1990

Aspects of the life and works of Sir Lakhajiraj of Rajkot State under British paramount power

Rajendra Harilal Brahmbhatt
San Jose State University

Follow this and additional works at: https://scholarworks.sjsu.edu/etd_theses

Recommended Citation

Brahmbhatt, Rajendra Harilal, "Aspects of the life and works of Sir Lakhajiraj of Rajkot State under British paramount power" (1990). *Master's Theses*. 3245.
DOI: <https://doi.org/10.31979/etd.jpun-st96>
https://scholarworks.sjsu.edu/etd_theses/3245

This Thesis is brought to you for free and open access by the Master's Theses and Graduate Research at SJSU ScholarWorks. It has been accepted for inclusion in Master's Theses by an authorized administrator of SJSU ScholarWorks. For more information, please contact scholarworks@sjsu.edu.

INFORMATION TO USERS

The most advanced technology has been used to photograph and reproduce this manuscript from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

U·M·I

University Microfilms International
A Bell & Howell Information Company
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
313 761-4700 800 521-0600

Order Number 1340498

**Aspects of the life and works of Sir Lakhajiraj of Rajkot State
under British paramount power**

Brahmbhatt, Rajendra Harilal, M.A.

San Jose State University, 1990

U·M·I
300 N. Zeeb Rd.
Ann Arbor, MI 48106

ASPECTS OF THE LIFE AND WORKS OF SIR LAKHAJIRAJ
OF RAJKOT STATE UNDER
BRITISH PARAMOUNT POWER

A Thesis
Presented to
Faculty of The Department of History
San Jose State University

In Partial fulfillment
of the Requirement for the Degree
Master of Arts

BY
RAJENDRA HARILAL BRAHMBHATT, M.A.
May, 1990

APPROVED FOR THE DEPARTMENT OF HISTORY

George E. Moore

Prof. George E. Moore

E. Bruce Reynolds

Dr. E. Bruce Reynolds

Harry A. Gailey

Dr. Harry A. Gailey

APPROVED FOR THE UNIVERSITY

M. Lou Lewandowski

ABSTRACT

ASPECTS OF LIFE AND WORKS OF SIR LAKHAJIRAJ OF

RAJKOT STATE UNDER BRITISH PARAMOUNT POWER

by Rajendra Harilal Brahmhatt

Sir Lakhajiraj (1885-1930) was the ruler of Rajkot State in the Kathiawar peninsula for 22 years. His private and public life were exemplary. He mingled with his people freely. He was a ruler with progressive ideas for his age. He was a nationalist at heart and looked beyond the narrow interests of his small state. This could be seen in his proposal for the creation of a Chamber of Princes of Kathiawar and public criticism of the British stand against this scheme. He supported the cause of political reform in the peninsula and showed his spirit of independence and nationalism through his actions, for example, State Postal Service, State Havala Bank Notes, hosting nationalist leaders in his state. He introduced constitutional reforms in his state and established a freely elected Praja Pratinidhi Sabha (People's Representative Assembly). His name is still cherished and respected in the region.

TABLE OF CONTENTS

1. Preface	v
2. Chapter One	
An Outline of the History of Rajkot State	1
3. Chapter Two	
Life, Education, Personality and Nature	15
4. Chapter Three	
Prajā Pratinidhi Sabha	48
5. Chapter Four	
Relations with the Paramount Power	80
6. Chapter 5	
Conclusion	119
7. Bibliography	125

PREFACE

It was in June 1980. My new assignment in the Central Records Office, Rajkot, was to organize and prepare a descriptive list of the files pertaining to the freedom movement in the Saurashtra region. Until then no one had tried to read all the files page by page nor were the files in any organized shape to be used for any scholarly purpose. While reading through those files, I came across the police reports about the rallies organized against Thakor Saheb Dharmendrasinh, son and successor of Sir Lakhajiraj, the ruler of Rajkot. The speaker of the rally used these words to describe the rule of Dharmendrasinh, "This ruler does not know what day light is, because for him the reality is the darkness of night when he awakes and starts looking for wine and woman. This is the son of the god-like Sir Lakhajiraj, whose name we all cherish." This was in my mind when I decided to launch my research as Lecturer in the Post-graduate Department of History, Saurashtra University, Rajkot, in July 1981.

The thesis in its present form portrays the history of Rajkot State in a very brief outline in Chapter One. The life and personality of the hero of my research is depicted in detail in Chapter Two which will help us understand his

works. Though much could still be written, I have concentrated on the two most important features of his rule of 22 years in two chapters: his relations with the British Paramount Power which came to be strained to such an extent that there was a strong possibility of his dethronement from his Rajkot gadi or throne, and the democratization of the hitherto medieval state administration by introducing the Praja Pratinidhi Sabha or the People's Representative Assembly based on the first-ever free elections in the peninsula. These two aspects have been discussed in detail in Chapters Three and Four. Use of all the data available in the various archival collections is made for the purpose of the research.

This research could not have been possible without the kind cooperation and guidance of Dr. R. G. Parikh, Head of the Post-graduate Department of History, Saurashtra University, Rajkot. Valuable suggestions were offered by my colleagues in the History Department, Dr. S. V. Jani and Dr. M. P. Pandya. I express my gratitude to Dr. Ms. R. T. Vyas of M. V. Mahila College, Rajkot, and my ex-wife Harsha for her help in taking notes at the National Archives, New Delhi and organizing research notes. Thanks are also due to late Ms. Kashmiraben Vazirani, owner of the oldest newspaper in Kathiawad, the Kathiawad Times, for letting me use the

issues of the relevant dates. I am also thankful to Messrs. S. C. Shroff, Veljibhai Master, Anandji Vallabhji Sata, Govindji Hansraj Mehta, Ramniklal Mankad and Mulshankar Kalyanji Thakar for the interviews. The staff at various offices of the National Archives, New Delhi, Maharashtra State Archives, Bombay, and the Gujarat State Archives offices at Vadodara, Rajkot, Gandhinagar, and Ahmedabad, the Royal Asiatic Society Library, Bombay, and the three libraries in Rajkot city, namely, the Rajkumar College Library, the Lang Library and Sir Lakhajiraj Library. My little daughter Manasi also rendered help in sorting out materials. My deep gratitude and thanks to my friend Manu M. Raval for his moral and material support in many ways. Last but not least comes the name of my graduate advisor Prof. George Moore, Chairperson of the Department of History, San Jose State University.

CHAPTER 1
AN OUTLINE OF THE HISTORY OF RAJKOT STATE

Kathiawad is in the Western part of India, between the Gulf of Kachh and Khambhat. It is also considered a Holy Land, because of Dwarka, where Lord Krishna ruled, and the famous temple of Lord Somnath. Originally this province was known as Saurashtra or Surashtra (the Good Country).

Saurashtra or Surashtra was corrupted to "Sorath" by the Muslims.¹ The Marathas began to replace the declining hold of the Muslim power in Kathiawad in the 18th century.² The Marathas called it Kathiawad, for they experienced troubles from the people of the Kathi communities during their plundering expeditions. The British began to gain a good footing in 1808, and this province came to be divided into separate administrative divisions. Rajkot state was in the Halar division.³ The total area of this Kathiawad province was about 22,000 square miles, with its greatest breadth of 215 miles and greatest length of about 160 miles.⁴

Rajkot State was centrally located in the province of Kathiawad, being 22° 18' North latitude and 70° 51' East longitude. It was an important state in the conglomeration of States united under the Western India States Agency. Its total area was only 282.4 square miles, and the British had

awarded it the status of a Second Class state in the Kathiawad province. Its ruler was addressed as Darbar Shri Thakor Saheb.⁵

The province of Kathiawad was a picture of political fragmentation before India gained its independence in 1948. The Kathiawad peninsula covered an area of 22,000 square miles, and was the home of 222 big and small states, principalities, talukas (districts) and estates.⁶ In 1928 the number of non-states and principalities was 189.⁷ And there were 16 states (whose rulers were entitled to receive gun salutes from the British on their official visit) in the region.⁸ This increase in the number of states can be attributed to the tradition among the Kathi States of equal division of property among the male members of the family. Rajkot state was small in comparison to the States of Bhavnagar, Junagadh, Nawanagar (Jamnagar), Cutch and Dhrangdhra.⁹

Rajkot State's boundaries touched the State of Nawanagar and some Kathi estates in the East, Gondal State and the Taluka of Kotda Sangani in the South, Dhrol State and some small talukas in the West, and in the North the state of Wankaner and some other small talukas.¹⁰

Though small in size, Rajkot came to enjoy a position of importance because of its central geographical location.

There, also, was the seat of the British Agent in Kathiawad known as the Civil Station.

In the state records, this state is always referred to as Sansthan Rajkot Sardhar. Its original seat was in Sardhar, which was captured by one Lakha Fulani of the Jadeja Clan. Sardhar was at one time under the rule of the last Vaghela Rajput ruler Karan Vaghela. In the 16th century Sardhar slipped away from of the Vaghelas and fell into the hands of the Jadeja Rajputs.¹¹

The rulers of Rajkot were called Chandrvanshi (lunar lineage) Jadejas. According to one widely accepted legend, they were born in the line of Lord Krishna. Samb was the eldest son of Lord Krishna, in whose family was born one Deveh after several generations. Deveh's second son Narpat ruled in Gazni. This Narpat was very strong and powerful, and came to be called Jam (strong). In the tenth generation was born one Lakho Dhuraro, who ruled the Sindh. He had two sons, one was Mod. In Mod's fourth generation was born Lakha Fulani, the one referred to above. Mod's other son was Manai. One of the descendants of Manai was Unad, and in Unad's sixth generation was Jam Jada. Jam had jada (twins) Jam Lakha and Jam Lakhdhirji. Dadaji, brother of Thakor Suraji (1825-1844), in his letter to the British wrote that Persia was their land of origin, and "the word Jam is

derived from Jamshed, the name of a famous Persian monarch."¹² This claim may lead us to believe that their ancestors originated in Persia. According to one interpretation the descendants of Jada are literally known as Jadeja. There is another interpretation attached to the word "Jadeja." In the Sindhi language twins are known as "Jada Janamya" (born twins), and therefore the descendants of Jada, or descendants of twins, came to be called as Jadejas.¹³ The Jadeja Rajputs of the peninsula sprang from the main stock of the Jam of Nawanagar. Vibhoji, the grandson of Jam Sataji founded the house of Rajkot. Vibhoji obtained the sanad or parwana (authority) to rule the pargana (area) of Sardhar from the Moghal Emperor Jahangir and came to Sardhar in 1608. Rajkot was established on the banks of the river Aji in the Samvat year 1667 (1611 A.D.). Vibhaji died in 1635. After Vibhaji the Jadeja rulers of Rajkot Sardhar were also known as Vibhani Jadejas. The state flag was designed in the time of Vibhaji.¹⁴

After Vibhaji's death his son Meramanji became the ruler of Sardhar in 1635. During his 21 year rule, the Moghal Suba Ajamkhan came to the Kathiawad region to chastise the Kathi predators, and after having defeated the Kathis with the help of Meramanji, visited Sardhar, and ordered its name changed from Sardhar to Ajimabad. This new

name however was shortly forgotten.¹⁵

Sahebji, Meramanji's son, became the ruler after the death of Meramanji in 1656. He ruled for 19 years and died in 1675. After Sahebji's death, his son Bamanioji ruled (1675-1694). Bamanioji was killed in a scuffle with the Miyanas, who had stolen animals from Rajkot State, in 1694.¹⁶ His son Meramanji II succeeded to the gadi (throne). He tried to expand the state at the expense of others and exploit the chaotic political conditions prevalent in the wake of the process of disintegration of the Moghal rule. But the Moghal subedar (governor) of Gujarat Masumkhan attacked Rajkot with a large army and killed him in battle. Masumkhan then took over Sardhar also, and personally stayed in Rajkot under the command of the Moghal Emperor. Masumkhan changed the name Rajkot to Masumabad after his own name in 1722.¹⁷

Masumkhan had to face constant troubles from Ranmalji, eldest son of Meramanji II, who finally avenged his father's death by killing Masumkhan in Rajkot¹⁸ in 1733 and the name Masumabad was soon forgotten. Ranmalji died in 1746.

Lakhaji I ruled for 14 years (1746-1760) but he, being more immersed in religion and devotion to God, handed over the reins to his son Meramanji III. This Meramanji III is well-known in Hindi literature for his poem Pravin Sagar.

Though mainly a love poem, it also incorporates several aspects of astrology, medicine, renunciation and religion.¹⁹ Meramanji died during the life time of Lakhaji I, who again took the reins of government in his hand for two years, 1794-1796, until his death in a scuffle against Kathi outlaws.

Ranmalji II came to the gadi in 1796. During his time the famous Walker Settlement was signed in 1808. Col. Alexander Walker was the British Resident at Baroda. He proceeded to Kathiawad with the Baroda army to permanently fix the tribute of each state in April 1807. He remained in the province until 1809 and made settlements with all the states, beginning with Bhavnagar, followed by Junagadh and then the other states.²⁰ By signing this agreement, the state agreed to pay a fixed sum of tribute to the Gaikwad rulers of Baroda. In 1920 this tribute was re-calculated to Rs. 21,321 in perpetuity. Again during this time the British decided to establish a Cantonment²¹ on land leased from the state of Rajkot in 1820. Thus came to be attached a new political significance to Rajkot city and state.²²

The Walker Settlement, besides bringing an end to yearly military expeditions and thus bringing peace to the region, also played an important part in the suppression of female infanticide among the ruling clans. Dadaji Jadeja of

Rajkot state provided vital information to the British about female infanticide among the Rajputs.²³

Suraji, son of Ranmalji, ascended the gadi in 1825 and died in 1844. During his time the city of Rajkot expanded as the rulers Kathiawad bought land in and around Rajkot city, which became the head-quarters of the British Political Agent.²⁴ His time is also important in connection with female infanticide. He signed the agreement with the British, but he violated it and killed his daughter on November 6, 1833, for which he was tried and found guilty and was fined a sum of Rs. 12,000.²⁵

Meramanji IV came to the gadi after the death of Suraji in 1844. During his time was established the first school imparting education in the English language and the first girls' school in Rajkot in 1838. This Meramanji died of acute alcoholism in 1862. His eldest son Bavajiraj being only six years old, the reins of administration were practically in the hands of his grandmother (the wife of Suraji) Naniba, who signed the agreement to lease out 385 acres more land to the British in 1863.²⁶

The British government decided to reorganize the jurisdictional rights of the rulers and talukdars (owners of land given as a present) of the region in 1863. According to this scheme the states, estates and talukas were divided

into seven categories. The powers and the extent of the jurisdiction of each one were defined in 1863 by Colonel Keatinge, the British Political Agent from 1863 to 1867.²⁷ Rajkot was given the status of a Second Class State.²⁸ The Minority Administration Act adopted by the British, provided for the undertaking of the management of the state during the minority of the prince, taking away the so-called inherent right of blood-relations to manage. Thus Rajkot state fell under British Management until Bavajiraj came of age. The British Government decided to place Rajkot under managers, because they had lost the "hope for progress or efficiency under the management of the Ranees."²⁹ According to them, the affairs of Rajkot "are in a state of stagnation, actually being confined to the thieves, who rob with daily increasing audacity."³⁰ It could be seen that the British had a very strong distaste for Naniba, who had successfully managed to run the administration during the time of Meramanji's minority.³¹ Side by side with the Minority Administration Act, the British also decided to take more concerted action in the direction of the education of the sons of the chieftains of the province. During his tenure from 1863 to 1867 as the Political Agent in Kathiawad, Colonel Keatinge saw the need for the proper education and training of the young chiefs and rulers, and

their relations. But the zenana (female members of royal family) were against any such idea. It took persevering efforts by Colonel Keatinge and British Government pressure to found the Rajkumar College at Rajkot.³² The college was established in 1870. Its chief motive was to mold the future ruling chiefs and their relations into the patterns determined by the British. It also appears that the British wanted the rulers to be well conversant with British institutions and language so that they could communicate well with officials. It may not be wrong to infer that the ulterior motive behind this education system for the British was to keep an eye on the princes, and strike them with awe, so that in the future they might not question the superiority of the British. Establishment of the Raj (rulers) kumar (sons) College was considered the "beginning of a new era in the history of the province... and the most important beginning was made in educating young chiefs and embryo rulers so as to make them fitted to take their places afterwards as competent administrators under modern conditions of civilization."³³ The British also thought that some drastic action had to be taken to save the youth of the ruling families. "I am fully convinced that without Government supervision the youths will continue as they now are in a moral atmosphere so corrupt that nothing but some

extraordinary strength can save them from early ruin."³⁴

Bavajiraj was in the first batch of students at this institution for the young chiefs and their sons.³⁵

Under Bavajiraj, Rajkot state "entered upon its modern phase."³⁶ He began with the replacement in some villages of the system of Bhag Batai (share crop) with Vighoti (cash) revenues.³⁷ He completely abolished the system of farming out the revenues of the villages which was responsible for some of the evils of oppression in the villages. He established the Appeals and Small Cause Courts and published the laws in effect in the state. A moderate beginning of a municipal system of government in Rajkot city was made. He used to "personally transact the business of the state,"³⁸ inspect the work of the state employees, and mostly would personally hear the grievances of the people. He adopted the policy of recruiting state employees from among his subjects. The Chief Karbhari (Diwan) of the State was from Rajkot.³⁹ Bavajiraj was the first ruler in the whole of the Kathiawad peninsula to introduce municipal government in his state.⁴⁰ Under his personal and diligent care the state continually made progress to the satisfaction of the British. According to the British, this young chief "earned the approbation of... the Agent in the last two annual reports, because of his careful and energetic administration."⁴¹ Lakhajiraj

continued his father's practice of direct administration of the state.

Lakhajiraj was five years old when his father died in 1890. Hence the state was put under the management, and remained so until 1907, when Lakhajiraj was invested with full powers of a Second Class Chief on October 21, 1907. Lakhajiraj ruled for 23 years, and died in February 1930.

NOTES

1. Bhagavanlal Sampatram, Saurashtra desh no itihās (History of Saurashtra) Vol.1 Bombay, 1868, p. 1.
2. Capt. H. Wilberforce-Bell, The History of Kathiawad (reprint) New Delhi, 1980, p. 1.
3. There were four divisions in Kathiawad, Jhalawad (enclosure of the Jhala Rajputs), Halar, Sorath and Gohelwad (enclosure of the Gohel Rajputs). There were 16 states and estates in Halar in 1808. Junagadh State was then in the Halar division and later was in the Sorath division. J. H. Gense and D. R. Banaji, Gaikwad of Baroda, Bombay, 1942, Vol. VII, p. 554.
4. Capt. Wilberforce-Bell, p. 2.
5. Sansthan Rajkot ni Directory, Rajkot, 1929 Vol. 1, pp. 1-3. Also Administration Report of Rajkot State, 1929-30. p. 1.
6. Gazetteer of India, Gujarat State Gazetteers, Rajkot District, Ahmedabad, 1965, p. 18.
7. The Indian States (corrected up to 1st January, 1928) Calcutta, 1928. pp.54-59.
8. Ibid., pp. 26-27.
9. The area of Cutch State was 7,616 square miles, that of Junagadh 3,336.9, Bhavnagar 2,860, Gondal 1,024, Dhrangdhra 1,167, and Nawanagar 3,791.
10. Administration Report of Rajkot State, 1929-30, p. 1.
11. Sansthan Rajkot ni Directory, vol. 1. p. 42.
12. Baroda Central Records Office, Vadodara, 558/Bar.Pol/10-18, Vol. I-A daftar no 31, file no. 154. pp.711-714. (The reference is made as per the original documents. Here, the first number represents file number; 'Bar' refers to Baroda State and 'Pol' to political section. The last numbers refer to page numbers.) 'Daftar' is also referred to as 'dufter' or 'dafter'. A daftar is a collection of records in a bundle.
13. Sansthan Rajkot ni Directory Vol. 1. p. 43.
14. Ibid., p. 47.
15. Ibid., p. 48.

16. Desai, Shambhuprasad H., Saurashtrano Itihas (History of Saurashtra), Rajkot, 1957, p. 323.
17. Ibid., p. 50.
18. Desai., p. 324.
19. Sansthan Rajkot ni Directory p. 54.
20. Capt. Wilberforce-Bell, pp. 178-189.
21. The decision to select Rajkot as a permanent cantonment was taken in the time of Political Agent Capt. Ballentine. Baroda Central Record Office, Vol. 628/ Bar. Pol/ 92/1819. daftar no. 48, file no. 236.
22. Ibid., pp.55-56. The decision for the Cantonment was consented to by the Secretary to the Governor of Bombay, on March 31, 1820. See Baroda Record Office Daftar no. 49, file no. 243, pp. 25-28.
23. Col. Alexander Walker's letter dated March 15, 1808 quoted in Wilson, John, History of the Suppression of Infanticide in Kathiawad, (no publisher) Bombay, 1855, pp. 71 and 165.
24. Ibid., p. 57.
25. Ibid., p. 201.
26. Sansthan Rajkot ni Directory Vol. 1, p. 60.
27. Gazetteer of India. p. 53.
28. There were seven first class states namely, Junagadh, Nawanagar, Bhavnagar, Porbandar, Dhrangadhra and Morvi. There were six second class states namely, Rajkot, Wankaner, Palitana, Dhrol, Limbadi and Wadhwan. In all, there were 16 salute states. Indian States Directory corrected up to 1 January, 1928, Calcutta, 1928. pp. 26-27.
29. Foreign Department. 1867 Pol.G/March/ 129-131. This is the general way of retrieving files in National Archives, New Delhi. 'Pol' refers to political, 'G'probably to general, followed by 'proceeding' or page numbers.
30. Ibid.
31. Ibid., paragraphs numbers 13-16, 21, and 28-29.

32. Capt. Wilberforce-Bell, p. 222.
33. Ibid., p. 224.
34. Foreign Department. 1867. Pol. G/March 129-131.
35. Capt. Wilberforce-Bell, p. 222.
36. Arnold Wright, Ed. Indian States, a biographical, historical and administrative survey, London, 1922, p. 726.
37. R. H. Jalbhoy, The Portrait Gallery of Western India, Bombay, 1886. (No page numbers in this book.)
38. Nagindas Manchharam, Charitramala (biography), Surat, 1890., p. 237.
39. Sansthan Rajkot ni Directory Vol.1., pp. 63-64.
40. Bombay Administration Report, 1877-78., p. 240.
41. Ibid., pp. 240-241.

