A LECTURE ON KATHIAWAR.

A MEETING of the National Indian Association was held on Wednesday, March 4th, in the East Conference Hall of the Imperial Institute, when a Paper was read by Mr. M. A. Turkhud, Educational Inspector, on "Kathiawar and its People." The Right Hon. Lord Reay, G.C.S.I., presided, and there was a large and influential gathering. The Chairman having introduced the Lecturer, the following Paper was read:

KATHIAWAR AND ITS PEOPLE.

LOCATION.

The Peninsula of Kathiawar lies to the west of the Presidency of Bombay. It stands out in the Arabian Sea, which sends arms east and west, called respectively the Gulfs of Cambay and of Cutch. To its north are the Rann of Cutch and the neck of land by which it is joined to the mainland. Its surface measures 23,500 square miles, proving that it is about half the size of England. The population according to the last census was 3,752,404, giving 117 persons to the square mile. By way of comparison, it may be mentioned that in 1891 the population of England was 740 persons to the mile. It will thus be seen that as regards distribution, roughly speaking, for every seven persons met in England, there is but one in Kathiawar. The inhabitants are mostly Hindu, and speak the dialect called Gujarati. There is also a fair sprinkling of Musalmans.

CHARACTERISTICS.

Generally speaking, Kathiawar is a flat country. The northern half has hardly a hill in it, and it is only in the south that hills are to be found: of these, Girnar (near Junagadh) and Setrunja (near Palitana) are the highest. They are both considered very sacred. Along the middle a low range of hills, called the Sardharni Dhar,
runs almost due east from the coast right through the centre to Jasdan, where it sends branches to the north and south. Parallel to this, a few miles to the south, is the Gir range. Between these is a valley through which the rivers Bhadar and Shetrunji flow to the west and east respectively. The Bhadar is the chief river of Kathiawar. During the dry season Kathiawar rivers flow in tiny streams, nowhere very wide and generally fordable, but after a good fall of rain they come down suddenly in heavy floods and carry down everything before them. These floods, as a rule, do not last more than a few hours at a time.

As mentioned above, the northern half of Kathiawar is a large plain. Its soil constitutes of red silicious sand, with a mixture of reddish clay. It is watered by a few rivers, the chief amongst which are the two Bhogavas. These flow past the cities of Wadhwan and Limbdi, and are lost in the sand before joining the Gulf of Cambay. During the dry season the beds of these rivers are dry, and water has to be obtained from them by digging in the beds.

It will be noticed further on that at one time most of the Province was a dense forest, and only the strip along the coast was inhabited. The central forest has gradually disappeared as cultivation spread, and now what remains of it is near the Gir Hills near Junagadh. The effect of the existence of a dense forest in the central part has been that foreign invasion has generally confined itself to the coast.

Political Divisions and Native States.

Kathiawar is divided into four divisions, lying to the north-east, north-west, south-west, and south-east, and named respectively Jhalawad, Halar, Sorath, and Gohilwad. The termination "wad" forces itself to notice, as it has occurred in the name of the province itself and also in its two divisions. The word wad in Gujarati means a hedge. An enclosure is called a "vada." Hence the termination in question means "land belonging to." Thus Kathiawad means the land of the Kathis, Jhalawad the land of the Jhalas, and Gohilwad the land of the Gohils. Sorath is an abbreviation of the Sanskrit word Savrashtra which means "the good kingdom." In former days the whole of the province was called Savrashtra, but the present Sorath is confined to the south-western division.

Kathiawar is divided amongst upwards of 180 chiefs and Talukdars. Of these 66 are chiefs holding jurisdiction from the First to the Seventh Class. There are six First Class States—Junagadh, Navanagar, Bhownagar, Dhrangadra, Morbi and Goudal. In criminal matters these chiefs can try any person, except a British subject, for capital offences, without permission from the Political Agent, and have civil jurisdiction to any extent. A Second Class chief can, in criminal matters, try his own subject only for capital offences, without the permission of the Political Agent, but like the First Class chief has civil jurisdiction to any extent. The criminal
jurisdiction of a Third Class chief extends to seven years' rigorous imprisonment and fine to the extent of Rs. 10,000, the civil jurisdiction to Rs. 20,000. Fourth Class, criminal jurisdiction, three years and a fine of Rs. 5,000; civil, Rs. 10,000. Fifth Class, criminal jurisdiction, two years and a fine of Rs. 2,000; civil, Rs. 5,000. Sixth Class, criminal jurisdiction, three months and a fine of Rs. 200; civil, Rs. 500. Seventh Class, criminal jurisdiction, fifteen days and a fine of Rs. 25; civil, none.

MEANS OF COMMUNICATION.

The province is connected with the mainland only on the N.E., and it is in this direction mainly that communication by land could be effected with the rest of the world. Many of the invaders of Kathiawar found entrance along this direction. The Rann of Cutch, lying directly to the north, is covered with water from April to November, and communication across it is precarious and interrupted. A second line of invasion was across the Gulf of Cutch, a landing being effected on the north-western shore. The central dense forest already referred to forced communication to move along the coast. In the eleventh century Sidhraj Jay Sinh, one of the Anhilwada kings, made a military road through this forest from Wadhwano Saila, Dhaudhalpar, Aunadpur, Sardhar, Gondal, Virpur, and Jetpur. In Mohammedan times a road was opened along Navanagar and Khumbhalia to Dhank. All these roads, focussed at Wadwan, which then, as now, may be called the gate of Kathiawar. Along the coast the creeks and indentations have been used as ports, and mostly by native boats. It is not many years since these were infested by pirates.

My connexion with Kathiawar commenced in 1871. There were then no railways in the province, and I had to cross the Gulf of Cambay by steamer from Surat to Gogo. The late Sir Seymour FitzGerald, who was then Governor of Bombay, had about a fortnight before opened the Rajkumar College, which I was going to join as Vice-Principal. The steamer, during its short passage, twice grounded on the shoals in the gulf, and it took us about eighteen hours to cross. When we anchored opposite Gogo the tide was out, and a large expanse of black deep mud lay between us and the shore, which to our left was lined with long lines of innumerable flamingoes. The luggage was conveyed with difficulty across the mud by coolies, and we ourselves were carried in chairs tied to bamboos. The journey to Rajkot was made in a Shigram, which is a cart with a cover to it, and is drawn by bullocks. It took me nearly eight days before I reached my destination, and the state of the road was so bad that every moment I was tossed about in the cart from one side to the other. Since then I have grown wiser, and have often travelled by Shigram long distances in comfort. There were very few made roads in those days, and poor bullocks had to drag heavy carts over whatever came in the way. In this way certain tracts were made, and they were called roads. Every year these tracts used to get washed away, to be as often renewed when the rains ended. It was owing
to this bad state of the roads that grain, salt, and such other commodities were carried from place to place on pack bullocks, which, as they carried these things on their back, grazed along the sides of the road. Bulky things like cotton could not be carried about in this manner, and had to be carted. The great improvement in roads and the extent of railways in Kathiawar are making pack bullocks a thing of the past. The nearest railway then was at Ahmadabad, unless one crossed over from Bhownagar or Gogo to Broach or Surat. In a few years the B.B. & C.I. Railway brought their line to Viramgam and thence to Wadhwan, and we had to arrange for the journey between that place and Rajkot, a distance of sixty-six miles, in bullock shigrams. Later on an enterprising Parsee laid a tonga dak, and that enabled us to do this journey, after ten hours' jolting, at the end of which one reached Rajkot considerably done up.

The line of railway having now come to the very gate of Kathiawar, two of its enlightened chiefs, H.H. the Maharaja of Bhownagar—whose untimely death we have had so very recently to deplore—and H.H. the Thakor Saheb of Gondal, with great courage against a general outcry that the line would fail, extended it on a metre gauge into the interior. After the success of this line had been practically demonstrated extensions followed, and there is now a fairly large network of railways throughout the province. Rajkot, the head-quarters of the Political Agent, remained for a long time unconnected with any railway, until in the year 1890 H.H. the Thakore Saheb of Morbi laid down a two feet line between Wadhwan and Rajkot. And we are indebted to our President, Lord Reay, for connecting the last link of railway communication between us and Bombay, and through it with the rest of the world: so that, whereas when I first joined the province the journey to Bombay took something like ten days, it now takes just twenty-four hours, and I think it will be allowed that, in the course of a quarter of a century, to replace pack bullocks and bullock carts by means of an extended network of railways is a progress of which Kathiawar may well be proud. The Governors who conceived the lines, the officers who pushed them through in spite of difficulties unheard-of in this country, and the Native Chiefs who alone have found all the money for their construction and maintenance, have every right to look with satisfaction on the success of their efforts.

Races and Communities.

The races inhabiting the Province are numerous. The primary division is Hindus and Mussalmans, though some of the lower classes of Hindus have adopted some Mussalman practices.

Amongst the Hindus, the race, par excellence, is the Rajput. The Chavdas are the first Rajputs that established themselves in the Province. They came from Gujarat, and, following the line of the least resistance, settled along the coast as far as Dwarka. These were followed in the seventh or eighth century by the Chudasamas. This tribe came from Sindh, and established themselves at Girnar, and ruled there till 1472, when Junagadh was taken by the
Mussalmans. There are very few members of this clan left now. The Jethvas followed next. These appear to have come from the north, as their first establishment was at Morbi. They captured Dwarka from the Chavdas, and then established themselves along the strip between the Barda hills and the sea. Their first capital was at Ghumli. The family then moved to Chhaya, and thence to Porbunder. The present Rana of Porbunder is the head of this clan, who claim their descent from Hanuman, the monkey god. The local superstition is, or was, that as a result of this descent, all Jethvas were born with tails. Other tribes followed, amongst whom may be mentioned, Solenkis Valas, Vajahs and Wadhels. These Wadhels drove out the Chavdas from Dwarka, but it is not necessary to enter into much detail regarding them. With regard to the Jhalas who come next (A.D. 1290—Hirpal Der [Jalavad]), they had originally belonged to Cutch, and had crossed thence to Gujarat, settled at Patdi, on the north of the Province, thence they moved to Kua, then Halvad, and finally to Dhrangdra. The present chiefs of Dhrangdhra, Vankanar, Wadhwan, Limbdi, Chuda, Lakhtar and Saille belonged to this clan. All this district is to this day called Jhalawad.

We then come to the Jadejas. They, like the Chudasamas, are descended from the Samma race in Sind. These had moved into Cutch. With regard to their entry into Kathiawar, the late Colonel Watson writes as follows: “In 1537 Cutch was divided between two Jadeja chiefs—Jam Hamirji and Jam Raval. Raval treacherously killed Hamirji and seized on his dominions. Hamirji’s son Khangar fled to Ahmadabad, and, ingratiating himself with the reigning Sultan, was allowed to settle at Morvi, in Kathiawar, and was honoured with the title of Rao. From Morvi, Rao Khengar attacked his uncle Raval, and, finally in 1548, drove him from Cutch. Jam Raval sought refuge in Kathiawar, established Navanagar and gradually spread his power over the whole of northwest Kathiawar. Since Jam Raval established himself in Kathiawar, Dhrol, Rajkot, Gondal Virpur and several minor States have sprung from the parent stem. In addition to these, the States of Morvi and Malia are ruled by Jadeja chiefs, but they are offshoots from Cutch and not from Navanagar.”

This tribe is noted for the practice of female infanticide. Whenever a child was born, if it was a girl, it was immediately killed. How the practice originated is not exactly known, but it was probably due to the ambition amongst Rajputs to marry their daughters into families higher than their own, and this always involved a ruinous expenditure in dowries. This practice was not confined to the Jadejas alone, but it prevailed amongst the Sumras and Jethavas also. Some put it down to excessive pride of race—their daughters were too high born to find husbands suited to their rank; and, as will be mentioned, later on, no Rajput could marry into his own clan.

I will again quote from Colonel Watson: “It is not necessary to describe the mode of killing the unfortunate
children. There were several methods. It is not difficult to kill a new-born child. 'What labour is there in crushing a flower?' said a Jadeja chief, on being asked what means were employed. The crime was formerly so universal that directly a female child was born it was killed by the women of the house, unless the father had given express orders beforehand that it should be reared, and such an order was rarely given. The father never saw the infant himself; he always pretended to be unconscious of the whole affair, and if anyone ventured to ask him . . . the answer was 'nothing.' The event was always passed over in silence, and even when a girl's life was spared there was no rejoicing."

It was rarely, indeed, that a Jadeja Rajput spared his female offspring. Colonel Walker could only discover five cases, and of these two only appear to have sprung from natural affection. In one of these the father was a professed robber—a barbarian in manner and appearance—yet he must have had a gentle and brave heart, for he saved his daughter against the custom and order of his tribe. To Colonel Walker is due the credit of having commenced operations for the suppression of this evil, and it is mainly due to the exertions of Mr. Willoughby, when Political Agent in Kathiawar, that it was finally suppressed. An Infanticide Fund was started, and is still in existence, and out of this dowries are assigned to those too poor to betroth their daughters. Censors were appointed, and still exist, who visit families and record all births and deaths; and I believe Government still call for returns from the Political Agent of unmarried Jadeja girls, with the object of seeing that arrangements for finding husbands for them are duly carried out.

The Gohils are the next tribe of Rajputs to engage our attention. They claim their descent from Shaliwahan, and had settled for centuries in Marvad, but towards the end of the thirteenth century they were driven out by the Rathods, and their leader, Sejak, married his daughter to the eldest son of Rao Kavat, who was then reigning in Sorath, and was given a few villages. From Sejak’s eldest son, Ranoji, are descended the present houses of Bhownagar and Vala, and from his younger sons, Sarangji and Shahji, the houses of Lathi and Palitana respectively.

The Parmars are the next tribe, and the present house of Muli is of Parmar descent.

I will pass on to mention some of their customs.

