursements of gratuities to the full extent submitted might be objectionable and detrimental to the public revenues; these gratuities might possibly therefore be apportioned in a degree more commensurate with the means to be provided, and still (I have reason to understand) be equally operative to the beneficial objects to which they are directed.

12. In the mean time we have to await the ultimate decision of the Right Honourable the Governor in Council for the adoption of such measures as may in his wisdom be best calculated to promote the objects to which they are directed, trusting that my present confined means, adapted and incident to his express commands, at my own expense and responsibility, shall have been productive of a result in some degree satisfactory, and such as to claim his future indulgence and consideration for the time present.

I have, &c.

Camp, Balumba, Hadjointoda,  
20th June 1817.

(signed)

F. D. Ballantine,  
Assistant.

A complete List, or particular Register, comprising the Names, Families, places of Abode, Talookas, &c. of all the Jahrejas at the present day in Kattywar; together with the Age and Number of their Female Offspring saved or now living since the introduction of the Infanticide arrangement by Colonel Walker in 1807 and 1808.

| TALOOKAS.                           | Names of the Parent.   | Residence, or Place of Abode.            | N <sup>o</sup> | AGE.                                  | Where Married.               |
|-------------------------------------|------------------------|------------------------------------------|----------------|---------------------------------------|------------------------------|
| In Moorbee - - -                    | Jahrejah Jahjee - -    | Morbee - - -                             | 1              | 7 years.                              |                              |
| Ditto - - -                         | Dewajee, his brother - | D <sup>o</sup> - - -                     | 1              | 4 d <sup>o</sup> .                    |                              |
| Villages belonging to the Moorbee.  |                        |                                          |                |                                       |                              |
| Madepoor, of D <sup>o</sup> .       |                        |                                          |                |                                       |                              |
| Turned, of - D <sup>o</sup> .       |                        |                                          |                |                                       |                              |
| Lujjee.                             |                        |                                          |                |                                       |                              |
| Beeralloo.                          |                        |                                          |                |                                       |                              |
| Motana.                             |                        |                                          |                |                                       |                              |
| Bhella Mota.                        |                        |                                          |                |                                       |                              |
| Vowdey.                             |                        |                                          |                |                                       |                              |
| Dyesuroo.                           |                        |                                          |                |                                       |                              |
| Rajkote - - -                       | Runinuljee - -         | Rajkote - - -                            | 1              | 4 d <sup>o</sup> .                    |                              |
| Villages belonging to the Rajkote   | Doodajee - -           | D <sup>o</sup> , his brother -           | 1              | 3 d <sup>o</sup> .                    |                              |
| Rajkote of D <sup>o</sup> - -       | Doodajee - -           | D <sup>o</sup> - - d <sup>o</sup> - -    | 1              | 1 d <sup>o</sup> .                    |                              |
| Kotarie belonging to the Rajkote    | Dassajee - -           | Rajkote - - -                            | 1              | 1 d <sup>o</sup> .                    |                              |
| Gurridur, of D <sup>o</sup> - -     | Morjee - -             | D <sup>o</sup> , his brother -           | 1              | 4 months.                             |                              |
| Ladhekoo, of Rajkote.               |                        |                                          |                |                                       |                              |
| Wourey.                             |                        |                                          |                |                                       |                              |
| Veerrva.                            |                        |                                          |                |                                       |                              |
| Paal.                               |                        |                                          |                |                                       |                              |
| Ghutgoo.                            |                        |                                          |                |                                       |                              |
| Shapoor.                            |                        |                                          |                |                                       |                              |
| Purgunnah Mingvey.                  |                        |                                          |                |                                       |                              |
| Thora belonging to D <sup>o</sup> . |                        |                                          |                |                                       |                              |
| Endoo - - - D <sup>o</sup> .        |                        |                                          |                |                                       |                              |
| Ambano - - - D <sup>o</sup> .       |                        |                                          |                |                                       |                              |
| Pergunnah of Rajpoor                | Soorajee - -           | of Rajpoor - -                           | 1              | 4 d <sup>o</sup> .                    |                              |
| Hunmuntijano, of D <sup>o</sup>     | Nathoojee - -          | D <sup>o</sup> - - -                     | 1              | 2 d <sup>o</sup> .                    |                              |
| Bhadwa, of - - D <sup>o</sup> .     |                        |                                          |                |                                       |                              |
| Kotedoo, of - - D <sup>o</sup> .    |                        |                                          |                |                                       |                              |
| Veerwal, of - - D <sup>o</sup> .    |                        |                                          |                |                                       |                              |
| Punch Tullow, of D <sup>o</sup> .   |                        |                                          |                |                                       |                              |
| Purgunnah Veerpoor                  | Dadajee - -            | of Veerpoor - -                          | 1              | 2 d <sup>o</sup> .                    |                              |
| Kheyuryoo                           | Matabhoye - -          | brother of d <sup>o</sup> - -            | 1              | 3 d <sup>o</sup> .                    |                              |
| Kurredee.                           |                        |                                          |                |                                       |                              |
| Kheesurroo.                         |                        |                                          |                |                                       |                              |
| Gundol - - -                        | Nuthoobhoy, late Rajah | of Gondul - -                            | 1              | 5 years.                              |                              |
| Bhyaud - - -                        | Hutteebhoy - -         | of - D <sup>o</sup> - - -                | 1              | 15 d <sup>o</sup> .                   | - - To the Rajah of Wurdwan. |
| Loonewow - -                        | Naujeebhoy - -         | of - D <sup>o</sup> - - -                | 1              | 2 d <sup>o</sup> .                    |                              |
| D <sup>o</sup> - - -                | Dossabhoy - -          | of - D <sup>o</sup> - - -                | 1              | 6 d <sup>o</sup> .                    |                              |
| Looneywow - -                       | Veerajee - -           | of - D <sup>o</sup> - - -                | 1              | 2½ d <sup>o</sup> .                   |                              |
| Hunmuntyalloo                       | Kessahjee - -          | of - D <sup>o</sup> - - -                | 1              | 5 d <sup>o</sup> .                    |                              |
| Ribra.                              |                        |                                          |                |                                       |                              |
| Dhorajee - -                        | Kheemonue Jeejeebhoy   | of Moroodoo - -                          | 1              | 5 d <sup>o</sup> .                    |                              |
| D <sup>o</sup> - - -                | Sublyee - -            | brother of D <sup>o</sup> - -            | 1              | 1 y <sup>r</sup> & 6 m <sup>o</sup> . |                              |
| D <sup>o</sup> - - -                | Singajee - -           | D <sup>o</sup> - - - D <sup>o</sup> - -  | 1              | 1 d <sup>o</sup> - 6 d <sup>o</sup> . |                              |
| Draffa.                             |                        |                                          |                |                                       |                              |
| Noanuggur.                          |                        |                                          |                |                                       |                              |
| Surodhur, of D <sup>o</sup> - -     | Ladhoobhoy - -         | of Noanuggur - -                         | 1              | 2 years.                              |                              |
| Bhungore, of D <sup>o</sup> - -     | Suttajee - -           | brother of D <sup>o</sup> - -            | 1              | 5 d <sup>o</sup> .                    |                              |
| Momanoo, of D <sup>o</sup> - -      | Rasojee - -            | Dull - - -                               | 1              | 5 d <sup>o</sup> .                    |                              |
| Guvana, of - D <sup>o</sup> .       |                        |                                          |                |                                       |                              |
| Khurba, of - D <sup>o</sup> - -     | Dessuljee - -          | D <sup>o</sup> - - -                     | 1              | 6 d <sup>o</sup> .                    |                              |
| Mokhanoo, of D <sup>o</sup> - -     | Jahrejah Ravajee       | brother of Jeessebhoy                    | 1              | 11 d <sup>o</sup> .                   |                              |
| Paynehrura.                         |                        |                                          |                |                                       |                              |
| Khuridara - -                       | Ravuljee - -           | D <sup>o</sup> - of Modejee -            | 1              | 6 d <sup>o</sup> .                    |                              |
| D <sup>o</sup> - - -                | Bhomajee - -           | D <sup>o</sup> - of - D <sup>o</sup> - - | 1              | 7 d <sup>o</sup> .                    |                              |
| Khumbooroo - -                      | Elyajee - -            | D <sup>o</sup> - of Ruvanee -            | 1              | 5 d <sup>o</sup> .                    |                              |
| D <sup>o</sup> - - -                | Lingajee - -           | D <sup>o</sup> - of - D <sup>o</sup> - - | 1              | 4 d <sup>o</sup> .                    |                              |
| D <sup>o</sup> - - -                | Bhoyejee - -           | D <sup>o</sup> - of - D <sup>o</sup> - - | 1              | 6 d <sup>o</sup> .                    |                              |
| Matta Moda - -                      | Gujanjee - -           | Mode - - -                               | 1              | 2 d <sup>o</sup> .                    |                              |

| TALOOKAS.            | Names of the Parent. | Residence, or Place of Abode. | N <sup>o</sup> | AGE.                    | Where Married.                                                                                                                                                                                                                                                                                                                                                  |
|----------------------|----------------------|-------------------------------|----------------|-------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Matta Moda - - -     | Addabhoy - - -       | Mode - - -                    | 1              | 3 years.                |                                                                                                                                                                                                                                                                                                                                                                 |
| Bebide - - -         | Meyrajee - - -       | D <sup>o</sup> - - -          | 1              | 2 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Hunmunjoo.           |                      |                               |                |                         |                                                                                                                                                                                                                                                                                                                                                                 |
| Vunthulley - - -     | Dossuljee - - -      | D <sup>o</sup> - - -          | 1              | 5 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Khelsoo - - -        | Bhimjee - - -        | D <sup>o</sup> - - -          | 1              | 7 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Choor - - -          | Nuthoobhoy - - -     | Bhurraimee - - -              | 1              | 3 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Megpoor - - -        | Juggojee - - -       | Muckabhoy - - -               | 1              | 20 d <sup>o</sup> .     | - - In the Bhull Pergunnah, and her husband is unable to feed her, therefore she returned to her father's house. Such a case of poverty is truly affecting, and will no doubt claim public attention. There are other instances where the parties in distress appeal for support, and said they would lay their daughters at the Sirkar's door for the purpose. |
| Chomdralloo - - -    | Babjee - - -         | - - -                         | 1              | 7 years.                |                                                                                                                                                                                                                                                                                                                                                                 |
| Anundpoor.           |                      |                               |                |                         |                                                                                                                                                                                                                                                                                                                                                                 |
| Vessannoo - - -      | Jehajee - - -        | Huldare - - -                 | 1              | 4 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Salpeperyoo.         |                      |                               |                |                         |                                                                                                                                                                                                                                                                                                                                                                 |
| Munueet - - -        | Desauljee - - -      | D <sup>o</sup> - - -          | 1              | 2 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Maroodo.             |                      |                               |                |                         |                                                                                                                                                                                                                                                                                                                                                                 |
| Jonu - - -           | Nathojee - - -       | Happa - - -                   | 1              | 11 d <sup>o</sup> .     | - - At Gondul.                                                                                                                                                                                                                                                                                                                                                  |
| D <sup>o</sup> - - - | Luckajee - - -       | D <sup>o</sup> - - -          | 1              | 8 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | Kandajee - - -       | D <sup>o</sup> - - -          | 1              | 6 months.               |                                                                                                                                                                                                                                                                                                                                                                 |
| Joona - - -          | Kessojee - - -       | D <sup>o</sup> - - -          | 1              | 2 years.                |                                                                                                                                                                                                                                                                                                                                                                 |
| Satoodur - - -       | Morejee - - -        | Kana - - -                    | 1              | 1 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | Dewabhoy - - -       | D <sup>o</sup> - - -          | 1              | 1 y <sup>r</sup> 6 m.   |                                                                                                                                                                                                                                                                                                                                                                 |
| Rajpoora - - -       | Dajeebhoy - - -      | D <sup>o</sup> - - -          | 1              | 1 year.                 |                                                                                                                                                                                                                                                                                                                                                                 |
| Vaurey - - -         | Jessahjee - - -      | D <sup>o</sup> - - -          | 1              | 6 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | D <sup>o</sup> - - - | D <sup>o</sup> - - -          | 1              | 1 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | Elleyajee - - -      | D <sup>o</sup> - - -          | 1              | 10 d <sup>o</sup> .     |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | Kesserjee - - -      | D <sup>o</sup> - - -          | 1              | 4 months.               |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | Kullajee - - -       | D <sup>o</sup> - - -          | 1              | 2 years.                |                                                                                                                                                                                                                                                                                                                                                                 |
| Soosang - - -        | Muckindjee - - -     | Ravul Pete - - -              | 1              | 1 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | Humeerjee - - -      | D <sup>o</sup> - - -          | 1              | 6 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | Copalljee - - -      | D <sup>o</sup> - - -          | 1              | 2 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Vaurey - - -         | Jessahjee - - -      | Kana - - -                    | 1              | 6 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Chandley.            |                      |                               |                |                         |                                                                                                                                                                                                                                                                                                                                                                 |
| Kurle Dhrole - - -   | Kesserjee - - -      | Hyldon - - -                  | 1              | 2 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Vunpurey - - -       | Vuetajee - - -       | D <sup>o</sup> - - -          | 1              | 2 y <sup>r</sup> 6 m.   |                                                                                                                                                                                                                                                                                                                                                                 |
| D <sup>o</sup> - - - | D <sup>o</sup> - - - | D <sup>o</sup> - - -          | 1              | 3 years.                |                                                                                                                                                                                                                                                                                                                                                                 |
| Sunuseera - - -      | Babajee - - -        | D <sup>o</sup> - - -          | 1              | 10 d <sup>o</sup> .     | - - At Guyawar, in Jhullawar.                                                                                                                                                                                                                                                                                                                                   |
| Leyaloo - - -        | Jehajee - - -        | D <sup>o</sup> - - -          | 1              | 14 d <sup>o</sup> .     |                                                                                                                                                                                                                                                                                                                                                                 |
| Rajeya - - -         | Moorajee - - -       | D <sup>o</sup> - - -          | 1              | 9 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Kheejeryoo - - -     | Hameerjee - - -      | D <sup>o</sup> - - -          | 1              | 3 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Megpoor - - -        | Naghubhoy - - -      | D <sup>o</sup> - - -          | 1              | 3 d <sup>o</sup> .      |                                                                                                                                                                                                                                                                                                                                                                 |
| Sooltanpoor - - -    | Addabhoy - - -       | Huldon - - -                  | 1              | 2 y <sup>r</sup> & 6 m. |                                                                                                                                                                                                                                                                                                                                                                 |
| Khakherdo - - -      | Baroojee - - -       | Doongraney - - -              | "              | "                       |                                                                                                                                                                                                                                                                                                                                                                 |
| Bofueko - - -        | Sungramjee - - -     | "                             | "              | "                       |                                                                                                                                                                                                                                                                                                                                                                 |
| Gutko - - -          | Bhoyjee and Dewajee  | D <sup>o</sup> - - -          | "              | "                       |                                                                                                                                                                                                                                                                                                                                                                 |
| Total - - -          |                      |                               | 63             | Females saved.          |                                                                                                                                                                                                                                                                                                                                                                 |