CHAPTER 2

LIFE, EDUCATION, PERSONALITY AND NATURE

Lakhajiraj's father Bavajiraj died on April 16, 1890 after suffering a long illness.¹ Bavajiraj had been invested with full powers on the Gadi on September 11, 1876; thus his death in 1890 brought Rajkot State under British Management again in less than 15 years.² This time the British decided to appoint Indian Managers for the state.³ Bavajiraj had married 11 times, and from these marriages he had four sons; Lakhajiraj was the youngest. The death of other three made Lakhajiraj the heir-apparent.⁴

Lakhajiraj was born to Rani (queen) Anandkunverba of Dharampur on Magasar Sud 10, Samvat year 1942 (December 17, 1885).⁵ Lakhajiraj was only 5 years when his father died. Nominally he was placed on the throne on April 16, 1890, but the administration of the State was run by managers appointed by the British.⁶ From 1890 to Lakhajiraj's accession in 1907, the state administration was run by four managers successively. Motichand Tulsi was the first followed by G. N. Laud, Sorabji Hormasji, and Kripashanker Bhagvanji. Their management was under the watchful eyes of Great Britain, the Paramount Power.⁷ The administration reports of Rajkot State show that the British were satisfied

with progress under the Indian managers.⁸

In his childhood Lakhajiraj lived with his maternal uncle Baldevsingh of Dharampur with whom Lakhajiraj's relations always remained very close.⁹ We do not have much information about his time in his uncle's state, but looking at his feelings for his Mama (maternal uncle) and his high respect for his aunt, it is not wrong to say that he must have had a good time there and that they took good care of him. In the reports submitted to the British, a reference is made to the "loving care of his (Baldevsingh's) high minded wife."¹⁰ On the occasion of a special dinner organized for their daughter's marriage with the prince of Jammu-Kashmir State, Lakhajiraj himself publicly spoke of the moral debt he owed to his uncle and aunt.¹¹ During the Great War in Europe Lakhajiraj offered to join the war personally in November 1914. But in February 1915 he withdrew this offer because of the death of this cousin. Her death was a great emotional shock for Lakhajiraj, for he was very much attached to her.¹²

It seems that Lakhajiraj had very strong family ties. His younger brother Karansinhji and he studied at the Rajkumar College. Both brothers dined together and they never quarrelled. Both had a unique relationship of love and care. The Principal of the Rajkumar College referred to the

bond between two brothers in his report to the Government.¹³ In those days it was hard to find this kind of tie among members of royal families.¹⁴ Similar family attachment was the only reason he named his newly built Secretariat after the Raj Saheb of Wankaner State, who was his sister Devkunverba's husband, Amarsinhji.¹⁵ Both were close friends for life. Lakhajiraj also maintained good relations with the Jam Saheb of Nawanagar, Ranjitsinhji. The cricket game lovers of the day jointly referred to the Kaka-Bhatiraja Jodi (Uncle-nephew partnership) in cricket; one was the all-round player, and the other (Lakhajiraj) was the fast bowler. For Lakhajiraj, Ranjitsinh of Nawanagar was a friend and an old relation. In honor of his friendship in games and his attachment to Ranjitsinh, Lakhajiraj named his new palace, Ranjitsinh Palace.¹⁶

In his days at the Rajkumar College and later with the Imperial Cadet Corps, Dehra Dun, we find references to his good nature and friendship with fellow students, as well as the total absence of arrogance and undiscipline. Similar conduct could be observed after he took the reins of State in his hands.¹⁷

Lakhajiraj received his education and training at two institutions specially designed for young men from royal Indian families. His education at Rajkot Rajkumar College

was in the pattern established and enforced by the Paramount Power. The school curriculum included games and sports to promote the physical fitness of future rulers and administrators of native Indian States. Cricket was the inevitable game. Besides this polo, tennis, tent-pegging, athletics, and exercises constituted education in physical fitness.

Lakhajiraj was a good cricket player, and he participated in the matches with other Teams. The cricket matches were against similar institutions; Junagadh Bahauddin College, the Ajmer Mayo College, the Wadhwan Girassia School, the Jamnagar High School and Rajkot Gymkhana.¹⁸

Lakhajiraj led his team to victory in most of the cricket matches, be it Mayo College or the others. He was a fast bowler and a good player. His fielding was also considered good. In 1904, he took part in most of the games, and with his "splendid" and "dashing bowling played havoc" on the other teams bringing victory cups to his team. For example, he took 6 wickets for 13 runs in first innings and 4 wickets for 8 runs in the second innings against the Cutch Team in August 1904.¹⁹ Against the Jamnagar team he took 4 wickets for 9 runs in first innings, and 2 wickets for 5 runs in the second.²⁰ The months of July and August

1904 were busy for his cricket team.²¹

In the cricket matches his batting seems to have been good, for he fetched needed runs. In August 1904, matches his share of total runs was big. For example, against the Talukdari Girassia High School, Wadhwan, he missed his century by 7 runs; and against the Past Kumars (alumni) team his score was a precious 50 getting victory for his team.²² His interest in cricket did not die with his leaving the school. He played at the Rajkumar College in 1909, four years after leaving the institute. In this match also he exhibited his powers in bowling and playing, taking 7 wickets for 36 runs, and similar wickets for 102 in two innings.²³ As a ruler his continued interest could be seen in the encouragement he gave.²⁴ He presented the College with a Cricket Challenge Shield in 1905. The Principal of the Rajkumar College summed up Lakhajiraj's cricket skills this way: "an all-round player," "an old boy," "this shows the importance he attached to high averages, greatest powers and persevering efforts in cricket."²⁵ He set an example in the game he played in 1909 by scoring 103 runs not out "in great style in 1 1/2 hours with two sixes and 13 fours."²⁶

In the sport of tent-pegging Lakhajiraj was adept, fetching the then-coveted Lord Northcote Prize in 1903.²⁷ He was excellent in this game, scoring the maximum possible in

all the matches he played. He was "distinctively superior at this game."²⁸ At the Ajmer Mayo College his team made a "splendid performance on strange ponies."²⁹ In single tent-pegging also he scored the highest possible of eighteen points.³⁰ His interest in this game seems to have continued for some time for he participated in one such competition in 1909 and obtained the prize in individual competition.³¹

He was one of the best polo players.³² He was a member of the team deputed to play against the Dehra Dun Imperial Cadet Corps.³³

He also participated in other games and race events such as the egg and spoon race, riding, telegram race, and won prizes.³⁴ He took part in athletic sports and running.³⁵ Football also he played.³⁶

Lakhajiraj's education is marked by several prizes in cricket, athletics and other competitions like music, and speech, and also a Speech Day Prize.³⁷

As a student Lakhajiraj was punctual and regular in his studies, which was matched by his good conduct and behavior. The College Report for 1905 shows him present for 221 days out of 228 days; the seven missing days he was absent with a proper leave of absence.³⁸

The result of his examinations depict him good at studies and his disciplined behavior fetched him the Good

Conduct Medal in Ist Grade.³⁹ This provides us with a clue to understanding his habits and good conduct as a ruler later in his life, and becomes more noticeable particularly when we compare his son Dharmendrasinh as a student and a ruler. It is possible to trace his nature to his school days. He could laugh and amuse his audience also. For example, his football team lost to the Ajmer Mayo College, to which he referred in his farewell speech and made his audience laugh.⁴⁰

In 1903 Lakhajiraj was publicly praised for his good behavior.⁴¹ His Principal, Mr. Weddington held him in high esteem. He said, "For Lakhajiraj of Rajkot who heads the Second Division, I have nothing but praise. He has worked consistently hard all through the year. He was the only boy in the class who passed in every subject."⁴² Similar praise was showered upon him on the day of his installation on the throne by the Agent to the Governor, "At the Rajkumar College your career was particularly a bright one."⁴³

It is pertinent to note here that the minor princes studying at the Rajkumar College were not in many a case well behaved, punctual and regular in school and studies. Lakhajiraj not only studied hard but also followed punctually other instructions in religion and exercises. Religious instruction was imparted to all the Kumars

(students); for the Hindu Kumars there was a Shastri, and for the Muslim Kumars there was a Musaheb, who were to ensure that all the students followed their religious practices daily.⁴⁴ Later in his life, particularly after the death of Rani Ramniyakunverba, we see Lakhajiraj practicing yoga and other religious practices daily and punctually.

Lakhajiraj was a Squadron Leader, responsible for a group of students, and in this capacity also he earned the respect of his classmates and peers.⁴⁵ The British used to keep a vigilant eye on the young minor chiefs studying at institutions like the Rajkumar College, the Mayo College and others. The Principal of the College used to submit monthly and annual reports on each student. The reports for the years Lakhajiraj was at school show the satisfactory progress he made in his studies, and his conduct and behavior.⁴⁶ Education at school prepared Lakhajiraj and other young minor chiefs in, among other things, conversational and written communication in the English language to understand and be understood by the high government officers and other Europeans.⁴⁷ Lakhajiraj was at Rajkumar College for ten years. He left it on March 24, 1905.⁴⁸ From Rajkumar College Lakhajiraj went to join the Imperial Cadet Corps, Dehra Dun.⁴⁹

The Dehra Dun Imperial Cadet Corps was a school for the nobility and the elite only. However, it was not mandatory upon the school to accept all applicants.⁵⁰ It was also not expected that all the young chiefs should apply and undergo training, because the British realized that there was some misunderstanding and misapprehension about the intentions of the training at this school.⁵¹

Lakhajiraj's name was recommended to the Imperial Cadet Corps in 1903, but he was not allowed to join because of his age; it was suggested that he should again try after one year.⁵² He remained with the Imperial Cadet Corps for two years and could have stayed longer had his name not been "inadvertently omitted" from the list for a third year. He completed his training and education on March 31, 1907.⁵³ As a special case he was given permission to wear his Cadet Uniform. Not all the cadets who graduated from this school were given such permission or honor.

Here, at the Imperial Cadet Corps also Lakhajiraj earned the respect of his peers, especially of Major Cameroon and Captain Taylor. Major Cameroon wrote of Lakhajiraj thus: "alright,[sic] active and intelligent and fairly well-educated."⁵⁴ At the time of his installation to the Gadi (throne), Lakhajiraj alluded to these two officers whom he held in high esteem. In fact, he sent invitations

to them to join the installation ceremony.⁵⁵

The Imperial Cadet Corps might have been a good experience for the princes in learning martial arts. It was also a place they learnt more discipline and respect for their British masters.⁵⁶ Later on when the World War broke out in Europe and Lakhajiraj wrote of his desire to actively join the army, his record at Imperial Cadet Corps was checked by the Viceroy, who found that "this young chief's service and conduct were commendable."⁵⁷

Lakhajiraj was about 6 feet tall full grown. His complexion was dark brownish, he had a pointed nose, and a good healthy physique. He was not fat.⁵⁸ He had a trimmed thin moustache and slightly big eyes. Publicly he would be seen with a tucked turban on his head. He was never seen bare headed by people, say the authors of the only book written on this prince.⁵⁹ He walked straight. He had the habit of talking or discussing while walking, and in this process he would constantly talk, and suddenly would stop, put his legs apart, holding his hands behind him. While talking he also frequently touched his moustache. His vocabulary in the Gujarati language was not profuse and he would use words from English. His pronunciation was nasal.⁶⁰ In public he was seen in his traditional Kathiawadi dress-chornu (a sort of breeches), turban on head, coat reaching

below his knees, and pointed shoes. He wore English suits, but only when he had meetings with English officials. In dress codes he was a nationalist.⁶¹

His nature was often moody and temperamental. Although good-natured and loving, Lakhajiraj was known to slap a person or use a stick to hit when angry. At times, Lakhajiraj would hit someone publicly; however, he expressed his apology as well. This should not be taken to mean, as the British took it, that he had an uncontrollable temper and was ungovernable.⁶² He was impulsive.⁶³ The reason for his bad temper was his constipation.⁶⁴ In most cases, he would not talk or would avoid conversations with visitors or servants of the state if he was in a bad mood. It was easy for his servants and officers to find out if "Thakor Saheb" was in a good or bad mood. His pipe or cigar smoking style would be altered. For example, if he smoked two pipes in his office it implied a joyous mood, but one pipe or cigar indicated otherwise.⁶⁵ In some instance, the state officers would take up certain discussions for his approval only after learning from the orderlies and servants if the Thakor Saheb had his two pipes. There was another way to find out his mood. Rolling his moustache downward with his fingers indicated a good mood.⁶⁶

Lakhajiraj was independent and perhaps self-centered. He was not very sociable. He also does not seem to have had a craving for companions. Even during his school days at the Rajkumar college, we do not hear of him mixing freely with others.⁶⁷

Lakhajiraj was a religious man.⁶⁸ To perform his prayers and do yoga exercises, he woke very early in the morning. In his spacious and luxurious palace, he lived a life of control and continence.⁶⁹ Unlike his son we do not hear any rumors about his leanings or curiosity for women. After the death of his beloved Rani Ramniyakunverba he practiced pranayam (breathing exercises) daily. He worshipped the Goddess Ashapura, and about 8 O'clock each morning went to the Ashapura Temple. He had faith in the Shankaracharya traditions. He built a Temple of Shankaracharya.⁷⁰ On the Hindu New Year Day Lakhajiraj prayed at the Hatkeshwar Temple.⁷¹ In this Temple, he organized and personally offered prayers for the victory of the British Empire against the Germans and their allies.

In religious matters his outlook appears to have been that of a reformer. He believed that the ignorance of the public in religious matters was harmful to religion and to society as a whole. He hoped to bring about social reforms through a new and awakened religious outlook.⁷² The

establishment of the Akhil Dharm Sabha (Religious Council) was a bold experiment in an era of communal tensions between Hindus and Muslims. It was intended to forge a better understanding not only of outer religious rituals, but of the inner faith as well. He firmly believed that if the communities tried to learn and understand the essence of religions other than their own, strife and tensions would be reduced. In his opinion the root cause of the problems between the Hindus and Muslims was the sheer ignorance of both; neither was trying to know the precepts and tenets of the other.⁷³

The evidence suggests that Lakhajiraj was ahead of his times in this matter. His ultimate goal was the realization of a harmony in the state among all the caste groups and followers of all the sundry religions and sects, especially among the Muslims and Hindus.⁷⁴ He talked about "religion that is science, and this religion was a useful guide in our day to day life."⁷⁵ It is pertinent to note that he spoke these words at the opening of a boarding house for Sorathia caste students only. He even visualized the dissolution of caste groups in the future.⁷⁶

Lakhajiraj married three times in the tradition of the ruling chiefs of India. His first marriage was with Rajendrakuverba, daughter of Rajshri Chhatrasinhji Rathod

of Shemaliya in 1908. With her Lakhjiraj had three children. The first expired in 1918. Heir-apparent Pradyuman died in 1910.⁷⁷

Lakhajiraj's second marriage was with Ramniyakunverba, daughter of the famous Gujarati poet Sursinhji Gohel alias Kalapi (the ruler of Lathi State), on January 9, 1909. He personally went to take the hand of Ramniyakunverba in marriage, instead of sending a Khanda (a sword).⁷⁸ This Rani (queen) bore him Dharmendrasinh, who succeeded Lakhajiraj. This queen was given some education at home by a Bengali lady. She took courses in music, embroidery and vernacular language, and of course the inevitable English.⁷⁹ Rani Ramniya died on November 12, 1913. Her death was a great loss for Lakhajiraj, who loved her very much.⁸⁰

It appears that Lakhajiraj had respect for Rani Ramniya, and was attached to her closely. He paid a visit to the Lathi State in 1913, but apparently did not visit any other of his in-laws.⁸¹

Lakhajiraj married a third time in 1915 to Krishnakunverba of Minapur.⁸² Although Lakhajiraj married three times, he had the greatest attachment for Rani Ramniyakunverba, for she was a positive force in his life. She, and not his first Diwan Mr. Kotak, played a role in molding him.⁸³ She took personal care of him. She paid

detailed attention to his food and at times cooked food with her own hands. She especially made chapatis (fresh home made thin flour bread); she even gave morsels to him with her own hands and when he was finished with dinner or lunch, she washed and dried his hands with a towel instead of having a servant do it.⁸⁴

Lakhajiraj does not seem to have been a vegetarian. He did not eat beef, but certainly ate lamb and fish. He had a great taste for fresh and warm chapatis - so long as Rani Ramniyakunverba was alive. After her death, his food habits and tastes changed considerably; instead of suggesting or ordering his choice of dishes, he ate what was prepared. He continued to drink fresh cow milk.⁸⁵

With his third Rani, Lakhajiraj does not seem to have had close rapport and understanding. His relations with Krishnakunverba deteriorated over a period of time. In my interviews with Mr. Shantilal Shroff, son of the Diwan of Rajkot, and himself a judge during Lakhajiraj's rule, he preferred not to tell us much on the record. His silence, and frequent references to only one Rani, Ramniyakunverba, lead us think that he was concealing much. The correspondence between Bombay and Delhi on the issue of the establishment of the Chamber of Princes by Lakhajiraj, very clearly and explicitly speak of Lakhajiraj's relations with

Krishnakunverba. She had left Lakhajiraj and gone to her relations solely because he had an ungovernable temper.⁸⁶ Other persons who have worked with Lakhajiraj, Govindji Hansraj Mehta and Veljibhai Master^{*} would readily talk only about Ramniyakunverba, and deliberately avoided reference to Krishnakunverba, which implies not so good relations with her. At only one point did Mr. Shroff make an affirmative nod to a question based on the clear reference to the file on the subject of Chamber of Princes.⁸⁷

Lakhajiraj was not happy with his son Dharmendrasinh. He does not seem to have had rapport with his heir-apparent. He was particularly unhappy with his son's behavior and progress in education at school in England. He had some feeling of disgust, even hatred for his son's dealings. As a father he was concerned for his son, but as a ruler he was disappointed. He wanted to bring his state to the forefront with his reforms and to modernize his state. At times, it is not unreasonable to believe, he was gloomy.⁸⁸ Sometimes Thakor Saheb had supper with Dharmendrasinh, but then this was an indication more of courtesy than of a warm relationship. In a few years after Rajkot State fell into Dharmendrasinh's hands, whatever the people feared and, of

* The word "Master" has no special meaning. This is how Mr. Veljibhai was known in Rajkot city.

course, whatever Lakhajiraj also feared, came true: the Rajkot Government had to borrow money and to face stern hostility from the people. This culminated in the famous Rajkot Satyagraha under the leadership of Mahatma Gandhi in 1938-39.

Lakhajiraj's first wife died in 1913. After the death of his favorite Rani Ramniyakunverba, Lakhajiraj did not marry again, and had only one wife Krishnakunverba, though the marriage was an unhappy alliance. He seems to have been free from the generally known vices prevalent among the ruling elite of the time, that is, having concubines. He showed very little interest in women other than his wives; nor do we hear any rumors about such interests. During his days at the Rajkumar College and the Imperial Cadet Corps or his visits abroad there are no stories of his involvement with women.⁸⁹ He did not prefer female orderlies or personal servants. It was his practice to allow his subjects to come even to his palace and make representations or applications; he would listen to them and then did his best to satisfy them. He held the opinion that people should feel free to approach him without any fear or hindrance. But in this practice he made it a rule not to allow any woman to see him there; for them the Huzur's (ruler's) office was the only place. We hear that there was only one old woman whose duty

it was to keep his bed ready. This woman servant was told to finish fixing his bed at least two hours before bed time.⁹⁰

Lakhajiraj did not like to shake hands with women, especially with Indian ladies, because he thought that this was against Indian traditions. At the times of his parties or meetings with Europeans, he did shake hands with ladies, but that too he disliked.⁹¹ This should not be interpreted, however, as disrespect.⁹² He showed respect for women but no curiosity for woman. In this respect he was without any blemish.⁹³ He was not a male chauvinist nor would he denigrate woman. In fact, when he framed the Franchise Rules for the state, he specifically included woman; they were given equal rights.⁹⁴ In the People's Representative Assembly, there were two female members.⁹⁵ Rajkot was the first state to open a special library for women.⁹⁶ The establishment of the library for women was given special attention and importance. Special efforts were made to publicize the fact that there was a library for women only in Rajkot city; they could use it and become informed.⁹⁷

Lakhajiraj appears to have cultivated a special interest in music. This interest is generally attributed to the influence of Rani Ramniyakunverba. The music program was in the Huzur Bunglow (palace) on Fridays. The program lasted for two hours from 8:30 to 10:30 p.m. Ramniyakunverba

would herself play the Indian harmonium for the Thakor Saheb.⁹⁸

In his private and public life this ruler was very regular and punctual. This was reflected in his schedule. His hours at the Huzur Office were from 12:30 p.m. Once in his office chair, he would not take any breaks or get up from his chair until 4 p.m. when it was time for him to go to the palace.⁹⁹ He was punctual in the office and on inspections in the state. In fact, he had a fixed schedule for the whole week; for example, the Police parade and Jail inspection at 8 a.m. Wednesdays; tramway inspection at 9 a.m. Thursdays; and Saturdays between 8 and 9 a.m. all markets; Boy Scouts on Saturday between 5 and 6 p.m., depending on the season.¹⁰⁰ Similar punctuality was expected of his officers and state employees, and this was the reason for the efficiency in the administration of the state in his time.

Lakhajiraj was a social drinker; but no one ever saw him drunk or out of control. He did not drink as a habit.¹⁰¹

Lakhajiraj's loving care for his subjects was more than obvious in the way he personally directed the state machinery during the dreadful plague epidemic in the peninsula in 1911. He stayed in plague-affected Rajkot City and personally paid visits to the families of the victims.

By his personally presence, he tried to resist the "monster of plague epidemic," and instill spirit into the people.¹⁰² Even today we can find in Rajkot city some who would tell us of incidents during the epidemic. Well known is the case of an old lady who lost her only son in the epidemic, and the way this ruler, full of emotion, ordered his servants to take care of her. He also ordered that his mosquito net be brought from his palace bed and given to her.¹⁰³

People in Rajkot State were familiar with his famous style when he paid visits to the produce market, where he would buy all the produce from the sellers. The Bapu ni Gadi (motor car of the ruler) went at the moderate speed of only 5 miles per hour. People could stop his car and ask him questions or exchange a few words with this loving ruler.¹⁰⁴ He was not a stern faced ruler, nor was he out of touch with his praja (people). He did his best to remain in touch with them. He always tried to know the needs of the society. In the first few years of his rule he went out incognito.¹⁰⁵ He was able to win the hearts of the people by his simple and unpretentious ways of mixing with them. The festival of Holi was eagerly awaited by all in Rajkot City. Then he freely mingled with all and sprayed colored water on all around; common people and the servants of the state also sprayed colored water on their ruler. And if he saw some

orderly hesitating to play, he sprayed water on him and with love dragged him into this feast.

The Hutashani Sawari (procession to light the Holi fire) is still remembered in Rajkot City. During this procession, Lakhajiraj sat surrounded by his officials and musicians in an oxen cart big enough for 20 occupants, carried with him kumkuma (balls filled with red powder) which he freely threw among the people, and the people also did the same to him. People still talk about one particular Halvai (one who made sweets) named Chaturbhuji. This man had a very big round belly; Lakhajiraj made a special stop at his shop and aimed kumkuma at his belly.¹⁰⁶ Being with the people, Lakhajiraj tried his best to win their hearts, and earn their respect.

