The Rasmi Narrative
An account of the Kabiseh Dispute among Parsis
c.1767 –c.1800

(Translation of the Manuscript, Document Indien 864, Bibliothèque Nationale de Paris)

Those that have followed the path of righteousness, the people of maajdiasni have always been looked after and helped by Parvardigar. While the impure ganims who have placed obstructions and ...some Dashturs and mobeheds for their own bellies followed the path of Heraman (Satan)..... Implanting doubts in the hearts of bedins (laymen) and put obstacles in the good work of khudatala among the believers of maajdiasni and turned their hearts (from the faith)... In Samvat 1823 in the city of Surat, Sheth Manomeherji Khorshedji resolved to do the good work and gave regular instruction to mobeheds and Dashturs of Dar-i-Mehers and Agiaris, bringing behdin into the fold (of proper religious affiliation)... In this 2 Adhiarus, Dada Dharu and Kavash Dharu in Mumbai (there is) Faridun Printing Press...(where) differences were being created in good the work. Upon this the good-intentioned Sheth Manmeherji called them and advised them (to desist from their activities). They did not abide by his advice. Thereupon, Sheth Manmeherji punished them. Upon this these people had (amongst them) someone who knew Persian. He met Sheth Dhanjishah Manjishah. The latter had a brother Ratanjishah. He also met him and said that Vilayat had a calendar which is authentic. You establish this for us, so that we may present this to Sheth Manmeherji and other Dashturs and you support us with money and help us (to enable us to do so). Thereupon the two made all people of Hindustan into chorighars. They
understood the thought of that Adhiaru and Dhanjishah Manjishah took their hands (leadership) and his brother Ratanjishah gave so much money to the Adhiaru through Beeru. Thereupon, that Adhiaru made false books. And from Bharuch there was Kavash Dharu Jalal and one Adhiaru, Rushtamdharu Lagro (lame). People called him Padsha. He had learnt magic from somewhere. They wrote to him and called him to Surat and started a riot... Dhanjishah spent a large amount of money and made so many people chorigers. But those that believed in God were not deceived. Thereupon the Adhiaru from Bharuch, Rushtum Lagro exercised his deceptions on Dhanjishah and said that you give me 2000 rupees in Bharuch so that I may go there and convert Dashtur Kamdinji Shaheb and the whole of Bharuch to chorigers. In this way (Dhanjishah) gave that Adhiaru 2000 rupees and dispatched him to Bharuch. In the outskirts (of Bharuch) there lived a bedin, Bahmanshah. Rushtamdharu went to his house and brought him under his deception. He distributed money, and called for dry fruits and meat for celebration and merry-making. Calling people he fed them on chashni. Talking of the customs of Vilayat he brought them under his deception and made them chorigers... The news that Lagro Adhiaru had arrived to mislead the people reached the fair-named Dashturji and ordered... that Lagro Adhiaru had a Parsi friend, Naushervaan. His wife was alert and extremely clever. Naushervaan said to Rushtamdharu that my wife is not under my control and dominates me and I am like her servant. Do something that this woman would come under my spell and be obedient to me... Thereupon, that Adhiaru said to that Parsi Naushervaan that I have the skill to make your wife come under your control provided you act like Dhanjishah who obeys my instructions and does, and will in the future do, as I ask him to. The Parsi Naushervaan then said if the work is carried out in accordance with my desire, I shall do whatever you say. The Adhiaru called him on Sunday and tying some stuff in a bundle of cloth gave it to Naushervaan and instructed him to keep a lamp by the side of the bed where he copulated with his wife. During the
intercourse the bundle should be placed on top of the lighted lamp beneath which a vessel should be placed in which the ashes from the burning bundle would collect. The following Sunday Naushervaan was to carry the ashes to the Adhiaru. From these, the Adhiaru said, he would prepare a potion which Naushervaan, after mixing in water, should serve as a drink (to his wife) who will in consequence thereof become obedient to him and come under his control. (He observed) that so many Shahebs of Surat were (thus) under his control. After saying thus he handed the bundle to Naushervaan Parsi. The latter carried it home. Placing the bundle at his door he thought over the matter. It struck him that the task that had been assigned to me will land me in hell for it will be asked that (whereas according to prescription) at the time of sexual intercourse no lamp ought to be seen, you placed one next to yourself! His hands trembled (at the thought)... he