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(11.1)

S. Babington, Criminal Judge, Thana to Government of Bombay: 10.1.1820  
(Extract)

14. The ceremony itself may be worth describing, though it is one of the most savage exhibitions I have ever witnessed. A circle was formed round a number of frantic people, principally females, whose groans and violent gestures were said to indicate that they were under (p 88) a supernatural influence. They were sprinkled during the violent exercise they underwent with water and coloured earth and were urged to exert themselves to the utmost in a sort of dance by the sound of the native music. The unfortunate patients during these ceremonies which lasted for hours were stretched on litters near the temple erected on the spot, and being exposed in the open air and having receiving a portion of the water so plentifully scattered about, it seemed scarcely possible that if they had really been afflicted with the epidemic, they could have escaped destruction.

15. But the evil is (p 89) not always confined to the patients themselves, for as the assertions of people supposed to be inspired are of course implicitly confided in, and as a strong belief in witchcraft prevails throughout the lower classes, it not unfrequently has happened, as in a recent instance at Agasee, that an obnoxious individual has been pointed out as the author of the calamity, and that a murder or violent assault has resulted from these oracles.

16. I shall only further trespass on the attention of the hon'ble the Governor in council by submitting to his consideration the accompanying copy and translation of a petition recently received, soliciting that a (p 90) Hindoo priest may be formally authorized to perform marriage ceremonies amongst the coolies of this place who were lately Christians. The answer I have given is, that I shall not interfere to prevent it, but shall give no encouragement to the desertion of Christianity. I have still some hopes that the appointment of a new Vicar General may prevent the apostasy of these people, which, however little credit they can do to any religion they may profess, would, I have no doubt be viewed by Government with regret.

I have &c

Tannah, 10 January 1820.

S. Babington, Criminal Judge.

(11.2)

Translation of a Petition from the Patil Mattaras and Ryots inhabiting the Cooleroe of Chendnee, dated 21st December 1819.

In the month of Bhudrupad Shaker 1740, our village was visited by the epidemic and the people began to die; we in consequence had recourse to the religious ceremony "KEL" adapted (p 107) to the disorder, and from that time to the present we have relinquished the Christian religion, and have been practicing that of the Hindoos, the religion of our ancestors. Still however the marriages of our children have been suspended during a period of twelve months. We therefore with submission represent, that our children have advanced in years, being at the ages of 13,14,15 and 16 years, and no time therefore can be spared. We are poor ryots living by means of our labour. We hope therefore that you will have the kindness to give an order that the marriages of our children may be celebrated according to the rites of the Hindoo religion. Pray take this our request into your consideration.

Signed by 57 of the principal Coolie inhabitants of Chendnee.

A True Translation: signed S. Babington, Criminal Judge

(11.3)

Government Minute on above: 2.2.1810 (Extract)

The proceedings reported by Mr Babington of the Coolies of Chendnee are of a highly interesting (p 109) nature. The Governor in council however observes that it is an invariable maxim of the British Government to avoid interfering with the superstitions of the natives of whatever description as long as they do not threaten the public tranquility, and is therefore much pleased at his having discontinued his proceedings in opposition to these native christians: any interference on the part of the officers of Government will it is apprehended increase rather (than) diminish the risk of the relapse of such persons to idolatry.

IOR: B. Cell vol 768  
No 20874: Police  
of N. Concan etc  
(Jud Cons 2.2.1820)

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11.4

Benstuart Blphinstone on Cutch: Minute 26.1.1821  
(Extract)

4. The whole revenue of this territory is under fifty lac of cories (about 16 lac of rupees) and of this less than 30 laes of cories belong to the Row, the country which yields the remaining 20 laes being assigned (p 39) to the collateral branches of his highness's family. .. acquired sovereignty of Cutch before the middle of the 16th century of our era. The number of these chiefs is at present about 200 and the whole number of their tribe in Cutch is guessed at 10,000 or 12,000 persons; this tribe is called Jharja (?). It is a branch of the (p 40) Rajpoots. The other inhabitants of Cutch are computed by the natives at 500,000 souls of which more than one third are Mahomedans. .. The Jharajas are all soldiers and the Mussulmans supply the rest of the military class.

12. At the head of the Agency must be reckoned the British Resident ..

16. The Row's land revenue (p 65) amounts to 15,15,000 Cories and that derived from customs and other sources unconnected with the land to upwards 14,00,000 in all 29,50,000 Cories of which near 3,00,000 is alienated to maintain the ladies of the family, 3,00,000 for charitable purposes and near 50,000 in Pasm. His income therefore is only 23,00,000 Cories (or 7,60,000 rupees) and his expenses are shown by the annexed table "A" amount to upwards of 24,00,000 Cories (or 8 laes of rupees) of which near 7,00,000 Cories is the subsidy of the British Brigade, but some of these charges are of a temporary nature and there seems little (p 66) reason to doubt that in ordinary years the Row will be easily able to live within his income.

19. ...The tenure is called Boteh, it gives a perpetual right of occupancy to the ryot on his paying a fixed proportion of his produce which varies in different places from (p 69) one half to one eight, but is generally one third. That the ground is the Row's appears never to be questioned but the ryots sell their right in it without any opposition generally at a very short purchase (about 5 years).

21. The police is good notwithstanding the number of independent divisions; indeed the example of this country and Kattywar makes one question whether, when the chiefs are really well disposed, the number of persons possessing influence does not make up in police for the want of extensive jurisdiction.

24. The Jharaja chiefs of Cutch are generally accused of treachery, poisoning is said to be a prevalent crime among them; but in what I have (p 75) heard of their history, I have found no instance of it, and perceive more of the unsteadiness that results from indifference than of deliberate treachery in their public conduct. This want of attachment to any sovereign is produced by their own independence of the Row's authority, by the want of energy in the chief and consequent distraction in the administration which his Government in common with most of those under Rajpoots has almost always displayed. The appearance and behaviour of the chiefs, though not much polished is decent, manly and (p 76) prepossessing.

25. The character of the common people appears to be peaceable and inoffensive. ..

"A" Receipts and Expenditure: Bhoosj Residency 24th October 1820

Receipts (Total A of farms)	Cowries 22,93,405-2-14
<u>EXPENDITURE</u>	
Military Charges 7,62,566-3-1	Charitable and Religious 1,85,674-1-0
Civil Charges 85,259-1-1	Sundry Charges 1,00,898-3-0
Commissary Charge 62,30,095-3-22	Building Charges 91,642-2-0
Dowance Charges 84,597-2-0	Ex-Row's Expenses 48,750-0-0
Peshdarry ?Commiss 48,000-0-0	Interest on Debts 65,000-0-0
Charges on account/ 17,875-4-4	Compensation to Grasses 6,375-0-0
Payment to British	Amount paid Grasses 9,149-0-0
Proces 6,92,000-0-0	Expenses of marriage of / 39,721-1-0
	<u>Total Charges 24,33,608-2-0</u>

/of the Row's relations, deceased, /ex-Row's sister.