Lakhajiraj, though the ruler, let the people feel that he was one them, a privileged one to be sure, but a human, with a heart. He himself participated in parties which he organized for his people. During campfires, Boy Scout parties and Gobblers (volunteers) paramilitary training he stayed with people all night. At times, during the parades for training, he personally showed what mistakes were made and how they could be rectified. At Garden parties organized for his people, he invited the English, and introduced his people to them. He used to say to people

sometimes, "I am one of you, and would like to be with you in your home, so that I could better understand your happiness and unhappiness; but alas! I am placed in the position of the ruler, and I have so many restrictions."¹⁰⁷ His talks were also simple, and without high flown language in his addresses. He used common words. On his birthday, he personally presented children with sweets and toys. This he continued to do until his death. During the last week of his life, while on a visit to the villages of his state, he made arrangements to give a gift to each child between 3 and 6 years of age.¹⁰⁸

The people of Rajkot State were familiar with his loving nature, and would not hesitate to approach him in his office, or when he was in his car on the road, for they knew that he would listen to their problems and act upon them. His visits to the villages were eagerly awaited by the people of all the villages. He used to say, "Instead of going to foreign countries and wasting my people's money, I would rather stay among them and try to improve the image of my State."¹⁰⁹ During the Christmas Holidays of December 1929, he was on his tour of the villages in the Sardhar Mahal. After visiting all the villages in that Mahal, he began his tour of Rajkot Mahal on January 15, 1930. He reached the village of Mavadi in the evening, of January 22,

1930 where he caught a severe cold. He returned to Rajkot at 9:30 p.m. on 26 in a bad state of health. "Complications soon followed, there were streaks of blood in his sputum, the basis of the diaphragm was somewhat congested and his condition became critical at 3 p.m. on the 28. Diathermic treatment was resorted to and it stemmed the tide of the disease for the time being. There were signs of improvement, his breathing became freer, his pulse improved and it was expected that rest would help him to completely throw off the disease."¹¹⁰ Lakhajiraj remained in bed for one week. He needed a complete bed rest, and constant nursing care but it was hard to get a qualified male nurse in those days; he was asked to let a female nurse sponge him clean and take his care, but he simply refused to be touched by a female. The Diwan, Mr. Chunilal Shroff along with Dr. Hancock insisted that he must get constant nursing care, but he "budded not an inch from his stand of not letting a woman touch his body."¹¹¹ Finally Shankerlal Master became his nurse, and took care of him.¹¹² "However, as ill luck would have it, Angina Pectoris set in at 3 a.m. on February 2nd, and weak as he was, he could manfully fight the disease till 9 a.m. After 9 a.m. he continued to sink and the fatal disease got the better of him till he serenely succumbed to it at 12.33 p.m. the same day."¹¹³ "This lover of freedom

and independence, born in the enslaved land, finally was ready to depart to the Unknown horizons for the final rest," wrote the authors of the book entitled, Sir Lakhajiraj na samsmarano (Reminiscences of Sir Lakhajiraj).¹¹⁴ It should be noted that this book was published in 1934, while India was still under the British; hence the words are of particular significance. His funeral took place at 6:15 p.m. In the meanwhile the tilak ceremony of nominally enthroning his son Dharmendrasinhji was performed at 4:30 p.m.

During his illness the whole of Rajkot City and State worried about his health and people would flock to his palace to find out if their ruler was improving or not. People worshipped and did fasts for his health. Upon hearing the sad news of their "beloved fatherly ruler" the people observed hartal (work stopped; shops closed). "It was hard to get even green vegetables and groceries."¹¹⁵ Thousands literally cried on hearing of his death and paid their last respects. His funeral procession was a very emotional event. In some cases people voluntarily mourned his death by stopping celebrations, and women did not use brass pitchers to fetch water from rivers and wells for one month. The Political Agency in Rajkot Civil Station also immediately observed holiday on his death and all the offices of the Agency were closed on February 4, 1930.¹¹⁶

His death was a loss to the cause of progress in Rajkot State, and for the nationalists in Kathiawad it was a blow, for he had always supported their political demands for more reforms.

The Chamber of Princes at Delhi passed a resolution expressing its condolences, and noted his achievements. Viceroy Irwin in his speech to the Chamber of Princes on February 26, 1930 said, "The Thakor Saheb of Rajkot ... was a broad-minded and progressive ruler, keenly interested in the social and economic development of all classes of his subjects, by whom he will be greatly missed."¹¹⁷ In the same session the Jamsaheb of Nawanagar spoke thus, "The Thakor Saheb of Rajkot who was a dear personal friend, kinsman and clansman, was laboring amongst his subjects when death overtook him suddenly and deprived us of a ruler of great capacity passionately devoted to the interests of his people and his order."¹¹⁸

Lakhajiraj had supported the cause of political awakening in Kathiawad first by giving political activists permission to hold sessions, without any conditions.¹¹⁹ In addition, he had organized a Garden Party in honor of the Youth Congress leader Pandit Jawaharlal Nehru. For the nationalists in Kathiawad his death was a great loss. Sardar Vallabha Patel, in a public speech organized to

protest the undemocratic and oppressive rule of Dharmendrasinhji, son of Lakhajiraj, observed, "I do remember Rajkot Ruler Lakhajiraj who invited nationalists like Gandhiji and even Jawaharlal. He was a nationalist at heart, and look at his son, the son of a god-like ruler is nothing more than a worthless piece of charcoal."¹²⁰ "I do remember the day when the then ruler Lakhajiraj invited Gandhiji and me. He was sitting between us, and said 'If others could be Gandhiji's disciples, why not me?' He was an honest lover of freedom."¹²¹ He was one of the few rulers who openly praised the work of Gandhiji, and was the first to enter his state into the era of constitutional rule. "Rajkot state in his time was one of the foremost progressive states and at the top in the Kathiawad peninsula....People still hold his name pratah smaraniya (holy)."¹²² Lakhajiraj earned a name in the history of the region, "he also set the stage for progress and a clean government in the region."¹²³

NOTES

1. F.D. Intl/ June 1890/203-204. Also see F.D. Intl/B October 1890/378-381. (This is as per the filing system at Indian National Archives, New Delhi. In order it reads like this: Foreign Department/ Internal/ month year/ proceeding numbers.)
2. Kathiawad Administration Report, 1876.
3. F.D. Intl/A 1890/ 203-204.
4. Sansthan Rajkot ni Directory Vol. 1. pp. 61-63.
5. Nagindas Manchharam. Charitramala (Biographical Sketches) (No publication date available) p. 244.
6. F.D. Intl/A June 1890/ 203-204. Also F.D. Intl/B 378-381.
7. F.D. Intl/B Sept 1891/127-130. Also F.D. Genl/B December/ 61-62 for Motichand Tulsi. F.D. Genl/B February 1900/40-44 for Sorabji Hormasji. ('Genl' represnts 'General')
8. F.D. Secret I/ May 1906/ 15-16; F. D. Intl/B February 1894/422-424; F. D. Intl/B 1899/88-290.
9. F.D. Intl/B /June 1894/264-265.
10. F.D. Intl/B /1907/313. Also see Sansthan Rajkot ni Directory Vol. 4, p. 561.
11. Sansthan Rajkot ni Directory Vol. 4, p. 573.
12. F.D. File Intl/ B 1915/ 803-819. p. 10.
13. F.D. Intl/B Feb 1897/ 422-424.
14. Interview with Mr. Shroff July 17, 1980.
15. Jobanputra Jayantilal Laljibhai and Vyas Tribhuvan Gauranshanker, Sir Lakhajiraj na Samsmarano (Reminiscences of Sir Lakhajiraj) [Now onwards referred to by title] p. 13. Also F.D. Intl/B Jan 1901/ 34.
16. Ibid., p. 97.
17. Ibid., pp. 75-76.

18. Sir Bhavsinghji, H.H. the Maharaja of Bhavnagar, Forty Years of Rajkumar College, London 1911, Vol. 4 passim, the Kathiawad Times, the Times of India for the months of June, August, December for the years 1904, 1905, 1906 and 1907.
19. Kathiawad Times August 27, 1904.
20. Ibid., also see Sir Bhavsinghji, Vol. 4, pp. 131-132.
21. Kathiawad Times for July and August 1904. Also Sir Bhavsinghji, vol. 4, passim.
22. Sir Bhavsinghji, Ibid.
23. Ibid., Vol. 4, p. 276.
24. Interview with Mr. Shroff on August 18, 1980, and with Mr. Veljibhai Master on July 12, 1980. (Veljibhai Master is the name by which he is known. "Master" has no special meaning; in the Gujarati language usage it means "teacher".)
25. Ibid., Vol. 1, p. 161.
26. Ibid., Vol.4, pp. 274-275.
27. Rajkumar College Report 1903-1904; Kathiawad Times February 27-28, 1903.
28. Sir Bhavsinghji, Vol. 4, pp. 68,97, 140,144-147.
29. Ibid, p. 145; Also see Kathiawad Times March 30, 1904.
30. Ibid., Vol. 4, 145.
31. Ibid., Vol. 5, p. 274.
32. Rajkumar College Report 1904-05 p. 5; Also see Sir Bhavsinghji, Vol. 4, p. 173.
33. Ibid., Vol.4, p. 182. Also Kathiawad Times August 2, 1905.
34. Kathiawad Times August 11, 1908. Also see Sir Bhavsinghji, Vol. 4, 140.
35. Ibid., Vol. 3, pp. 122, 238.
36. Ibid., Vol. 5, 274.

37. Prizes: McNaghten Gold Medal, Dajiraj Amra Vala gold Medal, Gordon Medal and Ranjitsinhji Medal in Athletics.

Cricket: Natvarsinhji Cricket Medal, Diamond Jubilee Prize, Fergusson Gold Medal, Diamond Jubilee Prize (2nd class) Sir Bhavsinghji, Vol. 3, pp. 133, 288.

Music: Ibid., Vol.3, p. 171. Speech Day Prize I Class B, and Speech Prize in 1897. Ibid., Volume 3, pp.171,266, and Vol. 4, p. 25 and Vol. 1, pp. 314-315.

38. Rajkumar College Annual Report Annexure-D 1905.

39. Ibid., Rajkumar College Annual Report 1904-1905 Annexure C. For Results in history and English, also see F.D. Intl/B Octo 1904/ pp. 67-77.

40. Sir Bhavsinghji, Vol. 4, 147.

41. Ibid., Vol. 4, p. 57.

42. Rajkumar College Annual Report 1903-04.

43. Sir Bhavsinghji, Vol. 5, p. 135. Also see Sansthan Rajkot ni Directory Vol.4, p. 562.

44. Rajkumar College Annual Report 1904-05, p. 6. Daily routine and curricula for students is detailed in the Annexure B of the report.

45. Sir Bhavsinghji, Vol. 4, p. 109.

46. Rajkumar College Reports. Also F.D. Intl/B Feb 1900/ 206; F.D. Intl/B Jan 1901/ 34.

47. F.D. Intl/B Jan 1901/ 34.

48. Sir Bhavsinghji, Vol. 6, p. 41, and Vol. 1, p. 314.

49. Only two students from Rajkumar College were selected to join the Imperial Cadet Corps. The other student was Jorawarsinhji of Chuda. Rajkumar College Annual Report 1904-05, p. 6.

50. F.D. Intl/B 1903/ 69-106. Major Watson examined 26 students, but selected only 11.

51. F.D. Intl/B Oct 1906/415.

52. F.D. Intl/B Aug 1903/ 69-106.
53. F.D. Intl/B April 1907/ 521-525.
54. Ibid.
55. F.D. Intl/B Oct 1907/ 313.
56. F.D. Intl/B Mar 1907/ 98-102.
57. F. and P. Intl/B 1915 June 447-449. ('F' represents foreign and 'P' political.)
58. Interviews with Messrs. Shroff July 9, 1980 and Veljibhai Master July 12, 1980.
59. Sir Lakhajirajna Samsmarano p. 1.
60. Interviews with Messrs. Anandji Sata December 7, 1983; Shroff, July 17, 1980 and Veljibhai Master July 12, 1980.
61. Sir Lakhajiraj na samsmarano pp. 1-2.
62. Mr. Sata related an incident thus: In 1929-30 after a mock fight of the Gobblers of Rajkot State was over, around 9 p.m. one villager complained, "'Bapu this mamlatdar (official) harasses', upon this Thakor Saheb called the officer to his presence, and hit him with stick, and kicked him. After a few minutes Bapu realized he had hit the official hard, expressed his apology and gave the official some money." Interview on December 7, 1983. Mr. Veljibhai's father was beaten on one occasion. Interview with Mr. Veljibhai Master, July 17, 1980.
63. Interview with Mr. Shroff, July 18, 1980.
64. Interview with Mr. Shroff, April 14, 1980.
65. Interview with Mr. Veljibhai Master, July 12, 1980.
66. Interview with Mr. Veljibhai Master, July 12, 1980.
67. Interview with Mr. Shroff, July 17, 1980. He was Lakhajiraj's tennis opponent at times. "Thakor Saheb wanted me to make him run, and have a good game. But after the game was over, he would not ask me to have some drink, even water, although all he had to do was to order the servant."
68. Interview with Mr. Ramniklal Mankad, June 12, 1980.

69. Sir Lakhajiraj na samsmarano p.75.
70. Interview with Mr. Govindji Hansraj Mehta, August 15, 1980.
71. Interview with Mr. Mulshankar Kalyanji Thakar, December 5, 1981.
72. Sir Lakhajiraj na Samsmarano pp.73-75.
73. Sansthan Rajkot ni Directory. Vol. 1., pp. 209-233.
74. Ibid., Vol. 4. pp. 622-624.
75. Ibid., Vol.4. p. 624.
76. His address to the First session of the People's Representative Assembly on August 19, 1923. Ibid.
77. Ibid., Vol. 1, p.66. F. D. Intl/B Oct 1909 /50. for birth of heir-apparent. F.D. Intl/B Sept 1910/ 69. Death of heir - apparent on September 3, 1910. Bombay Archives file for 1910, Political Department pp. 61-67. Also Native Chiefs Vol.1, P. 163, Bombay Archives.
78. Administration Report of Lathi State, 1908. p. 3.
79. Administration Report of Lathi State, 1907-08 p. 2.
80. Administration Report of Lathi State, 1909-1910. pp.2-3; F.D. 1911 Intl/B July 178. Dharmendrasinh was born on July 29, 1910. For this see Bombay Archives file Native Chiefs Vol. 1, pp. 35-41, 163; also F.D. Intl/B Nov 1913 /253.
81. Administration Report of Lathi State, 1913-14. p. 14.
82. Sansthan Rajkot ni Directory Vol. 1, p. 67.
83. Interview with Mr. Shroff, July 17, 1980.
84. Interview with Mr. Veljibhai Master, July 12, 1980.
85. Ibid.
86. Foreign and Political File No. 1553 P/ 1922-23, pp. 17 and 23.
87. Interview with Mr. Shroff, June 9, 1980.

88. Ibid., July 17, 1980.
89. Ibid., June 27, 1980, with Mr. Govindji Hansraj Mehta July 1, 1980. Also see Sir Lakhajiraj na samsmarano p. 79.
90. Interview with Mr. Veljibhai Master, July 12, 1980.
91. Sir Lakhajiraj na samsmarano. p. 78.
92. Interview with Mr. Govindji Hansraj Mehta, June 14, 1980.
93. Interview with Mr. Shroff, July 18, 1980.
94. Sansthan Rajkot ni Directory Vol. 1. p. 131, Franchise Rule No.4
95. Ibid., p. 131.
96. Ibid., Vol. 3, pp. 293-295. Sir Lakhajiraj na samsmarano. p. 153.
97. Sansthan Rajkot ni Directory Vol. 3. p. 294.
98. Interview with Mr. Shroff, June 27, 1980.
99. Ibid., Also with Mr. Mulshankar Thakar, December 5, 1981.
100. Sansthan Rajkot ni Directory, Vol. 3. pp. 654-657.
101. Interviews with Messrs. Shroff and Veljibhai in 1980.
102. Sir Lakhajiraj na samsmarano pp. 6-7.
103. Mr. Govindji Hansraj Mehta was with Lakhajiraj during this epidemic. Interview on June 15, 1980.
104. Interview with Mr. Anandji Vallabhji Sata, July 12, 1983. Also Sir Lakhajiraj na samsmarano, pp.2-4.
105. Ibid., pp. 64-65.
106. Ibid., pp.31-33.
107. Ibid., pp. 42-43.
108. Ibid., p. 56.
109. Interview with Mr. Shroff, June 24, 1980.

110. Rajkot State Administration Report, 1929-30. pp. 4-5.
111. Interview with Mr. Shroff, June 26, 1980.
112. Ibid., Also Interview with Mr. Govindji Hansraj Mehta, July 1, 1980.
113. Rajkot State Administration Report, 1929-30. p. 5.
114. Sir Lakhajiraj na samsmarano, p. 163.
115. Interview with Mr. Mulshankar Kalyanji Thakar, December 5, 1981.
116. Sansthan Rajkot ni Directory Vol. 4. p. 727.
117. File No. 25- R/30 of 1930.
118. Ibid., p. 9.
119. Jayantilal Morarji Mehta, ed., Deshi Rajya, (Nadiad) Vol. 2, September 1929. pp. 372-373.
120. Speech given in Bombay, August 18, 1938 to protest the oppression in Rajkot state. Sardar Vallabhbhai Patel na Bhashano (public speeches of Sardar Vallabhbhai Patel) quoted from Janmbhoomi newspaper, Narhari Dwarkadas Parikh ed., 1949 p. 386.
121. Ibid., Public Speech in Ahmedabad on November 21, 1938. p. 407.
122. Kalidas Motichand Parekh's public speech on May 20, 1939. Gandhinagar State Archives daftar No. 6, file No.38 for 1938-39.
123. Nandlal B. Devlook, ed., Saurashtra ni asmita (personalities of Saurashtra) Bhavnagar 1968, pp. 700-701.

CHAPTER 3

PRAJA PRATINIDHI SABHA

The most important event of Lakhajiraj's administration was the introduction of the Praja Pratinidhi Sabha or the People's Representative Assembly. His liberal and progressive outlook earned Rajkot State the epithet of a respected state in the region. In the Kathiawad peninsula, Bhavnagar State was considered a very progressive state but under Lakhajiraj Rajkot State stole away that epithet. The introduction of the Praja Pratinidhi Sabha was an experiment unheard of in this area, in the whole of modern Gujarat and in most of the Indian Native States.¹

This measure is looked upon by many as an extension of Lakhajiraj's deep feelings for his people.² In fact, some time after his installation with full the powers of a Second Class Chief, he selected as his Karbhari (Diwan) Mr. Harjivan B. Kotak. He confided to him his basic belief about a good ruler and said, "I do not want to fill the state Treasury with tax money; I want my people to be happy about me and my rule. I shall be thankful to you if you help fulfil this ideal of mine."³ Thus the main undercurrent of his thinking was responsible for the introduction of far-reaching, progressive constitutional

reforms in the state. There was no movement in his state demanding his attention in this matter; there was no other pressure from without to make him think in this direction, and perhaps this is the reason Mr. Shroff called him a benevolent ruler.⁴ His obsession was the weal of his people, his passion was that his people should come out of "medieval" slumber and learn how to progress with time. He knew that the old time of absolute ruler and meek ruled was over, that the ruler ought not rule without feeling the pulse of public opinion through representatives, and thus he realized the need for a representative Assembly.⁵

In the opinion of the British, the introduction of the reforms in 1923 was the outcome a whim of the moment.⁶ But this is unwarranted. If we examine the working of the Praja Pratinidhi Sabha, the resolutions it passed, its discussions and its smooth working until his death, it becomes clear that Lakhajiraj had thought deeply about it and that he was determined to let the people have a voice in the government. He believed that the time was ripe, that he read the signs of age. Looking at the time he introduced his reforms, 17 years after he took the reins of government in his own hands, it is reasonable to assume that he had indeed pondered over it. In the words of Mr. Shroff, "Thakor Saheb read books on the subject of democracy, and had also

observed the working of democracy in other countries, especially in England, while on his tours."⁷

The British thought that Lakhajiraj was not sincere in his reforms. They thought that he had not put serious thought into this scheme of reforms. In their opinion these reforms were the result of his unbalanced mental state at that time. Of course, they admitted that he was "a broadminded ruler," but it was not his deep conviction for democracy that was responsible for this Sabha. They wrote, "At present, democracy is the bee in his bonnet."⁸ In other words, it was the result of an obsession and Lakhajiraj had not seriously thought about democracy in his state. But this also seems unfounded in the light of the evidence we have. If this had been so, the whole scheme would have died after three years; there would have been no free elections; the people would have seen the shallowness behind his outward show. The fact might be that Lakhajiraj had some obsession or unbalanced state of mind because of his family problems; but then the obsession of an unbalanced ruler could not have failed to be noticed by astute politicians like the Mahatma Gandhi and the Sardar Patel, who admired this ruler, as well as by the critical newspapers of the day, to say nothing of the people of Rajkot State. An obsession resulting from this kind of unbalanced state of mind could not have lasted

so long. It should be noted that there were two other free elections in the state during his life.

Lakhajiraj expressed his ideas in a speech in Bombay. He was invited by the people of Kathiawad descent living in Bombay to show their support for the reforms in his state. He said, "I like to create confidence in my people, and this is one way of doing so. Give them a voice in the government of the state."⁹ The motivating forces behind the establishment of the Praja Pratinidhi Sabha could be enumerated as follows: he saw that the mental horizons of people were expanding and that people were ready for such reforms. He also thought that both state and people could benefit from mutual confidence, and lastly, his wish was that "my state be esteemed highly, people be more confident, and the people and state mutually benefit from such reforms."¹⁰ He added, "It is confidence that begets confidence, and an administration broad-based upon the mutual confidence of the ruler and the ruled leaves little or no room for uneasiness and is twice blessed in its results."¹¹ In his inaugural speech to the Sabha he said, "My only object in taking this signal step is to probe the heart of public opinion."¹²

The People's Representative Assembly was an elected body. All the members were freely elected by the people.

There were no nominations by the ruler. The Chief Karbhari of the State was the only official allowed to sit in the meetings "to know the view of the members of the Assembly," and "to ventilate the view point of the State."¹³ The Chief Karbhari had no voting rights.

Lakhajiraj made reforms based on the Constitutional Act, which was also known as the Franchise Rules of Rajkot State, brought into effect on February 1, 1923.¹⁴

The Assembly consisted of 90 elected members. The State Constitution provided for 6 Vocational Groups of the voters of the state, namely : traders, farmers, laborers, priests, professionals and other citizens.¹⁵ Representation based on this sort of class structure was a novel experiment in election, for it envisaged representation of all classes of people. This was also different from British India, where communal representations was sought.