looked into the bundle and saw that it contained hair, nails and the wings of a green fly and of a bat, of the kind that inhabit abandoned houses... and a shiver ran down his spine and he had visions of hell... As always, there was water collected in front of his house. He threw the bundle of potion into the swamp and pressed it down with his foot. Next day he took the ash from the chulah and carried it to the Adhiaru and gave it to him. The lame Adhiaru took the ash and smelt it and declared it was not the same. Upon this the Parsi repeated over and over again that it was the very same ash. The Adhiaru did not accept what the Parsi said and asked him to speak the truth. Thereafter, the Parsi answered him, (saying) you accused one, you assigned me such a work that one who is forbidden to see a lamp during intercourse, was told to keep one next to himself and you gave me a bundle full of all kinds of nail and hair; why will I do such a thing, my wife would beat me with her shoes and (in any case) why will I do something that will get me to Hell. The Adhiaru understood what was said and told him he need not do so (if he thought it improper) but if he talked about what had transpired between them before others, that would be the end of our friendship. At this, the Parsi got up and recounted the
matter in the presence of five men. Then the Adhiaru realized that his scheme had not had not made headway, although he had come from Surat with a firm resolve (to turn the tide in his favour). So what he did was to meet Bharuch’s Nawab Sahib, Hamd Beg. Making a packet of 1000 rupees from the 2000 rupees (which he had brought) he presented it to the Nawab as nazar and told him that from Surat Sheth Dhanjishah has sent me in your service... and asked me to tell you that there is a difference of one month in our calendars (that is,) between the ones followed in Vilayat and in Hindustan. The Iranian people have been following the correct calendar (derived) from the original and the ancient. The Parsis of Hindustan having come in catastrophic circumstances forgot the authentic calendar. For this reason so many people in Surat have accepted the calendar of Vilayat. Please be kind to call the Dashtur of Bharuch, Kamdinji, to accept the calendar of Vilayat, so that the others too may do likewise. If he accepts it, the rayyat of the whole of Bharuch would also accept it. The Nawab understood this devious thought and said that Dhanjishah is a good man. Keeping away the 1000 rupees, he said I will call Dashtur Kamdinji. The lame Adhiaru thereupon said that now you can serve betel leaf and nut (pan-supari)... for getting this work done. Sheth Dhanjishah would do you service in considerable ways. The Nawab was pleased with this talk and gave the Adhiaru leave to go his house. The Nawab sent a cobdar to call Dashtur Shri Kamdinji. He arrived. The Nawab took him to the Cutchheri and showing him great respect asked him to sit down. After enquiring (by way of common courtesy) if everything was well with him, he said I understand that there is a difference of one month in the (Parsi) calendars of Vilayat and Hindustan, is it correct... but among the people of Vilayat there was no sohbatdari. Then the Nawab said to the people in the cutchheri, see actually the watan of these people is Iran from where they fled for no fault of theirs (...bekhatani) and came to Hindustan... Thereupon Dashtur Kamdinji told him that Nawab Shaheb this fact is no hearsay, (and) is entered in the books. Upon this the Nawab asked for these
(books) to be brought to my attention. Then **Dashtur** Shaheb agreed. Thereupon Nawab Shaheb gave orders to the qazi, the mufti, the shashtri and five other knowledgable men to sit in the Jama Masjid and investigate the matter. Accordingly in Bharuch, which had a very large Jama Masjid and which is still there, in the Jama Masjid all these people had a meeting and **Dashtur** Kamdinji Shaheb from so many books and documents, studying them in Farsi, Arbi, and Zendavastha, brought the matter to the attention of the whole group. And after it had passed their attention these people went and placed all aspects of it before Nawab Shaheb... Subsequently the Nawab called **Dashtur** Shaheb and started to say since **Dashtur** Kamdinji you have gathered on my account for me and for my sake you accept to set aside the calendar of Hindustan and adopt the calendar of Iran and have it accepted by your people too. Thereupon, **Dashturji** Shaheb answered the Nawab that this has no place in Deen and A'in and if I acceded to it for your sake, I would be a thief in the eyes of God. You are the hakim... Then the Nawab gave orders for the arrest of **Dashturji**. Following this (the Nawab) summoned that Adhiaru and told him that I have arrested