The most important of these is that a Rajput must possess land. A Rajput who has no land is looked down upon as degraded. No one will either give his daughter in marriage to such a Rajput or accept a daughter of such a Rajput in marriage. The result of this is that Rajputs will sooner lose anything than their land. Now, as primogeniture is also a rule with them, the father takes care to allot during his lifetime a portion of his landed estates to his younger sons, and such land, which is called 'Giras,' is then separated from the main estate. These grants are, in their turn, sub-divided amongst the descendants of these branches, and every generation the main estate is reduced by the giras given to the
younger sons. All persons in possession of such giras are called girassias, and it is easy to see that every generation, the leading family as well as each individual girassia, possesses less and less land until a point must be reached when the amount of land held is not sufficient for the maintenance of the families holding it. When such pressure was felt in olden times, it was removed by the simple process of invading a weak neighbour and seizing his land. All the male members of the family of a ruling chief are called 'bhayats,' a word which means brotherhood, though as a rule there is not much brotherly feeling amongst them, and disputes between a chief and his bhayat are not uncommon. When a bhayat found he had a grievance against his chief, or fancied he was unjustly treated, he became a barvatia, that is, went into outlawry. He then collected some followers, left his village, and found an asylum outside the chief's territory, and he and his followers then set to work to do every possible injury he could to the chief or to anyone belonging to him. Villages were plundered and burnt, people mutilated or murdered, and all sorts of barbarities were carried on. But people and property belonging to the chief alone against whom the barvatia had his grudge were so treated. Other villages lying in the way, but belonging to some other chief, were left untouched. If the barvatia and his band were captured there was peace again, but if not the chief had no rest, and was finally compelled to come to terms.

**Daily Life of a Rajput Girassia.**

In the centre of a village is generally found a house better built than the rest, and that is where the Girassia lives with his family. You enter through an arched gateway, which has very often a room built above it; and when this is the case, it is the room where male visitors are received. On the two sides of the gateway are raised platforms, where the retainers sit or sleep as they please. On the walls are hung up their arms, swords, muskets and daggers. If the Girassias can afford an Arab guard, you will generally find on the platform a little stove on which their coffee is always kept simmering. I once had the curiosity to taste this coffee, and I must say have not felt inclined to repeat my experiment. It was served in tiny cups, and held about a wine glass of muddy liquid, more than half of which consisted of grounds. The taste was medicinal. This is hardly curious when you will learn, as I came to learn after my experiment, that the way they make their coffee is to mix an equal quantity of powdered ginger with it before it is boiled. In addition to the coffee on the stove, the hookha is constantly going its rounds from man to man. The mixture that is generally smoked is made by carefully pounding dry tobacco leaf into powder fairly fine, and then mixed with a solution of molasses.

After passing the guard, the gateway opens into a quadrangle surrounded by buildings, with an open space in the middle. There is sometimes another gateway leading into another quadrangle, where the zenana is; if not, a well-trelliséd building may be guessed
to be the zenana. One side is used as stables for horses and cattle. The rooms have scarcely any furniture in them. Chairs and tables are absent. In one of the rooms, generally the largest, a large thin mattress, called Gadela, is spread at one end of it, and some very large cylinder-shaped pillows, not unlike in shape enlarged breakfast rolls, are placed against the walls. This is where the Girassia of the village spends most of his time, gossiping, smoking the hookha, and drinking kasumba (a watery solution of crude opium).

I once saw a kasumba party. It was when my wife and I happened to be in the neighbourhood of the Trachyte Hills of Chamardi, near Vala. A number of Rajput girassias had gathered together to welcome us, and, as is usual on such occasions, a proposal for drinking kasumba was made. Now there is a great of etiquette to be gone through before this drink is duly and properly drunk. The first thing, evidently, was to make a great show of hesitation. This was done until every one present gave everyone else to understand that he only agreed to join under a sort of protest. Then the apparatus for making kasumba was produced. This consisted of a box of opium, a tiny pestle and mortar, some silver cups, and a small strainer (something like what we see sold in the shops for attaching to the spouts of tea pots; the meshes of the kasumba strainer, however, are much finer). A sufficient quantity of opium was taken, and mixed with water in the mortar. The solution was then passed through the strainer. At first the liquid that strained through looked rather muddy, but after it was passed through the same strainer a number of times it came out as clear as amber. It was then ready to be drunk.

Here, again, etiquette demands that this kasumba must not be served out to each individual in a separate cup. Now kasumba drinking is a sign of brotherhood amongst those who drink it together; and in order to make that fact more emphatic, everyone has to offer kasumba to be drunk, not from an inanimate cup, but from the very palm of his own hand, the hollow of which is for the time converted into a living cup! So that if there is a party of twenty men drinking kasumba, each one has to take one sip at least from nineteen different palms! The amount of pressing and coaxing from those offering the kasumba, and the mock and half-hearty protests that etiquette demands from those to whom it is offered, make a sight more easily imagined than described. You can also imagine the results of kasumba drinking when the party is large, and the drink brewed is not very dilute.

The day of the ordinary Rajput girassia is thus spent in gossip, eating, drinking, and in perpetually smoking. Even when he goes out he carries his hookha with him, and it is not unusual to see a man riding—the reins in one hand, and the unwieldy hookha in the other. As regards his business and matters relating to his estate, they are managed by an agent, who is called his Karbhari, and it often happens that the karbhari is the real manager and the girassia a mere puppet in his hand. Nor can it be otherwise, when the girassia is illiterate, and can just manage to sign his name, and it is
altogether beyond his power to read a letter or examine a statement of accounts. The one thing he could do a century ago—namely, use his sword—is denied him now, and with every generation breaking up his land into smaller and smaller pieces, he is destined to disappear, unless he sees that circumstances are altered and that he must make himself fitted to the altered circumstances. His sons are allowed to roam about uncontrolled, and he has the greatest possible objection to send them to the school—often only a few doors off in his own village. Out of over 2,500 girassia boys of school-going age, only about 250 attend any school at all. His girls grow up, and must be married; and when they are married a large amount has to be spent in dowries, and then the girassia gets into debt. Once in debt, always in debt—until Government take him in hand, change his karbhari, and put in one of their own managers, and even then it takes years before the estate is freed from all encumbrances. Rajputs worship Shiv and Vishnu. They have also their family goddesses, who are representations of Devi in her various aspects. The family goddess of the Jadejas is Ashapuri Mata, or Mother Hope. In the quadrangle of the house, there is generally a small temple dedicated to the family goddess. But her main shrine is generally miles away. For instance, the chief temple of the Ashapuri is in Cutch. Shakti is the family goddess of the Jhalas, and her shrine is at Halwad. The shrine of Khodiad Mata of the Gohals is at Rajpura, near Sihor. The original shrine of Vindhvasni, of the Jethvas, is near Jamnagar, but her chief temple is at Chuaya, near Porbandar and it is a touching sight to see the old Rana, who is lame and has almost lost his sight, ride every morning from Porbandar to Chuaya and back to worship his family goddess. The total distance is over four miles. All these family goddesses are called Mata, which means mother. It is incumbent upon every Rajput after marriage to visit with his bride the shrine of the family Mata.

**Birth.**

When a girl is born no rejoicing at all takes place; but when a boy is born, drums are beaten, sugar is distributed, and all sorts of rejoicings take place. An astrologer is always in readiness when a birth is expected, and takes note of the exact time of birth, and draws up a horoscope. This horoscope plays an important part later on in the child's life. The horoscope also settles the initial letter of the child's name. The planets and stars that rule over the child's destiny are noted, and a decision is arrived at as to which of the following eight classes the child belongs to. They are: Cat, Lion, Dog, Snake, Mouse, Deer, Sheep, and Eagle. The sixth day after the child's birth is the most important day for the infant, as on that day the goddess of fate visits the child, and writes his destiny on his forehead. Preparations are made for this goddess in one corner of the room where the child sleeps, food is prepared for her, and a pen and ink are kept ready. On the eleventh or twelfth day the child is put in a cradle for the first time, and receives its name.
When the child grows up and approaches what is considered a marriageable age in Kathiawar, agents are sent about in search of a suitable match. No Rajput can marry in his own clan. For instance, no Jadeja can marry a Jadeja, nor even a Chudasama, because they originally came from the Samma tribe. When the agents make any suggestions regarding a proposal for marriage, the horoscopes are compared; and if the planets are not adverse, a betrothal is agreed upon, and the girl's relations send the intended bridegroom a cocoanut by a confidential messenger. This betrothal may take place at any age. Then the question with regard to the dowry is settled, and generally the girl's relations have to agree to whatever terms the bridegroom's relations ask. The time for marriage is then settled, and a deputation called Jan leaves the bridegroom's house for the bride's place. The essential element in the "Jan" is a female servant of the bridegroom's family, who goes with this procession in charge of the bridegroom's sword. When the procession reaches the bride's village, it halts until the auspicious moment arrives when to enter the village. Arrived at the bride's house, the servant enters, holding in her hand the bridegroom's sword wrapped in his waistcloth. The bride then holds one end of the waistcloth, and has to follow the servant round the room for a certain number of times. The meaning of this is that the sword represents the bridegroom, and the girl has made a vow to follow him throughout her life. But this is not the real marriage ceremony. That ceremony is performed later. An auspicious day has again to be found for the bride to leave her village with the bridegroom's messenger. Till then, all those who have come with the procession have to be fed and lodged at the expense of the bride's relations, and as their wants are not few and often most unreasonable, you can well imagine that this auspicious day is waited for with eager anxiety. To a certain extent, the relief given by the departure of the procession from the village serves to mitigate the natural grief of the parents at their parting from a daughter whom, as a rule, they never again see during their life.

When the day arrives, the bride and the servant with the sword get inside the Rath—a covered carriage—and accompanied by music, friends and relations, the whole procession, not forgetting the dowry boxes, start for the bridegroom's village, which they reach in due time. Near the village a halt is made, and the bride's friends return. In the meantime, the bridegroom, who has been informed of the bride's approach, starts to meet her with as imposing a procession as he can muster. Then those who are on horseback make a race of it, and he who reaches the bride's chariot first receives a cocoanut. The bridegroom then approaches the chariot, and naturally wants to get in; but the servant who is in charge has to be often heavily bribed before she admits him, and gives up her place. It is now for the first time that the bride and bridegroom see one another. The curtains of the Rath are kept open for a short time, and then alone the bride is seen by the few
people who happen to be near. The curtains are then closed, and the procession moves on to the bridegroom's house, where his shouldecloth and the bride's ser are tied together, to symbolise the marriage knot, and so knotted the pair have to take a few steps round the sacred fire, so that the fire-god may witness the marriage.

No Rajput may die in bed. His proper death-place is the battlefield. So when one is on the point of death, he is moved from his bed and placed below to breathe his last. After he is dead his body is burned. If he is a chief, the villagers close their shops as sign of respect and mourning.

THE KATHIS.

The next important people are the Kathis. It is they who have given the name to the Province. They came from Cutch. Colonel Watson writes: "The cradle of their race is unknown; but there is no doubt they came from more remote regions than the Rajputs, and it is probable that they were wanderers in Central Asia, and were driven down to the delta of the Indus by the tide of Mahomedan invasion. They do not appear to have had any fixed habitation in Sindh."

The first we hear of them (1400) is with regard to three brothers—Va'la, Kuman, and Chachar, sons of a Va'la Rajput of Dhauk. He was named Dhan; he had married a Kathi woman, and in consequence of this marriage was degraded by his own people. In consequence of this degradation, Dhan, the Vala, being no longer acknowledged as Rajput, joined his Kathi friends, and became their leader. Dhan Vala's Kathis then returned to Cutch; but a quarrel arising among them and the ruler of Cutch, they murdered him and fled to Kathiawar, and seized Than and Chottla, in the centre of the Province. Here they lived, grazing large herds of cattle, and plundering whom they could. This went on for many years. On the breaking up of the Musulman power, the Kathis began to acquire lands, and they captured Jasdan, and settled at Kundla and Chital. In 1760 the Navab of Junagadh ceded to them Menderda, Bilka, and Jetpur. Some of them established themselves in the Gir Hills.

One of these Kathis, named Vava Vala, became a renowned free-booter, and his name is still celebrated in consequence of his having, in 1820, seized a Captain Grant of the Indian Navy, and kept him in the Gir for four months. This incident is described by Capt. Grant himself, and throws a good light upon what kind of people they were. (Space limits prevent our giving the narrative.)

CUSTOMS.

On the death of the father, the estate is divided equally amongst his sons. The result of this custom is that a Kathi estate is disintegrated at a much greater rate than a Rajput estate. The Kathi estate of Jetpur is already owned by many shareholders. The only other State of importance is Jasdan. The Kathis worship the sun, and a temple dedicated to the Sun God is still in existence at Than. Their women, though confined in zenanas amongst the:
wealthier Kathis, are treated as companions by their husbands. One peculiarity amongst the Kathis is, that when an elder brother dies leaving a widow without issue, the younger brother has to marry her. This may be a survival of ancient Aryan customs.

Fondness of horses is one of the chief characteristics of the race. Whenever a guest arrived at a Kathi chief’s house, it was the duty of the host’s son to attend to the horse whilst the father looked after his guest. The son rode the horse to the river, watered and bathed it, brought it back to the stable, and saw that it was properly groomed and fed. The Kathis, when away from their homes, never lie down to sleep unless they have their horses near their beds and the head-ropes attached to their cots. They appear to have adopted the customs of the Rajputs as regards birth, marriage, and funeral ceremonies.

**Mussulmans.**

The first Mahomedan invasion was that of Mohamad of Ghazni, in 1024. He then captured Somnath and destroyed the idol. But the invaders did not make any settlement in the Province, and it was not till the close of the thirteenth century that any Mahommedan settlements began. Sultan Mahommed Toghlah (1325-1351) conquered Junagadh and established Mohommedan supremacy. About 1400 Ra Malak of Sorath expelled the Sultan’s representative from Junagadh, but Sultan Ahmad defeated the Ra in 1413 and captured Junagadh and placed his officer there. In 1473 Sultan Mahmad Begda annexed Junagadh and Sorath was thereafter governed by a deputy of the Sultans of Gujrat. In 1591 a Faujdar, under the Imperial Viceroy at Ahmadabad, replaced the deputies, who had almost acquired independence, but Sher Khan Babi, the last faujdar, became independent, bestowed on his brothers Diler Khan and Sher Zaman Khan the pargana of Bantwa, and assumed the title Bahadur Khan Nawab of Junagadh. In addition to Junagadh, the smaller States of Mangool (under Junagadh) Jafabad on the south coast, and Bajana, near Patdi, near the Rann, on the north, are Mussulman States. As the result of the Mahomedan supremacy in the province, most of the other States pay tribute, called Zor Tallabi, to Junagadh; but it is now collected by the British Government.