Each Vocational Group was empowered to elect one member per 300 voters.¹⁶ Distribution of the seats in the Assembly was as follows:¹⁷

Traders:	9	Priests:	2
Farmers:	22	other Citizens:	25
Labor:	31	Professionals:	1

The number of representatives for this small state of 262.4 square miles with a population of 57,396 was very

high. Rajkot City had a population of 33,090. Of the 57,396 souls in 1923 the number of voters was 26,877, which included all adults in the state.¹⁸

The divisions of the voters into six vocational groups was not strictly adhered to in the case of all the villages in all the three Mahals (districts) of State. The hawkers, shopkeepers and general merchants formed the Trader Group.¹⁹ The Farmer Group consisted of all those connected with agriculture directly, except the Udhad (casual farm workers) and wage earners. Cobblers, masons, washermen, barbers, blacksmiths and casual labor made up the Labor Group. Mill and factory workers, tailors, coppersmiths, weavers, oil-pressers, carpenters, tool sharpeners, and wood cutters were included in the Labor Group. Wage earners and cart drivers were also included in this group.²⁰ The Group of Priests consisted of fakirs, sadhus, and ritual performers. The fifth vocational group known as the Other Citizens included employees of the State, office workers, school teachers, clerks, policemen and all those excluded from all the other groups. The sixth group was known as the Kala-Kaushalya or the Professional Group. "A professional was one whose profession required special training and/ or education."²¹ Thus medical practitioners, doctors, lawyers, and engineers fell into this category. Also watch-repairers, drivers,

car-mechanics, compounders (assistants to medical practitioners) and furniture makers were included in the Professional Group.²²

The city of Rajkot was fortunate enough to have voters belonging to all six groups, whereas the three Mahals of Kuvadva, Sardhar, and Rajkot did not. The voters of Sardhar, Kuvadva, Halenda, Sanosara, and Kherdi were classified into three groups, namely, traders, farmer and laborers. The Franchise Rules specifically laid down that the voters of these five villages who did not fit into any of the six categories, must make a choice. In the villages of these three mahals there were only two groups: laborers and farmers.²³

The Franchise Rules laid down that every individual man and woman of 21 years or more was eligible to vote.²⁴ The voter should be a resident of Rajkot State for at least one year or own an estate or carry on trade for at least one year. To seek election the voter must have had some education. He must be able to read and write. In some cases a voter was allowed freedom to select the group of his choice.

The election was free without any interference from the ruler. Candidates could run for an election from two constituencies and two groups and thus could be elected to

four seats.²⁵ To run for election the candidate had to be a voter, be at least 21 years age, and not have a criminal record, nor have filed for bankruptcy.²⁶ If elected for more than one seat, the representative must inform the Election Committee of his intention to represent the circle^{*} or constituency, failing which the Committee was to decide by a majority vote the constituency for the candidate.²⁷

With 53 seats Rajkot talpad (city proper) had the biggest number of seats in the Assembly, because the city had the greatest population. The remaining 36 seats were divided by population: Rajkot Mahal had 11, Sardhar Mahal 12, and Kuvadva Mahal 13. Rajkot City had 15,899 voters.²⁸ Rajkot Mahal had 3,266 voters²⁹ Sardhar Mahal 3,810 and Kuvadva Mahal had 3,902 voters.³⁰

The Sabha (assembly) was a people's assembly, for there were no nominations, nor were the elections interfered with, by the ruler. The three elections that took place during Lakhajiraj's life time were free and fair. The employees of the State were also allowed to run for election. Later on this provision was annulled by Resolution No. 13 of the Second Assembly, and assented to by the ruler on 24 August, 1928.³¹ In the files pertaining to the Sabha the motives

* "Circle" is the official word used in the State Documents to indicate a constituency.

behind the resolution could not be found.

State records of the Praja Pratinidhi Sabha mention clearly an exceptionally well-intended interest that Lakhajiraj exhibited after the General Election to the Assembly. He openly showed his desire to see that the Assembly should be lively, and have some knowledgeable members like Mr. Pandya and Bhaichand. These two were members of the first Assembly. Both were very active during and after the sessions of the Sabha. In Lakhajiraj's opinion these members asked more questions and took an active part in the deliberations of the Sabha sessions. "Without them the Sabha would be without quality," for these "members were influential also."³² Lakhajiraj, thinking it would be in the interest of the people at large, asked one member to vacate his seat, and insisted that those three men contest the election.³³ Though this could be considered a well-intended public spirited act, it could also be taken as interference, and further, persuading a state employee elected to the Assembly to resign set a precedent. He referred to his interference and gave explanation of this action in his address to the Assembly on March 8, 1927. Perhaps this could be the reason the Assembly passed its Resolution No. 13, referred to above, barring state employees from election.

Rule No. 40 of the Franchise Rules laid down that there must be elections for the Assembly every three years. It is interesting to note, however, that the Ruler was empowered to dissolve the Assembly at his pleasure.³⁴ During his time Lakhajiraj did not dissolve any Assembly nor did he delay any election.

The functions of the Assembly were six fold, performed through the six different Groups, or committees, of the Assembly,³⁵ traders, farmers, priests, constituent Assembly, and Municipality. These Groups were to deliberate on matters of interest to them separately and individually. The Labor Group was, for instance, to discuss and vote for labor legislation and bills were then referred to the Main body of the Assembly for final decision. The Priest Group was to deliberate on religious matters and make suggestions. It was clearly stated by Lakhajiraj that the State did not want to interfere in religious practices. The Assembly and the Priest Group were to discuss only external structure or practices.³⁶ In regard to religious matters affecting the Hindus and the Muslims the Assembly was barred from discussing any issues internal to the faith.³⁷

The functions of the Assembly were municipal legislation and administration, legislation and suggestions for the growth and development of industries and trade of

the state, legislation and suggestions for safeguarding the interests of labor, suggestions for reforms in the outer forms of religion without in any way affecting the essentials of any religion or its inner structure.

From a perusal of the Franchise Rules and the enactments of the six constituent Groups of the Assembly, it appears that the real function of the Assembly was to supervise and assist these Groups and to discuss proposals put forward by them. This does not mean that the Assembly as a body could not on its own initiative deliberate on the matters it thought were needed for the good of the state and the people. Any member of the Assembly could bring for discussion any matter that was in his opinion important, as well as any of the laws of the State.³⁸

The Assembly could pass resolutions in certain financial matters. It was entitled to discuss and pass resolutions advisory to the Thakor Saheb. However, in financial matters, the representatives of the people did not enjoy an emphatic say. Another restriction on the Sabha was this: it could not discuss budget of the state. Lakhajiraj had accepted in principle, however, that the Sabha, being the representation of the people should have the right to know the budget. The Sabha was not permitted to raise detailed questions about the statistics of budget. In other

words, budget would not to be discussed extensively.³⁹ In a later session in December, 1925 the Assembly passed a Resolution requesting that each member of the Assembly be provided with a copy of the budget so that the member could effectively participate in the discussion. Lakhajiraj, liberalizing his former stand, conceded that the Assembly could openly discuss those areas which directly affected the people. Moreover, some minor additions to the budget, such as to the Department of the Roads, Water and Electricity, could be made based on the recommendations of the Assembly.⁴⁰

The Assembly was also empowered to suggest amendments to the laws of the State, and the laws effective in the State.

There were restrictions on the Assembly, some of which were the product of the times. Foreign relations were outside the parameters of the Assembly. The agreements, settlements, and the Walker Settlement treaties with the States in the peninsula had effectively put foreign relations solely into the hands of the British. Here we should note that "foreign relations" included relations with the neighboring Indian princely states also. These states were barred from conducting any relations independently with any other state out of the Indian sub-continent. Rajkot,

like all other Indian states, could not cultivate any direct relations with the bordering states like Kotda Sangani Taluka, Nawanagar, Wankaner, Gondal, and Junagadh. Thus, it was quite logical that the Assembly was not allowed the right to discuss foreign relations.⁴¹

The state could levy new taxes without consulting the Assembly, if the stipulated income from that tax levy was not to be more than 5% of the previous year. Furthermore, the State could eliminate any tax without bringing it to the notice of the Assembly.⁴²

Another major limitation on the working of the Assembly was this: that the Thakor Saheb was not bound by law to assent to any bill passed by the Assembly. The ruler could return a bill as many times as he desired. He could even reject a bill.⁴³ This makes it clear that the successful working of the Assembly was dependent upon the nature and liberal attitude of the Thakor Saheb. Thus it is not baseless to assume that the rejection or acceptance of the wishes of the Assembly were dependent on the personal whims of the ruler, and not the merits of the bill.

Rajkot was a State, and the Thakor Saheb was the absolute owner of that State. He could regard it as his personal estate or property. Running the administration was the business of the owner. It was not a democratic

republic based on the principle of popular will and it was this that distinguished the attitude of the ruler. He could not afford deficit finances. Thakor Saheb had to take into account his personal interests and financial concerns before he could sign any resolution passed by the Assembly.

There were instances where the ruler rejected resolutions for the simple reason that they would affect the income of the state. For example: the motor service rates between Rajkot and the village of Atkot were not lowered because it would reduce the profits by Rs. 500.⁴⁴ The charges on the extra luggage brought good revenues. The Assembly requested a decrease of 50 per cent but it was refused.⁴⁵ The Assembly asked further that buses should not be overloaded with passengers. But this too was rejected by the ruler on the grounds of the costs of keeping the buses in business.⁴⁶ In one more resolution the Assembly asked that not more than 10 passengers be allowed in the Ford Lorry, which was also not accepted by Lakhajiraj on the grounds of finances.⁴⁷ The State had bought Kirlosker brand iron ploughs, and their use was made mandatory. The Assembly adopted a resolution to the effect that the farmers be given the choice of not using them. But this was not accepted by the Thakor Saheb in toto. Lakhajiraj accepted it with a condition: he wanted the farmers to use these heavy ploughs,

as they were better than the traditional ones, and he wanted to experiment with them at least for a period of three years.⁴⁸

There were four general sessions of the Assembly in a year, and there was a provision for convening extraordinary sessions.⁴⁹ The original provision was for 6 sessions a year; the amendment from six to four sessions was made by the Assembly in its June 16, 1925 session.⁵⁰

The first Praja Pratinidhi Sabha passed 145 resolutions and the second (April 1927 to April 1930) until the end of 1928 passed 412 resolutions or bills. Of these 557 resolutions passed by the Sabha, the Thakor Saheb assented to 240, 58 were rejected and the remainder were partially accepted.⁵¹

The first and foremost achievement of the Sabha was the discussion and passage of the amendments to the Public Meetings Act in Rajkot State. Lakhajiraj himself was very happy with the dignified and constructive criticism of the Act, and suggestions in the form of resolutions were wholeheartedly accepted by Lakhajiraj in good spirit. One of the participants in the discussion at a public meeting in 1937 (during the time of the struggle against the then Thakor Saheb Dharmendrasinh) described this first session of the Praja Pratinidhi Sabha as "hot" and the attitude of

Lakhajiraj as "very congenial."⁵²

The Private Meetings Act which Lakhajiraj had thought to impose on his state had many drawbacks. He himself was aware of the fact that the Act "had created a fear in the minds of the people, because the law was not to his liking and ideals, and he had not done enough homework to put it before the Assembly in its ideal form. He was willing to change it according to the suggestions of the Sabha."⁵³ Being sensitive to the feelings of the people and receptive to constructive criticism, he completely withdrew the Act, making it clear that he "did not want to encroach upon the freedom of the people."⁵⁴

In the first session of the Assembly Lakhajiraj also gave out his intention to introduce a new bill regarding the Private Meetings Act, and expressed the hope that the members would freely participate in the discussion without any fear.⁵⁵

Freedom of press was enhanced in Rajkot State. Restrictions on the press were removed, which set an example for all the states of the peninsula.⁵⁶

The Assembly was successful in removing some minor taxes. It passed resolutions and requested that the Thakor Saheb abide by the letter and spirit of the resolutions which he had accepted.⁵⁷ Rates for veth (forced labor) for

farmers were raised from 3 to 6 ana.⁵⁸ In principle, Lakhajiraj accepted the fact that forced labor would be abolished in the state.⁵⁹ Free forced labor from the cobblers was completely abolished.⁶⁰

The question of veth came up in the second session of the Sabha. This time free labor from the tailors was abolished.⁶¹ It should be pointed out, however, that forced labor was not abolished for all the classes because Lakhajiraj defended forced labor. He simply rejected the idea of the total abolition of forced labor, because from the standpoint of the ruler, forced labor was nothing but the duty of citizens toward state and ruler. In his view veth was connected with "foreign relations." It should be noted here that in some states in Kathiawad veth was totally free; that is, the state did not pay anything for labor. Moreover, the people had no voice. Lakhajiraj pointed out rightly that at least this kind of forced and free veth was not exacted in his state, and that the people were adequately paid for the services they rendered.⁶²

The Sabha also succeeded in persuading Lakhajiraj to abolish certain taxes which it thought were not justified; for example, wastage from wool was taxed as wool.⁶³

The success of the Sabha could be best summarized by quoting Lakhajiraj himself in this matter. He said, "By this

Sabha, our state has become transparent. As a ruler I am empowered to say 'no' to some resolutions. But I must think about and at times bow down to popular will, for I cannot afford to ignore or reject the wishes of the people."⁶⁴

The constitutional reforms in Rajkot state were received with great jubilation by the people. The spirit with which these reforms were introduced by Lakhajiraj were a sort of "happy shock" for the people, for these reforms and their broad based liberalism were unheard of and unthought of in an Indian state. Some skepticism prevailed about democracy in Rajkot State. Some were inclined to think that this scheme of Lakhajiraj was a cheap way of becoming popular, and that he did not have any deep conviction about democracy or the rights of the people. It was also thought that these reforms were introduced to satisfy his personal ego, and get recognition among the Native States.⁶⁵ But this attitude evaporated over a period of time because of Lakhajiraj's response to people and by the working of the Sabha.

The people in the Kathiawad peninsula were happy to see the revolutionary changes in Rajkot state. The Kathiawad Rajkiya Parishad (Kathiawad Political Conference) was a body of politically active people in the region. It decided to honor Lakhajiraj for many reasons. One was that he had

allowed it to hold its first gathering Rajkot city with few or no restrictions. Another important reason was that he put into practice the principles of democracy in his state setting an example for the states in the region. The decision to honor Lakhajiraj was taken unanimously. It was further resolved that Lakhajiraj should be given this Address of Honor at the hands of Mahatma Gandhi.⁶⁶ The Political Conference honored him in its third session in Bhavnagar on January 8, 1925. The Conference praised him for his boldness in bringing his state to the forefront with these revolutionary changes in the region and for demonstrating that the states should be responsive and to some extent be responsible to the people.⁶⁷ If the Kathiawad Political Conference could be considered to reflect the voice of the people, the constitutional reforms in Rajkot state were widely greeted with favor by the people. The people of Rajkot naturally were happy to be the first in the peninsula to get a representation in the administration of their state. This could be seen in the address the people of Rajkot gave to Lakhajiraj.⁶⁸

Lakhajiraj was also invited to accept an Address in Bombay. This was organized by the Kathiawadis living in Bombay. The meeting was presided over by Sir Ibrahim Rahimtullah.⁶⁹

The British response to Lakhajiraj's reforms was one of suspicion. From reading the Foreign and Political Department file on the constitutional reforms in Rajkot State, it becomes clear that they expected Lakhajiraj to have the scheme approved by them first. These reforms were introduced without the prior knowledge and approval of the Paramount Power. The British conducted an inquiry into the reports published in the New India, of Madras. The paper reported and discussed the reforms in Rajkot State in its March 3, 1923 issue. The inquiry into the correctness of the reports on reforms was concluded by the Bombay Political Department noting that "the account given in the New India regarding reforms in Rajkot is reported to be substantially correct."⁷⁰ The following remarks in the file signed by Ogilvie^{**} in the Political Department, New Delhi, April 21, 1923, are important: "May issue. This is an interesting development and may have far reaching effects in Kathiawad." We also find another interesting remark: "The same proportion of representatives will give a legislative Assembly of about 400,000 members for British India. Signed by Thompson."^{***} The information on these reforms was submitted to the Secretary of the Political Department

^{**} The sources do not mention the official designation of these officials. They are referred by last names only.

India Office, London for the information of His Majesty's Secretary of State for India.⁷¹

These reforms were viewed positively by newspapers and if they are considered to be reflections of the politically informed elite on currents in the Indian States, then they at least took them positively.

The New India thought that the reforms followed in the wake of the Montague-Chelmsford reforms in British India. And the Native States did not remain "unaffected"; that is, they also tried to follow this example by introducing reforms in their states. Rajkot, like Travancore, Bhopal and other states, leaped forward with an Assembly of 90 elected members. There were 13,300 women voters out of a total of 27,209 voters in Rajkot State.⁷²

The Nation welcomed the reforms in these words:

It was reserved for an Indian State to set an example in this direction too.... The Thakur [sic] Sahib ... in enforcing Universal Franchise in his state deserves to be widely known and highly appreciated. Rajkot will henceforth feel proud of its Representative Assembly consisting of 90 elected members including two lady members as well. The step is in keeping with the highest democratic principles recognized by the modern constitution of civilized states. It is rather sad to contemplate that British India stagnates while Indian India dubbed as slow and unprogressive is awakening and marching ahead.⁷³

The Bombay Chronicle ran the story as follows:

"ADVANCE RAJKOT POPULAR ASSEMBLY INAUGURATES. The 29th March 1923 was an auspicious day in the history of Rajkot State.

A happy inauguration of real unity, and identity of interests of the Prince and People for the first time in the Province."⁷⁴ The establishment of the Praja Pratinidhi Sabha was "unprecedented step and marked Rajkot as politically an advanced state in Saurashtra."⁷⁵

Lakhajiraj conferred upon the Sabha an honorable status. The first formal session of the Sabha was August 17, 1923. "This memorable day was observed as a public holiday throughout the state.... This was quite a unique event," wrote the State Administration Report, referring to the inaugural of the Sabha at 1 p.m. in the Rang Mahal. "It was unprecedented in the history of Kathiawar."⁷⁶

The President of the Sabha as well as Presidents of the Six Groups of the Assembly were accorded due respect by the Thakor Saheb. Lakhajiraj issued Office Order Circular No. 68 in this respect. The General Karbhari and Riyasat (state) Superintendent would receive the 7 presidents and introduce them to Thakor Saheb. It was established that the Thakor Saheb would shake hands with them. Lakhajiraj shook hands with the President of the Assembly after descending one step from the Gadi (throne), whereas with the Six Presidents of the Groups, he shook hands but without descending from the Gadi.⁷⁷ The members of the Sabha were granted immunity and could not be tried for what they said

on the floor of the Sabha.⁷⁸ This seems to be in keeping with the parliamentary practices of the time. The sessions, unless declared otherwise, were open to the public and press.⁷⁹

The Assembly was a new experiment with a new concept. It made the hitherto medieval Rajkot State awake and accept the demand of the times in the forms of far-reaching constitutional reforms. In the political sense Rajkot thus became un-veiled; now the people could present their cases and grievances and get concessions from the ruler via the Sabha. Even today, Rajkot is considered politically more conscious.

The first Assembly could not accomplish much because of a plague epidemic in the Peninsula. Lakhajiraj referred to this and its impact on the people, particularly in the last session of the first Assembly. He also publicly expressed his intentions and spoke of the shortcomings of the Assembly and the essential elements of democratizing a society with a traditional outlook. He, therefore, carefully and intelligently strove to lead his people. At times, he would return a particular bill for more discussion, and then would consider it for assent. He did not seclude himself once the constitution was introduced. On the contrary, he actively interested himself in the whole process. So at times he

would politely remind the members about the how's and why's of the procedures of a bill. He also publicly expressed his intentions and the short-comings of the Assembly, and the essential elements that could make it a success. Aware as he was of the central geographical and political location of his state, and the repercussions which his sayings and doings could have on the political process in the whole peninsula, Lakhajiraj meticulously persisted in his efforts to educate the members of the Sabha and the people at large. He often referred to the "expectations of the people of our neighboring states."⁸⁰ In his first address to the First Session on August 17, 1923, he reminded members that they should freely express their opinions without any fear. Similarly, in his speech at the end of the Sabha on 23 instant, he pointed out the shortcomings of the discussion in these words, "members failed to ask detailed sub-questions."⁸¹

The Administration Council of Three was the height of the experiment in State Administration. Lakhajiraj entrusted the whole administration to a Council of three members, two from the Sabha, and the third the Revenue Karbhari (secretary).

Lakhajiraj made arrangements for the administration of state in his and his Chief Karbhari's absence during the

later half of 1924, when he proceeded to England to make arrangements for the education of his young sons. The Chief Karbhari Mr. Chunilal Shroff accompanied him to England. Ramji B. Doshi was the State Revenue Karbhari, while Liladhar Mehta (President of the Assembly) and H. N. Pandya (member of the Assembly) were representatives of the people. Mr. Mehta was placed in charge of the Engineering and Medical Departments and Mr. Pandya in charge of the Political and Judicial Departments. Another member of the Assembly, Ramji Gordhandas, was put in charge of the Cloth Mill, Treasury, and Electric Departments. His designation was Director of the State Industries. The General Karbhari of State, T.P. Bhatt was to oversee the General Department. The Administration Council of the Three Members was to unanimously solve any problems of an extraordinary nature.⁸² This was a unique experiment in the history of the Peninsula because the representatives of the people were given responsibility for running the administration of the state. The session of the Assembly took place as scheduled, and the resolutions which it passed were sent to the Council for their assent. There were two sessions of the Assembly one on April 15 and 16, and the other on August 15, 16 and 17. These sessions passed 11 and 19 resolutions respectively. Of these 30 resolutions, only one was rejected outright on

the grounds that the reasons for passing and adopting the resolution were emotional and not logical. This resolution pertained to abolition of Kanya chori (marriage tax).⁸³

During the time of Council Administration, there were unusually heavy rains in and around Rajkot, which caused damage to the Lalpuri dam near the city of Rajkot. Lakhajiraj had to rush his Chief Karbhari to Rajkot upon hearing the news of the floods.⁸⁴ We do not have much information on the working of the council, except that provided by Mr. Shantilal Shroff. In his opinion, the Thakor Saheb was skeptical about the success of the Council from the very beginning, and sending his Chief Karbhari was the proof of it. But Mr. Shroff could not give a definitive answer to this question: Did the Thakor Saheb mean that the Council was a failure? Mr. Shroff, referring to the damage to the dam said that the council was a failure because they could not handle the situation.