Kamdinji and I will now see that he acquiesces; you now go to Surat with care and convey my salaam to Dhanjishah. It took the Adhiaru three days to carry out this brief. Following this, there was a man called Kavash Vanderoo who was a jester for the Nawab. The Nawab told him... Now that Adhiaru, Lagro Rushtam Dharu, went to Surat and told Dhanjishah and Ratanjishah that I have come after instructing the **Dashtur** of Bharuch, Kamdinji, and Nawab Shaheb (regarding the matter in dispute) from all points of view and said that you write a letter to Nawab Shaheb to send **Dashtur** Kamdinji to Surat so that when he comes to Surat he should speak according to your wishes, that the **Dashtur** should state publicly that the calendar of Vilayat was authentic. The whole of Surat will then accept this because the **Dashtur** of Surat was not ancestral while the **Dashtur** of Bharuch belonged to a family which from generation to generation have been **Dashturs**... thus he explained to them. Thereupon
Dhanjishah strategically wrote to the Nawab of Bharuch... that it would be most generous of him to send by all means Dashtur Kamdini to them... gave gifts to the man (for the Nawab)... he gave the paper to Nawab Shaheb which he read keeping the matter in his heart; after midnight, past 1.00 o'clock, he sent his chobdar to Dashtur Kamdini to call him. That chobdar knocked at Kamdini’s house after midnight and calling Dashturji Shaheb told him that Nawab Shaheb has called for you now. Thereupon Dashtur Shaheb looked in the direction of the clock (to find what time it was)... he made various inquiries (regarding the circumstance in which he had been summoned at such an unearthly hour and) said in his heart may God take care but the hakim has called for me and I can’t say no to him, so he put on his clothes and went with the chobdar. In the durbar Nawab Shaheb was sitting alone and by himself in the cutchheri. Dashtur Kamdini Shaheb was taken to the spot. Then the Nawab said Dashtur Kamdini you will have to go to Surat. Dashturji asked for what reason will he have to go. Then the Nawab said that in Surat between Dhanjishah and Manmeherji Sheth there is a conflict over differences in calendar... you will go there and bring the conflict to an end by putting across my point of view and control the fashad. Thereupon Dashturji Shaheb answered that I am not (in any way) the Dashtur of Surat which has a different Dashtur. For this reason I know nothing about that city; I only know about my ‘poor’ city. The Nawab said you will have to accept that you will have to go. Dashturji replied that he will go if the Nawab wants to send him by force. The Nawab said I am sending you by force. Dashturji said if the Nawab so states I will go in the morning. The Nawab said you will have to go now. Dashturji said its past midnight, the watch ward duty was current, the (city) gates were shut and boats are not plying, how can I go now? The Nawab said I will have the gates opened and provide you a boat, you go now. Dashturji answered that I will go to my home and console (my people). Thereupon the Nawab said you do not have orders to go home. Dashturji replied Nawab Shaheb this is oppression. The Nawab said I am
being cruel but Kamdinji believe in me (keep my word), you go, from there
(Surat) you will return triumphant, in other words you are not permitted to
go home. He (the Nawab) thought that if the Parsis came to know they will
all get together and raise uproar and the matter will get out of hand. For
this (reason) he gave two chobdars from the cutchheri itself, had the gates
opened, and also procured a boat. The two chobdars sat on the boat with
Dashturji and taking him across left him on the other side of the river and
the chobdars departed. Dashturji got off on the banks of the river,
excepting God he could find none there... he spent the time on a mangoes
tree remembering God all the time. When it was morning he started on the
way to Ankleshwar. On the way a bedin of Ankleshwar was going towards
Bharuch, he saw Dashturji and quickly returned to Ankleshwar and
informed all the bedins that Dashtur Shaheb was coming alone from
Bharuch. Upon this all the bedins came up to find out what prompted
Shaheb to come alone. Then Dashtur Shaheb recounted the facts. The
bedins consoled him. He stayed in Ankleshwar for three days and sent for
all books and papers from Bharuch that were required to reject (counter
and disprove) the Vilayati Calendar and called for (his) clothes. Ten bedins
came most courageously from Bharuch to Dashtur Shaheb at Ankleshwar
and said we will come with Shaheb. (Thus) coming together and they
started for Surat from Chardaar-i Ankleshwar. Coming to Wariaadh they
sent a paper from all of them addressed to Sheth Manmeherji Khorsheidji.