N. B. - This List inclusive of all the Jhamfa caste in the Peninsula.

Camp, Ballumba, }  
20th June 1817.

(signed)

F. D. Ballantine, Assistant.

## PART III.

Rajpoots,  
1808—1820.

## RESOLUTIONS.

MINUTES, 19th September.—The report of Captain Ballantine, whilst it affords satisfactory proof of sixty-three female children having been preserved, by our interposition, exhibits a melancholy picture of the almost universal continuance of the horrid practice of female Infanticide to an extent little expected, after the reports of the success generally, but inaccurately, attributed to Colonel Walker's influence and exertions.

It is observable that the preservation of no more than the above small number of children can be established throughout the Talookas specified by Captain Ballantine, where it is concluded the number of Jahrejahs must be very considerable, since Draffia alone contains 400 families; nor can it escape notice, that the Jahrejahs enumerated as having preserved their female children, have saved only one of those that must have been born according to the ordinary course of nature.

The influence which the cessions of the Peishwa's tribute from Kattywar will afford to the British Government over that part of Guzerat, will, it is hoped, enable it to secure a more rigid adherence to the engagements of the Jahrejahs; and the Resident at Baroda is to be directed to depute Captain Ballantine to the Jahrejahs, informing them of its determination to enforce the penalties whenever a breach of their engagements can be established; and to withhold its favourable consideration from those parties who shall continue to follow this inhuman custom.

The Governor in Council apprehends that the Honourable the Court of Directors will be equally disappointed when they peruse the melancholy statement of Captain Ballantine; and conceives that it will be ready to afford every reasonable degree of encouragement to such of the Jahrejahs as may abandon the practice.

The Governor in Council would feel the strongest inclination to accede to any plan which would tend to its suppression, but he is not aware that any can be adopted beyond the distribution among those who shall adhere to their engagements of the fines which may be levied from the others, without incurring a very heavy expense.

To station spies in every town or village would be incurring a large outlay, without, perhaps, securing the object desired; and the measure of authorizing an establishment for that purpose, with additional emoluments to the assistant, would be very objectionable.

The consideration of Captain Ballantine's plan will however again be resumed before the Governor in Council finally decide on what may be most advisable to be done on the subject.

## Extract BOMBAY POLITICAL CONSULTATIONS, 22d October, 1817.

READ the following Letter from the Resident at Baroda, to Mr. Chief Secretary Warden, dated the 4th Instant.

Sir,

1. I HAVE the honour of acknowledging the receipt of Mr. Secretary Henderson's letter, dated the 19th of last month, in reply to my communication of the 28th preceding, on the subject of female Infanticide.

2. In pursuance of the orders of the Right Honourable the Governor in Council, the necessary instructions have been communicated to my assistant; but it is proper that I should advert to other parts of the despatch under reply, in order to obviate impressions in the minds of the Honourable Board not intended by the communications which have been made by me.

3. With this view, I beg respectively to remark, that in no suggestions for the maintenance of an establishment for the discovery of those Jahrejahs who have immolated their female offspring, am I sensible of having recommended additional emoluments to my assistant, or in the most distant shape to combine the important objects of humanity with any personal advantages whatever. My desire has always been the adoption of some effectual plan, hitherto entirely unheeded, to give effect

to

## PART III.

Rajpoots,  
1808—1820.

to the humane exertions of my predecessor, in the conviction of the utter impossibility of preventing female Infanticide, where the means are confined to the personal influence merely of my assistant in Kattywar. It would be useless to enter upon any discussion in this place on the futility of such means for the preservation of the lives of female Jahrejahs born among some thousand families, after the sentiments on this interesting subject submitted in my despatches of the 18th July, 16th September, and 12th of October in the last year; nor will they afford other than the most satisfactory reasons for the partial failure of the expectations entertained from the influence and exertions of Lieutenant Colonel Walker for the discontinuance of the horrid practice of Infanticide.

4. The Right Honourable the Governor in Council is aware that Lieutenant Colonel Walker, under the instructions of Government, had effected every measure which was calculated to ensure the suppression of Infanticide in Kattywar. That officer had not only obtained the consent of the Jahrejahs to abandon a practice consistent with their dearest feelings and prejudices, but by his influence also contracted engagements adapted to that desirable object.

5. If these engagements have not been fully enforced from their origin, and subsequent to the departure of Lieutenant Colonel Walker to England, and that owing to such relaxation female Infanticide is not entirely extinguished in Kattywar, I presume, with every deference, that whatever success has attended the endeavour to suppress the abominable practice is justly due to the influence and exertions of my predecessor.

6. At the same time the disappointment which has been experienced can be traced exclusively to the want of a system by which a detection of the guilty could be ensured, and not to any indifference on the part of the local officers to the enforcement of the engagements contracted by the Jahrejahs. I have had the honour on several occasions of bringing the subject in the most urgent manner to the attention of Government, and in submitting recommendations on the ways and means for an effectual abolition of Infanticide, have implored Government to devise any plan which in its wisdom might be efficacious.

7. While my suggestions have been deemed objectionable, no other plan has intermediately been prescribed, and doubtless the want of it is frequently affording the most melancholy evidence of an evasion of the excellent engagements contracted by the influence of Lieutenant Colonel Walker.

8. The deep interest which the Right Honourable the Governor in Council takes in the suppression of female Infanticide compels me again to solicit his early consideration to the subject of my despatches before quoted; and moreover, as the duties which I have to discharge in Kattywar are recently greatly augmented, that he will indulge me with every suitable assistance, by distinct arrangements for the care of our different interests and obligations in that extensive province, which will enable me to provide against any disappointment of my public exertions.

Baroda,  
4th October, 1817.

I have, &c.  
(signed) J. R. Carnac, Resident.

MINUTES, 18th October.—In acknowledgment of the preceding letter, it is to be remarked, that as the Resident is aware, that arrangements are shortly to be made with the chieftains of Kattywar for the renewal of the decennial engagement, he will thus be afforded the best opportunity which could occur of communicating with the different Jahrejah chieftains, and of calling upon them to enter into such further securities as may be most effectual for the abolition, as far as possible, of the inhuman practice of female Infanticide, since the engagements obtained by Lieutenant Colonel Walker have proved almost ineffectual.

The Government in Council is fully persuaded that further arrangements are indispensable; and it will be for the Resident to point out, after communicating with the chieftains, those that may be best adapted for the purpose, and to which the chieftains may be led to assent.

## PART III.

Rajpoots,  
1808-1820.

Extract of a LETTER from the Governor in Council of Bombay to the Court of Directors, in the POLITICAL DEPARTMENT; dated 7th January 1819.

Letter from the Court, dated 1st April 1818.

(75 a' 80.) Regarding female Infanticide.—Aware of the difficulties to be encountered in attempting its complete abolition.—Remark as to the object of Captain Carnac's exertions not having been accomplished in Cutch, and the small number of children in Kattywar distinctly proved to have been saved.—Observations of Captain Ballantine, that in his intercourse with the inhabitants he had no intimation showing the prevalence of that inhuman custom satisfactory.—Attach importance to the transmission of the Annual Reports.—Approve of the instructions to Captain M'Murdo to exert his endeavours to put a stop to the practice in Cutch.—Proposition for maintaining an establishment in Kattywar of Guzerattee writers for effecting the object, inexpedient.—Concur in the propriety of rejecting the plan of granting pecuniary rewards to informers.—The practice can, perhaps, only be expected to yield to cautious but unremitting efforts to bring it into disrepute.—Satisfaction, that the preservation of female children is not now considered disgraceful to the families which have given the example.—As it is not connected by the Jahrejahs with any religious feelings, and its abolition is popular in Guzerat, trust that by exacting the legal penalties, and marking striking instances of adherence to the engagements, the practice may be eventually brought into general disuse and abhorrence.—The expenses of the nuptials of the two daughters preserved by the Rajah of Moorvee cannot be sanctioned, but authorizes a present to him in the name of the Court.

subsequent advices on the subject of female Infanticide, contained in our letter of the 20th of December 1817.

Extract of a LETTER from the Court of Directors to the Governor in Council of Bombay, in the POLITICAL DEPARTMENT, dated 1st March 1820.

Letter from the Government of Bombay, dated 20th Dec. 1817. (140 to 148.) Communicate the failure, to a great extent, of the means which have been employed for the suppression of female Infanticide in Kattywar.

74. WE have learned with great pain that your humane endeavours to accomplish the suppression of the barbarous and unnatural practice of female Infanticide in the Peninsula of Kattywar have hitherto proved to a great degree unsuccessful, notwithstanding the engagements which were contracted by the Jahrejah chiefs of that province in 1807 with Colonel Walker, to abstain from the commission of that offence.

75. The register appended to the report of the assistant to the Resident at Baroda, under date the 20th June 1817, shows that the lives of only sixty-three female infants have been saved in consequence of your interposition in the course of ten years, a number extremely disproportionate to the number which must have been born within that period. Indeed the facts stated by Captain Ballantyne, that in the Talooka of Drafa, which contains 400 Jahrejah families, there is not a single female child in existence, and that in no family has more than one female child been preserved, demonstrate the inveterate prevalence of this horrid custom.

76. However mortifying may have been the result of your past endeavours, we are persuaded that you will not allow it to operate as a discouragement to further and persevering efforts in the same cause. We think you may do much by addressing yourselves to the interests of the Jahrejahs, and the renewal of the decennial engagements with the Kattywar chieftains will have furnished you with an opportunity of calling upon them to enter into fresh engagements, under proper securities, to abandon the practice in question. We are not without hopes also that the additional influence which we acquired in that part of Guzerat by the cession of the Paishwah's tribute, may, if judiciously exercised, be the means of enabling you to enforce a stricter adherence to their engagements on the part of the Jahrejahs.

77. We entirely approve of the measure of distributing among those who observe their promises the fines which may be levied upon those who violate them.

Extract of a LETTER from the Governor in Council of Bombay to the Court of Directors in the POLITICAL DEPARTMENT, dated 9th August 1820.

Letter from the Court, dated 1st March 1820. (74 a' 77.) Regret expressed at the failure of the endeavours for the suppression of female Infanticide.

Para. 444. COPIES of these paragraphs have been furnished to the Residents at Baroda and Cutch, with directions to the former to communicate copies to the agents in Kattywar, in order that their attention may be directed to the accomplishment of an object in which the Government, equally with your Honourable Court, take so deep an interest.

445. Your Honourable Court will learn with satisfaction that by the 17th Article of the Treaty with Cutch, the practice of female Infanticide has been formally renounced in that province.

Extract

## PART III.

Rajpoots,  
1808-1820.

Extract of a Treaty of Alliance between the Honourable East India Company and his Highness Maha Raja Mirza Rao Shri Desserjee, his heirs and successors, concluded by Captain James M'Murdo on the part of the Honourable Company, and by Jhargas Purthirajee, Vijerajee Meramajee, Pragjee, Pragjee Mokajee, Allyajee Nonghunjee, Bhaujee, and Jeynuoljee, by virtue of full powers from their respective governments, dated 13th October 1819.