But Mr. Shantilal Shroff's contention could not be accepted in the light of the evidence we have. When Lakhajiraj returned to Rajkot from England, the Sabha decided to express their feelings of thankfulness to him by giving him an Address. In the light of this Address, given on February 2, 1925 the President of the Assembly expressed gratitude for entrusting state administration to the

representative of people. It is hard to believe Mr. Shantilal Shroff's contention that his father Chunilal Shroff came to Rajkot with a letter from Lakhajiraj to dissolve the Council, because if this had been the case the address would never have been given. Moreover, there is no reference to this in the administration reports of the state. The Address stated that the people were happy and praised Lakhajiraj for his trust in his people.⁸⁵ In his acceptance speech also Lakhajiraj expressed his total satisfaction in the way the members took care of administration. He thanked Mr. H. N. Pandya, Mr. Liladhar Mehta, and Mr. Ramji Gordhandas for taking good care of the departments entrusted to them. The Council had followed the policy outlined by the ruler, and the state did derive some benefits from the Administration Council of Three.⁸⁶ Lakhajiraj publicly showered praises on the above mentioned members while offering an address to Mahatma Gandhi in Rajkot in 1925. Of course he referred to the heavy rains and damage to the Lalpuri Dam, but defended the Council by saying that the "damage was inevitable because the dam was old and the rains were unexpectedly heavy. This unfortunate incident happened coincidentally during the Council Administration."⁸⁷

In brief, we can say that Lakhajiraj made bold strides making his state politically progressive and responsive and responsible to the people. He was a reformer.

NOTES

1. Interviews with Messrs. Shroff, Mankad and Govindji Mehta, July 23, June 12 and July 1, 1980 respectively.
2. Interviews with Messrs. Anandji Sata and Veljibhai Master, July 10, 1980, and August 10, 1981.
3. Sir Lakhajiraj na samsmarano, p. 61.
4. Interview on July 23, 1980.
5. Interview with Mr. Shroff, September 7, 1981.
6. Foreign and Political File No. 1553 P/ 1922-23, p. 17.
7. Interview with Mr. Shroff, July 18, 1980.
8. Foreign and Political File No. 1553, p. 17.
9. Sansthan Rajkot ni Directory, Vol. 4., p. 679.
10. Ibid., p. 627.
11. Rajkot State Administration Report, 1922-23. p. 7.
12. Ibid., p. 3.
13. Ibid., p. 8.
14. Sansthan Rajkot ni Directory, Vol. 1., p. 163. Articles 1,2, and 3 of the Franchise Rules.
15. Ibid., pp. 164-165.
16. Ibid., p. 165.
17. Ibid., pp. 128-131.
18. Ibid., p. 136.
19. Ibid., p. 164.
20. Ibid., p. 278.
21. Ibid., p. 165.
22. Ibid., p. 165.

23. Ibid., p. 165.
24. Ibid., p. 163. Rule no. 4.
25. Rajkot State Administration Report, 1922-23. p. 8. Also see Sansthan Rajkot ni Directory, Vol. 1., p. 166. Rule No. 14.
26. Ibid., p. 166.
27. Ibid., p. 169. Franchise Rule no. 34.
28. Ibid., p. 137.
29. Ibid., p. 140.
30. Ibid., pp. 142 and 145.
31. Ibid., p. 394. Session 6 of II Assembly.
32. Rajkot State Praja Pratinidhi Sabha Daftar No. 62, File No. 2.
33. Ibid.
34. Sansthan Rajkot ni Directory Vol. 1., p. 169.
35. "Assembly" is the official phrase used in all the original documents.
36. Sansthan Rajkot ni Directory, Vol.1., p. 170.
37. Ibid., p. 169., Rule No. 42.
38. Rajkot State Gazetteer, February 23, 1925.
39. Sansthan Rajkot ni Directory, Vol. 1., P. 298. Resolution No. 4. October, 1923 session.
40. Ibid., p. 327. December, 1925 session.
41. The Walker Settlement in Kathiawad put an end to the yearly expeditions of the Gaekwad armies to collect the peshkash tax levy. At the same time, the Settlement fixed in perpetuity the levy called Zortalbi which the rulers of Kathiawad were to pay the Junagadh State. The Walker Settlement was effected in 1807-08.

42. Ibid., pp. 323-24. Resolution No. 6. December, 1925 session.
43. Ibid., p. 188. Assembly Rules 85 (4).
44. Ibid., p. 395. Resolution No. 20 August 1928 session.
45. Ibid., p. 396. Resolution No. 21. August 1928 session.
46. Ibid., p. 396. Resolution no. 22. August 1928 session.
47. Ibid., p. 396. Resolution No. 23. same session.
48. Ibid., pp. 292-293. Resolution No. 2. August 1923 session.
49. The general sessions were in the Hindu Calendar months of Posh, Chaitra, Ashadh and Aso, corresponding roughly to February, May, August, and December.
50. Sansthan Rajkot ni Directory, Vol. 1., p. 269. This resolution was passed by a vote of 25 to 1.
51. At the time this research was conducted records for the other details of sessions and resolutions could not be located.
52. Rajkot Records Office, Gujarat Archives, Office Descriptive List File No. 114.
53. Rajkot State Administration Report, 1922-23, p. 6.
54. Ibid., p. 6.
55. Ibid., p. 6. Also see Sansthan Rajkot ni Directory Vol. 4., pp. 666-668.
56. Ibid., Vol. 1., p. 299. Resolution No. 8. August 1923 Session.
57. Ibid., p. 349. Resolutions Nos. 1 and 2. April 1927 session.
58. Ibid., p. 351. Resolution No. 11.
59. Ibid., p. 342. Resolution No. 23. March 1923 session.
60. Ibid., p. 345. Resolution No. 31. August 1926 session.
61. Ibid., p. 356. First session of the second Assembly.

62. Ibid., p. 295. Resolution No. 11. August 1923 session.
63. Ibid., p. 390. Resolution No. 49. April 1928 session.
64. Ibid., Vol. 4., p. 668.
65. Interview with Mr. Shroff, July 9, 1980.
66. Sir Lakhajiraj na samsmarano, pp. 86-88.
67. Rajkot Records Office, Gujarat Archives, Descriptive List File No. 175.
68. Sansthan Rajkot ni Directory Vol. 4., pp. 655-658, 690-691.
69. Ibid., Vol. 4. pp. 675-678. The meeting took place in Bombay on April 2, 1924.
70. Foreign Department 1923 File No. 1437 p. 7.
71. Ibid., p. 11.
72. Ibid., p. 1.
73. Ibid., p. 6.
74. Ibid., pp. 8-9.
75. Gujarat State Gazetteer, Ahmedabad, (1965), p. 60.
76. Rajkot State Administration Report, 1923-24. p. 5.
77. Sansthan Rajkot ni Directory Vol. 3., pp. 678-679.
78. Ibid., Vol. 1., p. 187. Chapter 11, Article 83.
79. Ibid., p. 186.
80. Ibid., Vol. 4. p. 665.
81. Ibid., pp. 653, 667.
82. Rajkot State Administration Report, 1923-24. p. 3.
83. Sansthan Rajkot ni Directory Vol. 1., pp. 313-314.
84. Interview with Mr. Shroff, July 9, 1980.

85. Sansthan Rajkot ni Directory Vol. 4., p. 690. February 14, 1925.

86. Ibid., Vol. 4., p. 692.

87. Ibid., February 15, 1925. In the Presence of Mahatma Gandhi.

CHAPTER 4

RELATIONS WITH THE PARAMOUNT POWER

Rajkot was a small Second Class state, one among many of the states and talukas (districts) of the Kathiawad Peninsula. Lakhajiraj's relations with the British Paramount Power are of particular interest and importance, if we keep in mind Rajkot State's physical size and its limited resources vis-a-vis the mighty and all pervasive Paramount Power. Theoretically, Rajkot State, like the other Native States in India, was a partner and ally in the British Empire, but it was an unequal partnership wherein the British controlled almost all aspects of life and polity. The very life and education of the ruling princes and chiefs and their families were very closely watched and controlled by the British. Also, all the Native States were rendered literally impotent militarily and economically. Through the fabric of treaty cobwebs, the British dictated the foreign policy of the States. Lakhajiraj could not cultivate any diplomatic relations independently of the British.

Lakhajiraj was placed on the gadi (throne) of his ancestors by the British Political Agent, and during his minority the State Administration was run by the Karbharis

or Diwans appointed by the British. Thus, if seen in this light, the relations that prevailed during his life time are of great interest. He owed his very existence as the ruler of his state to the goodwill of the British Paramount Power.¹

The Agent to the Governor of Bombay, under the orders of the Government of India, invested Lakhajiraj with full powers of a Second Class Chief in Kathiawad on Sharad Purnima (full-moon day of Sharad) Aso Sud 15, 1963 of the Hindu Calendar, that is October 10, 1907.²

When the Great War broke out in Europe, Lakhajiraj "unreservedly" offered his personal services in "any capacity civil or military, where I can be of some real use."³ He expressed his desire to be allowed to join the staff of General Cookson. But he could not join, as the Government failed to make suitable arrangements for his sailing with the 2nd Cavalry,⁴ and Lakhajiraj was informed accordingly on November 17, 1914.⁵ The correspondence mentioned, however, that in the future the Viceroy could try to provide him the "opportunity of gratifying his military ambitions."⁶ Government thought that Lakhajiraj could be attached to the Jamnagar Lancers stationed at Karachi as Honorary Commandant.⁷

Lakhajiraj withdrew his offer because of the death of his cousin Mahavijaykunverba, who was married to the heir-apparent of Jammu-Kashmir, in February 1915. Her death was a great emotional shock for Lakhajiraj, for he was very much attached to her as has been noted above.⁸ As soon as he recovered from the shock, he renewed his offer to actively join the war in June 1915. The Government of India politely declined his offer by saying that it could "find no employment for the Thakur of Rajkot on active service."⁹

The Bombay Government had actually recommended on June 10, 1915, that his offer to actively join the war be accepted, and he be placed in France.¹⁰ Finally, the Government of India instructed the Bombay Governor by a letter dated June 19, 1915 to thank Lakhajiraj for his "patriotic offer," and inform him that they could not find suitable employment for him in the military.¹¹

Though Lakhajiraj could not actively join the war effort, he contributed material, money and men towards the success of the British Empire against the Germans and their allies.

He contributed his 6 cylinder motor car for ambulance purposes initially for use at Dehra Dun and at a later stage for use anywhere in India.¹² After some time, Lakhajiraj gave the car as free gift instead of a loan, to free the

Government from consulting him "whenever they want to utilize my car in the place other than where I have sent it."¹³

In 1915, he contributed Rs. 2000 to the current expenses of the Lady Hardinge War Hospital in Bombay.¹⁴ The British Government thanked him for giving horses, motor car, and money towards the expenses of the Hospital.¹⁵

Rajkot State and its officials and subjects purchased War Loans, War bonds, and Postal Cash Certificates totalling Rs. 3,538.50. Towards the Imperial Relief Fund were contributed Rs. 1,64,812. Officials and public of Rajkot contributed Rs. 11,000. Lakhajiraj also donated a Lanchester Motor Car worth Rs. 17,169 together with upkeep charges of Rs. 10,000 to Our Day Fund of the Red Cross Society and Rs. 75,000 to the Prince of Wales' War Fund. Twelve horses for use in war were contributed.¹⁶

Besides this, Lakhajiraj tried to promote recruitment of men in his state by making special offers and incentives. A special Recruiting Officer was appointed for the purpose.¹⁷ Incentives in the form of cash bonuses, pensions, the honor of attending the Darbar (court) and being greeted by the Ruler were offered.¹⁸ In addition free and fully paid education for children of the recruits who died in war or became disabled was promised.¹⁹

As a loyal and faithful ally, for he took pride in calling himself a partner in the British Empire, Lakhajiraj ordered the observation of special prayers for the victory of the British against the Germans and their allies. These prayers were performed in the places of worship in his state. He himself participated in these prayers. The prayers were held in the famous Hatkeshwar Mahadev Temple where Lakhajiraj went and prayed for the victory of the "Empire."²⁰ On August 17, 1917 similar prayer was ordered and observed in all the places of worship in the whole state.²¹ That evening at 5 p.m. Lakhajiraj prayed at the Hatkeshwar Mahadev temple, and delivered a speech.²² A Special Prayer Day for the victory of the British and its Allies was observed on January 6, 1917 in the whole state.²³

Rajkot State also organized a special Our Day Celebration for the benefit of the British Indian Army in Mesopotamia. December 12, 1917 was declared a public holiday and the celebration continued for 3 days.²⁴

When Bulgaria surrendered to the British, Lakhajiraj celebrated this victory by ordering a public holiday on October 7, 1918.²⁵

Lakhajiraj also organized a prayer at the Hatkeshwar Temple upon the end of the war in Europe²⁶ and a three day holiday was declared for all the schools in the State by

Huzur (ruler's) order.²⁷

In 1919, upon receiving the news of the signing of the Peace Treaty in Europe, a public holiday was again declared.²⁸ He also offered special prayers on the occasion of the signing of the treaties concluding war in Europe.²⁹

To join the peace treaty celebrations in England on July 19, 1919 Lakhajiraj ordered an observance in his state. Five minutes of silence were observed and prisoners released.³⁰

The British expressed thankfulness to Lakhajiraj and his people for their steadfast loyalty and devotion during the war.³¹

Up to this period the relations with the British remained warm and usual, but problems with the British came to surface, when Lakhajiraj began to show some independence in the governance of his state. The study of these issues shows clearly that the British could not tolerate progressive ideas implemented by the native Rulers. The British, moreover, tried to throttle such independent rulers in one way or the other. Mr. Shroff was right when he made this statement, "Thakor Saheb Lakhajiraj was an independent natured ruler, and because of this he had a troubled relationship with the British."³²

From the beginning of his installation Lakhajiraj had troubles with the British. As was well-known to the people, his installation was delayed and no explanation was given. He should have been placed on throne with full powers upon his reaching 21 years. It is possible that Lakhajiraj, being an impulsive and independent minded individual, entertained some ill-feeling for the British.³³

There was a problem with the British over the ownership of a haveli or building in the Rajkot Civil Station. It should be noted that the 385 acre Rajkot Civil Station was leased out to the British by Rajkot State for Rs. 4,500 in the year 1863. The lease agreement was signed by Naniba, the grandmother of Lakhajiraj.³⁴ The British insisted that the building belonged to them whereas Lakhajiraj maintained that the British could not claim ownership of the building, because the building in question was already there when the land was leased to British. Moreover, the British only leased the land; the land belonged to Rajkot state.

Mr. S.C. Shroff thought that there was also a big problem over the issue of state's own vehicle rules. "Thakor Saheb went against the Agency Vehicle Rules and framed his own, and though I do not remember the exact date, the British created a furor over the issue."³⁵

The British Political Agent was very much against the Wireless Station at Chibhda village, the Atkot-Beti Tramway, and the Rajkot State's own Postal Service. The conflict over these three issues were a matter of common knowledge during his time. Mr. Shroff was a witness to them. "The British did oppose all these," said Mr. Shroff, and "Lakhajiraj was very angry or upset because of the petty-mindedness of the progressive British. It was hard for him to understand the British opposition to the establishment of the wireless station or the postal services or the tramway, all serving only the people of his small state. The British opposition to these schemes was the product of nothing but suspicion and distrust. Of course, Thakor Saheb was successful in the schemes, but the very trouble of seeking British permission for whatever he did for the convenience and good of his people, was too much for this independent-minded ruler."³⁶

The very idea of Rajkot State having a Tramway Service within its own territorial limits was "disliked by the British because they interpreted it as nothing less than an independent railway, and the state must obtain the permission of the British."³⁷ The Tramway Service between Rajkot and Beti was first contemplated in 1916. But the construction of the tramway line did not start until May, 1923 for the state had to get the approval of the Government

of India. The Government of India approved of the plan on certain conditions and thus the first four classes of States of Kathiawad were invited to discuss the line. The States did not make any "political objections to the construction and operation of the tramway so long as it was within the limits of Rajkot State."³⁸ The British also put down certain kinds of requirements for this line: 2'6" gauge for the line, the kind of fuel oil and also rates for passengers and goods. It is not wrong to assume that these sort of conditions and their acceptance in toto by Lakhajiraj must have been very "irritating and insulting to him."³⁹

There was as well a problem over the construction of a telephone line from Rajkot to Sardhar. There were two plans: one plan was for the entire telephone line to be on the soil of Rajkot State and within its jurisdiction. The second plan was for a shorter and direct route to pass 1 3/4 miles through the territory of the Bhadva Taluka. In this case the British, without creating much trouble, approved the "shorter and less expensive but more advantageous route for securing effective communication" upon the understanding that "it will not affect any jurisdictional rights of the Taluka," and that "it will remain a private line and will not be worked for gains."⁴⁰

In 1929 Rajkot State issued its own Havala State Bank Notes without informing the British, which in fact created some ripples. The British, upon learning about the issuance of these notes, wrote to Lakhajiraj to provide them information on the exact "purposes" for issuing these notes.

From a reading of the files, it becomes more than clear that the British wanted to "interfere" and force Lakhajiraj to "stop" the further issuance of the Notes. The British did not interfere because "there is nothing to prevent Indian States from issuing such notes for internal purposes only."⁴¹ On 11th July, 1929 the Internal Finance Departmental draft notes opined as follows: "I see no reason, why we should interfere."⁴² This suggests that at a certain level, the British thought of interfering and forcing Lakhajiraj to stop issuing the Notes.

The British wanted to find out if the Rajkot Darbar (ruler of Rajkot) had indeed violated the treaty and agreements. They wanted to "know whether these notes should be considered to be currency notes, and therefore, objectionable or whether the State Bank [of Rajkot] has not transgressed the legitimate business of Banking."⁴³ The Havala Notes of Rajkot State were finally treated as bazaar Hundis circulated at par, "not of course, legal tender," and the matter rested. It is not baseless to understand from

reading the notes in the files on this matter that the British were eager to force Lakhajiraj to withdraw the notes, and stop further issuance of notes, if there were legitimate grounds for doing so.

Rajkot State had signed a postal agreement with the British Indian Postal Services. This was an acceptance of Postal Unity with the British and there were British Postal Service stations to serve the postal needs of the subjects of Rajkot State. In 1927, however, Lakhajiraj opened his own postal service to cater to the needs of the State and the people.⁴⁴

The volume of letters the Rajkot State Postal Service handled was small. It carried 5 letters and 38 postcards a day within the state. The British took this volume of business to mean that "the public has no serious need for it."⁴⁵ The British objection was that in starting its own postal service to serve the general public (and the State's own need) the Rajkot Darbar had infringed upon the rights of the British Postal Service and that Lakhajiraj had violated the Postal Unity Agreement.

The British Indian Postal Service was serving Rajkot State in accordance with the Postal Agreements. There were 64 villages in Rajkot State, and the City of Rajkot. The Imperial Postal Service through 6 post offices was providing

for the postal needs of people of Rajkot State. Obviously each village did not have a separate post office. Also most of the villages did not receive daily postal service. Lakhajiraj opened his own postal services: 40 villages got daily postal service and the other 24 received weekly service. The Imperial Postal Service provided services as follows: Rajkot City was served twice daily; two villages were served five times a week, 25 three times a week; 26 two times a week; 6 one time a week and 4 were served daily; and one village was not on record.⁴⁶ Lakhajiraj made an improvement in the case of 36 villages by providing a daily service.

Lakhajiraj's "intention was not to compete" with the British Imperial Post Office, but to augment it, because the British Imperial Postal Service was not "adequate."⁴⁷ Also, as was clearly pointed out in the Rajkot State Karbhari's (Diwan's) letter dated October 9, 1929, the "Darbari (State) Postal system arrangement does not interfere with or detract from the revenues of the British Postal Department, but only supplements its work," "and the State Postal Service was "necessitated in the interests of public weal."⁴⁸

This particular letter signed by the Karbhari of Rajkot State was not to the liking of the British officers. The departmental note dated August 8, 1930, betrays this

feeling. The note reads, "the letters from the Chief Karbhari dated the 9th October 1929 in which that officer still challenges the adequacy of our arrangements" When the note was written Lakhajiraj had expired, and the State was under Minority Administration. The British thought it "not advisable to abolish or modify the existing State system."⁴⁹ But they certainly did not want an independent state postal system in a Second class state like Rajkot. Proof of this may be found in the letter written to the Agent to the Governor General in Western India by the Bombay Governor's Secretary "that arrangements may, if possible, kindly be made for the discontinuance of the Rajkot State Post Offices on the termination of the Minority Administration."⁵⁰

To the British, a principle was involved: Can an "Indian State establish a Postal System of its own without the consent of Government?"⁵¹ This high tone of dissatisfaction or irritation with Lakhajiraj's State Postal Service was cooled down at the higher level, and it was decided that the Darbar (Ruler) was free to establish his own postal system since "an illiberal policy will irritate the States and tend to hamper Postal Unity."⁵² Moreover, forcing a state to abolish its Postal System was "inexpedient" and "unnecessary," hence, a conciliatory

attitude of "negotiating" was taken. It was suggested in a note dated October 12, 1930 that the postal authorities should watch with the assistance of the political authorities any progress or development of the Rajkot State Postal Systems.⁵³

The British were intolerant towards a ruler who showed any independence in his own state. It appears that Lakhjiraj wanted to enjoy and take independent actions without legally creating frictions. The British attempted to persuade by "friendly negotiations" not to start his independent postal system, but apparently Rajkot Darbar was not "induced" to accept the offer of "extra postal facilities"⁵⁴ by the British. In this case it should be noted that "friendly" was not friendly in the real sense of the term. It was really a situation in which the mighty British applied pressure on a small Indian State.

In starting his own independent postal system, Lakhajiraj was defying the British authorities. The one paisa post card and two paisa envelope did not actually fetch enough revenue to meet expenses but Lakhajiraj staunchly stuck to his ideal and continued the State Postal Service.⁵⁵

The relations of the British Paramount power with a native Indian State were tested by the idea of a Kathiawad

Narendra Mandal or Chamber of Princes of Kathiawad peninsula.⁵⁶ The very idea, though progressive, of a meeting of rulers of Kathiawad of the first four classes was more than enough to raise the eyebrows of and powerful opposition from the British. If this meeting had taken place it would most definitely have been an unprecedented event in the entire history of the peninsula.

Lakhajiraj was a progressive ruler and probably far ahead of his times. He had introduced in his state liberal constitutional reforms and had also shown his nationalist Indian spirit by supporting the cause of the Kathiawad Political Conference, the first meetings of the Youth Conference in Rajkot State and also by the regard he had for Mahatma Gandhi. He thought of the future and was worried about the future of Kathiawad--a Kathiawad which had about 210 States, talukas (Districts), Jagirs (Estates), or separate jurisdictions. Lakhajiraj conceived of a Chamber of Princes of Kathiawad. But this could not be realized without the consent and approval of the Paramount Power. He also knew that a divided India and a fragmented peninsula of Kathiawad would not be able to do anything on a larger scale for the good of the people. A Chamber of Princes could pave the way for united action in ameliorating the situation in Kathiawad. He thought it prudent to proceed very cautiously,

because like any other ruler on the Indian subcontinent he knew that the success of any such scheme was solely dependent upon the good will of the British. To begin with, he wrote a letter to all the rulers of the first four classes on February 24, 1923.⁵⁷

In his letter Lakhajiraj tried to explain the need for such an organization. He also pointed out the fruits this scheme could be expected to bear and the way it could be implemented.