**Mahrattas.**

The year 1734 saw Damaje Gaikwar sharing the authority and revenue of Ahmadabad with the Moghals, and Kathiawar being a dependency of Ahmadabad, the Mahrattas commenced their periodical excursions into the Province for levying tribute. Ahmadabad became a Mahratta possession in 1757, and the Kathiawar tribute was equally shared between the Peshwa and the Gaikwar. The Mahrattas, however, made no settlements, and the Amreli Mahals of Kathiawar, which belong to Baroda, were mostly acquired by purchase.
The commencement of the present century found the British, as inheritors of the Peshwas, interested in the Province. They undertook to settle and collect the tribute for the Gaikwar in place of the uncertain methods used by that Government, which had to conduct periodically tribute-collecting expeditions through the Province. It was generally after the departure of Mahratta expeditions that the Junagadh Nawab collected what he could at Zortalabi.

It can be well imagined that what the British Government undertook was no simple matter. The condition of the Province just about 100 years ago was confused in the extreme. Every chief, Rajput or Kathi was either ready to attack his neighbour or busy defending his own. The younger branches were always ready to seize whatever land they could. Babirwattias did what they could to work mischief against such chiefs as had offended them, bands of robbers prowled all over the Province, travelling was not safe, and to add to the general confusion inland, the coast was infested with pirates from West to East. The Okha pirates had become so bold that they had, in 1804, captured and plundered a Bombay vessel, and had refused compensation. This was the last straw, and Colonel Alexander Walker, who was then British Resident at Baroda, marched into Okha Mandal in 1807, at the head of the English and Gaikwari force, imposed a fine of Rs.110,000 on the Vaghars of Okha, and in 1807-8 made the settlement of tribute payable by each State, since celebrated as “Walker’s settlement,” the great political landmark in the history of Kathiawar. The settlement was at first made for ten years, but later it was made permanent. This was not the only thing that Colonel Walker had to do. He had to face quarrels between chiefs and put an end to them. To illustrate: The Jam had taken possession of Kandorna from Porbandar, and Colonel Walker captured and restored it to that State. He marched against Malia, and put down the Mianas, who even to this day are a troublesome people to deal with. The strength of the British arm was soon felt, and in 1811 the Rao of Cutch asked for the intervention of the British authorities in the matter of his claim against Nawanagar instead of trying to enforce it by means of an expedition. In that case, the Jam refused to listen to advice. One of his Arabs shot an English officer, and the chief refused to surrender him. So in 1812 British and Gaikwar troops marched upon Nawanagar, and after a little fight the Jam was forced to come to terms.

In 1816 it was found necessary to carry out the resolution arrived at three years previous to conquer Okha, and Colonel East led a force, conquered the district, which was made over, in 1817, to Baroda.

In 1818 the treaty of Poona made the British Government the inheritors of the Peshwa’s share of the tribute of Kathiawar, and the year 1820 found the British paramount, and Captain Barnewall became the first Political Agent of the Province. Amongst the earlier Political Agents the names of Colonel Lang and Colonel
Le Grand Jacob (1831—1859) stand prominent in the work of pacifying the province. In 1858 the Vaghers of Okha rebelled again, but the rebellion was put down by Colonel Honner in 1859. In 1862 some of these Vaghers escaped from jail, collected a number of people, and gave much trouble. They were finally defeated at Tobar Hill, near Macharda, in 1867. In this fight Captains Hebbart and La Touche lost their lives. A monument has been erected on the hill where they fell. In 1863 Colonel Keatinge re-organised the Province, and arranged the chiefs into the seven classes mentioned before; complainants were referred to their own chiefs, and discouraged from rushing to the Agency officers with their complaints. In 1873 was established the Rajasthanik Court for the settlement of giras disputes between chiefs and their own girassias. To Colonel Keatinge is due the credit of introducing the first public works in the Province. Mr. Booth, the officer he selected as engineer, has, with his energy and perseverance, done credit to the selection. Improvements in roads, bridges, public buildings and waterworks all over the Province, have rendered Kathiawar of the present very different to that of 1863. Another great idea conceived by Colonel Keatinge—the education of the chiefs, and embodied in the Rajkumar College—has done marvels towards the civilisation of the Province.

Other Races.

Hitherto it was necessary to take up historical order in treating of the races that have given to Kathiawar its landlords, talukdars and chiefs. That necessity does not exist to so great an extent in dealing with the other races. I will therefore take you with me, in imagination, to visit a Kathiawar village. On approaching it, the first thing we notice is the trees. As a rule, except in the Gir and some other places, trees are to be seen only in the neighbourhood of villages and towns. In fact, if you see a fairly large collection of trees on your journey in Kathiawar, you will not be far wrong in guessing that a village lies there. As we come nearer, we notice the river, on the bank of which the village is built, and the scene in the river bed is a picturesque one. If it is early morning the river bed is full of life. All the cattle of the village are collected there previous to their being driven off to the "gowchar," or the grazing ground. Every village has its own special "gowchar." The land is common property, and it would be the height of sin to deprive the cattle of this "gowchar" in order to convert it into arable land. In England enclosure of a common would probably entail a law suit between the landlord and the people. In Kathiawar, where the landlord is himself the final court of appeal, such a measure would be useless, and so the word "sin" is generally sufficient to protect the common rights of the villagers. The gowchar is generally at some distance from the village, and is located on the boundary separating one village from the neighbouring village. This is a sensible plan, as gowchars separate arable lands, and boundary disputes between villagers are, to a certain
extent, avoided. For, according to the villagers' way of thinking, if a strange cow strays into a wrong gowchar, it does not much matter, as no one would grudge the sacred animal a few mouthfuls of grass, but it is a different matter if a strange plough encroaches in this manner.

But to return to the river bed. It is not the cattle alone that make it so lively. All the village has apparently found its way there. The men bathing and saying their prayers, streams of women in various coloured saris washing and cleaning their household utensils and carrying water home for domestic purposes; dyers dying clothes; and dhobies (washermen) standing in knee-deep water, and banging clothes on rocks that have received their polish through the destruction of clothes without number. Presently there is a cloud of dust, and as it approaches you see flocks of sheep and goats coming down. They are followed by Bharavad (shepherd) women, who milk the ewes before they are driven off to the fields to graze. The potter, who has his kilns on the bank, has meanwhile been raking out his chatties (earthen pots) and tiles, and his donkeys have been waiting below. They are collected and loaded, and finally driven off to the nearest large town. The potter has to be very busy, as his chatties are invariably used for storing water, grain, and almost everything else except clothes, for which wooden boxes are used. Chatties are very fragile, often get broken and have to be replaced, and this keeps the potter busy. On the outskirts of the village are groups of thatched huts of the lower castes—the Vaghris, Kolis and Dheds. The Dhed is the village scavenger: he has to remove rubbish and dead animals from the village. He takes dead animals to the nearest nulla (a "nulla" is a dry bed of a stream), skins it, and then, as far as the dead animal is concerned, his work is done—dogs, vultures, and jackals do the rest. He sells the skin to the Chamar whose business it is to tan it. Vaghris (who must not be confused with the Vaghris already mentioned), together with the Kolis, are people who earn an uncertain livelihood by day labour. When out of work, they snare and skill such game as they can. But this they have to do secretly, as the great majority of the villagers are averse to taking animal life. They make capital shikaris, as their eyesight is truly wonderful. Both the Vaghris as well as the Kolis are given to thieving. In times of scarcity these are the people who suffer first.

In summer they grow water melons in the sand of riverbeds, and their women take the fruit to the market. The women spend their leisure in spinning cotton, which the Dheds generally weave into cloth called "Khadi." This is very strong and wears well. This Khadi is sold at about five yards for a rupee—or, roughly speaking, threepence per yard. If a woman is tired of her husband all that she has to do is to tear an end of her "sari," and present it to him. She is then free to marry another.

These are the people living on the outskirts of villages. On entering the village we find that the streets are crooked and very
irregular. The houses are built without any consideration to their relations with neighbouring houses, and the streets can not but be irregular. There is, however, one street in the village which is a little more straight, and a little wider than the others. That is the main street, or the bazaar. Here, as a rule, dwell the wealthier villagers; but generally the village is portioned out into the different communities of which it is composed. One portion is solely inhabited by Kunbis (the agriculturists), one by Banias, one by Brahmins, one by Mussulmans, and so on.

With regard to the Brahmin and Bania, it is not necessary for me to speak in detail, as much has been written about them. But with regard to the Kunbi, I would like to say a few words.

The Kunbi is the backbone of the province. He cultivates the fields, and what he produces maintains the State. As soon as the cold weather crops are collected and gathered in, he is busy with his plough and "ramp," ploughing, manuring and smoothing his fields, so as to have them in perfect order for sowing as soon as sufficient rain falls. The monsoon commences in Kathiawar the second or third week of June, and the crops then sown are either cotton, or grain for home consumption like "bajro" or "jwar." The rain crop ripens and is gathered in by the end of October, when the irrigated crop, generally wheat, is sown, and is gathered in by the end of February.

When any harvest is gathered in, it is not permitted to be taken to the farmer's house. It has first to go to a place called the Khalavad, prepared with great care outside the village. In the Khalavad the grain is trodden out and winnowed. The treading is done by means of bullocks, and the mixture of grain and chaff is handed up in basketfuls to women, who stand up on high tripods and gently pour out the contents of their baskets, when the wind carries away the lighter portions, and the heavier grain falls down in a heap on the ground of the Khalavad. The process has to be repeated two or three times before the grain is thoroughly separated from the chaff. The farmers then separate their crops into three (or four) heaps, as equal as is possible to make them, and on an appointed day the State official comes to select one of these heaps as the State share, and measures or weighs it out as the case may be. The farmer is then permitted to take his portion home, and to deal with it as he likes. The State share is then either sent elsewhere to be stored or sold, or is disposed of by public auction on the spot, and the amount realised sent to the treasury. This system is called "Bhagvatai." The Bhagvatai system is giving way to the fixed rent system, the rent being calculated upon the quality and quantity of the land held.

Kunbis of Kathiawar are, as a rule, improvident, and generally in the hands of the money lender, who is the local Bania. With this exception, Kunbis are independent of any other community in the village, and on occasions have been known to leave a village en masse when offended. They take little or no interest in politics, for they know that whoever rules they have very little to gain or lose, so long
as they pay a fair share of the produce to the ruler; and if the assessment is made too severe, they can go elsewhere. They are very careful of their cattle, and during the hot season grow enough green fodder by irrigation to last their animals till the rainy season, when the new grass comes in.

Kathiawar is mostly agricultural. There are very few artisans. A little cloth is woven in every village, mostly for home consumption, but all finer cotton and woollen goods are imported. Women's saris and men's puggreens are dyed locally, but the old dyes are giving place to the new coal-tar products, manufactured either in England or Germany. A carpenter and a blacksmith attend to such repairs as are necessary for the ploughs and agricultural tools. It is only in large towns that copper and brass vessels are made, and goldsmiths make the gold and silver ornaments that the richer people wear. On the coast a few boats are put together. A little silk cloth and kinkhob (cloth of gold) are woven in Nawanagar. There may be some other things, but the manufactures are not of much consequence.

The trade mostly consists in export of cotton. Most of the corn and food grain produced in the province is required for home consumption. The imports are chiefly cotton and woollen cloths and Kerosine oil, which has almost driven out the vegetable oils for illumination purposes.

Education.

It appears that in 1842 between forty and fifty pupils were attending classes in Rajkot, conducted by two pundits paid by Government; but these classes were not successful, as the pupils were withdrawn as soon as they acquired the rudiments of arithmetic. It was not till 1846 that measures were taken for earnestly introducing education into the Province, and credit for this good work is due to Mr. Malet, who was then Political Agent. H.H. the Jam Saheb of Nawanagar, the Nawab of Junagad, and H.H. the Raj Saheb of Dhrangadhra promised yearly subscriptions, but a proposal for starting a central school in Rajkot on the basis of these promises fell through because the Government and the Gaikwar could not help. This was the state of affairs only fifty years ago. I will ask you to compare it with the following figures for the last official year: 1,259 Educational Institutions and 74,566 scholars. These 1,259 institutions contain one Arts College, one Training College for Masters, one Training College for Mistresses, six High Schools, 25 Middle Schools (one for girls), where English is taught, 890 Primary Boys', 82 Primary Girls', and two special schools—viz., the Rajkumar college for the education of the sons of the chiefs, and a Girassia school for the education of the sons of Girassias. In 1846, Mr. Malet found it difficult to raise more than Rs. 8,040 (6,720 chiefs' and 1,320 private subscription). The educational expenditure last year was Rs. 513,564, of which Rs. 44,238 was spent on female education alone. There is, in addition to this, a fund of nearly Rs. 300,000
for meeting pension liabilities of the teachers, and this fund is rapidly increasing every year, contributions being made to it by the teachers themselves at the rate of one-eighth of their pay. In this respect, if my information is correct, Kathiawar sets a good example to the Educational Department in this country. I am informed that your teachers get no pensions. The figures for the expenditure, large as they are by comparison with the year 1846, are far from what is required; and when it is considered that the population is 2,752,404, and the number of children of school-going age is estimated at 412,861, the expenditure amounts to Rs. 12 per child.

This increase of schools is due to the exertions of my predecessor in office, Rao Bahadur Gopalji Surbhai, who was appointed Deputy Educational Inspector in 1865, and took charge of 71 schools with 4,189 pupils. In 1891, when he relinquished charge to me, the schools had increased to 960, but I do not recollect the exact number of pupils. It was over 50,000.