They gave it to a man (to carry it to the Sheth). Sheth Manmeherji read it;
in Maachhlipeet there is a stable, he had it cleaned and deputed five people
to accompany Dashtur Kamdinji to his stable, Sheth Manmeherji said that
whoever wanted to know what is in the books may come and he sent the
word round in the whole of Surat that since the chorigars are falsely
creating a new strife, the Dashtur of Bharuch, Kamdinji Shaheb, has come
and is present in Maachhlipeet at the stable for the purpose of clarifying the
issue in the light of the books. Many people turned up and, in the path of
faith, gained awareness from the books. The deceit of the chorigars was
exposed.... thereafter the panchayat met thrice at (the house of) Modiji Dada Shaheb of Surat. Big and small people, as well as Dhanjishah Sheth and Barehman Khan, came to the Panchayat at the house of Modiji.

At that place Dhanjishah brought along with him that Lagro Adhiaru, Rushtamdharu. He had a chair brought for him to sit and made him sit on it. At this the mood of the panchayat at large was spoilt – that this man who knew nothing, did not even know Farsi (was being so honoured). So Sheth Manmeherji got up and kicked the chair and picking it up from there placed it behind. That place had Barehman Khan, etc., and several bedins who knew and had knowledge of Farsi. In their presence and the presence of the entire Anjuman Dashtur Bhikhaji Shaheb sat and Dashtur Kamdinji Shaheb consulted books in Farsi and Arbi and studied the papers of Vilayat from all angles, thereby the entire Anjuman became wholly aware. Then the Akaabars of the Panchayat said to Sheth Dhanjishah that Kavashdharu Jalal has come with you... he became a chorigar at your behest, this everyone knows..... You explain to the Surat Adhiarus, Kavashdaru and Dadadharu, to come to this assembly of Farsi knowing people and have a dialogue with Dashtur Kamdinji Sahib. Thereupon Sheth Dhanjishah said to this assembly of Farsi knowing people and to raise questions with Dashtur Kamdinji Sahib. Thereupon Sheth Dhanjishah said to the Panchayat that it is not necessary to call them, I (we?) will come to the Panchayat after three days... at this everyone got up but he (they) did not turn up. Following this, in Surat there was a behdin by the name of Pestonji who had read the Rojmaha of Vilayat. Kavash Jalal gave him a (time) table to start the work of proving the Rojmaha of Vilayat. At the back of the table it was written that one who has prepared this table had done so after reading the books Jalali and Farhang-i Jehangiri. The table was taken by that Pestonji Bedin and he went to the house of the Dashtur of Surat, Dashtur Bhikaji and on reaching there spoke to him in a foul language accusing him of harming the religion, (he told him) this table
that table which Kavash Jalal had falsified in his own hand, saying the Dashtur would find it useful. Dashtur Shaheb accepted it. The news of the table spread and Dhanjishah appeared in the Panchayat to make an oral confession... Ratanjishah come to know of this. He came to the Panch and asked Dhanjishah not (to recant). Thereafter, at that time in Surat there was an Irani Mughal by the name of Abdulla Ashphani. He used to be friendly with Sheth Manmeherji. He was a saudagar. In his presence (once) there was talk of the chorigars. Then he said that I have a book in Arabic, Bahar-ul Anwar, in which there is reference that the Parsis have been following the path of the Kabisha, I will give it to you. And he gave it to Sheth Manmeherji. News of this reached the brother of Ratanji Shah, Dhanji Shah, and Ratanji Dalal. Then these people called the Moghul, Abdulla Ashphani, on the pretext of some trade, showing him cordiality and great respect and binding him with ties of affection. After talking about some business matters they came round to the topic of the book – the book Bahar-ul Anwar is with you we would like to take a book at it and read it after which we will return it forthwith. The Moghul said that book I have given to your Sheth Manmeherji, I have presented it to him, its not with me. Then Ratanjishah and Ratanji Dalal said you are most welcome to present it to him, we do not wish to keep it, it would be most kind of you to give him your word and bring it back from him so we can consult it for something and then return it. But do not take our names before the Sheth. If you can do this for us it would be most generous of you. That Moghul was unaware that these people were the enemies of Sheth Manmeherji and that there was a conflict between them. On account of the great respect and warmth they had shown him he agreed to procure the book for them. Thus he came home and the next day went to Sheth Manmeherji and said I am in need of that book, give it to me and I shall return it to you in two days. (Thinking over it) Sheth Manmeherji reasoned he gave me the book, and (now) when he needs it if I do not give it to him it would be improper. But he knew nothing of the hidden secret. He spoke nothing; he quickly