To Lakhajiraj the root and base of the scheme was cooperation among the rulers. In his opinion cooperation among the rulers was good for the rulers themselves. This cooperation would also help in the management of their states. It was good for the prosperity of "our order" in general, of "our people in Province." It was good for the prosperity of business in the province. Cooperation among the princes could put an end to "many of the existing anomalies." A Chamber of Princes of Kathiawad was "imbued with great potential benefits to offer our people and our states."⁵⁸ It would help strengthen the hands of the Chamber of Princes in Delhi.

It would help in "upholding our rights and prerogatives."⁵⁹ There was one more reason for launching this scheme. "It is only reasoning and foresight that

prompt us to launch upon this measure in our own safety and for our own well-being."⁶⁰ It is likely that Lakhajiraj was implicitly referring to the case of Talukdar Darbar Sri Gopaldas Desai, who was tried for showing his independence in maintaining relations with Mahatma Gandhi against the orders of a British official, in British Court in Wadhwan, and sentenced to five minutes of imprisonment.[†] Obviously, Lakhajiraj could not make a clear mention of any name. He, therefore, in a separate paragraph, very cleverly pointed out that the rulers were not safe, because they were also liable to be tried by the British officers and courts.

It is clear that in his letter he put more emphasis on the benefits which would accrue to the rulers. At first glance this seems very narrow-minded, but if we examine it in light of the petty-mindedness of most of the rulers in Kathiawad, it seems only wise; the rulers were unprogressive and totally selfish, paying heed to personal status, rights and prerogatives that the British had conferred upon them. Or to put it in different words, the rulers were more than happy to maintain the status quo as they had nothing to lose.⁶¹ It would also be clear if we bear in mind the apathy the rulers showed towards the Chamber of Princes of Kathiawad scheme and the meager response Lakhajiraj received

[†] Darbar Gopaldas was a 7th class Talukdar in Kathiawad.

from the rulers. Secondly, for reasons outlined, Lakhajiraj talked about the benefits which would trickle down to the people as a by-product, for he knew that most of the rulers hardly spoke of the interests of the ruled. Thus, it was prudent that he emphasize the personal gains for the rulers.

Lakhajiraj pointed out that the Chamber of Princes of Kathiawad would not "affect the individuality of the Prince as an absolute ruler, and his authority in his state as a ruler is not impaired."⁶² We may infer from this that he knew selfish and narrow-minded thinking of rulers. He knew that they would not think about a Kathiawad Chamber of Princes for a moment if they suspected any harm to their individual rights. Individual rights here had only a shallow meaning: they were free to ignore any resolution adopted by the Chamber of Princes. "Nothing that is done in the Chamber of Princes is binding upon a Prince, if he happens to think otherwise on the subject." And in a later part of the letter he reiterated the right of the Princes to adopt or reject any recommendation as "they deem it best in the interests of their states and in conformity with their individual views."⁶³ Here also, he put the emphasis on the personal views and interests of the rulers, and not of the people.

The organization of Princes was felt to be absolutely necessary by Lakhajiraj for economic reasons. If the rulers

united, they could develop large scale industries and lay out vast networks of railway. Combining the resources of all the states was essential since the states were small in size and had limited financial means. And in this scheme, the Princes were to benefit and the people would also gain. Organization was necessitated by the geography of the peninsula, which made it one economic, if not political, unit.

The Chamber of Princes could be formed only with the "good will of the Government."⁶⁴ This is very important. Approval or good will of the British was the basis of any activity among the rulers. To alleviate the suspicions of the rulers, Lakhajiraj specifically wrote, "imperial consideration will always have a deserved place in all our deliberations"⁶⁵ and "our fully organized body will undoubtedly be a source of great strength to the Imperial Government from all imperial considerations."⁶⁶ Lakhajiraj was absolutely right because it was unimaginable for any state of any size to develop any relation independently without the approval of the British Government. And as it turned out in the end, the scheme failed primarily because the British disapproved of it.

For the proposed Chamber of Princes of Kathiawad there was "an immense field of useful work." As a body it could

"advise measures for fostering trade, commerce and industries," "help start expensive works, and sources of income like irrigation and railways," afford monetary help where needed, "do immense good to some of the smaller states and Talukas and eventually contribute to the prosperity of our province as a whole, to say nothing of the gain that will accrue to each individual member of his state."⁶⁷ There would be prosperity for each member in particular and for the province in general.

Lakhajiraj probably did not foresee the British reaction, when he wrote in his letter thus, "when they [British Government] see the tremendous strength that our body is likely to have, they will give us an impetus in our laudable move."⁶⁸ The British did not believe in fostering any unity or semblance of unity among the divided rulers of India. For the British imperial interests a Chamber of Princes was not "laudable"; it was dangerous. The Bombay Government in a letter dated June 9, 1923, wrote to the Agent to the Governor in Kathiawad that "they disapprove of Thakor Saheb's proposal and cannot agree to the formation of the proposed chamber." The Agent was instructed to use his discretion as to the proper time and manner of conveying the disapproval of the Government to the Thakor Saheb of Rajkot and the other chiefs. The letter further reads: "If he

[Agent to the Governor] finds the scheme was still-born, he will not, of course, say any more about it, but if on the other hand he thinks that it is still being discussed, he has been asked to intervene at once to give it its quietus."⁶⁹ In his hand written note of June 19, 1923, below the copy of Lakhajiraj's letter G.D. Ogilvie, Political Department, Delhi, wrote, "proposal is not so new or strange....No action is necessary, I am sure it will be still-born."⁷⁰

Lakhajiraj issued another circular inviting discussion regarding the Kathiawad Chamber of Princes on August 29, 1923. He proposed to hold this discussion on the occasion of the projected visit of His Excellency the Governor of Bombay to Rajkot on October 26. Though the visit was cancelled, Mr. Wood, the Agent to the Governor, "informed the Thakor Saheb and the other rulers in Kathiawad that Government could not agree to the formation of the proposed Chamber." Lakhajiraj protested the disapproval of the government, and wrote to the other Chiefs "in a exalted vein."⁷¹ His letter is of utmost importance and needs a careful look. This letter was written on September 22, 1923, five days after Colonel Wood's letter dated September 17 was delivered.

In this letter, Lakhajiraj wrote "a bit strongly," because as he put it "I feel strongly. It is no use disguising my feelings and opinions on the situations that the Bombay Government have created."⁷² He also informed Colonel Wood, that his "protest would be circulated to all princes in the hope that they would support the protest."⁷³

Lakhajiraj's disappointment and anger could be understood from this letter:

What can be the object of such an enlightened Government in putting a ban on such a Chamber which is in the best interests of the Province, and its people as well as the Government?...Is one to look upon the fanfared Reform Schemes, and the very Chamber of Princes in Delhi whence are delivered every year to the Princely audience from the Viceregal Chair very exhorting homilies as only window dressing and to believe that in its heart of hearts the Government is still a devout follower of the old principle of 'divide and rule'? At least I would not credit the Government with such a conveniently short memory as to have forgotten the only outstanding lesson taught by the world war that "united we stand, divided we fall."

If the princes and chiefs of Kathiawad cannot meet in a body and discuss various organizations which are good for them and their people as well as for the Imperial Government, how is India going to attain Self-Government within the British Empire, which is the goal placed before all India--- British India as well as India-- by the Reform Scheme.... I am cut to quick when I see Government taking such a retrograde step, reminiscent of the old days of doubts and distrusts.

I would ask only one simple question: What have we done to provoke into being the old policy of distrust? Why should Government look askance at my calling a meeting of brother princes and chiefs... on the lines of the much belauded Chamber of Princes of Delhi?

There is absolutely no cause for the Government to look upon us with an eye of distrust which is so galling to

the heart....

I believe that there is hardly any reason for tabooing my Scheme before it was launched before my brother princes, and the procedure adopted by you at the behest of the Bombay government would have been considered in England and in any other enlightened country like Australia, Canada or South Africa as simply inept and futile and would have given birth to a tremendous hue and cry....

The Government is doing gross injustice to the princes and the people of the province by their having instructed you to write such a letter. The Government should be broadbased upon sympathy and good-will of the Princes and People, for a rule of repression is ultimately bound to fail. The Government will have to submit after time to the spirit of advancement of the country..... Government would surely be showing infinite wisdom in giving impetus and create a real sense of mutual confidence between rulers and ruled....

...The only course for me is to respectfully ignore your letter and to keep my program unchanged.

While there are no documents fully illuminating British Imperial views on Lakhajiraj's scheme, it is clear that the British opposed. While they thought the scheme would not materialize, in the event it did they were prepared to interfere forcefully and ban the first meeting. The British reasons for resenting the scheme are not to be found. From Lakhajiraj's letter it is clear that the British opposition was based on distrust of the rulers. Lakhajiraj laid bare British thinking, and pointedly asked questions, which were never answered. This letter provoked sharp criticism, and discussions of "drastic measures" took place at the

Government level between the Political Secretary of Bombay Government and G. D. Ogilvie in October 1923.⁷⁵ This lends credence to the charge which Lakhajiraj made in his letter that the British talk of reforms scheme was only "window dressing." Mr. Ogilvie discussed the matter with the Political Secretary to Bombay Government Mr. Hobson on October 10, 1923. This note is extremely important, since it tells us very clearly what was planned by the British in case the Thakor Saheb went ahead, and if they saw any chances of fruition of the proposal. "The Political Secretary, Mr. Hobson said that if the Thakor Saheb continued present somewhat insubordinate behavior, it might be necessary to take drastic action against him. I said that we wanted no more depositions for the present."⁷⁶ The British were outraged because in their opinion the Thakor Saheb was not obedient and subordinate; he was insubordinate. Wiser counsels prevailed, and Ogilvie's attitude of wait and watch the trends was "approved" by the Governor.⁷⁷

There were very strong rumors in Rajkot State in 1924 after Lakhajiraj travelled to Darjeeling that he was not allowed to return Rajkot. It was openly said that the British forced him to stay longer. Even the Chief Karbhari of the State Mr. Chunilal Shroff was pressured to approach

the Political Agent and ask, "Tell me very honestly and frankly, Your Honor, if My Thakor Saheb is forced to stay in Darjeeling against his will."⁷⁸ Govindji Hansraj Mehta, who worked under Lakhajiraj also said that the "English did not like the proposal for the Narendra Mandal and thought of taking strong action against Thakor Saheb."⁷⁹

The British decided to take no action against Lakhajiraj, it appears, for these reasons: They knew the Scheme would not materialize, because they were "convinced the princes and chiefs in Kathiawar do not want such a local chamber."⁸⁰ They did not want any more depositions, not at least in this case or for this particular reason. In their opinion, Lakhajiraj was "in many ways a good and broadminded ruler."⁸¹ They also found out that Lakhajiraj had "an ungovernable temper" and "unbalanced mind."⁸² The idea of a Chamber of Princes was the result of Lakhajiraj's "obsession." In other words, his behavior and scheme were seen as not at all serious, as Lakhajiraj was in an unbalanced state of mind at the time he wrote this letter. At the Bombay Government level it was understood that the India Government "would sanction drastic action in an extreme case: e.g., if the Thakor Saheb showed real signs of mental infirmity."⁸³ This line of action of not taking action was approved by the Bombay Governor on November 20,

1923.⁸⁴

It appears that Lakhajiraj came to be treated not seriously, but as a man obsessed with some sort of infirmity. It is possible that Lakhajiraj was under emotional stress because of his family life; but it is wrong to assume that his emotional outburst was because of his family situation only. His rage against the British was also the direct result of the British autocracy and the manner with which they killed the whole ideal scheme. It should be remembered that by British admittance the scheme was not at all a new one and that Lakhajiraj simply adopted a British idea and wanted to apply it to Kathiawad. It is true that Lakhajiraj was emotional, but nowhere in Kathiawad could it be heard that Lakhajiraj was infirm and unthoughtful. In the discussions with the common people and those who knew Lakhajiraj, he proved to be a progressive ruler who wanted to accomplish so much for his small state as well as for the whole province. He wanted economic prosperity in his and all the other states, which in his judgement could be generated only through the cooperation of the rulers, along the lines of a Kathiawad Hitwardhak Sabha (Society for the furtherance of the interests of Kathiawad).

The scheme failed primarily because the Kathiawad rulers were afraid of going against the wishes or orders of

the Government. It was still-born, as was predicted by Ogilvie,⁸⁵ because the British knew the weakness of the rulers; they knew that most of the rulers were more than eager to bow down to the imperial masters and, therefore, action against Lakhajiraj was not necessary, rather than because he was of ungovernable temper or had an obsession. The British did not want to give credit to Lakhajiraj for being thoughtful and farsighted; when Lakhajiraj introduced democratic reforms in his state, the British discounted it.

A meeting of the rulers of Kathiawad appears never to have taken place for the obvious reason that the rulers of Kathiawad could not rise to the occasion and openly support Lakhajiraj for fear of displeasing their masters and losing their privileges. This had already happened in the case of Darbar Gopaldas, a talukdar of Dhasa Raisankali.⁸⁶ Darbar Gopaldas, as mentioned above, openly sympathized with Mahatma Gandhi and his non-cooperation movement. Gopaldas even ignored the orders of the British not to attend Mahatma Gandhi's public meeting. In his deep frustration and agony Lakhajiraj decided to make a trip to Ceylon in October 1923. In the archival file dealing with this subject matter we find this note, "the Governor did not consider it necessary to take any notice of the Thakor Saheb's action at present."⁸⁷

Lakhajiraj decided to reveal British hypocrisy and thus very cleverly created for himself a powerful shield. His historic scheme and bold letter became a matter of common public knowledge not only in Kahiawad but also in India as they were published and discussed by the newspapers. It was discussed even more when the British put a lid on the scheme. British disapproval of the proposal was widely debated, and criticized.

The Indian States, (Delhi), on May 5, 1923 wrote at length on the proposal. It did not like Thakor Saheb's idea of not inviting all the princes and chiefs; but analyzed in detail the scheme in the light of the prevalent political conditions in Kathiawad and concluded that The Chamber of Princes would be of "inestimable benefit" to all, and "make effective representations to the Suzerain Power."⁸⁸

The Nation (Lahore), in its October 17, 1923 issue published Lakhajiraj's letter verbatim. The British disapproval created a sensation in the circles of Princes and British Political Agencies. The Nation was right when it wrote, "this letter has caused a stir and developments of very serious nature are expected.... The Thakor Saheb has incurred serious displeasure. They say there is a strong move against him."⁸⁹

The Kesari, (Bombay), in its October 21 issue, commented upon the proposal and the disapproval of the British. In its opinion, the displeasure of the Government against Lakhajiraj was more because he had granted rights to his own people. The newspaper praised Lakhajiraj's courage "in writing a straight forward and pointed reply," and congratulated him upon exposing the "hollowness of the claim advanced by the Government of Bombay that they are alive to the public interests."⁹⁰

In its October 21, 1923 issue, the Mahratta criticized the Bombay Government for following a "policy of distrust, divide and Govern," and supported the stand taken by Lakhajiraj, a man "with a grain of self respect" in disobeying the "veiled order" of the Bombay government. In the end, the paper posed a question: "Is the Bombay Government desirous of creating an enlarged edition of Nabha [state in the Punjab] in the Presidency of Bombay?"⁹¹

The Young India, October 18, 1923, published its response. Lakhajiraj's "politely and publicly" defying the British authority was a "stupendous thing." The disapproval exhibited clearly the undignified position of the Princes. "They are sovereign Princes whose powers have been destroyed." The paper feared that the "Rajkot ruler could be deposed."⁹²

The Indian Social Reformer on October 20, 1923 sympathized with and congratulated Lakhajiraj for making public his spirited reply to the "militarist" posture of Colonel Wood, the Agent to the Governor of Bombay, and hoped that the other princes and chiefs would be "patriotic enough to make a common cause and lend him warm support." It also suggested that the people in Kathiawad should convene public meetings to oppose the British Government and support Lakhajiraj.⁹³

The Gujarati, October 21, 1923, like the others, was right when it wrote that the Agent to the Governor "will not hesitate to remove the Thakor Saheb from the Gadi in case a suitable opportunity presents itself.... It is necessary to say that the reply would have been more effective if it had been drafted by an astute and experienced prince." The paper asked, keeping in view the treaty obligations, "who will dare to accept the Thakor Saheb's invitation, [and] defy the British Government?"⁹⁴

The Deshi Mitra, on October 18, 1923, was quick to point out that "the Political Agent has brought to the fore the pitiable condition of the rulers, he has insulted not the Ruler of Rajkot but all the rulers."⁹⁵

On October 19, 1923, the Navyug wrote, "Princes of Kathiawad, will you accept the invitation of the Thakor

Saheb of Rajkot and come there or will you be cowed down by the frown of a foreigner who has come from a distance of 5000 miles to make a living? What is the matter with the Government of Bombay? Why has satan in them awakened suddenly?"⁹⁶

It was thought by the Samachar Vartman, on October 16, 1923, that it was unwise to touch the freedom of the princes and chiefs.⁹⁷

In its October 18, 1923 issue Swarajya published its response. It was quick to point out that Lakhajiraj's reply was "imbued with dignity and spirit," and asked, "Are not the Chiefs human beings? Why should then the fundamental right of association be withheld from them? It is the duty of all the chiefs to lend him their united support so that the Political Agent may have to retrace his steps and enable their Satyagraha [insistence on truth, civil disobedience] to carry their day."⁹⁸

The Servant of India wrote on October 18, 1923, in support of Lakhajiraj but was satirical also. "Princes must be at liberty to discuss their trade-how best they can grind the faces of their poor ryots (peasants) and preserve their dignity--princes will appreciate the action of their subjects when the latter disregard the wishes of the Princes and hold a meeting in spite of the prohibition, even

as they now appreciate the Thakor Saheb's action in disregarding the wishes of the Bombay Government."⁹⁹

The Nava Kala wrote on October 17, 1923. "This is the first occasion on which such a spirited communication is addressed by an Indian ruler."¹⁰⁰

In the opinion of the Dyan Prakash on October 18, 1923 the incident showed beyond doubt "how even the high officials like the Governor oppose patriotic proposals of even the most loyal Indian rulers. It is likely that communications like those of the Thakor Saheb of Rajkot are addressed by other Indian rulers to the British Political Officers but owing to their being confidential, people do not know how these rulers suffer in silence." The paper even rebuked the Indian rulers for hankering after titles and exercising autocratic powers over their subjects.¹⁰¹

We learn from the Rajasthan (Delhi) dated February 21, 1924 that although the meeting was postponed to January 21, 1924 "prominent princes have not given support to the movement, but the Thakor is still hopeful."¹⁰² The historical meeting did not take place at all. Lakhajiraj's unusual but very farsighted courage in publishing his letter, though, created autocratic and powerful reaction at the British Government level and he did earn the respect and support of the press and the people. This probably was one

of the reasons he was not given trouble by the British.

In the Kathiawad peninsula, Lakhajiraj received support from the people. The Kathiawad Political Conference called an extraordinary session in Bhavnagar on 29 October, 1923, and passed unanimously three resolutions on the subject of the Chamber of Princes of Kathiawad:

That the Chamber of Princes would be beneficial both to the rulers and to the ruled politically and economically.

That the disapproval conveyed through the Political Agent was unjustified and unwarranted and strongly opposed and that the Government ought to withdraw it and support the Thakor Saheb of Rajkot.

That the rulers of Kathiawad would attend the meeting and show to the British that they were ready and eager to protect their rights and dignity.¹⁰³

Lakhajiraj's scheme of the Kathiawad Narendra Mandal and his letter to the Political Agent shows him to be a ruler with foresight and courage. It demonstrates the nationalist spirit in him. This assertion is corroborated by his actions: he invited Mahatma Gandhi to visit Rajkot State and attend the heir-apparent Dharmendrasinh's birthday party;¹⁰⁴ he sold land for the Rashtriya Shala (National School) in Rajkot city at very low price;¹⁰⁵ he gave permission to hold the first meeting of the Kathiawad Political Conference;¹⁰⁶ he assisted the meeting of the Kathiawad Youth conference and organized the Garden Party to honor Pandit Jawaharlal Nehru;¹⁰⁷ and he invited the Nobel

Laureate Nationalist Poet Rabindranath Tagore to visit Rajkot State.¹⁰⁸ His relations with the British Government also suggest that he was a ruler with an independent mind who could not be easily forced to bow down to British wishes.

NOTES

1. Sansthan Rajkot ni Directory Vol. 4. pp. 561-564.
2. Ibid., Vol. 1, p. 66.
3. F. D. File Intl/B 1915 /803-819 p. 1. Proceeding 803.
4. Ibid., Proceeding 804.
5. Ibid., Proceeding 805.
6. Ibid., November 18, 1914.
7. Ibid., Proceeding 807.
8. Ibid., Proceeding 817.
9. F.P. Intl/B June 1915/ 447-449, Proceeding 448.
10. Ibid., Proceeding 447.
11. Ibid., Proceeding 448.
12. F. P. Intl/B August 1915/ 249-259.
13. F. P. Intl/B September 1915/ 437-439. Letter dated August 23, 1915.
14. F. P. Intl/B May 1915/ 843-899.
15. Sansthan Rajkot ni Directory Vol. 4. pp. 358-359, Letter dated July 8, 1919.
16. Ibid., pp. 370-371. Also see the Rajkot State Administration Reports for the years 1918-19, and 1919-20.
17. Sansthan Rajkot ni Directory Vol. 4. pp. 325, and 324 Huzur Office Order No. 74 dated August 29, 1917. By Huzur Order No. 73 the Revenue Commissioner was to work as the Recruiting Officer.
18. Ibid., pp. 333-335. Huzur Order No. 212 dated March 2, 1918.
19. Ibid., pp. 336-337. Huzur Order No. 66 dated August 14, 1918.

20. Ibid., p. 293. The prayer was held on August 4, 1916 at 10 a.m. Huzur Order No. 60 dated July 7, 1916.
21. Ibid., pp. 321-322. Huzur Order No. 59 dated July 31, 1917.
22. Ibid., pp. 322-324.
23. Ibid., p. 333.
24. Ibid., pp. 330-332.
25. Ibid., pp. 343-344.
26. Ibid., p. 347.
27. Ibid., p. 348. The days were November 22, 23 and 27, 1918, Friday, Saturday and Wednesday. Order 114, dated November 21, 1918.
28. Ibid., pp. 353-354.
29. Ibid., pp. 354-355. Huzur Order No. 45.
30. Ibid., pp. 356-359, 368-370. Huzur Orders Nos. 105, and 52. Also peace celebrations in 1919. Huzur Office Orders Nos. 144, 145, and 127.
31. Ibid. pp. 358. Letter dated July 8, 1919.
32. Interview with Mr. Shroff, April 14, 1980.
33. Sir Lakhajiraj na samsmarano p. 81.
34. Sansthan Rajkot ni Directory Vol. 1. p. 60. Unfortunately, the records pertaining to this particular episode could not be located in the Archives.
35. Interview with Mr. Shroff, April 14, 1982.
36. Ibid.
37. Interview with Mr. Shroff, June 27, 1980.
38. Foreign and Political Department File No. 1500, 1923, pp. 1-2.
39. Interview with Mr. Shroff, June 27, 1980.