The establishment of the Rajkumar College in 1870 is a great landmark in the progress of Kathiawar, and its two and three-quarter millions cannot but bless the day when Colonel Keatinge conceived the idea. Till the College was established the chiefs of the Province received little or no education. None but Colonel Keatinge can know, though most of us can imagine, the opposition he must have met with from every quarter. It was not in the interests of those surrounding the chief that he should be educated. The ladies of the Zenana were afraid that if the young chief was sent out of the Durbar, their influence would be gone, and they would be unable to make use of him as a tool in their hands. But Colonel Keatinge overcame all obstacles, and the College was founded, and has been doing important work these 25 years. I recollect years ago, when Mr. Macnaghten and I joined the College, saying to him that neither of us expected to see during our lives all the good the College was capable of doing. Mr. Macnaghten has, we regret, passed away, but not before he was able to see the great impetus the College has given to the advancement of the Province. When we first joined there were but six pupils. The very first to join was the late Maharajah of Bhownagar, who has since gained such golden opinions from everyone. Each Kumar was accompanied by ten servants, and I recollect spending our first night marching about from room to room to see that no disturbance arose amongst the followers, who were all armed to the teeth. Great was our relief when the night passed away without any disturbance. In the playground, armed soldiers kept watch to see that the Morvi Kumar was safe, as someone was in outlawry against Morvi, and it was feared that an attempt would be made to kidnap the boy. All the Kumars were shy of one another, and so afraid of poison that their drinking water was kept in bottles provided with locks, and in the charge of special attendants. But football soon put an end to such silly fears, and before long water bottles were used indiscriminately.
A cavalry corps was started, and has acted as guard of honour on many State occasions.

From the first the object aimed at was to train the Kumars to become strong and healthy, physically, mentally and morally. The atmosphere of the Durbars was never morally strong, and the influence there of servants and others was decidedly adverse to the College. But when we take all the difficulties that the College has had to fight against, it will, I think, be admitted that it has a decided balance to its credit. The Chiefs that have passed out have, as a rule, done well. Some of you have come into personal relationship with those who have visited England, and will be able to add your testimony to what I have written.

Whilst the Rajkumar College was training the Kumars, the sons of the Girassias were not neglected, and a school was founded for them at Wadhwan, and is doing for the wealthier Girassias boys under the management of Mr. Strip, the head master, what the college is doing for the Kumars.

The Rajkumar College and the Girassia School are special institutions, started through the influence of the Agency offices and Government. These are destined to be not the only institutions of the kind. H.H. Thakor Saheb of Gondal has added to his already numerous kindly and generous actions by starting, at his own expense, a new Girassia School in Gondal, for his own Girassias, who are too poor to join the Wadwan School.

There are, one Arts College, six High and twenty-five Middle Schools where English is taught. The Arts College is in Bhownagar, and was founded in memory of a late minister. The High and Middle Schools are distributed in various places throughout the Province. The importance of the study of English is so generally felt that English teaching schools are now very firmly established. The qualifications for the head mastership are the M.A. or B.A. qualification of the Bombay University. Assistant masters are either graduates, or those who have passed the matriculation examination of that University. But there is no teaching certificate, as is required in Primary Schools. Primary Schools.—There were 972 boys and girls schools last year. Of these 82 are for girls. As a rule the head master is a man trained at the Rajkot Training College. But there are very few trained assistants. The pay of these masters varies from Rs. 10 to Rs. 40 (12s. 6d. to 50s.) per month. The pay of the assistants is very low. The average pay last year was not quite Rs. 5 per month. In one case it was 8 annas (7½d.) per month. The result of this low pay is that school assistantships are looked upon as mere stepping stones for something better. Even a dog-boy gets Rs. 7. I brought this state of affairs to the notice of the Karbharis at one of their annual meetings, and had to be satisfied with a minimum of Rs. 4. But you can judge my surprise when I was told that the present scale of pay might be maintained, if I changed the designation to pupil teachers of those assistants who were getting less than Rs. 4. Except in large towns the state of school houses is anything but satisfactory. They are
often mere sheds, and much opposition has to be overcome before a decent house is built. In one instance a school house was promised at fourteen different annual meetings, but nothing was done till two years ago.

It is very difficult to get girls to remain at school after they are ten years of age. At first it was stated that parents could not keep their girls longer at school on account of the male teachers. So a Training College for female teachers was started, and some male teachers were replaced by women. Still the limit of age did not rise appreciably. The real cause is now becoming apparent. Girls marry very early, and as soon as they are of age to be useful in the house they are wanted by their mothers-in-law to help in household work. It is said that we do not give the sort of training girls should have. They are intended for domestic work—like cooking, minding children, &c. Well! cooking may perhaps be managed, but looking after infants is not exactly a subject that can be added to the curriculum of a school.

Concluding Remarks.

Much more can be written, but I must now conclude. I have tried to show you what the Province was like not quite one hundred years ago, and to give you an idea of what it is like now. A deep debt of gratitude is due to that Power which alone has succeeded in so short a time to evolve order out of chaos. English officers have worked there, and have silently done their duty. Some have died there, and all share the glory of the good work. Their example is stimulating the Chiefs, who have a great future before them. Still, whatever that future may be, it can never be forgotten that a handful of foreigners came, and, unlike any of those who had preceded them, rooted out infanticide, satti and slavery, and gave the blessings of peace, where lawlessness, pillage and bloodshed had prevailed for centuries before their advent.

The CHAIRMAN having invited discussion,

Mr. TEHL RAM made a few observations, regretting that information had not been given respecting female education in the province. [That part of the lecture having been left unread.]

Mr. M. A. JINNAH then remarked that the lecturer had omitted to speak of the better qualities of the people of Kathiawar, of their social system, and of the ethical principles which they hold. Lucidly as he had dealt with his subject, he had shown the darker side only, and he had given, mainly, accounts of the chiefs and princes of Kathiawar, while what the speaker had expected to hear was about the people. However, the lecturer should be excused because, as he himself said, he had not full information on that point.
MOULVI RAFIUDDIN AHMAD said it was a pity that the lecturer did not dwell more on the modern history of Kathiawar. He was interested to learn of the prosperous condition of the Rajkumar College at Rajkot. He thought a time would soon come when a college would be also established in Kathiawar for the princesses of the province. He was of opinion that the spread of education among the chiefs in Kathiawar would have a salutary effect on the masses, as the lower classes in every country studiously imitated the example of the higher. He regretted that the lecturer did not give a short history of the treaties between the British Government and the Kathiawar princes, as that would have been very interesting to Indian students in England, as well as to many other people interested in the political affairs of India.

General KEATINGE, V.C., C.S.I.: My Lord, Ladies, and Gentlemen,—I feel aggrieved at being asked to address you. I came here hoping to sit in a corner and be instructed only, and really, after the lecture we have heard, I have nothing to say in continuation. All I could do would be, perhaps, to add three or four words regarding these gentlemen's criticisms. I would indicate that Mr. Turkhud has the difficulty of the greatness of the subject he has chosen. He elected to go over the whole condition of Kathiawar, and of course had to epitomise to an enormous extent. In doing this, he has very naturally selected subjects which he thought were picturesque, and would retain the attention of his audience. The only reason why he has not dealt—and some of these gentlemen naturally resent his not having dealt—with the admirable conduct of the people, their adaptability to receive the ideas of Western civilisation, and so forth, has been because he had to select from an enormous number of subjects; and, as I have pointed out, he selected the most picturesque of them, and has neglected others very greatly to their credit. I can say that, exactly twenty years after I left Kathiawar, I (as an amateur, a mere traveller) had the honour of accompanying our Chairman through the Province; and the progress I saw in every possible respect was such that it could not possibly have been accomplished by people who had not the best moral instincts at their command. (Cheers.) In saying this, I feel that I am not in the least contradicting anything Mr. Turkhud said. I am merely filling in something that he left as a temporary blank; and I would suggest to him that on some future occasion he should take up the other side of
the question, and I do not doubt for one moment that he will find ample on which to lecture. (Cheers.)

The CHAIRMAN: Ladies and Gentlemen,—I rise to propose a vote of thanks to the lecturer. Of course, a lecturer on Kathiawar cannot go over the whole field of Kathiawar interests. No one who knows Kathiawar would ever attempt the task; and certainly Mr. Turkhud has been extremely wise in not attempting it. Now it appears that the selection of subjects which he has made has not given satisfaction to everyone. For instance, the question was asked, Why did Mr. Turkhud not allude to the subject of the education of girls? Well, as a matter of fact, the lecture contains the facts about female education, and it was only because of some signs of impatience at the length of the lecture that Mr. Turkhud omitted to read this portion. In justice to him, I will now read that portion of the lecture. [His Lordship read an extract which, with a view to condensation, had been omitted by Mr. Turkhud, but which appears in its place in the lecture, as printed above.]

The figures given by Mr. Turkhud are extremely satisfactory. The misunderstanding that seems to have arisen on the contents of the lecture is due to the fact that he has spoken of bygone days, taking it for granted that those present here knew something of Kathiawar as it is now. What the lecture purports to show is the contrast between past and present.

Now I should like to allude to an event which has happened since I left Kathiawar—I mean the death of his Highness the Maharajah of Bhownaggar. It took me entirely by surprise; I had no idea that the Maharajah’s life was threatened. When I last saw him in England I thought his Highness looked quite well and vigorous. The Maharajah certainly was as loyal to the paramount power as he was devoted to the interests of his subjects. I, who have frequently discussed the affairs of this State and of other Native States with their Chiefs, may say that I have seldom seen a Chief who was so anxious to put the affairs of his State in proper order as the late Maharajah, and also to give to his son and heir that education which would secure to the people, after his death, the enjoyment of the benefits which he intended they should have, and continuity of good government. The Maharajah of Bhownaggar, as those who knew Kathiawar during his rule are well aware, was the first Chief in the whole Presidency who instituted a Council—what we should in this country call a Cabinet. He
entrusted each of his Councillors with a Department, and, at the meetings of the Council, he used to preside himself. While understanding that you must have experts at the head of each department, he took care, at the same time, to know what was being done. That is a system which other States may or may not adopt, but it is a system which certainly did work extremely well in Bhownaggar, and a system which I am glad to see the new Maharajah, Bhowsinhjji, has already declared his intention of continuing.

Allusion has also been made to the loss which Kathiawar has suffered in another respect, namely, by the death of my friend Mr. Macnaghten. Mr. Turkhud is better aware than anyone of the admirable manner in which Mr. Macnaghten fulfilled that most difficult task of giving proper training and education to the sons of the Chiefs of Kathiawar. It is an extremely delicate task, as we all know; and I believe that Mr. Macnaghten fulfilled that task with great discretion and devotion to the work, with great tact, and with a desire to turn out his boys so that in the future they should be manly and good rulers of their States. I have been extremely pleased to hear that his Highness the Thakore Saheb of Gondal intends to establish a school for the instruction of the Girassias. What has been said by Mr. Turkhud is quite true, that at present perhaps the education of the people in India and in Kathiawar, at the primary schools, is less likely to be neglected than the education of the important class to which I have alluded.

Too much credit cannot be given to some of the Chiefs of Kathiawar for the way in which they have given encouragement to the construction of railways. That is a subject which I have often discussed with Native Chiefs, and it is a page of history to which I always look back with the greatest pleasure. The railway from Porebandar to Dhoraji—of which I had the pleasure of laying the first sod, and which I afterwards opened—was made, I believe, in as short a time as any line ever was constructed. I do not know about some of the American railways—perhaps they may have beaten the record!—but I am quite sure that the rapidity with which that railway was built by the chief engineer in Kathiawar has hardly been equalled. There is one general observation I should like to make about railways in these Native States. It is no doubt true that they met with opposition from some of the Girassias; but we must not forget that our English Girassias, in the early days of railways in this country, strongly objected to railway lines going through their parks.
In one instance, the descendant of a very obstinate landlord owns now to the fact that one of the great lines, which would have enhanced the value of his property immensely, now goes through the grounds of one of his neighbours, whose property has in consequence been very much increased in value. So that in this respect, if some classes in Kathiawar object to the making of railways, we see that history merely repeats itself.

There is one fact that Mr. Turkhud mentioned which is extremely interesting, as to children of a clan not being allowed to inter-marry with the children of the same clan. I am not at all sure, if in Scotland people had had the wisdom to make a similar regulation, that the physical condition of Scotchmen in former days (I am not talking of the present day) would not have been better than it was by frequent inter-marriages when the population of Scotland was so much smaller than it is now. It is a very remarkable fact, which could be illustrated in several ways, how in the old customs of the various castes there was an undercurrent, a consciousness of sanitary laws, which certainly gave the impulse to regulations of which we do not now always recognise, what I may call the hygienic philosophy.

I shall not detain this meeting any longer. The subject is one which might carry us very far. There is just one point that I should not like to sit down without referring to, and that is the extraordinary hospitality of the people. I am quite sure that all those who, either as officials or without being officials, have ever visited Kathiawar have been struck by the cordial hospitality of the Chiefs and of others, and have received from all classes of the people that courtesy which is a distinguishing feature of the race which inhabits that delightful country. (Cheers.)

The meeting closed with a vote of thanks to the Chairman.
Mr. Martin Wood's paragraph in the Indian Magazine & Review for March, sympathising with the struggling handloom weavers of India, makes me turn to the subject of this industry, and put down a few remarks thereon.

While it may be safely stated that cotton manufactures did not obtain a real footing in Europe until the last century, the art of weaving was practised in India, at a date before the existence of history, and was carried thence westward to Assyria and Egypt. There is little doubt that the leaf garments of the people of Orissa, and the sheepskin coats of the inhabitants of the Northern Provinces, represent the earliest forms of dress known to the Indians, and though it is impossible to gather from traditions when cotton fabrics first obtained a footing for domestic use, certain it is that at a very early period, cloths of the finest texture were worn.

In the early writings, enumerating the gifts brought to the great Yudhisthira as their feudatory lord, mention is made of stuffs woven from fibres, of fine muslin, of brocades, &c.; and there are frequent references in the Code of Manu to weaving and dyeing. In ancient sculptures, these female figures are represented sometimes in brocaded fabrics, and at others in the finest and most diaphanous muslins, which reveal more than they conceal. There were unalterable laws and restrictions about colours and materials to be worn by certain classes. Pale blue—the colour of the heavens—has always been a favourite in the East; but a woman of the highest—that is, of the Brahmin, or twice-born caste—might not wear it in any material but silk, and then only after sunset. A Kshatrya woman might have blue for her bridal dress, and a Vaishya woman, of the caste next below, might attire herself in this colour when performing certain religious ceremonies. A dress of blue might not, however, be worn during meals. Ascetics and mendicants always clothe themselves in yellow ochre colour garments; in fact, this practice has in Guzerat given the name to the colour—"Bhagwa," from Bhaghat, a devotee. At the time of
Alexander's invasion, the Greek writers mention that the people of the country wore clothes made of "tree wool."