Article 10. THE Honourable Company engages to exercise no authority over the domestic concerns of the Rao, or of those of any of the Jahrejah chieftains of the country. That the Rao, his heirs and successors, shall be absolute masters of their territory, and that the civil and criminal jurisdiction of the British Government shall not be introduced therein.

Article 17. His Highness the Rao, his heirs and successors, at the particular instance of the Honourable Company, engage to abolish in their own family the practice of Infanticide; they also engage to join heartily with the Honourable Company in abolishing the custom generally throughout the Bhyaut of Cutch.

Article 18. Previously to the execution of the deed of guarantee in favour of the Jhareja Bhyaut according to the tenor of the 16th Article, a written engagement shall be entered into by them to abstain from the practice of Infanticide; and specifying, that in case any of them do practise it, the guilty person shall submit to a punishment of any kind that may be determined by the Honourable Company's Government and the Cutch Durbar.

Extract BOMBAY POLITICAL CONSULTATIONS, the 2d February 1820.

READ the following Letter from the Secretary to the Supreme Government, to Mr. Chief Secretary Warden, dated the 4th of December.

Sir,

I HAVE the honour to transmit a ratified copy of the treaty with Cutch.

I have, &amp;c.

Fort William,  
4th December 1819.

(signed)

C. T. Metcalfe,  
Sec<sup>y</sup> to the Gov<sup>t</sup>.

MINUTE, 27th January.—Ordered, That the ratified treaty be transmitted to the Resident at Bhooj, to be interchanged with the Cutch government.

Extract of a LETTER from the Court of Directors to the Governor General in Council of Bengal in the POLITICAL DEPARTMENT; dated 13th Nov<sup>r</sup> 1822.

49. WE shall be much gratified to hear that the stipulations contained in the 17th and 18th articles relative to the abolition of the practice of Infanticide have been observed. We are not, however, very sanguine in our expectations on this head, unless these stipulations are enforced by interference on the part of the Resident, which would not be reconcileable with our engagement in the 10th article, "to exercise no authority over the domestic concerns of the Rao, or those of any of the Jharejah chieftains of the country."

Extract of a LETTER from the Governor in Council of Bombay, to the Court of Directors in the POLITICAL DEPARTMENT, dated 29th August 1821.

50. THERE is one point of great interest, in which we are clearly entitled to exercise the right of general superintendence, and in respect to which your Honourable Court has expressed so much solicitude; This is in checking the crime of female Infanticide, and in imposing the fines authorized by Colonel Walker's agreements on those who may be guilty of it. It is greatly to be regretted, that the

PART III.  
Rajpoots,  
1808—1820.

difficulty of detection should secure the perpetrators of this crime so effectually from punishment as to render the article against it a dead letter. There has been no instance of punishment for Infanticide since the agreements were concluded, and this is so far from being owing to the diminution of the crime, that from the best information Major Ballantyne could obtain it would not appear that more than 100 females born since the agreement are now in existence; and it is not easy to say how many of these might have been spared if the engagement had never been entered into. No effectual check can be imposed on this atrocious practice as long as it is so completely congenial to the general feelings of the people, unless by employing hired agents, as proposed by Major Ballantyne, to detect offenders of this description; such a measure, however, would lead to so much intrusion into the most private and domestic proceedings of the superior castes (among whom alone Infanticide prevails,) and would be open to so many abuses on the part of the informers, that we do not think the chance of success would compensate for the disaffection which it would create; it may also be doubted how far we have a right to interfere to such an extraordinary pitch with the private life of a people with whose civil government and internal police we do not pretend to have any concern.

51. We must therefore be content to follow the footsteps of our predecessors, (without attempting to go beyond them,) in their most meritorious endeavours to discountenance this enormity; and we may safely flatter ourselves that as the manners of the people become softened by a continuance of tranquillity and good order, they will gradually discontinue a practice which is not more inconsistent with reason and morality, than repugnant to natural instinct.

Extract BOMBAY POLITICAL CONSULTATIONS, 6th June 1821.

Extract of a Minute by the Governor (Honourable M. Elphinstone), dated Camp, Millia, 9th January 1821.

Para. 1. I HAVE the honour to lay before the Board the opinion I formed while in Kattywar on the system which it is most expedient hereafter to adopt towards that province.

22. There is one point of great importance in which we are already entitled to exercise the right of general superintendence. This is in checking the crime of female Infanticide, and in imposing the fines authorized by Colonel Walker's agreements on those who may be guilty of it. It is greatly to be regretted that the difficulty of detection should secure the perpetrators of this crime so effectually from punishment as to render the article against it a dead letter. There has been no instance of punishment for Infanticide since the agreements were concluded, and this is so far from being owing to the diminution of the crime, that from the best information Major Ballantine could obtain it would not appear that more than 100 females born since the agreement are now in existence, and it is not easy to say how many of these might have been spared if the engagement had never been entered into. No effectual check can be imposed on this atrocious practice as long as it is so completely congenial to the general feeling of the people, unless by employing hired agents, as proposed by Major Ballantine, whose duty it should be to detect offenders of this description, and such a measure would lead to so much intrusion into the most private and domestic proceedings of the superior castes (among whom alone Infanticide prevails), and would be open to so many abuses on the part of the informers, that I do not think the chance of success would compensate for the disaffection which it would create. It may also be doubted how far we have a right to interfere to such an extraordinary pitch with the private life of a people with whose civil government and internal police we do not pretend to have any concern. We must therefore be content to follow the footsteps of our predecessors (without attempting to go beyond them) in their most meritorious endeavours to discountenance this enormity; and we may safely flatter ourselves, that as the manners of the people become softened by a continuance of tranquillity and good order, they will gradually discontinue a practice which is not more inconsistent with reason, than repugnant to natural instinct.

Extract

PART III.  
Rajpoots,  
1808—1820.

Extract MINUTE of the GOVERNOR of BOMBAY, dated Camp, Chowbarree, 26th January 1821.

THE three most probable points of difference with the Jharejas are settling their disputes among themselves, enforcing the prohibition of female Infanticide, and compelling them to act against plunderers within their own districts. In the first, all danger may be averted by the prompt and impartial administration of justice; in the second, by caution and delicacy in the means of detecting guilt, and moderation in punishing it. The third is an object of great importance; it is more likely to be obtained by vigilance than by severity, by explaining what is expected, censuring neglect, and compelling restitution, with the addition of a fine as the punishment of participation.

[Instructions conformable with the foregoing Minute were sent to the Resident in Cutch.]

Bombay Political  
Consultations,  
21st Feb. 1821,  
page 816.

At a COURT of DIRECTORS held on Wednesday the 7th July 1819.

A LETTER from Lieutenant Colonel A. Walker, retired from the Bombay Establishment, dated the 6th instant, stating, that he understands that advices have lately been received from Bombay conveying unfavourable accounts of the result of the arrangements entered into by him with the Jahrejah chiefs in Kattywar in 1808-9 for the suppression of female Infanticide; and requesting to be furnished with a copy of the proceedings of the Bombay Government, and of their agents in Cutch and Kattywar upon this subject since he left India, as follows:

Sir,

38, Russell Square, 6th July 1819.

Understanding that advices have lately been received by the Honourable the Court of Directors from the Bombay Government, conveying unfavourable accounts of the result of the arrangements entered into by me with the Jahrejah chiefs in Kattywar in 1808-9 for the suppression of female Infanticide in that province, I am exceedingly desirous of being put in possession of the circumstances which have led to the disappointment of the hopes which I then entertained of having put an end to this unnatural and horrid practice. I therefore take the liberty of requesting that you will move the Honourable Court to give orders that I may be furnished with a copy of the proceedings of the Bombay Government, and of their agents in Cutch and Kattywar, upon this subject, since I left India. My only motive in preferring this request is the peculiar interest which I take in the matter, coupled with a desire to suggest any remedial measures which may occur to me connected with it.

I have the honour to be, Sir,

Joseph Dart, Esq.  
&c. &c. &c.

Your most obedient and humble servant,

(signed) A. Walker.

Being read;—

Ordered, That it be referred to the consideration of the Committee of Correspondence.

At a Committee of Correspondence held on Wednesday the 7th July 1819.

A LETTER from Lieutenant Colonel A. Walker, retired from the Bombay Establishment, dated the 6th instant, stating that he understands that advices have lately been received from Bombay, conveying unfavourable accounts of the result of the arrangements entered into by him with the Jahrejah chiefs in Kattywar in 1818-19, for the suppression of female Infanticide, and requesting to be furnished with a copy of the proceedings of the Bombay Government, and of their agents in Cutch and Kattywar upon this subject, since he left India, being read; also, paragraphs 140 a' 148, in the Political Letter from Bombay, dated the 20th of December 1817,

Ordered, That Colonel Walker's request be complied with, and that he be accordingly furnished with a copy of the documents referred to in his letter.

PART III.  
Rajpoots,  
1808—1820.

Sir,

In reference to your letter of the 6th instant, I am directed to transmit for your perusal the accompanying documents on the subject of female Infanticide.

East India House,  
10th July 1819.

I am, Sir,

(signed) J. Dart, Secretary.

At a Court of Directors held on Wednesday the 21st July 1819.

A LETTER from Lieutenant Colonel Alexander Walker, retired from the Bombay Establishment, dated the 19th instant, transmitting for the Court's information a Memorandum upon the subject of female Infanticide, and offering several observations as to the measures which should be adopted for putting a stop to that practice;—being read,

Ordered, That the said letter be referred to the consideration of the Committee of Correspondence.

At a Committee of CORRESPONDENCE, the 1st September 1819.

A LETTER from Lieutenant Colonel A. Walker, retired from the Bombay Establishment, dated the 19th July last, transmitting a memorandum upon the subject of female Infanticide, and offering his opinion on the means which should be adopted for putting a stop to that practice;—being read,

Ordered, That Colonel Walker's letter, with its enclosure, be referred to the Examiner of Indian Correspondence.

Copy of a Letter from Lieutenant Colonel A. Walker, to the Secretary to the Court of Directors, dated the 19th July 1819.

Sir,

Russell Square, 19th July, 1819.

IN acknowledging your letter of the 10th, and the documents to which it gave cover, I beg to enclose, for the Honourable the Court of Directors, a memorandum on the subject of female Infanticide. I have found it impossible at present to give that important subject all the consideration which is due to it, and I shall probably avail myself of a future opportunity of transmitting, for the notice of the Honourable Court, some additional reflections which may hereafter occur to me.

Although there can be no difference of opinion regarding the enormity of the crime of Infanticide, yet it is not to be considered as peculiar to the natives of India. In other parts of the earth the same practice has prevailed. In China it is not uncommon at this day, where it is permitted by the legislature, and where it is reckoned no disgrace nor dishonour to the individual.

Every humane person, however, must agree that such a practice should be stopped by all the means which a wise Government can command; that we have the means in our power there cannot be a doubt; and I must beg leave to say that my own success is a proof of this. The means are persuasion and reason. If those are wisely applied by the agents of Government they will be found to be quite sufficient without any inquisitorial institution, without any odious system of espionage, which no remote advantage can make necessary.

The foundation of reform was laid. It was proved to the natives that this practice was against their sacred institutions, and that it was revolting to the best feelings of the human heart. They agreed to relinquish it, and probably did sincerely mean to do so. The Government, however, and the local authorities, became remiss, and the people returned by degrees to habits too long established.

I am convinced that it is necessary, by undeviating attention to the subject, to satisfy them that we are really sincere in our wish to abolish this crime. The gentlemen on the spot should be instructed to get annual reports of the births in the different districts; to encourage those who adhere to their engagements; and to exact the penalty from those who neglect them. Those who perform their duty may

PART III.  
Rajpoots,  
1808—1820.

may even be rewarded by small sums of money, and the Court will not decline to sanction a moderate pecuniary disbursement in the cause of a humane object. The people should be made sensible by every means in our power, that we do not forget the subject; but that the vigilant eye of Government, like that of the Deity, does not turn away from the view of crimes; and that it is always on the watch for their prevention; that it is ready to encourage the good, and punish the bad.

By such attention, there is not a doubt but that the progress of Infanticide would be stopped, and that if stopped for a few years the natural horror of the crime would be felt by every parent, and prohibitory laws would no longer be necessary.

All however depends on attention to the subject for a sufficient length of time, till the influence of custom is forgotten, and the natural affections have sprung up again in the hearts of parents. They are not wholly lost, although some unhappy circumstances have been able to cover them for the present. In attaining this object there cannot be a doubt of our success, for nature is working in our favour. All that is required is attention to the subject, and for a sufficient length of time.

*Naturam repellas furca, tamen usque recurret.*

I have the honour to be, Sir, your most obedient and humble servant,

(signed) A. Walker.

Joseph Dart, Esq. &c. &c. &c.

Copy of MEMORANDUM enclosed in the foregoing Letter.