40. F. D. Intl/B Feb 1909/ 13-16. Proceeding 9 and 17. December 1908.
41. File No. 217-P of 1929. p. 6.
42. Ibid., p. 4.
43. Ibid., p. 4.
44. File No. 166 R/30 of 1930.
45. Ibid., p. 7.
46. Ibid., p. 9.
47. Ibid., p. 1.
48. Ibid., p. 5.
49. Ibid., p. 12.
50. Ibid., p. 13.
51. Ibid., p. 1.
52. Ibid., p. 2.
53. Ibid., p. 7.
54. Ibid., p. 2.
55. Sir Lakhajiraj na Samsmarano p. 144.
56. This entire portion of Kathiawad Narendra Mandal is based on File No. 1555 of 1923.
57. Ibid., pp. 6-11.
58. Ibid., p. 6.
59. Ibid., p. 6.
60. Ibid., p. 7.
61. Interview with Mr. Shroff, June 27, 1980.
62. File No. 1555 of 1923, p. 6.
63. Ibid., p. 7.

64. Ibid., p. 8.
65. Ibid., p. 8
66. Ibid., p. 9.
67. Ibid., p. 7.
68. Ibid., pp. 7-8.
69. Ibid., p. 5.
70. Ibid., p. 13, June 6, 1923.
71. Ibid., p. 12.
72. Ibid., p. 15.
73. Ibid., p. 15.
74. Ibid., pp. 14-16.
75. Ibid., pp. 18-19.
76. Ibid., p. 19.
77. Ibid., p. 19.
78. Interview with Mr. Shroff, June 27, 1980.
79. Interview with Mr. Mehta, January 7, 1980.
80. Ibid., p. 18.
81. Ibid., p. 17.
82. Ibid.
83. Ibid., p. 19.
84. Ibid.
85. Ibid., p. 11. Ogilivie in his handwritten note dated June 19, 1923.
86. File No. 785-I 1922-23., Also File No. 785 (2) p (Section-F. No. 165 Pol of 1924. Gopaldas was deprived of his taluka for participation in non-cooperation movement.

87. Ibid., p. 12.
88. Ibid., pp. 1-3. All newspaper clippings are to be found in the same archival file.
89. Ibid., p. 21.
90. Ibid., p. 22.
91. Ibid., pp. 23-24. The Sikh ruler of Nabha had been deposed by the British for supporting the cause of religious unity under the Sikh Religious Order.
92. Ibid., pp. 23-24.
93. Ibid., p. 23.
94. Ibid., pp. 24-25.
95. Ibid., p. 25.
96. Ibid., p. 25.
97. Ibid., p. 25.
98. Ibid., p. 27.
99. Ibid., p. 26.
100. Ibid., pp. 26-27.
101. Ibid., p. 27.
102. Ibid., p. 28.
103. Ibid., pp. 83-84.
104. Ibid., pp. 84 and 144.
105. Ibid., p. 143-144.
106. Ibid.
107. Ibid., pp. 84-85.
108. Ibid., p. 143.

CHAPTER 5

CONCLUSION

Lakhajiraj's rule of 22 years was the longest in the history of Rajkot State. His memory is held even today in high esteem by the people of Rajkot because of his personal character and the careful way he ran the administration of the state. With his reforms and his character he attracted the attention not only of the people in the Kathiawad peninsula, but also of nationalist leaders like Mahatma Gandhi, Pandit Jawaharlal Nehru, the Sardar Patel, and Rabindranath Tagore.

Lakhajiraj endeavoured to instill into his administration a spirit of reform and efficiency and gradually tried to take the people along the path of reform in all aspects of life: political, social, economic, moral and religious. With the introduction of the secretariat system more responsibilities and powers were given to the heads of the various departments, so that he could devote more time and energy to other important matters. After the retirement of Mr. Harjivan Kotak as the Chief Karbhari of the state, Lakhajiraj appointed Mr. Chunilal Shroff as the Chief Karbhari and a separate Karbhari for the revenue department.

Lakhajiraj began to involve the people at large in the affairs of the state in the seventeenth year of his rule, in 1923. The introduction of the Franchise Rules, and the establishment of the Praja Pratinidhi Sabha were unprecedented and unheard of not only in the Kathiawad peninsula, but also among most of the native Indian States. These reforms were very important, because he gave the people considerable freedom in all spheres of administration through the six Groups of the Sabha. The three elections which were held during his life time were free from any negative interference by the ruler. Also the Sabha gradually came to enjoy more powers in financial matters and Lakhajiraj also began paying more heed to the demands of the representatives of the people. The most important aspect of the whole process of democratization of the hitherto medieval Rajkot state was that Lakhajiraj devoted his energy and resources towards the success of the political reforms. Instead of being detached and aloof from the happenings in the state after the establishment of the Sabha, he continued to approach directly the common people in the cities and villages of his state through regular tours.

With the Praja Pratinidhi Sabha were also established organizations for the welfare of laborers and farmers. There

was an organization of traders to promote the industries and trade of the state. Most uncommon and unheard of was the organization of the Dharm Sabha (religious organization). All organizations were part and parcel of the grand Praja Pratinidhi Sabha which, as the main body reflecting the people's voice, worked in coordination and conjunction with that particular Group. It appears that there were no obvious signs of any conflict of interest among the various groups. We do find an indication of misunderstanding among Muslims regarding the establishment of the Religious Group; but it was well received among the sundry sects of Hindus. Municipal bodies were established in Rajkot, Sardhar, and Kuvadva towns and their administration was entrusted to the people of the towns in 1927.

We can discern a nationalist spirit in Lakhajiraj in his conflict with the British over the issue of the organization of the Princes in Kathiawad into one body called the Chamber of Princes of Kathiawad. The same nationalist bent could be seen in the encouragement he gave to the political movement in the province by permitting the first meeting of the Kathiawad Political Conference in his State. He personally attended the open sessions of the Conference in 1921 and 1923 and spoke his political opinions in public. His attempts to call a meeting of the rulers of

Kathiawad drew the attention not only of the rulers in the province but those outside the region as well, and the people at large supported him in this noble idea. His nationalist bent could also be seen in his invitation to Mahatma Gandhi and the Youth Congress Leader Jawaharlal Nehru to visit his state and see the Industrial Exhibition in Rajkot. In February 1925, it was his nationalism that was responsible when he sold state land at a very nominal rate to Mahatma Gandhi for the founding of the Rashtriya Shala (Nationalist School) for the propagation of the Khadi (Indian hand-spun cotton) and cottage industries.

Largely due to his efforts to modernize his state people from other areas of the peninsula began to move into Rajkot, the population of Rajkot State increased, and Rajkot city expanded beyond its limits. "Political Agents and other officials who have visited Rajkot during the course of the past 10 or 15 years have given personal testimony as to the remarkable progress made in all the departments during the occupancy of the gadi by the present Chief."¹ The population of Rajkot State was 49,695 in 1907² and increased to 75,566 by 1930.³

Progress of the state could be seen in other aspects of life as well. For example, the number of schools increased from 21 to 74, of students from 1,911 to 7,307 and the

expenses on education from Rs. 17,750 to Rs. 1,20,000¹ which came to about 10 % of total state income.

We may safely conclude that Lakhajiraj exerted his greatest efforts to inculcate a new spirit in his people, and succeeded to a large extent in opening new horizons of thinking for the people of state as well as for those in the whole peninsula.

NOTES

1. Wright, Arnold, ed., Indian States, a biographical, historical, and administrative survey, London, 1921-22, p. 726.
2. Administration Report of Rajkot State, 1907-08.
3. Administration Report of Rajkot State, 1929-30.
4. Administration Report of Rajkot State, 1907-08 and 1929-30.

BIBLIOGRAPHY

PRIMARY SOURCES:

(A) Rajkumar College Library, Rajkot.

1. Rajkumar College Reports for the years 1903-05.
2. Bhavsinghji, Sir, H.H. the Maharaja of Bhavnagar, Forty Years of Rajkumar College, London, 1911. Volumes 1-4.

(B) Central Records Office, Vadodara,
Baroda State Archives, Baroda Political Files. ("Baroda" is the Anglicized name of Vadodara.)

3. Dufter No. 48. File No. 238/ 1647.
Bar. Pol/ 94/ III/ A 91/ 1806. (The records are organized in dufters or dafters (bundles) also referred to as 'daftars' in many places, which contain files or bound volumes. The spelling 'dufter' is as per the descriptive list in this office. Here 'Bar' refers to Baroda State, 'Pol' to political, and at the end comes the year. Other numbers help locate the file. Some entries give an idea of the contents, others do not, as could be seen. I have tried to follow the archives list in each office.)
4. Dufter No. 48. No. 4 Vol. iv. Pol. Deptt. 1802.
5. Dufter No. 48 File No. 236 Vol. 628 / Bar. Pol. 92/ 1819.
6. File No. S-74 Political Department Branch, 1922. Domestic Occurrences in the Families of Ruling Chiefs, Government of Bombay.
7. Dufter No. 31. File No. 154. 1808. Bar. Pol/ Vol. I A Col. Walker's Report on female infanticide.
8. Dufter No. File No. 154. 1808. Vol. 558/ Bar. Pol/ 10-18. Col. Walker's Report on the Jadeja Rajputs.
9. Dufter No. 49 file No. 243 v. 219 Kat. Pol/ 442/ 1820. Kathiawar-- partition between Gaekwads and Peshwa. ('Kat' stands for Kathiawar.)

(C) Rajkot State Archives, District Records Office, Rajkot. (There are two separate archives offices in Rajkot city. The District Records Office stores all the records of Rajkot State, and the Central Records Office stores records from the British Political Agency Headquarters.)

10. Sansthan Rajkot ni Directory (Directory of Rajkot State) Vol. 1-4. Rajkot State, Rajkot. 1930. (The Directory was published in four volumes. It is a compilation of all the manuscripts of the state hitherto scattered and unorganized. In an effort to bring together all the orders, resolutions, notes, rules, laws and enactments in force in the state the task was entrusted to the General Karbhari of the State Mr. T. P. Bhatt. I have compared many original manuscripts with the ones in the four volumes, and then, satisfied with its accuracy, decided to use the directory so as to make easy reference. Most of the printed documents are in the native Gujarati Language. We do find some English documents also, especially in volume 4.)

11. Administration Reports of Rajkot State for the years 1904-1930. (They are printed reports of the administration state, which were also submitted to the British Political Agent stationed in Rajkot Cantonment. They are in English. Most of the administration reports are readily available. They were published according to the fiscal year of the state, which was from November 1 to October 31. These reports had an established format, beginning with the geographical location of the state, its weather, its political relations with the neighboring states and British Paramount Power. They also document the revenue system, administration of justice, financial conditions, celebrations of birthdays and other then important happenings. At the end they provide statistical details regarding income from various sources and expenses under various heads, crimes, rainfall, list of important persons and officers of the state.)

12. Praja Pratinidhi Sabha File No. 62 Election of the President Secretary, and the Assembly file, 1926-1927. (The files pertaining to Praja Pratinidhi Sabha are separately listed by year and subject matter.)

13. Praja pratinidhi Sabha File No. 03 Proceedings of the Akhila Dharma Sabha Executive Committee, 1927-1929.

14. Praja Pratinidhi Sabha File No. 05 Resolutions adopted and passed in the 12 session and one Extraordinary session of the Second Sabha, 1929-1930

15. Praja Pratinidhi Sabha File No. 7, Replies to the questions, 1930-1931.

16. Praja Pratinidhi Sabha File No. 4 Sudhrai Mandal (Rajkot

Municipality), 1931-1932.

17. Praja Pratinidhi Sabha File No. 64, List of the Elected members of the Assembly, 1926-1927.

18. Praja Pratinidhi Sabha File No. 2, Proceedings of the Assembly, 1928-1929.

19. Praja Pratinidhi Sabha File No. 5, Proceedings of the extraordinary session of the Assembly, 1926-1927.

20. Praja Pratinidhi Sabha File No. 9, Proceedings of the Labor group of the Assembly, 1929-1930.

(D) National Archives, New Delhi.

21. June 1862. /4-5/Pol/part A. : Supplementary roll of chiefs whom the Government of Bombay would desire to recommend for sunnuds of adoption called for. (Files in Indian National Archives, New Delhi are listed according to year and follow certain pattern. The list includes the month and year, proceedings by numbers, the department and the subject matter of the file. 'Pol' refers to political, 'Genl' to general, 'Intl' to internal, and 'secret' to secret. The spellings of the places, names and others are as found in the archives. I am not quite sure about the letters 'A' or 'B'. Here I have placed the month and year first to help follow chronologically.)

22. January 1866. /212-214/Pol. A. : Rajkot and Wadhwan put on the same footing as Manickwara.

23. March 1867. /129-131/Pol. A. : Supervision by European officers during the minority of chief of Rajkote and Limree States. (This is another spelling for 'Rajkot' found in many documents.)

24. November 1864./238-240/Pol. A. : List of native chiefs subordinate to Bombay having independent estates above the rank of mere jagirdars, but not included amongst those who received sunnuds conferring upon them the right of adoption.

25. February 1887/26-28/Intl A. : Connaught, visit of Duke of, to Rajkote.

26. July 1889/24-26/Intl B. : Annual Report of the, Rajkumar College 1888-89.

27. February 1890/Feb/111-114/Intl B. : Bombay Kathiawar

Administration Report for 1888-89.

28. October 1890/378-381/Intl B. : Bombay. Report for Kattywar 1889-1890. (Another spelling for Kathiawar to be found in many documents.)
29. December 1890/212-213/Intl A. Bombay. Rajkote. Adoption sanad conferred on Thakur Sahib Lakhaji Bavaji. ("Thakur" and "Sahib" are different spellings for "Thakor" and "Saheb" respectively found in many documents.)
30. June 1890/203-204/Intl A. : Bombay. Rajkote. Death of Thakur Sahib Bavaji of, and succession of his son Lakhaji.
31. January 1890/335-337/Intl B. : Rajkote. Agreement with the Thakur Sahib of - for water supply to the Civil Station.
32. June 1890/282-285/Intl B. : Rajkumar College. Annual administration report for the year 1889-1890.
33. September 1891/127-130/Intl B. : Administration reports: Kathiawar for 1890-1891.
34. April 1891/5-10/sec I A. : Revised orders regarding the preparation and submission of administration reports on native states.
35. June 1891/198-200/Intl B. : Rajkot. Agreement with - in connection with the Victoria Jubilee Water Works.
36. December 1891/61-62/Genl B. : Rajkot. Increase by the - State of the gross salary of Motichand Tulsi.
37. June 1891/139-142/Intl B. : Rajkumar College. Annual Report for 1890-1891.
38. August 1894/29-30/Intl B. : Bombay. Proposed telegraph line Rajkot to Babra.
39. August 1894/434-444/Intl A. : Extradition arrangement between Baroda and states in Kathiawar.
40. June 1894/264-265/Intl B. : Kathiawar Agency, administration report of the - for 1892-1893.
41. April 1894/193-194/Intl B. : Kotda Sangani State; Police of--placed under the charge of Mr. G. H. R Lambert in addition to those of the Rajkot and Wankaner states.

42. September 1895/79-81/Intl A. : Liability of certain talukas in Kathiawar to Nazrana.
43. October 1895/No. 65/ Intl B. : Selection no xxxvii pt. I & II (new series) from the records of the Bombay Government re. measures adopted for the suppression of female infanticide in Kathiawar.
44. January 1895/269-271/Intl B. : Kathiawar Administration Report for 1893-94.
45. December 1895/296-298/Intl B. : Kathiawar Administration Report for 1894-95.
46. July 1895/164-165/Intl B. : Rajkot Darbar. Sir Charles Ollivant permitted to retain implements presented to him by - On the occasion of his laying the foundation stone of the Lalpuri Irrigation Dam.
47. August 1895/48-49/Genl B. : Rajkot State. Increase in the gross salary of Miss Corkery, Lady Superintendent Barton Female Training College by the -.
48. December 1895/108-110/Intl A. : Native States. Exemption of material duty under the Tariff Act 1894.
49. November 1895/48-49/Intl a. : Native States. Punctual submission of Administration Reports on-.
50. May 1895/24-25/Intl A. : Rajkot-Jamnagar-Gondal Loan of 20 lakhs of rupees to the jam of Nawangar for the construction of railways: proposed construction lines to Jodia and Salaya.
51. July 1895/53-56/Intl A. : Commencement of the work on the Jodia-Salaya line.
52. September 1895/77-78/Intl A. : Construction loan of rupees 20 lakhs to Nawangar by Gondal State.
53. April 1896/118-119/Intl A. : Bombay. Rajkot Cantonment boundary limits of-.
54. February 1896/14-15/Intl B. : Rajkot- Wankaner Muli States employment of Mr. G.N.R. Lambert as Superintendent of Police.
55. May 1896/20-27/Intl A. : Native States: salutes, revised table of - and nobles, 1896.

56. February 1897/422-424/Intl B. : Bombay: Kathiawar Administration report for 1895-96.
57. August 1897/428-430/Intl A. : Jetalsar-Rajkot Railways; Application of Indian - Act. (ix of 1890) to the --.
58. February 1897/422-424/Intl B. : Kathiawar administration report- 1895-1896.
59. February 1898/249-251/Intl B. : Kathiawar: Administration reports 1896-97.
60. June 1898/286-288/Intl B. : Bombay: Rajkot supply of 20 swords native cavalry pattern, for the mounted police of the -- state.
61. July 1898/4-6/Intl B. : Rajkot: supply of percussion caps for the use of the -- state.
62. October 1898/132-134/Intl B. : Rajkot: supply of leather and snap caps for the use of the -- state.
63. February 1899/288-290/Intl B. : Kathiawar: administration reports for 1897-1898.
64. April 1899/249-251/Intl B. : As above
65. May 1899/567-568/Intl B. : Bombay Rajkot: importation of two rifles intended for prizes in a shooting competition among the students of the Rajkumar college at - rifles should not be given in such cases.
66. November 1899/86-87/Intl B. : Rajkot State, supply of percussion caps to --.
67. February 1900/206/Intl B. : Kathiawar Agency, administration reports for 1898-99.
68. December 1900/16-27/Intl A. : Kathiawar Agency, grant of famine loans to Dhrangdhra, Wadhwan, Rajkot and Kotda States in the--.
69. July 1900/254-255/Intl B. Rajkot; supply of ammunition of the -- state police.
70. February 1900/40-44/Genl B. : Rajkot state: manager of the, transfer of Khan Bahadur Sorabsha Hormushji as -- pay of appointment- fixed permanently as Rs. 500 a month.

71. August 1900/118/Intl B. : Rajkumar College, Rajkot. List of students in the --, during 1898-1899, prepared on a call for information by the Secretary.
72. September 1900/117-118/Intl A. : Kathiawar Agency: question of remission of tribute from certain states in the -- owing to famine.
73. October 1901/164/Intl B. : Administration reports: Kathiawar Agency for 1900-1901.
74. January 1901/34/Intl B. : Bombay: Kathiawar: Administration report of the -- Agency for 1899-1900.
75. November 1901/113-114/Intl B. : Rajkot: memorial from Gohil Shri Samatsinhiji of Palitana appealing against the orders of the Kathiawar Government, refusing to compel the second daughter of the Thakur of Rajkot to marry the memorialist's son, Vijaysinhji.
76. December 1901/1-24/App. Sec I A. : Rajkot Rajkumar College visit of the Private Secretary to the Viceroy to -- to select candidate for the Imperial Cadet Corps: Report of the Private Secretary to Viceroy on--.
77. August 1901/10/Intl. B. : Vacation term of the Rajkot Rajkumar College.
78. August 1901/123-124/Intl B. : Rajkot: Caps, supply of percussion-- for the -- state police.
79. August 1902/112-113/Intl A. : Rajkot: Loan of Rs. 33,000 made to the -- Darbar to defray the marriage expenses of the late chief's daughter.
80. October 1902/283/Intl B. : Administration Reports: Kathiawar Agency for 1901-02.
81. August 1903/69-106/Intl B. : Major Watson's list of Imperial Cadet Corps.
82. November 1904/16/Intl B. : Administration Reports : Kathiawar Agency: -- of the --for 1902-03.
83. October 1904/67-77/Intl B. : Chiefs Colleges; Mayo College, Ajmer Annual Report on the working of the -- for 1903-04 and last annual examination report of the Rajkumar College Rajkot.

84. December 1904/169-172/Intl B. : Reversion of Mr. H. Hide, Asstt. Master, Mayo College, Ajmer and tutor to H.H. the Maharaja Holker, to Bombay for the employment in the Rajkumar College Rajkot.
85. February 1904/121-133/Intl A. : Native states: management: list of -- in India with an area exceeding 100 sq. miles which were under the -- on account of the minority or incapacity of their chiefs during 1898-1902.
86. October 1904/166-169/Genl B. : Thakor b. K. Rajkumar College Rajkot: native asstt in the -- transfer of -- to Bombay Government for employment as -- at Rajkot.
87. August 1905/274-354/Intl B. : Lakhajiraj of Rajkot. Imperial Cadet Corps; selection of-- for admission to the -- during 1905.
88. March 1905/174-175/Intl B. : Native chiefs; Administration undesirability of unfavorable comments on -- appearing in -- prepared by an official of the chief.
89. December 1905/75/Intl B. : Administration Reports; Kathiawar Agency; - of the -- for 1903-04.
90. August 1905/274-354/Intl B. : Imperial Cadet Corps. Names of candidates for admission to the - furnished by the Government of Bombay for 1905.
91. February 1905/64-65/Intl B. : Rajkumar College, Rajkot: Report on the working of the -- for the year 1903-04.
92. October 1905/392-399/Intl B. : Imperial Cadet Corps : uniforms care to be taken regulating Imperial cadets being allowed to retain their--.
93. December 1905/75/Intl B. : Administration Report of Kathiawar Agency for 1903-04.
94. May Sec I 1906/15-16/Sec I A. : Administration Reports; Kathiawar -- of the -- states for 1904-05 and confidential notes thereon.
95. September 1906/310-311/Intl B. : Report on the working of the Mayo College, Ajmer for 1905-06.
96. February 1906/163-169/Intl B. : Admission of cadets : Ruling by the Viceroy that no cadet should be admitted to the Imperial Cadet Corps without first being examined by one of

the officers of the Corps and that the corps should not be treated as a reformatory.