The climate of India naturally calls for fabrics that shall be light and cool, and so we find that the manufacture of cotton, silk, and woollen cloths forms an important industry—even though machine-made goods have nearly stamped out the more artistic and valuable hand-woven fabrics of ancient times.

In a short paper like this, it is impossible to give any but the slightest outline of facts respecting fine and coarse cotton fabrics.

The finest specimens of cotton fabrics ever produced were, of course, the far-famed Dacca muslins. So much has been written of these at different times, that it seems almost a tedious repetition to speak of them here, but a few remarks may interest new readers. According to their quality, these had fanciful names given to them—e.g., *Abrawan* (running water) because, if placed in a stream, it was so fine as to become invisible. *Shabnam* (evening dew), because, wetted and laid on the grass, it could not be seen, and so on. There is also the time-honoured story of the Persian Ambassador, who, on returning to his country from India, took, as a gift to his monarch, a turban thirty yards long, which folded up into a casket, formed of a carved cocoanut shell. Not only were these muslins marvellously fine, but they were correspondingly light, this very turban could not have weighed more than four or five ounces. Mr. T. N. Mukherji says that "A piece of Dacca muslin ten yards long by one wide cannot be woven in less than five months, and the work can only be carried on in the rains, when the moisture in the air prevents the thread from breaking." He goes on to say: "It is only an Oriental who can feel a pride in the possession of an article of such exquisite fineness, and an Oriental alone can spend money for the purchase of a cloth of such ethereal texture."

We are told that the race of women who spun this yarn has almost died out, and likewise the peculiar long stapled cotton, from which alone the thread could be produced for weaving Dacca muslin. But there is little doubt that if the fashion were ever revived for such materials, the means would be forthcoming: demand invariably brings supply, and descendants of these famous spinners might be found, who would soon prove that with practice the hand would regain its pristine cunning.

Writing of Dacca muslins, Dr. Forbes Watson says:
"With all our machinery and wondrous appliances, we have hitherto been unable to produce a fabric, which for fineness or utility can equal the 'woven air' of Dacca—the product of arrangements which appear rude and primitive, but which, in reality, are admirably adapted for the purpose."

After Dacca, Behar and Jehanabad (near Patna), and the Eastern District of Bengal, might be mentioned for their muslins. Those made at Sikandarbad, in the district of Bulandshahr, are generally fringed and bordered with gold, and worn as turbans. The striped muslins called "Doria" are used largely all over India, by both Indians and Europeans; they are made in great varieties and in large quantities in the Rai-Bareilly districts. When Oudh had a court of its own, the muslins of Tanda had great sale, these were woven either plain or with a mixture of gold or coloured thread. The Punjaub muslins were made, formerly, principally at Delhi; at the present day the best specimens are to be met with at Rohtak. Strangely enough, with excellent yarn at their very doors, so to speak, the Delhi weavers employed Chinese cotton almost exclusively. The famous Kotah muslins, used chiefly for turbans, are woven by Hindus and Mahomedan, but nowadays only from thread imported from Europe.

At Chanderi, in the Province of Gwalior, a superior quality of muslin is made. It is usually white, and is bordered with beautiful gold and silk lace. So cleverly are these borders woven that they show different colours on either side.

The Central Provinces have for a long time been noted for the fineness of their cotton manufactures, and for the art of spinning thread of extraordinary delicacy. At a local exhibition about thirty years ago, we are told of an exhibit of thread weighing only one pound, which was so fine that if opened out, it could reach a distance of 117 miles. This spinning has, however, declined before the cheaper English yarn, and the machine-made yarn from the Nagpur cotton mills. Owing to a laudable desire on the part of the higher classes for hand-woven cloths with intricate borders, the weaving industry has not suffered so much as the spinning; though it must be admitted that it is becoming quite common to attach a border made in Nagpur to a cloth coarser and cheaper woven in Bombay. On the other hand, though railway communication with Bombay has injured the industry of fine cloths, it has had no effect on the coarser and thicker fabrics patronised by the poorer classes, who prefer hand-made cloths to
imported goods, because of their greater durability and strength.

In the Madras Presidency, the Arni muslins are undoubtedly the finest, but the demand for them does not exist, and they are only made to order.

At Raichur, in Hyderabad, coarse muslins are made; these are very useful for summer clothing, and are worn by men and women; they are invariably dyed salmon or apricot, and are very becoming and picturesque. Nellore produces fine muslins and pocket handkerchiefs; and exceedingly fine muslins are made, we are told, at Yapallagunta. Among muslins we must not forget to mention the jamdani, or flowered, so extensively used for garments and curtains; and those that are woven with coloured thread, and striped, and checked and figured, made, among other places, at Chicacole, in Madras. The printed muslins of Trichinopoly, and the gold and silver printed muslins of Jaipur and Deccan, Hyderabad, must not be passed over. The design to be printed is first brushed with glue, and then the gold leaf is laid on. When quite dry, the gold leaf falls away where there has been no glue, and so the pattern remains intact. The finely-woven Dhotis of Madura are also much admired.

Coarse cloths are woven all over India, and run from carpets, Daris or Satranjis, to such fabrics as are suitable for wear—e.g., Khes, Lungis, Susi, Charkana, Dosuti, Garha, Gazi, and various qualities of calicoes and chintzes.

As the Eastern costume consists chiefly of draperies and loose folds, the greater part of it is naturally ready when it comes off the loom—such, for instance, as the Dhoti or waist cloth, 5 yards long by 1½ wide, with a narrow coloured border on each side, used by men; the Sari, with broader borders, from 6 to 8 yards long, the graceful dress of the women; the Chaddar, or wrap; the Dopatta, or scarf, the Puggree, or turban. The Lungi is also a kind of scarf, and is an important manufacture in the Punjaub. In the Peshawar district it is of exquisite fineness, with artistic borders, into which coloured silk and gold thread are often introduced with much effect. When not worn as a turban, it is folded round the waist, and takes the place of a kummarband. Mr. Mukherji says: "Large quantities of Dhotis, Saris, and Lungis are imported from England; but those turned out by native hand looms, though much dearer, are preferred for their greater durability, their finer quality, and the air of respectability they give to the wearer in the
estimation of his countrymen." The following descriptive notes on Khes and Susi are by Mr. Kipling:

*Khes* is the name by which a stout fabric, woven in chequer patterns, is known in the Punjaub. The loom for Khes weaving is wider than usual, and the cloth is prized for winter wraps. It is suitable for some European uses. Dark red, dark blue, and white are the usual colours. Newer combinations, though often tried, are seldom agreeable in effect. Rs. 19 per 100 yards is an ordinary price, but there are several qualities. These cloths are something like the ginghams and checks of England. They are mostly woven with imported yarn, either English or Bombay mill spun. *Susi* is the popular name for a peculiar quality of striped cloth (loom coloured) which is in great favour for women's *pajamas* and other articles of dress. Printed imitations of Susi are now imported from Europe, but the English cloth compared with that of native make is of such poor substance that it does not seriously compete with native cloths. Lines of silk are frequently introduced in warp.

At Ludhiana a species of Susi is made called the Ludhiana cloth, which is favoured by Europeans for summer wear.

The Saris and turbans of Guzerat and the cotton plaids woven at Thana, a town near Bombay, have won deserved reputation all over India.

Space will not permit of saying anything of the weaving of Burmah, which, like that of Assam and Manipur, is an industry followed by the women only.

**Pheroze Thomas.**

To the following extract from the *Queen* of March 14, we would like to add a word of sincere thanks to Miss Pringle, the Wagnerian soprano, for her rendering of Pergolesi's "Tre giorni son che Nina," and Lindblater's Swedish songs. Special mention we feel should be made of Mr. Paul Mahlendorff's "Liebestraum" and "A white night" by himself, and Mr. Edward Tilley's really effective singing of Lohr's "Out of the deep," Mattei's "Oh hear the wild winds blow," and M. V. White's "Absent but present." Mr. Tilley has a voice of great richness, and is excellently trained. We have no doubt that the London public will soon hear a great deal of this promising young singer.
Mr. Hart Gordon gave with great brilliancy "Scherzo," by Wollenhaupt, and "Dans des Spectres," by Roeckel:

**BAZAARS AND SALES.**

"Indian Industries were alone represented at the bazaar held at Queen's Gate Hall on March 7. The Society for the Encouragement and Preservation of Indian Art inaugurated the bazaar on behalf of the Indian artisans who had intended to compete for prizes at the Indian Exhibition at Earl's Court, but who sent in their works too late. The opening ceremony was performed by Lady Hobhouse, after a short speech by Mr. R. K. Sorabji, B.A. Lord Hobhouse followed with a few words of thanks for the welcome given. Mrs. David Carmichael offered a lovely bouquet of Parma violets to Lady Hobhouse. Amongst the stallholders were Mrs. Welman, Mrs. Webber, Mrs. Maclean, Mrs. Van Praagh, Miss Maclean, the Misses Prendergast, and Miss Pennington. The café chantant was well patronised. The waitresses, Miss Browne, Miss Welman, and Miss Stainbank, wore as insignia of office the Star of India blue ribbon bow. Mr. A. H. Earnshaw gave "Le Cygne" (Saint-Saëns) on the 'cello, to the great delight of the audience. Mr. W. H. Reed was the violinist, and won much applause for his rendering of Chopin Sarasate's "Nocturne." Mme. Langrana, who sang Blumenthal's "Sunshine and Rain" with much feeling, was well received. Her little daughter, Miss Elsie Thomas, "brought down the house" with her graceful skirt dances. Afterwards she went the round of the assembled company with a tambourine, and made a goodly sum for the bazaar funds. Mr. R. K. Sorabji, Mr. Arthur Wellesley, and Miss Welman recited. The Society for the Encouragement and Preservation of Indian Art encourages artisans in every province of India to continue in the practice of hereditary handicrafts, and to preserve the distinctive characteristics of each. Unfortunately it is but too true that Indian handicrafts are suffering through the rage for cheap articles, and Western taste has had a deteriorating effect on Indian artisans brought within its influence. The Right Hon. Sir Mountstuart E. Grant Duff is the President of the Society, and the long list of Vice-Presidents includes well-known English as well as Indian personages of high rank. The Society intends holding annual exhibitions of Indian Arts and Industries at the Albert Hall, and the first will take place in May."—*The Queen*, March 14, 1896.
MEMORIALS TO LORD AND LADY WENLOCK.

We have received circulars respecting proposed memorials to the Governor and Lady Wenlock on their leaving Madras. The memorial to Lord Wenlock will be the endowment of a Professor's Chair in his name in the Pachaiappah's College, for which at least Rs.70,000 will be required. That in honour of Lady Wenlock is to be a park, to be called the Wenlock Ladies Park. The circular states that H.E. Lady Wenlock has always shown a deep interest in whatever was calculated to improve the condition of Indian women, and refers especially to her support of the "noble work started by Lady Dufferin." The proposed park is intended as a place of recreation for women and children only—not only as a means of benefiting health, but also as affording opportunities of social intercourse between ladies of Madras and from the Mofussil. The Madras Government has assigned a site for the purpose, and it is felt that this park will be a fit recognition of Lady Wenlock's valuable aid in promotion of the welfare of Indian women. The sum of Rs.35,000 or Rs.40,000 will be needed. Subscribers to both these schemes are requested to send their names to Rajah Sir Savalai Ramasawmy Moodelliar.
REVIEWS.

A HISTORY OF THE DECCAN. By J. D. B. Gribble. (Luzac & Co.)

The ancient Hindus, standing on the summits of the Vindhyæ mountains, the backbone of India, and facing the rising sun in the East, saw on their right hand a vast expanse of country, which they designated the Dekhan—that is, the southern region: in Sanskrit, dakshina, meaning both south and right. This territory, even in its more restricted sense as applied to the dominions of our faithful ally, the Nizâm, comprises an area of more than 100,000 square miles, and yet, strangely enough, we know but little of its early history before the time of the Musalmân conquerors. The search-light of archaeological investigation has hitherto penetrated but faintly into the few remaining records of former ages, and beyond the fact that there were in this region two well-known dynasties—namely, those of Deogiri and Warangal—we really know but little of its ancient history. Of ruins there is an abundance, and of inscriptions on stone or copper, not a few; but to piece these together and make up of them a connected and credible account is still a desideratum.

Of the many famous hill-fortresses in India, well deserving the notice of the chronicler, there is probably none more remarkable than that of Deogiri—a huge rock, scarped all round precipitously to a height of 150 feet, and surrounded by water, with difficult approaches, hewn out of the solid stone, and ascended by dark staircases, closed at the top by trap-doors let into the rock with iron clenches.

Owing to the vicinity of the rock temples of Ajanta and Ellora, it may be presumed that this stronghold was at one time in possession of rulers who professed the Buddhist faith. But, in truth, little is known of its history in former ages; while of Warangal, we can say only that it was a capital of the Eastern Chalukias—one of the dominant races of Southern and Western India.

Both Deogiri and Warangal were reputed to contain immense wealth, and it is not, therefore, surprising that the Delhi kings and their lieutenants should have been attracted by the prospect of spoil.
Mr. Gribble commences his interesting history by a description of the unwarrantable raid by Alâ-ud-din—surnamed the “Bloody”—on the peaceful country, for ages, ruled over by Hindu sovereigns. It was the beginning of a long story of rapine and murder, ruthlessly carried out, and leading to the entire subversion of the ancient dynasties. These outrages began towards the close of the 13th century, and the wealth acquired by the ferocious Alâ-ud-din incited him to dethrone his uncle, Jalâl-ud-din, the ruling emperor of Delhi, whom he savagely murdered. All the excesses that he committed were ostensibly in the name of religion; but he paid a fearful penalty for his crimes, and died a miserable death, while a similar fate seems to have attended many of the invaders whom the lust of gold had attracted to the Dekhan.

The natural result of the destruction of the Hindu dynasties was that anarchy set in, while the deputies of the Delhi sovereigns found it impracticable to maintain their authority. Taking advantage of their weakness, two followers of the Warangal king contrived, after the devastation of that place, to found, about 1336 A.D., a new city on the river Tungabhadrâ, to which they gave the name of Vidyânagar, or city of knowledge, according to the advice of their spiritual preceptor—a successor of the Hindu Pontiff—Shankarâchâria. This town was subsequently called Vijayanagar, or the city of victory, and became the nucleus of a powerful state which for more than a century successfully resisted the Muhammadans.