IN offering my opinion upon the means of suppressing female Infanticide in the West of India I must first observe that this object should be accomplished without violating the feelings of the natives, and without having recourse to actual coercion. I must also beg to refer to my own proceedings which succeeded in obtaining the consent of the people to relinquish this barbarous and unnatural practice. It was accomplished, no doubt, with great difficulty, but it was so far a spontaneous act that it was solely effected by persuasion and reason. It is under this influence alone that the measure can ultimately be expected to prove successful; but from the peculiar habits of the people of this part of India the practice of destroying their children cannot be overcome by the mere dictates of natural affection. When this tie was once abandoned, it would be long before it could be again recovered; and it would be necessary that they should be continually watched, and urged to the performance of a duty which is seldom neglected even by the brutes. This is an unfavourable picture of human nature, but it is the unavoidable consequence of a long familiarity with depraved sentiments, and a perseverance in vicious habits. It was foreseen that the mere engagement which these people had contracted for discontinuing Infanticide, however solemn and authentic, would not be sufficient unless they were looked after with vigilance; unless they were frequently encouraged; and unless those instances in which they infringed their own voluntary engagement were detected and punished. The mode of punishment was provided by their agreement. I am persuaded that a system of this kind would have succeeded, and have preserved, in a great degree, the engagement inviolate for the abolition of Infanticide. Occasional infractions might have happened, and were to be expected; but the general principle would have been maintained, and in time the custom would have been forgotten, and have disappeared. It must have been, indeed, by the same process that it was established; for it was impossible that a practice so contrary to every feeling of nature could have been established at once, and without the utmost repugnance. Many persons must have persisted in saving their children, and disobeyed a horrid and inhuman institution, until they became reconciled to it by custom and usage.

It was under the influence of a similar train of reasoning and reflection that I suggested to the Government, when I quitted India, to exact an annual report of the progress of Infanticide, and that it should be the object of continual care and solicitude. Before I retired from the service I had the satisfaction to see that the principles for its abolition had made no slight impression on the minds of the people, and in a short period they had saved a considerable number of infants. But from the report which has now been received from India, it would appear that the whole number saved in the course of ten years is little more than sixty, and perhaps not a

PART III.  
Rajpoots,  
1808—1820.

third more than were presented by their parents to me in Kattywar with feelings of affection and delight. From those feelings which were publicly displayed, and which had all the appearance of the most tender maternal effusion, I must own that I thought myself warranted in entertaining the most sanguine hopes that this blot on human nature would be utterly eradicated.

In the present state of the subject, and with reference to the peculiar state of the society in which this crime prevails, I would take the liberty of suggesting some remedial measures, which may still avert the fate of those unhappy children.

The first circumstance which requires attention is to see the people often, and by a frequent intercourse to inspire them with sentiments more favourable to humanity. It is scarcely to be expected that the Jahrejahs will seek our society without greater encouragement than it is the habit of our countrymen, generally speaking, to afford to the natives of India, and we must therefore visit them in their villages. They must be sought out in their recesses, invited to attend the public Cutcherries, and the subject brought as often as possible under public discussion. This should not be done in a controversial manner, but with the complacency and benevolence of instruction, which seeks rather to convince than to confute an unreasonable opponent. In these situations opportunities would frequently arise of enforcing the heinous nature of the offence, of calmly discussing its tendency, of exposing its crime, and of contrasting the abominable practice with the universally contrary usage of the rest of mankind. By the effect of example, by the force of conversation, and by diffusing good and just notions of human nature, these men would be gradually alienated from their absurd and guilty conduct. In every attempt to arrest this crime the Brahmins, and the precepts of the Hindoo religion, would be a powerful aid. That religion is directly opposed to the practice, and I always found the Brahmins most willing coadjutors in this cause of humanity. By these means, by a constant attention to the subject, by frequently assembling the Jahrejahs, and by using the immense mass of conciliatory methods in our power, the practice might surely be effectually suppressed. It is not founded on religion; it is disavowed by the great body of the people, and prevails only among a single tribe.

They would not withstand any systematic exertion which might be directed to its overthrow; and, in fact, did it not yield to an attempt which was made in a doubtful situation, amidst a multitude of other occupations, and which was not pursued for a long time? The same facilities, and greater, now exist to ensure success. The Guicawar authority may be disposed more readily to co-operate with us, while our own is better established, and while we possess an actual share in the Government of the country. The collector of the newly-acquired revenue in Kattywar would be a natural and an essential agent in this humane work. By means of the police, which is under his control, and by the frequent intercourse which his office obliges him to hold with the natives, he would have opportunities of communication superior perhaps to any other person. Let the collector, the agent in Kattywar, the agent in Kutch, and the Guicawar authorities, heartily, and in concert, exert themselves, and they would be irresistible. It is with no improper or invidious motive that I have observed on the great superiority of these means over the new and imperfect influence which we had when the attempt was first made to suppress this odious crime. But I would not rest the success of this interesting measure alone on vigilance, and the active use of even all the agents in our power. I would employ other stimuli, and not neglect those that may be calculated to produce an effect on the grosser passions of those who persevere in the practice of Infanticide. I would not encourage the idea of an expensive agency, nor the direct and professed employment of spies, which are more likely to defeat than to promote the object; but there are surely means of ascertaining the result of a birth in a family, without either offending its delicacy, or requiring much expense. The fact of a pregnancy is always public, and the report of the neighbours would often be sufficient evidence. A few detections would arrest the practice. If the intercourse was as frequent as I have recommended, many things would be casually learnt, and little indeed could be concealed. In the course of this intercourse, many acts of friendship, of courtesy and attention, could be conferred on the Jahrejahs, which would be attended with little expense, but which they would highly value; they are both greedy and necessitous. The present of an inferior turban, of a deputta, of a snuff-box, of a pair of spectacles, or of any other trifling article, would be prized by them as a mark of honour, and as a profitable acquisition. These little favours would be the means of

PART III.  
Rajpoots,  
1808—1820.

of bringing them together, of inducing them to come into our society, and finally of reconciling them to our views. It is by association and a constant attention that they are to be reclaimed.

I cannot conclude these hasty remarks without observing that the character and reputation of our Government must suffer materially should those people be allowed to resume a practice which they had abandoned with all the formality of a regular and solemn compact. May it not be said that we were more indifferent in the cause of humanity than in exacting a rigid and scrupulous compliance with the terms of a treaty which involved a paltry revenue, or some insignificant district? We may by kindness and by patience bring them back to the path of their duty. The voice of nature, and the influence of the women, will unite in assisting us, and in this struggle against a deplorable practice we shall finally prevail, while our motives must be applauded, and cannot be mistaken. Were the power of Government never applied but in cases so obviously beneficial and disinterested the rudest minds would bless them; and the feelings of men, as well as their reason, would render them both agreeable and irresistible.

London,  
38, Russel Square, }

(signed) A. Walker.

At a COURT of DIRECTORS held on Wednesday the 15th September 1819.

A LETTER from Lieutenant Colonel A. Walker, retired from the Bombay Establishment, offering further observations upon the proceedings which have been held on the subject of female Infanticide since he quitted India, and upon the measures which he thinks calculated to suppress that practice, being read—

Ordered, That the said letter be referred to the consideration of the Committee of Correspondence.

Copy of a Letter from Lieutenant Colonel A. Walker to the Secretary to the Court of Directors, dated the 27th August 1819.

Sir,

SINCE I had the honour of addressing you under the 19th ultimo I have been able to peruse with more leisure and attention the proceedings which have been held on Infanticide from the time that I left India. Although it would be a very painful task for me to enter into a minute and critical examination of those proceedings, some remarks are unavoidably necessary on a subject which cannot be viewed without interest and emotion, and which, to a considerable degree, must involve the character of our country. The policy and humanity of our Government are irrevocably blended with the success of the measures for abolishing this revolting crime.

After a careful perusal of the documents with which I have been favoured by the indulgence of the Honourable Court, I have found it impossible to suppress the conclusion, that the subject had either been forgotten for years together, or that some imperious and uncontrollable circumstances had rendered our interference utterly impracticable. From whatever resistless cause this has arisen, it is deeply to be lamented, and the consequences are far more formidable than even the immediate effects. The immediate effects are the loss of so many thousand lives; but the consequences are still more serious, as the enforcement of the engagement must now be infinitely more difficult by the long neglect and disuse of its provisions. There is no more effectual way of destroying the most sacred laws and obligations than by usage; while they acquire fresh strength and vigour by a regular appeal to their authority.

At the time that I left India the subject was familiar to the Jahrejahs; there was an impression of interest on their minds; a return had appeared of parental affection, and above all there was the necessity of obeying a legal enactment possessing their own solemn sanction, and for the enforcement of which the British and Guicowar Governments were pledged.

Instead of this picture, the Jahrejahs have now found out that the engagement, which was at first so reluctantly yielded, and strenuously urged, means almost

nothing, since it may be eluded with impunity; may be violated without detection and without reproof. If they had imagined that there would be so little danger in its violation as they evidently, at present, believed to be the case, I should without any doubt have found much less difficulty in obtaining their consent to discontinue the custom of destroying their daughters. Could they have foreseen that the whole would afterwards have rested on their own free will and choice, they would neither have been apprehensive of inconvenience nor of punishment, and would have saved themselves and me much trouble from a useless opposition. This reflection is not new, and I viewed the difficulty with which these people were first led to discontinue this extraordinary custom at the time that I was using every effort to overcome their prejudices, as no unequivocal proof of the stability of the arrangement. This is stated in my Report to the Bombay Government.

The consequence, in short, at this moment operating in Kattywar is the impression of weakness and vacillancy on the part of the British Government, or that they are incapable of giving effect to their own measures.

It may seem idle to trace out the nature and extent of the evil that remissness or accidents have produced. I should not indeed have made these observations were I not clearly of opinion, that in the application of any remedial measures it is most particularly necessary that we be distinctly aware of the nature and the extent of the mischief, otherwise it will never be counteracted. I am aware also that the truth cannot be stated in all its broadness and honesty to the Company's Government in India, as it might irritate instead of conciliate; yet it should be stated, though with as much delicacy as the nature of such truth will admit.

I have now a more agreeable duty to perform in adverting to the interest which seems to be every where felt and expressed at present for the suppression of this crime. The communications of Captain Carnac and of Captain Ballantyne breathe the spirit of feeling and humanity, which is natural to their character. They are men who love their country, their friends and mankind. They will, I am persuaded, pursue the subject with a renewed degree of earnestness and warmth, and by a judicious direction of their exertions finally accomplish the abolition of Infanticide. They will embrace every means and opportunity of maintaining unimpaired the honour of their country, by supporting its reputation for humanity and philanthropy. They are the best judges of local circumstances, and have the best means of taking advantage of them.

I expect this from those gentlemen, and that they will unite a kind of enthusiasm in the cause.

I cannot avoid taking this opportunity of expressing my own obligations and warmest thanks to Captain Carnac, for the spirit with which he repelled the insinuation contained in the resolution and minute of the 19th September 1817. It is with the utmost unwillingness that I have at all alluded to this subject, but I conceive that I could not pass it over in total silence, and must trust in the Honourable Court of Directors doing me that justice which I have on so many occasions gratefully felt and acknowledged at their hands. I may, however, be allowed to observe, that the attempt to throw reproach and censure on my influence and exertions is in point of fact, at least inaccurate. The exertions and responsibility of an individual in the public service must necessarily terminate with his office; but I can affirm with truth that I have never been able to divest myself of care and solicitude for those interests which I left behind me in India; and especially for that measure by which I hoped to rescue a great number of helpless infants from a premature death. I have endeavoured to second this wish, by every excitement which a frequent correspondence at so great a distance could effect, to impress on the minds of my European and native friends an attachment to those principles which had always regulated my own conduct, and particularly never to relax their efforts against those who violate the laws of nature and society. This was all that I could do, and was perhaps more than was to have been expected from an unemployed individual. The most arduous part of the enterprize was unquestionably the procuring of the engagements on the part of the Jahrejah chiefs to abolish the practice of destroying their daughters; the solemn acknowledgment that it was contrary even to their own religion; and that such was their abhorrence and detestation of it that whoever should be proved guilty of the repetition of the crime should be branded with all the infamy, disgrace, and privation of privileges involved in the loss of caste.

The recognition of these things as general principles, and principles of law, I hold to the grand achievement in the removal of this scene of guilt, desolation and misery.

If the practical benefit has not followed, it cannot, by any fair inference, be imputed to me; and this conclusion seems firmly founded in the fact, that in the course of a short period after the engagement was procured, as many lives were spared through its agency as for all the succeeding years.

But, perhaps, the following quotation from the proceedings of the Bombay Government itself might be produced as a proof that the failure had no dependence on my influence and exertions.

"Had the annual reports" (they observe, in their Consultations of the 16th of August 1816) "required by the instructions of Government of the 31st of March 1808, been regularly attended to, the chieftains would have observed a continued anxiety on the part of the British Government to enforce the engagements they contracted, and the formation of those reports would also have led to a spirit of inquiry, and ensured, in a certain degree, the fulfilment of those engagements, inasmuch as it would have proved to the chieftains of Kattywar the anxiety felt by the British Government on the subject."

In this passage they have themselves correctly traced, however late, one of the principal errors which has been committed, and which was in their own power at any time to have corrected.

It may be said there was nothing to report; let this be admitted; report that fact, for it was a fact little expected, and the knowledge of it would have given an impulse to investigation and vigilance. It has at length produced this very effect; and however inefficient the means adopted might have proved, the appearance of activity and interest must have prevented many bad consequences.