97. May 1906/312-314/Intl B. : Camaron, Major D. H. -- promotion -- Adjutant -- to the Command of corps.

98. January 1906/25-30/Intl A. : Claims and privileges: the - of Imperial Cadets.

99. February 1906/18-40/Sec I A. : Commissions- cadets granted - to be inspected finally by H.E. the Viceroy.

100. August 1906/249/Intl B. : Expenditure incurred by the Commandant Imperial Cadet Corps in connection with the visit to Dehra Dun of her Royal Highness the Prince of Wales, 1906. Adjustments of certain --.

101. February 1906/163-169/Intl B. : Strength of the Imperial Cadet Corps the -- in July 1905.

102. October 1906/415/Intl B. : Summer vacation of the -- Imperial Cadet Corps --. decision that the commandant, - should spend a portion of the-- touring the native states.

103. March 1906/3-5/Genl B. : Rajkumar College, Rajkot: Gokhle P.V. permission granted to -- late 4th Asstt. Master-- to count the whole period of his service both under the Kathiawar Educational Department and under the British Government as continuous qualifying for pension.

104. April 1907/98-102/Intl B. : Imperial Cadet Corps: additional grant - of Rs. 27,000 to the -- to meet the expenses of the Corps move from Dehra Dun to Agra.

105. April 1907/298-300/Intl B. : Imperial Cadet Corps: Ajmer Visit of the -- to the 1906 Expenses of the visit borne from curtailments from the -- Budget for 1905-06.

106. September 1907/387/Intl B. : Confidential Report: submitted to the military Secretary to H.E. the Commander-in-Chief in India of a - on the Imperial Cadet Corps.

107. April 1907/521-525/Intl B. : Lakhajiraj of Rajkot: Thakur; Permission granted to Imperial Cadet- to retire from the Corps with permission to wear uniform of the Imperial Cadet Corps.

108. January 1907/120-123/Intl B. : Overstayal of vacation - by certain Imperial Cadets.

109. November 1907/439/Notes/Intl B. : List showing cadets who have been permitted to wear the uniform of the Imperial Cadet Corps.
110. May 1907/383/Intl B. : Administration Reports: Kathiawar. - of the -- Agency for 1905-06.
111. November 1907/313/Intl B. ; Rajkot. Installation of Kunver Shri Lakhajiraj on the gadi of the -- State.
112. December 1906-07/269/Intl B. : Report on the working of the Rajkumar College for the year 1905-06.
113. July 1907/314/Intl B. : Rajkumar College, Rajkot: Textbooks Unsuitability of such books as Macaulay's Essays on Clive and Warren Hastings as prizes or as -- to be read in Rajkumar College.
114. September 1908/132/Intl B. : Administration Reports : Kathiawar Agency -- of the -- for 1906-07.
115. May 1908/192-199/Intl B. : Rajkot: Visit of the Thakur Sahib of -- to England.
116. March 1908/127/Intl B. : Rajkot: Thakur Sahib of -- refund of customs duty which was received at Viramgam on the Poshak sent by - the on the occasion his betrothal to the daughter of the Jagirdar of Shemaliya.
117. September 1909/110/Genl B. : Administration Reports : Kathiawar Agency: - for the year 1907-08.
118. October 1909/50/Intl B. : Rajkot: Birth of a son and heir to -- the Thakur Sahib of --.
119. February 1909/15-16/Intl B. : Permission granted to the Rajkot Darbar to construct a telephone line from Rajkot to Sardhar through Bhadwa Taluka.
120. July 1909/20-26/Intl B. : Rajkot proposed visit to Simla of the Thakur Sahib of -- indefinitely postponed.
121. December 1909/66-67/Genl B. : Native chiefs : Ruling chiefs in India: information furnished to the editor "Debrut" regarding the -- contained in the India Office list, 1909.
122. May 1910/42-43/Genl B. : Administration Reports : Kathiawar Agency. -- of the -- and for certain states in that

Agency for the year 1908-09.

123. September 1910/69/Intl B. : Rajkot, death of the heir apparent to the Thakur Sahib of --.

124. November 1911/208/Intl B. : Bombay, Kathiawar: Agricultural situation in -- and the possible extent of financial aid that may be required in the event of famine conditions being established in the -- Agency.

125. July 1911/178/Intl B. ; Rajkot: Birth of a son to the Thakur Sahib of--.

126. April 1911/90/Genl B. : Rajkot: Presentation to the Thakur Saheb of -- of an Arab stallion.

127. November 1913/253/Intl B. : Rajkot: Death of Lathivala, Rani Saheb of Thakur Saheb of --.

128. November 1913/77-78/Esta. B. : Rajkot: sanction to the acceptance as a very special case of the Khillat of Rs. 300 presented to Khan Bahadur Sheikh Makbul Hussain, Revenue minister of the Kashmir States, by the -- Darbar on the occasion of the wedding of Rajkumar Hari Singh.

129. October 1913/314-315/Esta B. Rajkot: transfer of Mr. Nanalal Dalpatram Kavi 2nd Asstt. Master, Rajkumar College - - to the -- state for employment as Sir Nyayadhis on the net pay of Rs. 300 a month. ("Esta" represents establishment.)

130. August 1913/3-4/Genl B. : Rajkot, Thakore Saheb of. Permission of H.E. the Viceroy to the proposal of the -- to associate H.E.'s name with a challenge shield which the -- desires to give by way of encouraging sports.

131. October 1913/358/Intl B. : Rajkumar College, Rajkot Annual Report for 1912-13.

132. March 1914/75/Intl B: Native chiefs- Simla: list showing the names of the Indian chiefs and notable who visited -- during the summer of 1913.

133. August 1914/230-231/Intl B. : War in Europe: Recruitment: native states requested to take suitable measures with a view to stimulate -- for the Indian army and to facilitate the operations of any recruiting officers who may visit the states.

134. June 1914/80-81/Sec I : Native Chiefs; Indian dress,

including the appropriate head covering to be worn by Ruling chiefs when attending Viceregal Courts, Levees dinner parties and other similar functions.

135. April 1915/803-813/Intl B. : Bombay: Rajkot: Acceptance of the offer of personal service made by the Thakur Saheb of -- and the Raja of Baria in connection with the war in Europe.

136. September 1915/437-439/Intl B. : Rajkot: Free gift to Government by the Thakur Saheb of -- of a motor car, which he had formerly given on loan.

137. June 1915/447-449/Intl B. : Bombay : Rajkot: Inability of the Government of India to accept the offer of the personal services made by the Thakur Saheb of -- in connection with war in Europe.

138. May 1915/843-899/Intl B. : Bombay: Rajkot: offer of motor car etc. by the Thakur Saheb of -- in connection with war.

139. August 1915/249-251/Intl B. : Rajkot: Offer by the Thakur Saheb of -- of the use of motor car at Nowshera, now that it is no longer required at Dehra Dun.

140. July 1916/134-135/Intl B. ; Rajkot; Approval of the action of the -- government in sanctioning a loan of Rs. 8,000 from the Thakur Saheb of -- to the Talukdar of Dasada under Government Guarantee.

141. March 1916/41-49/Intl B. : Kathiawar states: Presentation of a fleet of motor ambulances by the 1st four classes of chiefships in the Kathiawar Agency of Bombay Presidency in connection with war.

142. September 1916/38/Intl Deposit. : Ruling Chiefs: List of -- who have received honours in the Indian Orders with reasons for their grant.

143. April 1916/7/Intl B. : Visits. Native Chiefs: list of -- and notables, who visited Simla during the summer season of 1915.

144. August 1916/183-199/Intl B. ; War: Native States; Supply of horses from the -- in connection with --.

145. March 1917/265-268/Intl B. : Rajkot: Report regarding the outbreak in the state Jail at --.

146. January 1917/3-15/Intl B. : Offers. List of -- of

service, gifts, and assistance made by Ruling Chiefs and others in connection with the present war.

147. January 1918/15/Intl Deposit. : Kathiawar States: Minute H.H. the Jam Saheb of Nawanagar dealing with the rank and procedure of the -- and of Nawanagar in particular.

148. March 1918/166-169/Intl B. : Rajkot: Presentation of 12 horses to the government by the Thakur Sahib of--.

149. December 1918/383-384/Intl B. : Bombay : Kathiawar: Report of the replies received from certain Indian states in Bombay Presidency on the scheme of raising state contingents in Indian States for Indian Army.

150. December 1918/131-132/Intl B. : Rajkot : Deaths of the Maharani of Bhavnagar and the Senior Rani and daughter of the Thakur Sahib of --.

151. November 1918/1-39/Sec. I. : Kathiawar; Ruling Princes and Chiefs proposed grant of the title of 'Maharaja' indiscriminately to all first and second class Chiefs in -- as a war reward.

152. September 1918/56/Intl A. : Ruling Princes and Chiefs: offers of services, gifts, assistance made by -- in connection with war in response to Prime Minister's appeal.

153. March 1919/169/Intl B. : Recruitment : Indian States Tables b and C of recruitment results in -- and agencies for Indian Army during the war.

154. August 1919/325-414/Intl B. : War: congratulations from ruling Chiefs and Princes on the successful termination of the --.

155. September 1919/375-380/Intl B. Lists: correction of the India Office -- of members of the Star of India and the -- for the year 1919.

156. October 1919/206/Intl B. : Visits: Ruling Princes and Chiefs: -- of certain -- to Kashmir during the summer of 1919.

157. December 1919/68/Intl B. : List: Revision of -- members of the Star of India and -- upto the 1 st January 1918 and distribution of same.

158. September 1919/381/Intl B. : Visits; Ruling Princes and Chief--, to Simla in September 1919 to attend a meeting of the

Permanent Committee appointed to deal with the question of the codification of political practice and consequent arrangement for firing their salutes.

159. February 1919/7-16/Sec. Ref. : Conference of Ruling Princes and Chiefs Proceeding of the -- orders of H.M. Secretary of State for India on the recommendations made by the Government India in connection with the proposals contained in Chapter X of the Report on India Constitutional Reforms- held at Delhi on 3-11 [November]-1919 and the following days. ("Sec" stands for secret and "Ref" probably for reference.)

160. January 1919/37/Intl B. : Conferences : Ruling Princes and Chiefs: Entertainment of -- who visited Delhi in connection with the Chiefs' -- during October-November, 1919.

161. October 1919/454-521/Intl B. Congratulations: Ruling Princes and Chiefs: - form the -- on the signing of the Treaty of Peace with Afghanistan.

162. May 1919/309/Intl B. : Indian Empire, Order Of the lists: correction of the --, of members of the Star of India, and - - upto 1 st January 1919 and distribution of the same.

163. February 1919/57-63/Sec I. : Indian States: Bombay; Appointment of a Committee to investigate the question of the establishment of direct relations between the Government of India and the -- in the -- Presidency.

164. September 1919/45-51/Reforms A. : Invitations: Chamber of Princes -- to Ruling Princes and Chiefs to attend the inauguration of the -- by His Royal Highness the Prince of Wales.

165. December 1919/1-8/Reforms A. : Chamber of Princes; Connaught His Royal Highness, Duke of , Loyal messages form certain Ruling Princes and Chiefs in connection with the postponement of the visit of HRH Prince of Wales and inauguration of the -- and reformed Legislature by --.

166. September 1919/1-28/Reforms B. : Chamber of Princes : Inauguration ceremony of Chamber of Princes, the Intimation by certain Ruling Princes and Chiefs of their intention to be present on the occasion of the -- by the HRH the Prince of Wales and extent of accommodation by them. ("HRH" stands for His Royal Highness.)

167. July 1920/13/Notes Reform B. : Political Practice:

Chamber of Princes: Orders that in making enquiries from Durbars regarding recommendations or resolutions emanating from -- or from standing committee of-- reference may be confined to those Princes or Chiefs who are entitled to sit-
-.

168. October 1920/3-36/ Sec I : Intimation to the Indian states of the outbreak of war with Afghanistan.

169. September 1921/20-21/Reforms B. : Proposed resolution by the Thakur Saheb of Rajkot regarding number and method of representation on the standing committee of the Chamber of Princes.

170. September 1921/19/Reforms B. : Proposed resolution by the Thakur Saheb of Rajkot for the next session of the Chamber of Princes regarding (1) export of food stuff (2) earmarking a seat on the railway Board for Indian States (3) formation of State Banks.

171. June 1921/122-139/Reforms A. : Representation from the Thakur Saheb of Rajkot in the matter of his exclusion from the Conference of Ruling Chiefs and Princes.

172. F. No. 1437 P/ 1922-23. Rajkot: Constitutional Reforms in Indian States. (After 1922 files in archives follow this pattern. 'F' stands for file and 'P' for political. In some instances we find letter 'I', but its meaning is not clear.)

173. F. NO. 1500-I/ 1922-23. : Rajkot Construction by the -- Darbar of a tramway from -- to Beti River Bridge.

174. F. No. 1553 P/ 1922-23. : Rajkot Proposal by the Thakur Saheb of -- regarding the formation of Kathiawar Chamber of Princes.

175. F. No. 1270 P/ 1922-23. : Rajkot: Resolutions proposed by the Thakur Saheb of -- for inclusion in the Agenda for the session of the Chamber of Princes proposed for 1923 November.

176. F. No. 1274 P/1922-23. : Rajkot: Visit of the Thakur Saheb of - to Ceylon.

177. F. No. 1586 I/ 1922-23. : Rajkot State: Eligibility of Mr. Jayantilal Jobanputra to the India Civil Service Examination , Allahabad in 1924.

178. F. No. 885-I/1922-23. : Kathiawar: question by R.B Bakshi Sohanlal in the Legislative Assembly regarding action taken by Government in connection with the expulsion of Messrs.

Mansukhlal and Manilal Kothari form the administered areas in -- question of the principle involved in dealing with question affection administered areas.

179. F. No. 1540-I/ 1922-23. : Kathiawar: Changes in the constitution of the -- Political Agency. Redistribution of the work of the Political Agents in regard to their Civil and Criminal Jurisdiction.

180. F. No. 1737-I 1922-23. : Kathiawar: revision of the contribution payable by the state owing to railways in the - - towards the cost of railway Police.

181. F. No. 281-I/ 1922-23. ; Kathiawar Hitvardhak Sabha. Arrest and deportation of Messrs. Mansukhlal and Manilal.

182. F. No. 1327-P/ 1922-23. : Kathiawar Political Conference: Rajkot: Proposal that certain resolutions passed by -- regarding Nabha abdication and Indian Settlers in Kenya should be placed before the Chamber of Princes.

183. F. No. 62 (1) I/ 1922-23. Ceremonial; Ruling Princes and Chiefs: who visited Delhi on the occasion of the HRH the Prince of Wales' visit and -- observed in connection therewith.

184. F. No. 1437-P/ 1922-23. : Indian States: Reforms in --.

185. F. No. 293-I/ 1922-23. : Promissory notes, - India States: return of -- by -- for 1921.

186. F. No. 850-G /Sec- Ptd/ 1922-23. : Ruling Princes and Chiefs: Salutes: Proposed revision of the table of -- of - India States. (Here 'G' stands for general, 'Sec' to secret and 'Ptd' to printed.)

187. F. No. 1055- G. : Ruling Princes and Chiefs: style in which they dine: List of -- with salutes showing the --.

188. F. No. 585-I 1922-23. Sec. file no. 18 (24) P of 1924-25]. Tours: Ruling Princes and Chiefs : - visits abroad of - -.

189. File No. 706- G of 1923. : Annual Administration Report on the Western Indian States.

190. File No. 447-I of 1926. : Western India States: Rajkot: Proposed sale of military buildings at--.

191. File No. 386-P of 1926. Rajkot: Memorial to HM's

Secretary of State for India by the Kotda Sangani Taluka regarding the construction of water cistern by the -- State on the public road in the Kotda Pati of Sardhar. ("HM" stands for His Majesty.)

192. File No. 243-P of 1925. : Rajkot: Memorial form the -- State appealing against the decision of the Agent to the Governor General in the States of Western India regarding the construction of a water tank by the -- State within the Kotda Taluka Pati. at Sardhar without the permission of the Kotda Taluka.

193. File No. 595-I of 1924. : Rajkot State: Supply to the - of 81-BB muskets with bayonets.

194. F. No. 31 (2) P of 1924. : Chamber of Princes: Invitations to Ruling Princes and Chiefs to attend the session of the -- held in Delhi in November 1924-- accommodation.

195. File No. 209-P of 1925. ; Invitations to Ruling Princes and Chiefs in connection with the session of the -- November 1925.

196. File No. 359-P of 1926. : Invitations to Ruling Princes and Chiefs in connection with the session in 1926.

197. F. No. 153 (2) P of 1925. : Kathiawar States : claim of certain rulers in -- to admission to Chamber of Princes in their own right.

198. F. No. 150 (2) 1924-25. : Election of the representative members to the Chamber of Princes.

199. File No. 1799-P 1928. Western India States, Rajkot: application for leave to execute orders under Section 86 of the Criminal Procedure Code against the Thakore Saheb of --. (Another spelling variation for "Thakor".)

200. File No. 194-P 1928. : Ruling Princes and Chiefs: List of Chiefs, Talukdars exercising jurisdiction in the Bombay Presidency and the Western India States Agency.

201. File No. 464-P 1929. : Western India States. Kathiawar. Proposed visit of Mr. M.K. Gandhi to the Rajkot State. Report on the --Yuvak Parishad.

202. F. No. 394-P 1929. : Kotda Sangani. Rejection of memorial from -- taluka in the matter of its claim for equitable relief against the alleged jurisdiction by Rajkot in the Kotda Pati

of Sardhar and for complete separation of Kotda interest with jurisdiction.

203. F. No. 217-P 1929. Rajkot. Issue of Havala State Bank notes by the -- State Bank.

204. F. No. 122 (5) H 1930 Secret Ptd. : Rajkot: Ceremonial connected with the Presentation of the Agent to the Governor's Kharita to the Thakur Saheb of -- on his succession to the gadi.

205. File No. 166-R 1930. : Rajkot: Opening by the -- State of Post Offices within the state, in addition to Imperial Post Offices in state.

206. File No. 422-P 1930. : Ruling Princes and Chiefs; List of -- and talukdars in the western India States Agency with the names of their next of kin -- of - corrected upto 31 December 1929.

207. File No. 25 R 1930. ; Chamber of Princes. Condolences distribution of the copies of the proceeding of the February-March Session of 1930 of the --. Resolution passed at the session of the --, regarding HM the King Emperor's complete recovery from serous and protracted illness and regarding condolences in connection with the deaths of Their Highnesses the Maharaja of Bharatpur, the Maharaj Rana of Jhalawar, and the Raja of Lunawada and the Thakore Saheb of Rajkot.

(E) Personal Interviews:

In the process of historical research invaluable help was provided by the following individuals who had personal knowledge of Sir Lakhajiraj.

208. Shantilal Chunilal Shroff. (He was son of Mr. Chunilal M. Shroff, the Diwan of Rajkot. He himself was a judge in the Rajkot State.)

209. Veljibhai Master. (His father and he himself worked under Sir Lakhajiraj. He was a cricket player of reputation in Rajkot State.)

210. Govindji Hansraj Mehta. (He worked with Sir Lakhajiraj during the plague epidemic of 1911. He was a teacher in Rajkot State and a member of the Praja Pratinidhi Sabha.)

211. Ramniklal Mankad. (Politically active citizen of Rajkot State.)

212. Anandji Vallabji Sata. (His father worked under Sir Lakhajiraj. He was an employee of Rajkot State.)

213. Mulshakar Kalyanji Thakar

SECONDARY SOURCES:

213. Barot, Kaviraj Vajmal Parbatji. Vibhavilas (history of the Jamnagar rulers). Jamnagar, 1893.

214. Bhagavanlal Sampatram. Saurashtra desh no itihas (history of Saurashtra region). Vol. 1. Bombay, 1868.

215. Desai, Govindbhai Hathibhai. A Glossary of Castes, Tribes, and Races in the Baroda State. Baroda, 1912.

216. Desai, Shambhuprasad H. Saurashtra no Itihas (history of Saurashtra). first edition 1957. Rajkot.

217. Devlook, Nandlal B. Saurashtra ni asmita. Bhavnagar, 1968.

218. Diwan Ranchhodji Amarji. Tarikhe Sorath va Halar (history of Sorath and Halar) trans. by Desai, Shambhuprasad H. Junagadh, 1978.

219. Gense, J. H. and Banaji D. R., The Gaikwads of Baroda - English Documents (1805-1808). Baroda (Bombay 1942)

220. Gujarat State, Gazetteer of India. Rajkot District. Ahmedabad. 1965.

221. India Year Book and Who's Who, Bombay 1931.

222. Jayantilal Laljibhai Jobanputra, and Tribhuvan Gaurinshankar Vyas, Sir Lakhajiraj na samsmarano (reminiscences of Sir Lakhajiraj). Rajkot, 1934.

223. Majmudar, Nayansukhram Vinodray. Kathiawad ma Sarvbhaum Satta Ane Gayakwad (The Paramount Power and Gayakwad in Kathiawad), Amreli 1933. (Publisher unknown).

224. Mehta, Jayantilal Morarji. ed., Deshi Rajya. Vol.2, issue No. 12. Nadiad. September, 1929.

225. Parekh, Hiralal Tribhuvandas. Arvachin Gujarat Nu Rekhdarshan, Part 1. (An Outline of Modern Gujarat) Amdavad, 1935.

226. Parikh, Narhari Dwarkadas. ed., Sardar Vallabhabhai na Bhashano (Collection of the lectures of Sardar Vallabhbhai). 1918 to 1947. Amvadavad, 1949.
227. Shastri, Jivram Kalidas. Jadeja No Itihas (History of the Jadejas) Gondal, 1927.
228. Surisanam, A.N. Indian States Register and Directory. Madras, 1929.
229. The Indian States, Corrected upto 1928. (Editor, Publisher unknown), Calcutta, 1928.
230. Vadivelu, A. The Ruling Chiefs, Nobles and Zamindars of India. Vol. I. Madras, 1915.
231. Wallace, R. Lieut, Col., Resident at Baroda, The Guicowar and His Relations With the British Government. Bombay, 1910. (Publisher Unknown)
232. Wilberforce-Bell. The history of Kathiawad from the earliest times. (Reprint) 1980. New Delhi.
233. Wilson, John D. D. History of the Suppression of Infanticide in Western India under the Government of Bombay. Bombay, 1855.
234. Wright, Arnold, ed. Indian States, A Biographical, Historical, and Administrative Survey. The Foreign and Colonial Compiling and Publishing Company, London 1921-1922.
- (F) Kathiawad Times Office, Rajkot.
235. Kathiawad Times for the months of February 1903, June-August, 1904-08.
- (G) Royal Asiatic Society Library, Bombay
236. Times of India issues for the months of June, August and December 1904-1907.