Muhammad Toghâk Shâh, who came to the Delhi throne in 1325, had ordained a wholesale exportation of the unfortunate inhabitants of Delhi to Deogiri, now called Dâulatâbâd. Among these enforced emigrants was a poor man named Hasan, who had been in the service of a Brahman named Gangû. When the Emperor’s oppression of his Dekhan subjects led to a general revolt, this person, who had meanwhile gained wealth and local influence, assumed a prominent position among the disaffected, and succeeded in utterly defeating at Bidar the Imperial representative. By universal acclamation he was raised to the throne, under the title of Sultan Ala-ud-din Hasan Gangû Bahmani, and thus founded a dynasty which lasted from 1347 till the first quarter of the 16th century, when one of the Barid kings deposed the last ruler—Kalîm Ullah.

The capital was fixed at Gulbarga, due west of the present town of Haidarâbâd, and from this centre the successors of Ala-ud-din extended their sway till their
dominions extended from Bûrhnâpur on the north to the river Krishna on the south, and from the Indian Ocean on the west to Warangal on the east. Gulbarga was adorned with stately mosques and other royal edifices, became an emporium of wealth, and the nucleus of Musalmân authority in the south. Although some of the Sultânns attracted to their court men of learning, the succession was stained by many deeds of blood, and Mr. Gribble tells us how several of the sovereigns were murdered, blinded, or deposed by their own ambitious kindred, whose lust of power set aside all natural affection. Such, unfortunately, has been the history of several of the royal Muhammadan houses of India, who, while pillaging and devastating the ancient Hindu kingdoms, were torn by family dissensions—several of their members wading through blood to an usurped throne.

About 1431 the capital was transferred by Sultan Ahmad Shâh to Bidâr, some sixty miles to the north-east of Gulbarga, where he and his successors continued to rule, constantly fighting with the Raja of Vijayanagar, but never subduing him. One of the Sultânns—Hamâyûn the Cruel, who reigned from 1457 to 1460—was notorious for the frightful atrocities which he perpetrated, rivalling in his deeds those of the ferocious Alâ-ud-dîn Ghilzâi. On the death of Sultan Muhammad in 1482, whose demise is recorded in the phrase "Kharâbi Dakan," or the "ruin of Dekhan," the dynasty of the Bahmani sovereigns tottered towards its fall—his successor being a mere boy, on whose accession the powerful nobles of various provinces asserted their independence.

The first to revolt was Yusaf Adîl Shâh, said to be a descendant of the Emperor of Rûm, who founded at Bijapur, on the south-west, the Adîl Shâhi dynasty. He was quickly followed by Ahmad Nizâm Shâh, of Brahmanical descent, who established his capital at Ahmadnagar on the north-west, and founded the Nizâm Shâhi house. At Gával, in Barâr, on the northern frontier, sprang up Fâtah Ullah Imâd Shâh, who made Bûrhânpur his headquarters, while a Turkmân, named Kûlî Kûtâb Shâh, assumed to himself the sovereignty of Golkonda and the Telîngânâ country. Lastly, at Bidâr itself, Kâsim Barîd, the Bahmani minister, dethroned Sultan Kalîm Ullah, and usurped the rule of the home districts. The territory of the Bahmani sovereigns was therefore now divided among five distinct heads, each exercising independent rule.

Our author gives us all the available details of the
subsequent history of these petty kingdoms down to the
time of their absorption into the Moghal Empire; but,
though of much local interest, they are hardly such as the
general reader would care to be acquainted with. The
several rulers, though often closely allied by marriage, were
frequently at issue with one another, their quarrels ending
in deadly feuds. One or two incidents, however, stand
out boldly from the mass of minor details. The first of
these is the combined effort of four of the kings to sub­
jugate the Raja of Vijayanagar, who had hitherto proudly
maintained his independence. Since the first establishment
of this dynasty by Hari Hara and Bukka Raya in
1336 A.D. (as above mentioned), their rule had gone on
increasing in power and vitality till they attained the
supreme dominion of most of Southern India, south of the
Dekhan, pushing their conquests into Mysore, and even as
far as Madura, and taking the place formerly held by the
Balâl kings and the Chera and Pândia potentates of the
south. For two hundred years they had ruled with vigour,
frequently encountering the Musalmân chiefs of the Dekhan
with success, and as often aiding one or other of the rival
combatants in their internecine feuds. During this period
Vijayanagar had become a city of great importance and
of vast extent, its numerous ruins still exciting the
enthusiasm of archaeologists and travellers. It was now,
however, at last doomed to destruction.

In the year 1564, the armies of the Musalmân rulers
met at Bijapur, and crossing the Krishna near Talikota.,
mot in battle the forces of Râma Raja of Vijayanagar,
whom, after a desperate struggle, they completely defeated,
the Raja being taken prisoner and immediately decapitated
by orders of the Ahmadnagar Sultan. The capital was
then plundered, and its immense wealth distributed among
the victorious soldiers. The slaughter of the infidels was
fearful, and from this time Vijayanagar may be said to have
ceased to exist.* Representatives of the old family settled
first at Pennakonda, and then at Chandragiri, in Arkât; but
their kingdom was gone from them, and broken up among
the old feudatories of the State.

Another remarkable incident is the story of Chând Bibi.

* A parallel case to this disaster may be found in the account of
the bloody battle of Mohács in 1526, when King Louis, with his
chief nobles and 20,000 Magyars, were slain by the Ottoman Army,
under Sultan Sulaimân, Hungary being compelled to bow, for more
than a century, under the Turkish yoke.
of Ahmadnagar, who married Ali Adil Shāh of Bijapur, and whose romantic adventures have been forcibly portrayed by Meadows Taylor in his work styled “A Noble Queen.” It is true that many women have figured in Indian history—some by their transcendant beauty, such as the Empress Nur Jahan; others by their piety and sagacity, such as the Mahrātha Ahālia Bāi; but the palm for unflinching courage and heroism should probably be awarded to Chānd Bibi. When her husband died, she assumed the regency on behalf of her nephew, the new ruler, and successfully defended in person the capital when besieged by the Sultāns of Bārār, Bidar, and Golkonda. At a later period, when dissensions as to the succession to the throne broke out at Ahmadnagar, and one of the claimants solicited the aid of Prince Murād, son of the Emperor Akbar, Chānd Bibi proceeded forthwith to her native place, and by her energy and intrepidity encouraged its defenders to make such a stout resistance that the Imperial forces were compelled to raise the siege. Sword in hand, she fought in the breach, and so gallant was her conduct that her opponents gave her the title of Sultāna. Three years later—namely, in 1599, Ahmadnagar was again besieged by the Imperialists, under Prince Daniyal; but faction was now rife among its defenders, making prolonged resistance impracticable. The head of one of the parties hostile to the Queen exclaimed that she was about to betray the people, and, rushing into the palace, cut her down with this sword. So died this heroic ruler—her death being quickly followed by the extinction of the Ahmadnagar House.

Previous to this event, the territory of the Imād Shāhi kings had been annexed by Ahmadnagar, and that of the Barī Shāhi rulers by Bijapur; so that this last state, and Golkonda, were the only two of the original five sovereignties which maintained their independence. To reduce these to submission was the settled purpose of the crafty and energetic Aurangzeb—who, having been twice Viceroy of the Dēkhan, was determined when he became emperor to incorporate both states into the imperial domains. This he effected in the year 1686, after a prolonged siege in both cases.

Mr. Gribble tells us of the wealth and importance of Bijapur, whose magnificent ruins testify to the glory of the Adil Shāhi kings; while Golkonda, as the mart to which were brought the diamonds found at Partiāl, on the Krishna river, became widely known in Europe.
Aurangzeb died in 1707, at a great age, and after a rule of nearly fifty years. His character is well summed up by our author. His relentless persecution of the Sikhs, and his cruel conduct towards the Mahrathas Sivaji and his son Sambhaji, who were thorns in his side, made his name odious among all Hindus; but his strong will and administrative capacity, joined to his zeal for his faith, have elicited the admiration of his co-believers. His remains were buried at Aurangabad, in a simple tomb exposed to all the elements, in contradistinction to the superb mausoleums erected in memory of his great predecessors—Akbar, Jahangir, and Shah Jahan.

When Aurangzeb was engaged in attacking the Mahrathas, he left, as Governor of Bijapur, one Chins Kalich Khan, whose father and grandfather had been employed in the royal service. This individual ingratiated himself with Farukhsar (the Emperor who gave a charter to the E.I. Company), and was nominated Subadar, or Viceroy, of the Dekhan, with the titles of Asaf Jah, Nizam-ul-mulk. He claimed descent from Abu Bakar, the successor of the Prophet, and boasted among his progenitors a celebrated mystic philosopher, named Shahab-ud-din Sohrvadi. Being a man of sagacity and prudence, he studiously held aloof from the dissensions that raged at Delhi, consolidating his power in the south, and renouncing all ideas of ambition at the court, established himself firmly at Haiderabad. He held, indeed, titles denoting his dependence on the Emperor; but becoming practically independent in 1723, these fine appellations must have appeared to him mere shadows of the real substance in his grasp.

Mr. Gribble's work is one of great interest, showing the author's intimate acquaintance with the history of the Dekhan from the first Muhammadan invasion of the country. His style is clear and forcible, while his delineation of the various characters who appear upon the scene is accurate and just. The book has in it many beautiful illustrations, is handsomely got up, and well repays perusal. It is to be regretted, perhaps, that the author's manner of spelling Oriental names is not altogether in accordance with recent usage; but this, if a defect, does not detract from the value of the work. We shall await with interest the appearance of the second volume, which will, we presume, give an account of the reigning dynasty of the Nizams.
LIFE OF ISVARCHANDRA VIDYASAGARA. By Sricharan Chakravarti. Calcutta.

This claims to be the first biography of the great Pandit which has been written in English, and records a life which is worthy of being known in this country to all to whom the great moral, social, and intellectual reforms, in which he was the prime mover, are matters of interest.

"Pandit Isvarchandra (writes our author) was not only a great literary character, an ardent social reformer, a disinterested educationist, and an unostentatious patriot, but he was, above all, a philanthropist of a very high type. . . . He relieved people from starvation, rescued men and women from sin and misery, supported poor and helpless widows, maintained orphans, placed promising Bengali youths in Government service, saved many aristocratic families of renown from litigation and ruin, introduced social, moral, and educational reforms that the times needed, and improved our national literature."

This summary of his character and work is amply verified by facts quoted in the course of this narrative.

The sketch of the Pandit's early life is very interesting. He was born in the year 1820, in a poor but high-class Kulin Brahmin family of Birasinha in the district of Midnapore. At the time of the Pandit's birth his father's monthly salary was only Rs. 10; but he had no lack of energy and independence, industry and honesty, which qualities were largely transmitted to his son. Vidyasagara's mother, Bhagavati Devi, was a women of no ordinary type. The charitable impulses of her heart enabled her to rise above the narrow restrictions of caste, custom, and convention, and this was a trait her son inherited from her. At five years old he was sent to a Pathsala, or preparatory school. He was not by nature a quiet boy—he was mischievous, but never mean or cowardly. What was waywardness in the boy took the form of strong resolution and love of truth in the man. But he loved his teacher, and his teacher loved him, and through his persuasion the boy was sent to Calcutta for higher education; and at the age of nine he entered the Sanskrit College, where after six months' learning he obtained a scholarship of Rs. 5 a month. At the age of thirteen he had mastered Sanskrit, having studied the principal classical works in that language. Before he had completed his nineteenth year, he had gained a sound knowledge of the principal systems of Hindu philosophy.
His official career commenced with his appointment as Head Pandit of the College of Fort William. Subsequently he was appointed Principal of the Sanskrit College, and Inspector of Schools of the Hooghly, Burdwan, Nuddea, and Midnapore Districts, on a joint salary of Rs. 500 a month. These appointments he resigned, owing to misunderstandings with Mr. Gordon Young, the Director of Public Instruction, "preferring self-respect to worldly prospects, and had no connexion with the State henceforth."

Pandit Iswarchandra possessed the regard and respect of the Lieutenant Governor and other high officials, but he felt that his mission in life was a higher one than even Government service.

"He was capable of forming large views of life, and he knew how to carry them into practical effect. In him only we find the wonderful harmony of the Eastern with the Western education and civilisation. He respected all national institutions, led the life of a practical devotee, wore a rough dhuti and chadar, and a pair of slippers, like an ascetic monk; mixed freely with the rich and poor, expected nothing from anybody, but gave away all he had amassed for the amelioration of the condition of his countrymen."

In Literature, Iswarchandra had a mighty influence in his day.

"With the advantages of high Sanskrit culture, a good English education, liberal thoughts and poetic imagination, the Pandit created a chaste, graceful and vigorous prose-style, and proved by his writing that even poor Bengali could be made the medium of the most elevated thoughts and the sublimest sentiments."

As an Educationist, Iswarchandra stands far ahead of his contemporaries in Bengal. He had a very high regard for the female sex, and believed that women were as capable of receiving high education as men. He laboured with the Hon. Drinkwater Bethune for the establishment of the Bethune School, which owes much of its success to his personal influence and disinterested labour. He also succeeded in setting up a hundred girls' schools in the districts within his jurisdiction as inspector, as well as many Middle Vernacular schools in Calcutta, and was responsible for many reforms in the Sanskrit College.

But his great crusade was against the evils of enforced widowhood. And to this he was impelled by his mother, who on one occasion said to him, with tears in her eyes, "Thou hast read enough of the Shastras, but hast thou found no sanction of the Shastras for the re-marriage of the
miserable infant widows?" For months after this he buried himself in works on the Hindu Shastras, and at last came to certain passages of the Parahara Sanhita, expressly sanctioning the re-marriage of widows. And he then felt free to advocate the cause in the face of calumny and opposition from the orthodox. And in 1856 an Act was passed, whereby such marriages contracted between Hindus were declared valid, and the children of such marriages legitimate.

Another movement in which the Pandit took an active part was for the prevention of polygamy, especially among the Kulin caste, and there is reason to believe that his efforts in this direction have not been wasted.