I shall now turn with pleasure to the circumstances which are still favourable to this cause of humanity, and which may encourage us to expect that this revolting practice will be overcome.

The Court of Directors, the Government and its assistants in India, appear at present to take great interest in the success of the measure. This is one favourable class of circumstances.

Again, the prejudices of the Jahrejahs with which I had to grapple, if not entirely done away, are at least suppressed and disavowed. They appear so far to move within the range in which nature acts that they express no pride in the destruction of their offspring, and feel no shame in rearing them. It is evident that a very favourable change has taken place, since all the infants they have saved has been the consequence of their own choice; and as some of their daughters have been reared within very recent dates, the principle of natural affection is even at this moment producing its effect.

This, therefore, is upon the whole a second class of favourable circumstances; but they can be favourable only to an enlightened and resolute mind; a mind that calculates coolly, that regards no obstacle as contemptible, and yet will not be appalled by the greatest.

One of the principal objections to the remedial measures proposed to and rejected by the Bombay Government, *without the substitution of others*, is, that they uniformly consist of small details. They suggest to me the idea of a conqueror proposing to lay a vast region at his feet by merely disarming or taking captive a few of the videttes or outposts. It appears to me that there are two great principles, of which all the minor details must be merely ramifications. The first principle is the maintenance of the authority of Government in connection with the solemn engagements of the Jahrejahs; and the second is the adoption of that conduct towards the natives which I have endeavoured to illustrate in the letter which I had the honour to address you last month. I have taken the liberty of suggesting in that communication what I thought might be usefully enjoined; but much must be left to the discretion, temper, and good sense, of the local authorities.

There must be intercourse, reasoning, and such dignified and manifest benevolence, that the foul breath of malevolence shall never be able to sully it. In short, reason, persuasion, and the aid of women, who more readily feel than men the cruelty of such a practice, would do much to put a stop to Infanticide; and in a few years it would be looked on in Kattywar with as strong a feeling of horror as it is now in England.

I shall take the liberty of offering some remarks on each of these points. In the first place the authority of Government must be maintained, and the engagement which has been mutually contracted, exactly fulfilled. We must show that

we are serious, and that we are determined to be obeyed. This will be more difficult now than in 1808, but still it must be done.

I would begin by sending to every Jahrejah chief an authenticated copy of his engagement, and apprise him in the most solemn and precise terms of the determination of the Company and the Guicawar to exact the performance of an obligation which has prescribed to all parties sacred and imperative duties. These separate addresses to the chiefs would sooth their pride, and prevent them from taking offence; but that none may be able to plead ignorance of the intentions of Government, I would follow up the measure by a public Proclamation, and give it as wide a circulation as possible. This should be addressed to the bosom and understanding of every Jahrejah. It should declare the feelings and the intention of Government upon the subject. It should strongly mark the abhorrence of the crime, and explain the nature of his own obligations in consequence of his engagement to renounce Infanticide. He should be told that the bear, the tiger, the wolf, the hyena, and whatever is fiercest in nature, preserve their offspring, and risk their own lives for their safety. He should be asked what was to be expected from a being in the shape of a man, but who is so far from having any thing of the nature of a man, that his bosom is unvisited with even that tenderness which moves and controls the most savage beasts of prey! That where the monstrous inhumanity of Infanticide exists it is impossible that any good can exist: That it involves a violation of good faith, as well as the recognized principles of religion, and that no trust can be reposed in the perpetrators of this horrid crime: That therefore Government are resolved to punish such outcasts of human nature by withholding from them every mark of confidence and regard, as well as by inflicting pains and penalties according to the nature of the case. That on the other hand, those who give evidence of a sincere and hearty return to nature and the principles of religion, shall be regarded with affection, and enjoy every mark of esteem, of favour, honour, and emolument, of which circumstances will admit.

When these and other considerations have been promulgated, it would be necessary that they should be acted upon with firmness and vigilance; for *early* relaxation in particular would prove extremely injurious, not only to this cause, but to the respectability of Government in general.

In the proclamation I have above suggested, and in all public declarations on the subject, it might be useful to point to the Talook of Draffa, of 400 families, who have never saved a female infant, and who are enduring the marks of Divine vengeance, in the extreme poverty and misery to which they are reduced. The Rajkoomars of Benares, also, who have proved faithful to their engagements, might be mentioned as an honourable instance, and in fine, they should be reminded of every obligation and example which can be supposed to bear on the question, and is likely to produce any influence upon their sentiments. The feelings and compassion of the chiefs should be roused by frequently expressing our indignation against the crime; and by correspondence and remonstrance to inspire a natural horror of it in every breast.

In order to observe and to give due effect to these preliminary measures, the servants of Government, Natives or British, should have instructions to watch over the operation of the engagements in their several districts, and to report upon every occurrence of a birth among the Jahrejahs, or even the surmises of its consequences. As they are not very rigid in the seclusion of their women, and as all those who are in the lower stations of life, who form the great majority in every society, must necessarily be employed in occupations, which expose them to public view, a case of pregnancy can scarcely ever be concealed. There is no attempt made indeed to prevent it being known, and surely it would not require much discrimination of judgment, nor the exercise of a very officious or impertinent curiosity, to ascertain a circumstance which is so notorious. But there are other circumstances of less direct evidence, from which very fair and correct inferences may be drawn, and of which we may avail ourselves, in cases where stronger testimony may fail. It is well known that among Hindoos of all descriptions the birth of a son is an object of congratulation and rejoicing. Whenever a birth in a Jahrejah family was unattended by these cheerful and happy symptoms, where it was passed over in silence and without notice, we might with very considerable certainty conclude that the birth was a female. Upon this surmise or suspicion an inquiry might be made, and I do not imagine that there would either be any impropriety or indelicacy in questioning the family as to the result. In many cases

cases I am disposed to think that the Jahrejahs would not deny the fact, and any attempt to equivocate would form a strong proof of guilt. Cases of a suspicious nature must occasionally occur, and come under our observation; but the miserable children of poverty must not become the victims of vengeance, while the more aggravated guilt of those that range in the higher ranks of life are passed over in silence and with impunity. By taking advantage of every opportunity, by appearing active and inquisitive, and deeply interested in the event, we should convince these people that we are determined in future to prevent the perpetration of the act.

At any rate every servant of Government should have injunctions to ascertain the consequence of a birth by all the means that may be in his power; nothing should be too trifling for his notice which may bear on the point; he should collect even the rumours of the country upon the subject, and report to his superior; he again to another, if such there happen to be, and so on till each case reach the assistant of the Resident, and then the Resident himself, who should lastly report to the Government at Bombay. I would beg to recommend that the report of the Resident should be made at least every three months for the first year or two, or till it appear that the measure is proceeding so securely that an annual report, which must never be dispensed with, shall be deemed sufficient. Quarterly reports for a time, indeed, would be highly beneficial, and if they were mere blanks, still I think they should be punctually made. They would prevent the subject from falling into neglect, and by maintaining a spirit of inquiry make it manifestly appear that we are in earnest. I would even suggest, if it could be attained, to engage the chiefs themselves to make returns of births, and not only of females, but of males, which would be a check upon the evidence in regard to the former. This would be gaining a step of decisive importance, not only to the cause, but might increase the small number of useful facts which we possess on the state of population in India. There is every reason for suspecting that the chiefs have been transgressors of their own engagements, but the form alone of making a quarterly return to Government would add to the general excitement, and would ultimately produce good. The great object is to apply as many principles as possible of common cohesion, and to put in motion the whole of the moral machinery which can be discovered for the abolition of this unnatural practice. I am at the same time perfectly aware that the nature of the subject must render it peculiarly difficult to obtain correct information, and accurate evidence, of a fact which is commonly perpetrated in secret. The means of concealing the sacrifice itself are extensive, but as they make no mystery of the pregnancy of their women, the result cannot be so easily disguised, and into this it is our business to inquire.

If there is any reason to believe, or even suspect, that the birth has been a female, and that nothing has been offered to the view or notice of the public, such circumstances occurring must afford a proper subject for investigation. It is not to be expected that this investigation should always produce conviction; but the purposes of humanity would be fully answered by the inquiry, by showing the party that he was watched, by alarming him with the possibility of detection, and by a natural consequence to prevent the repetition of the crime.

I should be disposed to consider a court of Panchayet as the most prudent and legitimate means for the examination of the question. It would be a tribunal congenial to the natives, and its decision would give them no offence. As the Court would be entirely composed of natives its proceedings would be regulated by their feelings, and the nature of the inquiry. Should, however, any objection be made to the Panchayet, or prevent it from assembling, I would have recourse to the trial by lots, or to device, however defective or imperfect, which might show that we were attentive to the subject, and ever on the watch for its detection.

It is evidently necessary that the whole system should be supported by rewards and punishments; but a considerable diversity of opinion may prevail as to their nature and mode of application. The crime may be rendered more frequent by the severity of the laws which are enacted to prevent it, while there may be as much danger of encouraging it by too great tenderness in punishing. The offence is of such an odious description that it cannot be considered as a fit object for the exercise of clemency. But at the same time it has been so long legalized by custom, and so common in its practice, that it may not be proper to inflict the last severity of the law on the first transgressors. Afterwards, however, and when the ordinance has been for some time generally observed, the criminal may be prosecuted as a common murderer.

PART III.  
Rajpoots,  
1808—1820.

Cases of delinquency should in every event be always punished by fine, and branded with infamy. The chiefs should be particularly held to their engagement, and punished with a pecuniary penalty to the extent of their means and the degree of their offence. The poverty of many Jahrejahs however must render the mode of amercement with respect to them impracticable, and the punishment of those who violate the engagement under such circumstances must be limited to disgrace, or ejection from caste.

To this may be superadded the displeasure of Government, the reproach and correction of society. I have said in a former communication that I would not have recourse to coercive means, and if possible I would still adhere to this rule; but the authority of Government must at all events be maintained, and this gross departure from duty punished. If all other means therefore should fail, I would not hesitate to apply those of coercion, taking care to show that it is a matter of necessity, and not choice.

Rewards and punishments always suppose something done to merit the one, or incur the other; but it is generally a less difficult task to repay a good deed, than to discover the best means of punishing a crime so as to prevent its repetition.

I have endeavoured, in my letter of the 19th of last month, and more particularly in its enclosure, to point out various marks of regard which might be shown, at little expense, to the observers of the engagement. They should have less the appearance of bribes than of marks of honour; but at the same time instances may occur in which it may be necessary to display the generosity and liberality of Government. This must be particularly necessary in cases of extreme poverty, and inability to rear the offspring which has been saved. This revolting practice may have begun among these people from want, fear of future evil, and a redundant population; it has been continued from prejudice and habit. Such cases of extreme poverty and distress have actually occurred. Several instances are stated by Captain Ballantine to have happened, and an affecting appeal appears to have been made by the parties for pecuniary relief, which will not escape the humane attention of the Honourable Court of Directors. I would suggest the adoption of a Regulation, which, while it might serve as some check on the perpetrators of Infanticide, would be an encouragement to those who follow a different conduct. The latter should receive as much praise and publicity as possible. In this point of view it might be found useful to publish in the Cutcherries and in places of public resort, after a report has been transmitted to Government, the names of those who have been faithful to nature and their engagement, and of those who have been proved to violate the dictates of both. While one class would thus be marked as unworthy of trust or confidence, the other would be placed within the view of distinction and preferment. Might it not be a beneficial excitement to confer an honorary medal on the Jahrejahs who save their daughters. The silver of a few rupees might answer the purpose; the medals would contain a suitable inscription, and the persons receiving them should be invested with them, by the highest local authority of the district, and in as public a manner as possible.

From the increased share and influence which we now possess in the revenue and government of Kattywar we have proportionally increased means of binding the principles and directing the sentiments of the natives. These are so obvious that it is almost unnecessary to point them out. Amongst the circumstances of which we have the command is the power of employing only in the transaction of public business meritorious natives, and of selecting, especially for places of honour and trust, those Jahrejahs who may have saved their children.

The Company, in a great measure, possess all those means of preferment and of profitable appointment which formerly belonged solely to the native rulers. A plan founded on this principle, systematically and judiciously pursued, would have a far better chance of success than one which proceeded solely on compulsion. Avarice seems to be the most powerful obstacle at present against which we have to struggle or contend; and the most effectual and natural way of counteracting this passion would be to oppose its influence by a new source of advantages. The fines recovered from delinquents should constitute a fund sacred to the benefit of those who have saved their daughters, which should be distributed by the Resident according to the merits and wants of particular cases. The management and distribution of the fund in this manner would be one means of satisfying the country that the humanity of the Company's government was quite disinterested. I shall only add, that every reasonable hope of abolishing Infanticide in Kutch is strongly connected with our giving effect to what is already become law

PART III.  
Rajpoots,  
1808—1820.

law in the neighbouring country of Guzerat. The accomplishment of this most desirable object ought to be considered as a prudent and legitimate measure for the consolidation and stability of our Government or influence in that quarter of India.