Of Vidyasagara's philanthropic work, many remarkable examples are given. "His charity was as wide as the ocean, and he was truly styled the 'Ocean of Benevolence,' in consideration of the immensity of his charity."

Vidyasagara—or an Ocean of Learning, so named by the Professors of the Sanskrit College in consideration of his uncommon literary attainments—passed away, after a long illness, on the 29th of July 1891; but "the power of his name and the light of his example are the common heritage of mankind."

JAS. B. KNIGHT.
In the March number of the *Indian Magazine & Review*, four writers have commented on my paper which appeared in the issue for February. While conscious of the shortcomings of my paper, and admitting the great ability of the reviewers, I feel bound to state that they have left the main thesis unanswered. This may have perhaps been due to too great eagerness on their part to define and discuss the apparent singularity of my views. But surely there was hardly anything in my paper which called forth the shower of unjustifiable language my critics have discharged at my head. Such appears to me to be the height of their indignation (unjust as it is), that I am greatly thankful to find that it is expressed in the quiet and decorous pages of a magazine, where I can freely answer my critics, and not in a debating hall—for I should probably be shouted down before I had even a chance of explaining!

Before replying to my critics separately, I hope I may be allowed to traverse the general line of criticism, and to recall some of the principal features of the question before us.

It will be seen, on a close examination, that the criticism is not directed towards the central point of argument. Of course, in a question of this sort it is impossible for any one to follow the discussion without taking sides at one point or another, in which his or her strongest convictions are concerned. But to such side-issues the criticism is entirely confined. It lacks a due sense of relation and proportion; and whatever may be the value of the examination of the details in my paper, the criticism is not directed towards the main issue, and hence carries but little weight.

There is another feature in the criticism which I should like to point out. My opponents have frequently quoted expressions injudiciously separated from the context, or distorted them in such a way that they misrepresent what I really have said.
Some of the best examples are to be found in Mrs. Knight's and Mr. Bakhle's letters: "Women are worse than useless"; "It [Lady Dufferin's scheme] is productive only of mischief"; "They [philanthropists] are, forsooth! called obstructionists," &c., &c.

I may point out that my lady critics have totally ignored the intimate relation which exists between the question of "Female Medical Aid" and social reforms in India.

It is a matter of surprise and regret that my critics should have confounded the question of women-doctors, which I have often termed "Female Medical Aid," with Lady Dufferin's scheme in its entirety. They wish the readers to understand that "I condemn Lady Dufferin's efforts," and "oppose Indian women's welfare." I must be allowed to say most emphatically that I do nothing of the kind. Far otherwise. My critics forget, or choose to forget, that Lady Dufferin's scheme has three aims in view, one of which is the provision of midwives and nurses. This latter I have strongly advocated; and I cannot, with any propriety, be considered hostile to it. Again, they ignore that the real object of Lady Dufferin's scheme is to relieve the sufferings of women in India, the three aims above alluded to being the supposed means to the end. So that whatever different views we may take as to the best way of exerting our efforts in that direction, we are all agreed in the nobleness of the object, and in our heartfelt gratitude to the noble lady, the foundress of the National Association for supplying Female Medical Aid. It would be a monstrous injustice, therefore, to regard one as a foe to women's welfare—as a malicious detractor of the Association—simply because one suggests some reforms in the scheme planned out for the real object, with the view of expediting the progress of social reforms. Is the social status in India the same as it was, say, twenty years ago? Is there anything to justify our leaving social reforms to the action of time, and our waiting an indefinite number of years for the efficient state of the "Female Medical Aid," when we know (even my critics affirm it) that it has to pass through stages of impossibilities? It is high time that we eschewed our prejudices and our follies, and realised that with moral force as our guide, nothing should deter us from introducing the necessary reforms, and that we would not have to wait for the time when the "women doctors for women" ideal becomes a reality.

I now venture to call attention to some points in the controversy which are not quite clear to some of my
opponents. In my paper, I only gave an outline of the principal points, and omitted all details with which, I presumed, all interested in the question would be familiar. There are practically two propositions in connexion with the "Medical Aid to Indian Women":

A. Women doctors for women.—This is, so to say, the ideal of the "Female Medical Aid" scheme as carried on at present.

B. Men doctors for all medical and surgical patients, and special efforts to supply qualified midwives and nurses. The question of qualified midwives should be carefully distinguished from the so-called "training of ignorant dhais"; that is, the training of such women to practise midwifery, who are notorious for their stubbornness and ignorance, let alone their knowledge of midwifery. I shall not attempt to give any cut-and-dried proposals.

Now, in order to arrive at any definite conclusion, I will earnestly request all not to be influenced by any preconceived notions on the subject, but to recognise the facts and the special circumstances. I venture to recall some of them:

(1) The seclusion of women is the only ground for the apparent demand for women doctors in India.

There is a good deal of misconception in the minds of some English friends about the seclusion. I may point out to them that this custom is not founded on any religious doctrine, either among the Hindus or among the Mohammedans. It did not exist in the India of the Purani age, nor was it observed in a rigid sense by the queens and empresses in the early part of the Mohammedan period. As it exists at present, it is an evil of the rich in the town, and is unknown in the villages and among the poor.

Devoid of any secure basis as religious faith, this custom can no longer exist when once its baneful effects are brought home to the public mind. This may strike some people as "wild talk;" but let them study history, and they will soon be convinced of the wonderful changes the modern education has brought about. Even religious faiths have not escaped the strong light of knowledge and science; new sections have sprung up, and our orthodox brethren hasten to explain their dogmas on scientific grounds. History teaches us over and over again that education is the only remedy for ignorance and superstition. We will take India for our example. The time was when men of India could not leave their homes; but now we see women—women who would have cursed such a day at one
time—coming over here as though on a pilgrimage to the Ganges or Mecca. What simpler or better illustration of the wholesome effects of the modern education can one look for! Look at Bengal, Bombay, Madras, or the Punjab, we learn the same lesson—namely, that ignorance and superstition prevail in an inverse ratio to education, and that the seclusion of women has been done away with or relaxed in almost direct proportion to female education.

I have often heard people say that “Mohammedans are averse to such reforms,” and that “no medical man is, or shall ever be, allowed to enter their Zenana.” I venture to think (I hope I am not contradicting any Indian-Mohammedan authority) that these impressions are misleading; they are based on mistaken ideas. Given equal education, Mohammedans are not more averse to social reforms than the Hindus. I have known many Mohammedans employ medical men who have won confidence to see ladies in their homes, without any objection to the necessary examination—in that part of India which many people will term as “backward.”

There is another point which I should like to point out. The education of men, apart from that of women, goes a long way in removing this evil. We can realise the true extent of this influence if we remember that the rigidity of seclusion depends almost entirely on men.

It must be plain to anyone who has carefully studied the history of social progress in India that, if the claims of general education are thoroughly recognised, we may rest assured that we are working in the right direction, aiming at the “greatest happiness of the greatest number.” There may be some difference of opinion as to the time when the bulk of women in India will be allowed to move about freely; but there can be no doubt that if we exert ourselves exclusively on general education for females—most of the educated women in India giving a helping hand—the seclusion system will soon be greatly relaxed, and women will avail themselves of the best of everything. As to how long it may be before such a welcome state of affairs is reached, that depends entirely on ourselves, on the progress of female education, and on men who have the courage of their convictions.

We are deluged with the self-laudatory remarks of women doctors in India, to the effect that they bring “happiness to India’s women, which will lead to the prosperity of India.” Whether the emancipation of a few dozens of such women—who become doctors, and are of no
help to their sisters' enlightenment—means anything of the kind, I leave for the reader to decide.

I will now proceed to examine some of the prominent features of the "Female Medical Aid" scheme.

(2) The object of women-doctors in India, we are given to understand, is to give better health to Indian women, without interfering with the rigidity of the seclusion. But is it possible? Let the women doctors answer it. Are we to understand that a handful of fully-qualified medical women can relieve the sufferings of woman in India without the relaxation of seclusion rules—without fresh air, light, exercise, &c.? Is it not building castles in the air? It comes pretty nearly to this: "There is no hurry about doing away with this time-honoured custom; you shall have the benefits of all the latest discoveries in the medical science—all the new drugs, and the most recent operations—without any bother of going out of doors."

I do not believe that any Indian woman can conscientiously go in for the medical profession. If she had any sincere sympathies for her sisters, she would do everything towards their enlightenment. When a medical woman tells us that she has entered upon her professional career from a patriotic or philanthropic point of view, we must frankly tell her that it is her fancy.

(3) An efficient state of the women doctors' scheme in India is a practical impossibility.—This is shown by the average knowledge and by the number of women who can go in for this profession.

The practical knowledge of the average medical woman in India is certainly not good. Mrs. Scharlieb gives us the names of half-a-dozen lady doctors who have done their work very creditably in connexion with some hospitals in India, and she thinks I am mistaken. I hope Mrs. Scharlieb will allow me to assure her that I have nowhere said that brilliant medical women are unknown. I adhere to my statement that, "Considering the practical knowledge of the average medical woman in India, one shrinks with horror from the thought of extensive employment of female doctors to meet an imaginary demand." Confining our attention to the average knowledge, I will draw attention to the following remarks:

Dr. S. H. Browne, C.I.E., Principal of the Lahore Medical College (where women and men study together), says: "The female students are amongst the least satisfactory attending the College. Although regular and diligent in their attendance at lectures and hospital
practice, they seem to lack the energy and power of practically applying knowledge, &c., &c." To what extent that energy and power can improve by age, I am not in a position to say.

The Committee of the Countess of Dufferin's Fund, in its report for 1894, says: "In their professional work a large majority of the girls fail to fulfil the expectations which had been formed of their ability and application."

So much for the average practical knowledge. Now, about the number of women who can enter upon the medical career. I will not long dwell on this, as my critics agree with me in the impossibility of finding a sufficient number of women fit to enter the medical profession, and suitable for the particular class of women. One of my critics (Mr. Bakhle) remarks, "This is a fact which we all deplore." He could not disguise the fact, but ventures to give his opinion that "we all deplore it." I fear that he will not find many sympathisers in his deploration. Whether the comparatively few women, who only can take up instruction of their sisters, should enter the medical profession and say, "we see more purdah cases every day," or they should be a little less selfish, it is for the public to decide.

(4) The question of qualified midwives and trained nurses has received very little attention, as it is supposed to be secondary to and less pressing than that of women doctors!

This is a very regrettable state of affairs, as what is really wanted is condemned as a luxury. Confining my attention to the question of midwives, I notice that there is no institution for a regular supply of qualified midwives, and no proper arrangements for their scientific training. There are certain places where lady doctors "train ignorant dhais," so that they may be able to practice midwifery with less fear! "A little knowledge is a dangerous thing" has been taken exception to as an inconvenient axiom! I shall not pause to describe the typical dhai; the Indian doctor knows her little ways and the mischief she does.

The reason why the question of midwives has not been properly attended to lies, I understand, in the assumption that "the tuition of lady doctors is the most pressing want; and that those unsuited for the higher branches of medical training will take their places as nurses and midwives." Thus, partly owing to the wrong assumption, and partly owing to the weakness of human nature, all rush, to get the highest, with the net result summed up as follows:—

Medical Women: The majority lack the power of
practically applying knowledge. (Vide two authoritative observations.)

Qualified Midwives: No scientific training; most of the suitable women have taken up doctor's work. Net result—practically nil.

The question of trained nurses has been similarly ignored; for although the hospitals in connexion with medical colleges have a few nurses on probation, there are absolutely no arrangements for the supply of nurses in private houses.

For my own part, no one is to blame; it is only the lady-doctor "boom" in India which is responsible for all that.

(5) There is no justification for the opening of hospitals under female management, because women who go to hospitals in India are invariably those of the lower class, who do not object at all to seeing men doctors. The majority of such women do not care whether it is a general hospital, or a purely female hospital under female management.

I must here allude to a notorious fact that I have often noticed myself and heard a good deal about. Some medical men in general hospitals are in the habit of sending back their women patients to the hospitals for women only, should there be one in the town, while others content themselves with giving advice. Such medical men may or may not be supposed "to encourage the faith in female hospitals," but their action is certainly unprofessional.

I will now conclude my explanatory remarks. I have shown that seclusion of women—the only excuse for women doctors in India—is not founded on any firm basis; that it is withering, and must wither, in the light of modern education; that it constitutes in itself the suffering of woman, and that any attempts to foster it by such means as the women-doctors' scheme are injurious to the cause of India's women. I have also shown the mistaken idea that women can be more useful to their unfortunate sisters by becoming doctors than instructors; the inefficiency of the women doctors' scheme; the inexpediency of opening female hospitals under female management, and the fact of there being a great demand for qualified midwives and nurses. It should also be remembered that women who can enter upon an independent career constitute an infinitesimal minority of their sex; and to encourage them (no one will obstruct them if they choose to be selfish) to ignore their unfortunate sisters, to look upon them as
objects of contempt than of sympathy — that would be far from patriotic.

I think I have answered the main points in the criticisms on my paper, but it may be just as well to take up the comparatively minor points.

I. Mrs. Scharlieb, M.D., B.S.Lond., begins by saying that "I am mistaken in my views": I have, therefore, substantiated them by facts. Then comes the remark that "I give away my case"; and a little further I notice with regret that the writer has been unnecessarily "speculating on the condition of my mind" for what she calls "two contradictory propositions." I would beg Mrs. Scharlieb to refer to my explanation elsewhere. Here I would only say that the proposition B (Lady doctors) is not the only alternative, nor did I consider that scheme an efficient one. If I condemned the "sham doctoring," it did not imply that I praised the women doctors' scheme.

Mrs. Scharlieb is rather uncharitable in accusing me of "mis-statements and false conclusions," as my views are based on facts which I have detailed before. As to the "lowering of the standard of the medical profession in India," I will refer Mrs. Scharlieb to the average knowledge.

II. Few can have read Mrs. Knight's remarks without respectful amusement. She has evidently taken great pains in impressing upon the reader that I am an ill-wisher of the women in India, and that I bear malice to the women doctors. Mrs. Knight says that my paper "might well be left to refute itself were it not that the absence of reply might be misconstrued, for it bristles with inconsistencies." Perhaps so; but what reply has Mrs. Knight given to me? and what "inconsistencies" has she pointed out? She has, however, succeeded in distorting my expressions in a convenient form to herself to misrepresent my feelings and ideas.