In concluding these remarks, and submitting them to the consideration of the Honourable Court of Directors, it may be necessary to apologize for their freedom. My only, but I hope satisfactory, excuse, is that peculiar interest which I feel in common with the Court on the subject of female Infanticide, and my great anxiety that those measures for its suppression, which have been honoured by their approbation, and cost me no small pains and solicitude to effect, may not in the end prove totally worthless and abortive.

I have delivered my sentiments with candour, and with that plainness which truth seems to me to require; but with feelings of the most respectful regard for the prosperity and honour of the Company, with which the dearest interests of this country are closely connected.

It is unnecessary for me to make any professions of attachment to a service from which I have enjoyed so many benefits, into which I entered at an early period of my life, and in which I have witnessed so many eventful scenes; none of them however of a more extraordinary nature than that which is the subject of this address.

I shall be happy if the desultory thoughts which I have at different times thrown together upon this important subject shall be deemed worthy of the attention of the Honourable Court; and I shall conclude by earnestly wishing and praying for the final triumph of humanity over a barbarous and inhuman custom.

I have the honour to be, Sir,

Bowland,  
27th August 1819.

Your most obedient and humble servant,

(signed) A. Walker.

To Joseph Dart, Esq. Secretary, &c. &c. &c.

P. S. There is no doubt but that Infanticide is practised in other parts of India besides those of Kutch and Kattywar. The existence of the custom has been traced to the Rhatores of Jeypore and Joudpore, to the Harree of Bondee-Kota, the Waish in the Poorub, the Jauts in Hindoostan, and to various Rajpute tribes remotely situated from each other, and who have at present no common tie of connexion. The custom is continued without the excitement of society and intercourse. The Mewats, a sect of Mahomedans, but whose ancestors were Hindoos, are still in the habits of putting to death their daughters at the moment of their birth. I have stated these circumstances in my Report to the Bombay Government of the 15th March 1808; and that the Jahrejahs are aware that the custom of Infanticide is followed by other tribes besides their own. Although we have not discovered the motive that has led so many people to adopt this unnatural and remarkable custom, it is probably among them all to be ascribed to the same event, and to the same origin. The sacrifice is confined, it would appear, to females, and to Rajputes, or such as claim their descent from that military race. Among a people devoted to war, and peculiarly exposed to danger, the rearing of their daughters may often have been an object of great difficulty, and in some situations they may have proved an impediment to the profession of arms. They may therefore have made this sacrifice on some emergency, to their convenience and even to their safety; or, if we choose to ascribe it, to a dreadful superstition very prevalent in ancient times, as the means of appeasing the wrath or of propitiating the favour of the gods. We are told that the ancient nations assigned this as their reason for having recourse to similar sacrifices: "They thought nothing," says Polybius, "sordid or dishonourable that is employed in that design." The senate of Carthage proposed to sacrifice the infant son of Hannibal, after he had gained the battles of Teinus and Trebia.

Without attempting to investigate this subject, we may assume it as an unquestionable fact that the existence of female Infanticide prevails to a greater extent in India than has yet come under the observation of the British Government. The knowledge of this fact would until lately have been productive of little more than to gratify a melancholy and speculative curiosity. It might have added to the list of those offences which are contrary to the common course of nature, without affording an opportunity of correcting this particular departure from duty and affection. The case is now very much altered; and the same inquiry at this moment

## PART III.

Rajpoots,  
1808—1820.

might be attended not merely with the discovery of the existence of the fact, but enable, us by the means we possess at present to suppress every where this revolting crime within the region of Hindoostan. Many of the districts in which the practice is supposed to prevail have either fallen under the influence or the actual Government of Great Britain. Many of those people have become our subjects, and we are bound in duty as well as honour to reclaim them from the reproach of killing their own children. I am quite certain that the Company's Government requires no other excitement nor encouragement for undertaking this humane work than would result from the probability of their success; and it is without any view of this kind I am led to mention that the subject was not overlooked by the former Government of India, to which the Company may now be considered as having succeeded. The author of the *Acball Nameh* relates, that in the route of the royal army from Kashmere to Lahore they came to a village the Inhabitants of which had formerly been Hindoos, "where numbers of the poor people upon having daughters born to them that instant secretly put an end to their existence." Upon this fact coming to the knowledge of the Emperor Jehanguire, he ordered "that this barbarous practice should be discontinued; and enacted that whoever should commit it in future should be put to the torture."

From this it would appear that Infanticide engaged the attention of the Moghul Government, and that it made an attempt to suppress the practice.

It would be curious as well as useful to ascertain what has been the fate of the measures which were adopted for this purpose two hundred years ago. Have they been successful, or have they failed? The moral negligence which succeeded the decline of the Moghul Empire, and the impracticability, in the disordered state of the country, of enforcing a severe law, would be sufficient to discourage our expectations that the termination has been prosperous. Still it would be desirable to know the actual result, to discover the extent of the impression, and whether the attempt was only the effect of a feeling at the moment, or pursued as a system. The less it was expected the more agreeable, certainly, would be the discovery, should we find that natural affection has assumed its influence in the midst of all the tumults and revolutions to which that part of India has been exposed. The extensive power and dominion which we now possess in India may be made subservient to this inquiry, and be directed to ascertain how far the practice of Infanticide prevails in any of the Countries under the influence or control of the British Government. It is only necessary to make this suggestion. The Company's Government are always prepared and willing to embrace every opportunity, and employ every means arising from their situations, for securing the rights due to humanity.

(Signed) *A. Walker.*

Extract of LETTER from the Court of Directors, in the POLITICAL DEPARTMENT,  
to the Governor and Council of Bombay, dated 30th July 1823.

Letter from, dated  
7th Jan. 1819,  
para. 48, female  
Infanticide.

Para. 21. WE have at present nothing to add to our remarks in the 74th and 77th paragraphs of our despatch, dated 1st March 1820; but we shall again notice this subject in replying to paragraphs 50 and 51 of your letter of 29th August 1821.

## PART IV.

PAPERS relative to INFANTICIDE, by Drowning,  
Practised by the Hindoos at *Saugor*, and other Places:  
1794 to 1820.

## CONTENTS.

Extract PROCEEDINGS of the NIZAMUT ADAWLUT, the 23d January 1794; containing the case of Mussumaut, Jarlee, and Cumbee, convicted of having, under the influence of superstition, drowned the daughter of the former - - - - - p. 131

Extract BENGAL CRIMINAL JUDICIAL CONSULTATIONS, the 18th February 1802. Containing a letter from the magistrates of Calcutta to the Governor-General in Council, dated the 17th February 1802, transmitting information upon oath by Mr. Charles Starling, a mate in the pilot service, of his having seen on the day of the full moon, in the preceding month November, eleven men, women, and lads, put into the water at Pagoda Creek in the island of Saugor, to be devoured by the sharks, as sacrifices to the Ganges; in consequence of superstitious vows previously made by their parents or relatives; and suggesting the expediency of making known the illegality of such practices by proclamation: also copy of a letter to the judges of the Nizamut Adawlut, directing them to prepare draft of a Regulation upon the subject - - - - - p. 134

Extract BENGAL CRIMINAL JUDICIAL CONSULTATIONS, the 4th March 1802, relative to the transfer of Saugor island, from the jurisdiction of the Midnapore magistrate to that of the 24 Pergunnahs - - - - - p. 136

Extract BENGAL CRIMINAL JUDICIAL CONSULTATIONS, the 20th August 1802, containing the draft of Regulation VI, 1802, proposed by the Nizamut Adawlut, and approved by the Government; declaring

1. That the drowning of a child, as practised at Saugor and other places, is unauthorized, and to be thenceforward considered as wilful murder; and as such punished with death upon the principals or accomplices :
  2. That the attempt, in cases where the child escapes, shall be deemed a high misdemeanor, and punished accordingly :
  3. That the Regulation shall be proclaimed at Saugor and all similar places
- p. 137

Extract (para. 43,) of a Letter from the Governor-General in Council, to the Court of Directors, in the JUDICIAL DEPARTMENT, dated 30th September 1802, transmitting, for the Court's approbation, copy of the foregoing Regulation - - - p. 138

Extract (para. 28.) of a LETTER from the Court of Directors to the Governor-General in Council, dated the 14th September 1803, approving the foregoing regulation - *ibid.*

Extract BENGAL CRIMINAL JUDICIAL CONSULTATIONS, the 6th January 1803, containing an application for a Military Guard of fifty Mahomedans, to enforce the observance of the Regulation against Infanticide during the Snaun Juttra on Saugor - *ibid.*

|                |     |              |     |                         |     |              |     |     |     |     |     |              |
|----------------|-----|--------------|-----|-------------------------|-----|--------------|-----|-----|-----|-----|-----|--------------|
| <b>Extract</b> | - - | <b>Ditto</b> | - - | <b>5th January 1804</b> | - - | <b>Ditto</b> | - - | - - | - - | - - | - - | <b>139</b>   |
| -              | - - | -            | - - | <b>3d — 1805</b>        | - - | -            | - - | - - | - - | - - | - - | <b>ibid.</b> |
| -              | - - | -            | - - | <b>2d — 1806</b>        | - - | -            | - - | - - | - - | - - | - - | <b>140</b>   |
| -              | - - | -            | - - | <b>8th — 1807</b>       | - - | -            | - - | - - | - - | - - | - - | <b>ibid.</b> |
| -              | - - | -            | - - | <b>13th Nov. —</b>      | - - | -            | - - | - - | - - | - - | - - | <b>ibid.</b> |
| -              | - - | -            | - - | <b>1st January 1808</b> | - - | -            | - - | - - | - - | - - | - - | <b>141</b>   |

Extract BENGAL CRIMINAL JUDICIAL CONSULTATIONS, Lower Provinces, the 14th December 1821; containing a Letter from the magistrates of Calcutta, enclosing a Bill of Charges for the Guard kept up on Saugor - - - - - ibid.

Extract BENGAL CRIMINAL JUDICIAL CONSULTATIONS, Lower Provinces, the 28th December 1821; containing a Proposal from the Saugor Island Society to relieve Government from the expense of a Guard at Saugor, and stating that the practice of Infanticide at the annual fair had ceased - - - - - 142

Extract BENGAL CRIMINAL JUDICIAL CONSULTATIONS, Lower Provinces, the 2d January 1822; containing a Letter from the magistrate of the Suburbs of Calcutta relative to the Guard on Saugor - - - - - 144

Extract PROCEEDINGS of the NIZAMUT ADAWLUT, 23d January 1794.

**Acting Senior Judge of the Calcutta Court of Circuit.**

George Hilario Barlow, Esq. Register, Nizamut Adawlut.

Nº 11.

SIR,  
With this you will receive the futwabs of my law-officers on trials Nos. 2, 9, 15 and 19, of the Bheerbhoom Calendar, accompanied with Persian copies and translates of the records, to be submitted to the final decision of the Court.

2d. Para. To the Futwahs on trials N<sup>os</sup>. 2, 9 and 15, I have nothing to object.

Mussumaut Jarlee, and Cumlee (trial N° 19), are charged with murder, but under such circumstances as urge humanity to soften the rigour of law : Jarlee's daughter was labouring under a loathsome disease, incurable in its nature ; and which by prejudices, it were vain to oppose, (but by erecting native hospitals for the reception of such objects) exposed the unhappy mother to the desertion and contempt of kindred and of friends, who artfully exhorted her to shorten a life which this growing malady was slowly and painfully extinguishing, and thus relieve a suffering child, whose desperate situation admitted no remedy, and secure to herself, oppressed by poverty, and shunned as one visited by divine vengeance, an exemption from misery. Mercy pleads in behalf of a crime committed under the prevalence of long-established prejudices, and by one, too, hopeless and deserted : and whom, if it be difficult, perhaps exceptionable, to defend, it is impossible not to commiserate. Little can be weighed in excuse for Cumlee's conduct to accompany the unfortunate mother, and not forcibly : such a deed of horror seems unnatural ; and yet to dissuade her from the commitment of it was more than could be expected of ignorance and superstition.

I am, Sir, Yours, &c.

Moorshedabad, }  
10th January 1794. }

(signed) *Robt Bathurst,*  
Acting Senior Judge.

The following are the proceedings on the trial of Mussummaut Jarlee and Cumlee.

N<sup>o</sup> 19.

Nº 12.

Bheerbhoom, 27th December 1793.

At a Court of General Jail Delivery of Bheerbhoom, holden at Bheerbhoom on the 27th December 1793, before Robert Bathurst, Esq. Acting Senior Judge; and Mufty Abdul Baset. Davey Churn, Company's Vakeel:—*versus* Mussummaut Jarlee and Cumlee, charged with having drowned Jarlee's child.