I hope Mrs. Knight will allow me to slightly alter her last sentence, and say that "true patriotism, genuine humanity, would promote, not hinder, the education of women for enlightening their sisters in India."

III. Dr. C. R. Francis declares my attitude as "unexpected and surprising." May I ask, why? He seems to think that I have done something against the desire of the Queen. Here are our Sovereign's words: "We should wish it generally known that we sympathise with every effort made to relieve the suffering state of the women in
MEDICAL AID FOR INDIAN WOMEN.

I venture to assure Dr. Francis that the rigidity of the seclusion is the cause of the suffering state. Remove the cause (by education), and the effects will cease.

IV. Mr. C. R. Bakhle, I.M.S., has apparently reviewed my paper in full. I will take up only those points which I have not explained elsewhere.

He wants us to include all women in the same category, as regards their being "averse to men doctors"; but that would be contrary to general experience. He seems to have a peculiar notion about exposure. I may tell him that given freedom from forced seclusion, an Indian woman with a fair education will not be more averse to men doctors than her sisters in England.

Mr. Bakhle is labouring under a mistaken impression that I am discussing the question of women's admission into the medical profession in India. I venture to emphasise the fact that we are considering the expediency and propriety of the "women doctors for women" scheme in India. There is no question raised about individuals who choose to become doctors on personal grounds, only we must distinguish between the interests of the public and the interests of a doctor, when they are quite distinct.

Mr. Bakhle now assumes a very indignant attitude. He writes as though I said to that effect, "Because a philanthropic people come forward to give the medical help which is sorely needed in India, they are, forsooth! called obstructionists!!" That sounds like military reasoning, and I fear that Mr. Bakhle is not very rational for a medical man. Did I say anything susceptible of that meaning? What a stretch of imagination!

Towards the end of his article, Mr. Bakhle fancies himself a social reformer. He says that "I regard every effort made to ameliorate the condition of woman as a revolution," and that "I stick to my old dogmas with as much pertinacity as an orthodox Hindu does to the old customs." Whether or no I am dogmatic, it is for the public to decide; but Mr. Bakhle evidently forgets that to be an orthodox Hindu—like a Hindu of the Purani age—is the aspiration of the sensible Hindu of the present day.

Mr. Bakhle seems delighted in calling my suggestion of general enlightenment as a "propaganda."

Mr. Bakhle's last sentence of appeal is as absurd as it is irritating. He says: "Unless they [educated Indians] stir in the matter, the profession will be monopolised by classes among whom there is less prejudice, or will fall into unworthy hands—a circumstance as disastrous to the
national welfare as to the medical profession." Only the prejudiced are worthy in his eyes!

Facts speak for themselves. Mr. Bakhle has pushed commonplaces to absurdities. He has nothing to say about the subject; he has attempted to condemn me only—with what motive, he knows best.

I pray and trust that our men will have the courage of their convictions, and the Truth shall prevail.

B. L. Dhingra.

THE MYSORE BRANCH OF THE N.I.A.

"On Saturday the 15th February, at six p.m., the élite of the city met at an 'At Home' in Rev. and Mrs. W. W. Holdsworth's house. Native ladies—chiefly from H.H. the Maharani's caste Girls' School—were received and entertained by the amiable hostess, and a few other European ladies, in a room adjoining that in which European and Native gentlemen were assembled. Vocal and instrumental music, inspection of models of the new bridge in London and the gigantic wheel, games, and pleasant conversation, were some of the items of the programme of a delightful evening. Mr. M. C. Rangiengar, the Secretary of the Association, invited the guests to tea prepared by a Brahmin cook. Even the European ladies and gentlemen, at the request of the Secretary, tasted the tea, and pronounced it excellent. The guests departed at 8 o'clock."

A general sketch was given at the party of the work to be undertaken by the Mysore Branch during the year.

We have received from Mr. M. C. Rangiengar a translation of "Macbeth" into Kanarese, by Mr. L. S. Gowda, B.A. It appears to be the second of a series of English Classics. We are not able to judge of the translation, but we are informed that it is fairly good. The task must have been a difficult one, as Kanarese is said to be an "undeveloped" language. Mr. Gowda is to be congratulated on having attained some degree of success. The book is very well got up, and we shall try to secure a notice of it from a student of Kanarese.
PUZZLES.

DOUBLE ACROSTIC.

TWO WELL-KNOWN WRITERS.

1. Played often on a level green.
2. Single I must be and have been.
3. A compact divers folks between.
4. Sailors avoid the land thus seen,
5. Unless my fifth should intervene.

ANSWERS TO PUZZLES OF LAST MONTH.

DOUBLE ACROSTIC.

1. Mysterious word, where letter of Greek birth
   'Joins with a senseless chip of Baptist's hymn
   'To name the measures which throughout the earth
   Supply to music frame and bone and limb.

2. Jacob a ladder saw 'twixt earth and heaven,
   On which bright forms passed freely to and fro;
   And to this ladder, with its stages seven,
   Rising and falling, is the virtue given
   To marshal sounds that set the soul aglow.

   Are they the self-same thing, these two?
   That, guessers, I will leave to you.

1. Of many kinds, elastic every one.
2. Good for a single journey round the sun.
3. Most people use it for their first oration.
4. A cone of flowers in inverted station.
5. Bears did it to small children forty-two.
   Sown in the wheat to spoil the harvest due.

Solution.—Gamut; Scale.

G  a  S
A lmana C
M  A  (Said to be an infant's first sound.)
U mbe L
T ar E (2 Kings ii. 24: Matt. xiii. 25.)
Explanation of Gamut.—The musical scale of six notes was settled in the eleventh century, and a name given to each note by taking the first two letters of each of the first six lines of a hymn to John the Baptist. The first note was also designated by the Greek Γ —i.e., Gamma; and the union of Gamma and Ut made the name Gamut. Afterwards a seventh note was added, and named by taking the first two letters of the last line of the same hymn. The French still retain Ut as the name of the first note. The Italian musicians changed it into Do, and we have followed them.

Enigma.

I often am my whole, and then
My mind doth wander to and fro
Midst memories of things and men
Of long ago!

My first you were in pride of youth
I well remember—now, forsooth,
You're stout and broad, and have been so
Since long ago!

Our George the 4th, he was my second—
And he both stout and broad was reckoned.
Of him, I have not much to say—
You'll find it all in Thackeray.
Perhaps he suited well his day
Of long ago!

Answer.—Thin; King; Thinking.
The Governor of Bombay made a short visit lately to Ahmedabad. On his arrival, an address to his Excellency was read by Mr. Runchordlal Chotalal, C.I.E., in the name of the Municipal Commissioners of the town. The chief ceremony of the day was the turning the first sod of a projected railway between Ahmedabad and Prantej, 54 miles long—a scheme in which H.H. the Gaikwar and H.H. the Rajah of Idar, take much interest. A large space had been enclosed for the occasion, and decorated gaily with flags. Just as the Governor had shovelled the piece of turf and, after placing it on a barrow, had turned the clod on the ground, a screen which hung from a triumphal arch was made to fall, and a crowd of coolies were disclosed to view hard at work on the new railway, a large board being shown on which were the words, “To Prantej ek dum.” Lord Sandhurst made a speech in reply to an address by Mr. Forrest, in which he urged the great advantages—economical, educational, political and social—of railway development.

Later in the afternoon the Governor visited the Mahalaxmi Training College, where he was received by Mrs. McAfee, the Lady Superintendent. Some of the pupils performed a variety of pleasing exercises to a musical accompaniment; and recitations were made from the Merchant of Venice, in which Miss F. L. McAfee, Miss Sharda Gopal and Miss Dinbai Nusserwanjee took the chief characters with great ability. From this College his Excellency proceeded to the Bholanath Sarabhai Literary Institute for Women, in order to open the new building. A large company of ladies and gentlemen, European and Hindu, were assembled. Mr. Reid, the Commissioner, and Mr.McCorkell, the Sessions Judge, received the Governor. Mr. Lalshaukar, Secretary of the Gujarat Branch of the National Indian Association, read a report of the work of the Gujarat Branch, and stated the circumstances which had led to the erection of the Bholanath Institute. Lord Sandhurst expressed his interest in the Institute, and hoped it would carry out successfully the objects in view. He was glad to hear that female education was flourishing in Gujarat, though he could not quite accept Mr. Reid’s statement that Ahmedabad was in this respect very much in advance of Poona before making inquiries on his return to Poona as to the state of similar education there. A silver key was handed by Mr. Reid to his Excellency, who opened with it the door of the new building, the rooms of
which he inspected. The first stone of this building was laid about six years ago, on the occasion of the visit to Ahmedabad of the Duke and Duchess of Connaught.

A large party was given at Bombay on February 19, by Mr. K. N. Kabrajee and his daughters, in honour of the Chief Justice, Sir Charles Farran and Lady Farran. A special congratulatory song, suited to the occasion, was given by the Misses Kabrajee, who also performed the Garbi, which is sung by ladies moving round in a circle in rhythmic order. Lady Jehangir and her daughter helped in the musical performance of the evening. The bungalow and compound were brilliantly illuminated, and the whole scene was most picturesque. The Maharaja of Kapurthala was among the guests.

Lala Madan Gopal, M.A., Barrister-at-Law, who was made a Rai Bahadur on March 1, has been appointed an examiner in English for the M.A. Examinations of the Punjab University, of which he is a Fellow. Mr. Madan Gopal is one of the hon. secretaries of the Punjab Association.

Dr. R. G. Bhandarkar has been elected a Corresponding Member of the Académie des Inscriptions et Belles Lettres, to fill the place of the great German Scholar, Dr. Mommsen, who had been previously elected "Membre Associé," after the death of Sir Henry Rawlinson. Dr. Bhandarkar is the first Indian that has received this distinction. The Indian Spectator remarks: "His History of the Dekkan, which is said to have been the immediate cause of the election, is indeed a work of very great merit; concise and terse, it displays all those powers of close reasoning, of correct deduction, and of the true spirit of historical investigation, which have always characterised Dr. Bhandarkar's decipherings of old manuscripts and interpretations of old Sanskrit texts. The result of all his labours in this direction is a very valuable contribution to the history of old India, and more so to Sanskrit literature."

The Hindoo Patriot describes a splendid entertainment lately given at Calcutta by Rajah Benoy Krishna, at his residence at Sobha Bazar, to Sir Alexander and Lady Mackenzie. The walls of the quadrangle were ornamented with a network of mosses, studded with white and red Darjeeling roses, and the pillars were wreathed with flowers and evergreens. A performance on the piano was much appreciated, and there was some amusing acting by the Royal Bengal Theatre on a temporary stage, where a crown of her Majesty the Queen Empress was placed on a silver throne. A very large company had been invited.

The Bombay Society for the Prevention of Cruelty to Animals has offered twenty prizes of Rs. 30 each, to be competed for by the boys and girls of the seventh standard of all the High Schools of
the city. The competitors will write an essay on some subject connected with the aims of the Society.

Miss K. Kristnamah, daughter of Mr. C. S. R. Kristnamah, Barrister-at-Law, has passed the First in Arts Examination of the Madras University in the First Class. Her optional language was Sanskrit.

The annual prize distribution to the pupils of the Brahmo Girls' School, Calcutta, was held on January 22, in connexion with the University of the Sadharan Brahmo Somaj. Sir Alexander Mackenzie (the Lieutenant-Governor) presided, and among those present were Lady Mackenzie, Sir Alexander Miller, Mr. R. N. Ray, Sir Alan Cadell, Rao Sahib Balwant Rao Bhuskate, Rev. Dr. K. S. Macdonald, Babu Protap Ch. Mozoomdar, Babu Joygobinda Law, and Moulvi Abdul Jubber Khan Bahadur. The Report, which was read by Mr. R. N. Ray, stated that the number of pupils in 1895 was 79—65 girls and 14 boys. Two girls had presented themselves for the Calcutta University Entrance Examination, and both passed. The number of boarders was 31. We are glad to hear that the Government had increased the yearly grant. Lady Mackenzie gave away the prizes, and some recitations were given by the pupils. Sir Alexander Mackenzie made a very encouraging speech, and expressed the additional interest that he and Lady Mackenzie felt in the Institution on account of the religious basis of its teaching.

Sir Charles Elliott's prize for original scientific research has been awarded to Babu Jyoti Bhusan Bhaduri, M.A., Premchand Roychand Scholar, for having discovered some important chemical facts.

The death is reported, at Calcutta, of Mrs. Sakarbhai Maneckjee Rustamjee, mother of Mr. H. M. Rustamjee. She had lived at Calcutta since 1838, when her husband settled on that side of India. She was one of the first Parsee ladies to make a sea voyage, and to give up some of the strict rules of seclusion.
PERSONAL INTELLIGENCE.

The following gentlemen were among those who had the honour of being presented to H.R.H. the Prince of Wales at the Levee held on behalf of her Majesty, on March 5th, at the St. James's Palace: Kumar Shri Lakshuba, of Nawanagar; Sheikh Mohamed Siddique, Mr. Narindra Lal Mitter, Mr. Bihari Lal Rai. All were presented by the Political A.D.C. to the Secretary of State.

Departures.—Mr. M. A. Tuikhud, for Kathiawar; Mr. M. A. Jinnah, for Bombay.

Arrivals.—Mr. B. B. Patel; Mr. J. B. Patel; Mr. Ayodhya Das.

“INDIAN MAGAZINE” PRIZE ESSAYS.

Books of the value of £1 and 10s. are offered in connexion with the Indian Magazine & Review, for Prize Essays on the following subject: "What should be the Aims of an Historian?" To be illustrated by comparisons as to the treatment of History by well-known writers.

The above Prizes will be awarded for the Essays which the Adjudicators decide to be first and second in merit; and the two Essays will appear in this Magazine. The length is not to exceed five pages.

The latest date for receiving the Essays is fixed for June 1.

Address, care of Editor of the Indian Magazine & Review, 35 Blomfield Road, Maida Hill, W.

March 25, 1896.

The Indian Magazine & Review can be obtained in India from Messrs. Thacker, Bombay.