The Durkaust of Davey Churn, Vakeel to the Company, is as follows:

Mussummaut Jarlee caused her deposition to be written in the Mofussil as follows:

That Mussummaut Jarlee drowned her own daughter in the river, this is proved by the witnesses to the deposition; and it is proved also by the witnesses to Cumlee's Mofussil deposition, that she went along with Jarlee for to fling her own child into the river; as there is no prosecutor, therefore I hope you will investigate into it, and punish them according to the law. Mussummaut Jarlee on being asked, denied having drowned her living daughter of eighteen months old, and said as follows: "That my daughter's body had sores of the (juzaum) a distemper in the country, and died of it; and as nobody of my caste would come to fling her away on account of the sores, therefore as I was going alone to fling her away into the river, and was crying, this same Cumlee, who had gone for to gather wood in the jungle, on seeing me, said 'that nobody will go along with you, do you go by yourself, and fling the corpse into the river.' I said these words both in the Mofussil and in the Fouzdarry, the Darogah having written, the dead for the living, I am helpless." Mussummaut Cumlee, on being asked, said as follows:

"I went into the jungle for to gather wood, and having gathered some, I was coming along, when this same Jarlee, having taken her dead juzaume daughter in

PART IV.  
Hindoos,  
1794—1820.

her arms, was crying in the jungle; on seeing her, I said that nobody will ever fling away your dead juzaumee daughter; why do you cry? Do you go yourself, and having flung her away come here. I know no more of her." The Vakeel on being asked, said, that Mussumaut Jarlee confessed having drowned her own daughter before the Darogah, with her own free will; the witnesses to it are present.

On the 27th December 1793, Ooday Narain Misser, and Heer Oonaut Doss, witnesses to Mussumaut Jarlee's Mofussil deposition, gave evidence (after being made acquainted with the contents of her Mofussil deposition on oath, as follows:

This same Mussumaut Jarlee, without force, wrote her deposition before the Derogah in our presence, and told us to be witnesses; we, agreeable to her request, witnessed it; Mussumaut Jarlee on being asked, urged this against the witnesses, "that these very witnesses beat me;" the witnesses on being asked, said, "that we are Ryotts of the village, what have we to do with her, that we should beat her;" she on being asked, said, "I have no witnesses to prove it." The Fouzdarry Omlah represented that Mussumaut Cumlee wrote in her Mofussil deposition, having accompanied Mussumaut Jarlee for to fling her daughter into the water; the witnesses are in attendance. Mussumaut Cumlee on being asked, said, "that what I wrote in the Cutcherry I also represented in the Mofussil." The witnesses to the Mofussil deposition of Cumlee, gave evidence (after being made acquainted with her Mofussil deposition) on oath as follows:

Mussumaut Cumlee caused this deposition to be written in the Mofussil before the Darogah, and told us to witness it; we agreeable to her desire were witnesses to it; Cumlee urged that the witnesses are Syers.

The Mofussil deposition of Jarlee is as follows:

My child was diseased with the juzaumee; therefore my father, mother and relations came to me, but would not eat and drink with me.

On the latter end of Jeyte, one day Mussumaut Arte, my sister, came to my home, and said why do you suffer distress here, come and remain at my house; at last, agreeable to her request, I went, and remained at my sister's house after some days; one day in the month of Assar, she said to me, "at the time you brought along with you a child, diseased with the juzaumee to my house, from that time I suffer distresses; besides this, my brother died; do not remain at my house; but having flung your child either in the water, or any where else, remain at my house;" Having heard this, I helpless remain there; after this, she said to me one day, "do you rub some oil on your daughter's body, and feed her with curdled milk and rice;" I, agreeable to her advice, fed her with it; at last she said "fling your daughter into the water, or any where else, and come here, "therefore she sent Cumlee her slave-girl along with me, and said, "that Jarlee is going to kill her own daughter; do you go along with her, and when she has killed her daughter do you bring her along with you to my house." Therefore I, together with Cumlee, at three pahars in the day, took my living daughter to the westward, and threw her into the Ajai river at the Jount Ghaut, and returned to my sister's house and told her of it; my sister said you cannot stay here; I said that agreeable to your advice I have killed my daughter, now where shall I go; having said this I remained there; after that on the 15th of Bhaudhum Bullye Dome, Buncheram Dome and Doomun Roy, having seized me brought me here.

*Ques.* You maintained your daughter near two years, and you killed her agreeable to the advice of your sister. Did you not feel compassion on account of it?

*Ans.* My sister now and then said, "that your daughter afflicted with the juzaumee will never be of any service; besides your relations will not eat with you by keeping this child, and nobody will invite you, and you profitless keep her and suffer distress." Therefore I said, if she is afflicted with the juzaumee it does not signify, she is my own, how can I desert her; after that she said, "this child is fetters to you, it will remain alone, every body will give you a place, but by this child's remaining nobody will." I was not able to understand the deceitful words of my sister, and threw my daughter into the water and she died.

The Mofussil deposition of Cumlee is as follows:

"I am employed by Arte, a widow, in the business of Gaunee, one day in the current year, in the month of Arsar, she said to me, "that Jarlee my sister is going to kill her own daughter, do you go along with her." I said I will not go. After that she again and again repeated it, and said "you must go." I said she is going to kill her daughter, I never will go along with her. After this, Arte said, "the child

is

PART IV.  
Hindoos,  
1794—1820.

is diseased with the juzaumee, she will certainly fling it away; all the people by this child's remaining throw obloquy on us, and by her not being in existence our relations are happy; you have nothing to do in it; go along with Jarlee." Being helpless, I went along with her, and she having rubbed some oil upon her daughter's body, and fed her with curdled milk and rice, she went first, and I followed and stood by Jount Ghaut, when she (Jarlee) flung her daughter into the river Ajai; after that we came together to Arte's house, when she said, "have you both come?" I answered "yes;" after that she asked "at what ghaut did you fling the child," I said "at Jount Ghaut in the Ajai river;" Jarlee was sitting at her sister's house, and I returned to my own house, when on the 5th or 6th of Bhaudhun, after I had done my business at Arte's house, and was going home, I met with Bholanaut Ghose, gomastah of the village; he called me, and took me to his house, and said, "what do I hear?" I said, "what?" he said, "will you not tell me?" the day that you did this business that very day I found it out; having heard this I went home; the said Ghose mentioned no more. After that, on the 15th day of Bhaudhun, Sumboonaut Sick, Soadahnarain Misser, Phurroop Roy, Bhowanny Churn, &c. questioned me about the affair. I mentioned just as I have said above, and upon finding out the circumstance, they put Jarlee under charge of their man; what I know of the affair I have mentioned.

From the foregoing Mussumaut Jarlee is subject by seasul to imprisonment, chastisement and the like, and Mussumaut Cumlee is also subject to seasul.

Ordered, That Mussumaut Jarlee be imprisoned for life, and that Mussumaut Cumlee be imprisoned for three years, and then be released on executing a personal obligation for her future good behaviour.

(Signed) *Abdul Baset, Mufty.*  
*Robt Bathurst, Acting Senior Judge.*

(A true translation.)  
(signed) *J. Inhoff, Regt C<sup>t</sup> C<sup>t</sup> C<sup>t</sup>.*

The following is the Futwah of the law-officers of the Nizamut Adawlut:

A mother is not subject to Kessaas for the murder of her daughter, consequently Jarlee is not liable to suffer death, but deceit becomes proper; and if the heir of the deceased, who is her aunt, should require it, it is necessary to cause it to be paid to her.

Cumlee, who is not established to have assisted, or to have been concerned in the murder, is to be released.

(L. s.) (signed) *Mahomed Nujmuddeem.*  
(L. s.) (signed) *Ameer Hyder.*  
(L. s.) (signed) *Mohummud Moshurruff.*  
(A true translate.)

The Court observe, that although Mussumaut Jarlee has confessed that she drowned her daughter, it is evident she was not actuated by those bad and malicious motives, the proof of the existence of which is essential to constitute the crime of murder, but on the contrary that she was instigated to commit the deed as much out of compassion for her daughter, as to avoid the misery and disgrace in which she was involved from not being permitted to associate with her own tribe. The Court, therefore, although they deem the Mussumaut Jarlee highly culpable, and think it necessary to mark their disapprobation of such acts, yet in consideration of the well-known practice which heretofore prevailed very generally in this country of people afflicted with the disease in question either drowning themselves, or being deprived of life by their relations, think it incumbent upon them to pay some regard to the remains of ancient prejudices, which they trust will in time be wholly eradicated.

The Court accordingly resolve as follows:

That Mussumaut Jarlee be confined for one year, from the 23d January 1794, and then be released.

PART IV.  
Hindoos,  
1794—1820.

Criminal.

N<sup>o</sup> 2.

Extract BENGAL JUDICIAL CONSULTATIONS, 18th February 1802.

Calcutta Magistrates.

To the Honourable G. H. Barlow, Vice-President in Council.

Hon<sup>ble</sup> Sir,

1. WE think it our duty to submit to your consideration the enclosed copy of a deposition delivered at the police office, by Mr. C. Starling.

2. The deponent in substance states, that being at Saugor on the day of the full moon, in the month of November last, he was a witness to several inhuman sacrifices, offered, as he represents, to the sharks, and that the victims consisted of old men, old women, and children.

3. Other depositions have been taken, some on oath, and some without an oath, to the same effect.

4. Having made the circumstances above mentioned an object of our particular attention, it appears that the sacrifices are, as stated in the depositions, of two descriptions; of aged persons of both sexes, which are voluntary, and of children which of course are involuntary; and that the periods fixed for the performance of them are at the full moon in November and in January.

5. The custom of sacrificing children is confined to the people of the Eastern districts. The practice arises from vows made by their parents, who, when apprehensive of not having issue, had promised, in the event of their having five children, to devote the fifth in its infancy to the Ganges.

6. It might be supposed that superstition could not be carried farther. The following, however, is an incident in which the dictates of bigotry appear to be still more strongly opposed to the sentiments and feelings of nature. Apprehensions being entertained lest these sacrifices might, at a future period, be prevented by the police, a boy of about twelve years of age, who, we have reason to believe, was not the fifth child, and who consequently, according to the strict letter of the vow, was not liable to be sacrificed, was thrown into the Ganges. The boy having saved himself by swimming, a Gosayn endeavoured to extend to him his protection; but, singular and unnatural as it may appear, he was again seized, and committed to destruction by his own parents.

[The above circumstance serves to show how erroneous the account was which was published regarding these sacrifices in the India Gazette of the 21st December 1801.]

7. We have before stated that the above sacrifices took place at Saugor, which island is held to be peculiarly sacred from its being considered as the termination of the Ganges, and as the junction of that river with the sea. The spot where these rites are administered is described in Major Rennell's map under the title of "the placé of sacrifice."

8. Saugor is not the only place where rites of the above nature are performed; the same practice prevails at Allahabad, at Bannsbaria, in the Zillah of Hooghly, and at Chogdah, in the Zillah of Nuddea. We have reason to believe, however, that at those places it is become for the most part a mere ceremony, and that the children, though thrown into the Ganges in conformity to the vow of their parents, generally, if not uniformly, rescued from destruction.

9. It does not appear that sacrifices of this nature are sanctioned by any tenet of the Hindoo code. What, however, has nearly the force of a religious dogma is the vow itself, and usage, which, in the opinion of the Hindoos, is equally binding as a written law.

10. The practice appears to be little countenanced by the religious orders, or by the great body of the people, who, on the contrary, think it a pious and meritorious act to rescue a child from destruction, and afterwards to adopt and maintain it at their own expense.

11. Not having been in possession of any information regarding the sacrifices in the month of November last, the sacrifices took place at that period without any interference on the part of the police, when the number of victims destroyed amounted to no less than thirty-nine. In the past month, however, we sent a party

to

to prevent a repetition of these barbarous rites, and are happy that the duty was effectually performed without any disturbance or opposition whatever.

12. In considering the means best adapted for preventing a practice so repugnant to nature and humanity, we observe that it would be consistent with precedents already established to propose a regulation for the prevention of such sacrifices in future. But, as we have no reason to suppose that the practice was authorized under the Mogul government, as it was never sanctioned under the British Government, and as the parties concerned are liable to be tried and punished according to the established law, we presume it would be sufficient to issue a proclamation, notifying that any persons who may be parties to such sacrifice will be tried and punished for the offence according to the general laws and regulations of the country.

13. The foregoing remarks and suggestions are applicable only to the involuntary sacrifices of children. With respect to the self-devotion of the aged and infirm in the Ganges, the practice prevails so generally, and is considered by the Hindoos, under certain circumstances, so instrumental to their happiness in a future state of existence, that we doubt whether any rules which could be adopted would prevent a practice rooted in the most remote antiquity, and sanctioned by express tenets in their sacred books.

14. We take this opportunity of recommending that the island of Saugor be declared subject to the jurisdiction of the magistrates of the 24 Pergunnahs, it appearing to us, that although the distance from Calcutta is considerable, yet the communication can be more easily maintained by means of the river from Calcutta than from Midnapore, to which Zillah it is at present considered to appertain. On the same grounds it may possibly appear to you expedient that the civil jurisdiction of the island should be annexed to the Zillah of Hooghly.

15. We beg leave to add, that a dispute having arisen among the Gosayns, regarding the partition of the amount collected from the pilgrims, the money was deposited with the police officers; and, as the same differences still exist, we are at a loss in what manner to dispose of it. We shall therefore refer the parties to the Adawlut to establish their claim, or shall make such other appropriation of the money as you may be pleased to direct. These contributions are levied from the pilgrims and shopkeepers resorting to Saugor for the performance of the above and other religious ceremonies, by the Gosayns, who derive their title thereto from a sage named Capilla, who is supposed to have lived two thousand years before Christ.

We have, &c.

(signed)

G. Dowdeswell,  
Chas. F. Martyn,  
W. C. Blaquiere,  
A. Macklew,  
E. Thoroton.

Police Office, Calcutta, }  
17th February 1802. }

The information and deposition of Charles Starling, a mate in the Pilot Service, taken upon oath, before me Charles Fuller Martyn, one of His Majesty's justices of the peace in and for the town of Calcutta, at Fort William in Bengal, the 19th day of December 1801; who, on his oath, saith, that on the day of the full moon, in November last, this deponent, and Edmund Bartlett, Branch pilot, went from the Philip Dundas schooner on shore to the Pagoda Creek on Saugor Island, where the people, as this deponent is informed, go annually to worship; that after this deponent and the said Edmund Bartlett got on shore, they walked up to the huts of the natives, and after being on shore for an hour they saw the entrails, as they supposed, of a human body floating on the water; and at the same time they also saw about three thousand natives on the beach, as near as this deponent can guess. This deponent further saith, that a fakeer was standing close to this deponent and the said Edmund Bartlett; this deponent asked him, the said fakeer, the reason why a number of the natives were ordered to be put into the water; he answered, that the head fakeer had ordered them to go to the water to be devoured by the sharks, for the prosperity of their respective families. He, the said fakeer, also informed this deponent, that if a woman had four children she ought to put one of them into the water to be devoured by the sharks, with the hope that the three other children

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should

PART IV.  
Hindoos,  
1794—1820.

N<sup>o</sup> 3.

PART IV.  
Hindoos,  
1794—1820.

should live. This deponent further saith, that while this deponent was on the beach, and during the time that he was in the boat going to the shore, this deponent saw all together eleven men, women and lads, destroyed by the sharks. This deponent further saith, that while they, this deponent and the said Edmund Bartlett, were in the boat, they heard that a boy was to be put into the water to be destroyed by the sharks; they waited there with an intention to save the boy; but he was not put into the water while the boat was there. And this deponent is informed and believes, that as soon as they returned to the schooner the boy was also put into the water, and was destroyed by the sharks.

(signed) *Chas. Starling.*

Sworn, the day and year first above written, before me,

(signed) *Chas. F. Martyn.*

(A true copy,)

(signed) *A. H. Smith, Act<sup>s</sup> 1st Clerk.*

Resolved that the following Letter be written to the Nizamut Adawlut.

N<sup>o</sup> 4. To T. H. Colebrook and J. H. Harington, Esqrs. Puisne Judges of the Nizamut Adawlut.

GENTLEMEN,

1. THE Vice-president in council has the honour to transmit to you a copy of a letter, and of its enclosure, from the Calcutta magistrates, reporting a practice which prevails at the island of Saugor, of offering human sacrifices to the Ganges.

2. The Vice-president in Council deeming it necessary that the most effectual measures should be taken for preventing the observance of this inhuman and criminal right in future, requests that you will take the subject into your consideration, and that you will transmit to him the draft of a regulation for preventing the sacrifice of children at Saugor, or at any other place where the same practice may prevail.

Fort William, }  
18th Feb<sup>y</sup> 1802.]

We have, &c. &c.

Ordered, That the magistrate of Midnapore be directed to report whether he is aware of any objection to the island of Saugor being separated from his jurisdiction, and annexed to the 24 Pergunnahs.

Ordered, That the Calcutta magistrates be informed that the necessary measures will be adopted for preventing the inhuman and criminal practice of sacrificing children at Saugor in future; and that they will hereafter be furnished with orders upon their suggestions regarding the jurisdiction of that island.

Ordered, That the magistrates be directed to refer the parties who claim a share in the money collected from the pilgrims and shopkeepers to the courts of justice for the establishment of their claims.

Criminal.

Extract BENGAL JUDICIAL CONSULTATIONS, 4th March 1802.

N<sup>o</sup> 4. Magistrate of the Zillah of Midnapore to George Dowdeswell, Esq. Secretary to Government in the Judicial Department.

Sir,

I BEG leave to acknowledge the receipt of your letter of the 18th instant, with an extract of a letter from the Calcutta magistrates.

In reply I beg leave to report, for the information of Government, that I see no objection to the proposed separation of Saugor island from my jurisdiction, and its annexation to the 24 Pergunnahs.

Zillah, Midnapore, }  
27th Febr<sup>y</sup> 1802.]

(signed) *I have, &c.  
H. Strachey,  
Judge and Magistrate.*

## CIVIL JUDICATURE.

### TABLE OF SUB-DIVISIONS.

|                                                                               | Page |
|-------------------------------------------------------------------------------|------|
| CIVIL COURTS—CONSTITUTION AND JURISDICTION .. .. .                            | 1    |
| MOONSIFFS .. .. .                                                             | 3    |
| SUDDER AMEENS .. .. .                                                         | 5    |
| PRINCIPAL SUDDER AMEENS .. .. .                                               | 8    |
| ZILLAH COURTS .. .. .                                                         | 9    |
| PROCEDURE ON THE TRIAL OF ORIGINAL SUITS .. .. .                              | 13   |
| ZILLAH COURTS:—                                                               |      |
| Institution of Suits .. .. .                                                  | 16   |
| Examination of Evidence .. .. .                                               | 19   |
| „ of Absent Witnesses .. .. .                                                 | 25   |
| Further rules for the Trial of Suits .. .. .                                  | 27   |
| Local Investigations .. .. .                                                  | 28   |
| Decree .. .. .                                                                | 29   |
| Execution of Decree .. .. .                                                   | 31   |
| Sales in Execution of Decrees:—                                               |      |
| By the Courts themselves, except in the North-Western Provinces .. .. .       | 34   |
| By the Collectors in the North-Western Provinces .. .. .                      | 36   |
| Rules common to all territories .. .. .                                       | 37   |
| Security after Decree .. .. .                                                 | 37   |
| Review of Judgment .. .. .                                                    | 40   |
| Reference to Collectors on Revenue Accounts .. .. .                           | 41   |
| SPECIAL RULES IN NATIVE COURTS:—                                              |      |
| Moonsiffs .. .. .                                                             | 42   |
| Sudder Ameens .. .. .                                                         | 44   |
| Principal Sudder Ameens .. .. .                                               | 44   |
| GENERAL RULES:—                                                               |      |
| What Law to administer in cases of                                            |      |
| Succession .. .. .                                                            | 45   |
| Arbitration .. .. .                                                           | 46   |
| Employment of Natives as Punchayet, Assessors, or Jury .. .. .                | 48   |
| Affirmations substituted for Judicial Oaths of Hindoos and Mahomedans .. .. . | 49   |
| PROCEDURE IN CERTAIN SPECIAL SUITS COGNIZABLE BY THE CIVIL COURTS:—           |      |
| Suits—against the Government and its officers .. .. .                         | 49   |
| “ —by or against Native Princes through the British Government .. .. .        | 51   |
| “ —in which the Nawab Nazim of Bengal and his family are parties .. .. .      | 51   |
| “ —by inhabitants of foreign territories .. .. .                              | 52   |
| Cases in <i>formā pauperis</i> —Suits .. .. .                                 | 53   |
| „ „ —Appeals .. .. .                                                          | 55   |
| PROCEDURE ON THE TRIAL OF APPEALS .. .. .                                     | 57   |
| APPEALS—REGULAR:—                                                             |      |
| From and to what jurisdiction .. .. .                                         | 60   |
| Time for preferring .. .. .                                                   | 60   |
| General Rules .. .. .                                                         | 60   |
| Consequences of Non-Prosecution and Default .. .. .                           | 64   |
| SUDDER DEWANNY ADAWLUT:—                                                      |      |
| General Powers .. .. .                                                        | 65   |
| Powers of Single Judges .. .. .                                               | 68   |
| APPEALS—SPECIAL .. .. .                                                       | 70   |
| „ TO THE QUEEN IN COUNCIL .. .. .                                             | 72   |
| „ SUMMARY .. .. .                                                             | 77   |

|                                                                            | Page |
|----------------------------------------------------------------------------|------|
| RULES COMMON TO COURTS OF ORIGINAL AND APPELLATE JURISDICTION ..           | 81   |
| PROCEDURE ON TRIALS .. .. .                                                | 84   |
| ALLOWANCES TO CIVIL PRISONERS .. .. .                                      | 85   |
| INTEREST:—                                                                 |      |
| General Rules .. .. .                                                      | 86   |
| Ceded Provinces .. .. .                                                    | 87   |
| Conquered Provinces .. .. .                                                | 87   |
| Cuttack .. .. .                                                            | 87   |
| Benares .. .. .                                                            | 87   |
| CONDITIONAL SALES .. .. .                                                  | 88   |
| SUCCESSION TO PROPERTY:                                                    |      |
| Landed Estates—General .. .. .                                             | 90   |
| " " —Lower Provinces .. .. .                                               | 93   |
| " " —Ceded and Conquered Provinces .. .. .                                 | 93   |
| " " —Cuttack .. .. .                                                       | 94   |
| Personal Property .. .. .                                                  | 96   |
| RULES FOR THE PROTECTION OF THE PROPERTY OF DECEASED PERSONS FROM WRONGFUL |      |
| POSSESSION .. .. .                                                         | 96   |
| RULES FOR THE COLLECTION OF DEBTS ON SUCCESSION TO DECEASED PERSONS..      | 99   |
| REGISTRY OF DEEDS:—                                                        |      |
| Offices, where established—Who to act as Registers .. .. .                 | 101  |
| What Deeds may be registered—Indigo Contracts .. .. .                      | 102  |
| Forms of Registry, and Fees .. .. .                                        | 103  |
| Effects of Registration .. .. .                                            | 106  |
| Duties of Cauzies of Towns in respect of Deeds .. .. .                     | 107  |
| TREASURE TROVE .. .. .                                                     | 108  |
| PLEADERS .. .. .                                                           | 109  |
| GENERAL RULES .. .. .                                                      | 110  |
| RULES OPERATIVE IN THE LOWER PROVINCES ONLY .. .. .                        | 116  |
| STAMPS .. .. .                                                             | 119  |
| GENERAL RULES .. .. .                                                      | 120  |
| RULES IN FORCE IN CALCUTTA ONLY .. .. .                                    | 138  |
| APPENDIX.                                                                  |      |
| LOCAL ENACTMENTS.                                                          |      |
| Benares .. .. .                                                            | 156  |
| Ceded Provinces .. .. .                                                    | 157  |
| Conquered Provinces .. .. .                                                | 157  |
| Cuttack .. .. .                                                            | 158  |
| Bhaugulpore .. .. .                                                        | 158  |
| Court of Small Causes in Calcutta .. .. .                                  | 159  |

## PREFATORY NOTE

### TO THE SECTION "CIVIL JUDICATURE."

In arranging this portion of the enactments of the Bengal Code, considerable difficulty has been experienced in dealing with the general, though gradual changes effected in the number and powers of the Civil Courts, and the relation towards each other of those which now exist. These changes have practically modified many more sections and parts of sections than have been either formally repealed, or declared subject to modification by specific enactments, and they had to be introduced in the places which they severally affected.

The present collection begins with the enactments establishing and defining the powers of the several Courts of Original Jurisdiction; these are followed by the Rules of Procedure, first in the Zillah Courts as the general model to which the practice of the other courts is chiefly made to conform; and then the special rules which modify the practice of the Courts of the Uncovenanted Judges.

Next in order come enactments which lay down certain principles for the administration of justice, or which provide for modes of trying original suits not coming within the ordinary operation of the courts. Then follow provisions relative to Special Suits in which the procedure is peculiar and exceptional.

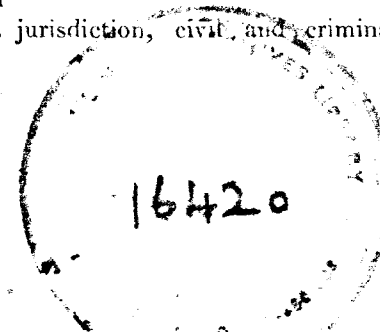
The next great division contains the rules respecting Appeals; and first as to Regular Appeals, it is shown to and from what jurisdictions appeals lie; the rules of procedure common to both the Courts of Appeal are then given. These are followed by the powers and duties of the Sadder Dewanny Adawlut. This division closes with the rules for Special or Second Appeals, those to the Queen in Council, and Summary Appeals.

After the above is placed a collection of rules which have operation equally in Courts of Original and Appellate Jurisdiction; among these are the enactments respecting Interest, and the conditional sales denominated Bye-bil-wuffa. These are followed by rules which affect the Succession to Landed Property, and the Protection of the Property of Deceased Persons from wrongful possession. Next are placed the rules for the Registry of Deeds, including the preparation of deeds by Cauzies of Towns.

The rules for the appropriation of Treasure found, and those regarding Pleadings and Stamps, close this Section.

Rules having local operation only are added as an Appendix.

Some rules which are common to the Civil and Criminal Courts will form a Section of themselves, at the head of which will be placed those which define the constitution and powers of the SUDDER COURTS exercising a joint jurisdiction, civil and criminal, as Supreme Courts, Dewanny and Nizamut.



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