brought the book and gave it to the Moghul. Taking it he went to Ratanji Dalal and Ratanjishah and gave them the book and said to them that I have on a promise for two days, therefore return it in two days. They agreed and took the book. Later they called an Arabic-knowing person to read the book and realized that if the books reached the Shahenshahi people, in other words, the people (Parsis) of Hindustan, we would be made to appear like fools and will suffer loss of face. So they seized the book and hid it away. Thereafter, whenever that Moghul went to them to ask for the book they replied we have not yet finished reading it, the book is extremely reliable, for this reason be patient for four or five days. In keeping with their words he kept his patience. Then (one day) Sheth Manmeherji mentioned the book to Dashtur Kamdinji and told him it was taken away. Thereupon Dashturji said this, ‘What have you done Sheth Shaheb, you should not have given him the book. To get it back would be difficult.’ So (Manmeherji) went to the Moghul and asked him for the book. Then he (the Moghul) said that such and such Parsi had come to me, said this and took the book, and made this promise. Upon understanding (what had happened) Manmeherji got angry and said what have you done, those Parsis are the enemies of our faith and you gave them the book (!). They will not give it back. You have greatly spoilt things for us. The Moghul said I was not in my senses, I did not know those people were your enemies and were being deceitful. Saying this he went to Ratanji Shah and Ratanji Dalal and sat down with them and asked them for his book. They out rightly denied (having taken it) and said that you... us sahukars... who is a witness, thus they insulted him... the Mughal lost hope. After this he sat at home and with his God as witness he wrote a *maijar (mahzar)* in his own hand saying those Parsis who now practice the *Kabisha* actually in accordance with the *farman* of Khuda are indeed correct and if someone denies this *Kabisha* for the sake of some present *Kabisha* he is not a follower of Zarathustra. I had a book *Bahar-ul Anwar* in which there is an account of this. The Parsis took this book for 2 days and then seized it. For
this reason with Khuda as my witness I am executing the maijar. In this way Abdulla Ashfani after executing the maijar handed it to Sheth Manmeherji just as at this time (the man) of good name and good deed, Mogul Mohammad Hashim, in Mumbai, in recognition of his faith and religion (and) with Khuda for a witness brought out the book (and) from his own (?) Kabosha clarified everyone’s understanding just as in samvat 1823 in Surat Abdulla Ashfani’s book was deceitfully seized by Ratanji Shah and Ratanji Dalal. So also in Mumbai Mullâ Pheroz in the book replace the original with other words… and had it published… but the chorigars have been actually acting in the deceitful way for their own satisfaction. Therefore in Surat a panchayat met at Modiji’s (and) set aside the claims of the chudigars and declared false the table of Kavash Jalal (and) Abdulla Ashfani’s maijar brought disgrace upon them. Thereupon Dhanji Shah and Ratanji Shah and Ratanji Dalal met and hatched a conspiracy. They called a Parsi by the name of Behramji Mashidi of Saiyidpura, explaining (to him what was to be done), gave him 1100 rupees in a rumal (and) sent him to Dashtur Kamdinji Shaheb. Dashtur Shaheb was studying at the stable in Machhlipeet. Behramji Behdin came here and sat down and started telling Dashtur Kamdinji to come away from the crowd to an isolated (quiet) place because he wanted to tell him something. So (the Dashtur) moved to a spot away from the crowd and sat down (there). Behram Mashidi came (there and) said to Dashtur Kamdinji that Dhanji Shah has expressed his bandigi and that he is not worthy enough for the Dashtur but he has sent with me 1100 rupees as ashodad. You accept this and declare to the people that the Rojmaha of Vilayat is authentic. This leaves you free to follow whichever Rojmaha you want, I do not forbid you, explain this to the people so that I can serve you even more. And (thus) bring this fashad to an end. Dashturji understood what was said and asked that Parsi to sit there. Putting on his jhabba he went to Sheth Manmeherji (informing him) that Dhanji Shah has dispatched Parsi Behramji Mashidi with 1100 tied in a rumal and (he) says to me that you
continue practicing whatever Rojma has you practice (but) explain to the people that the Rojma of Vilayat is the one which is authentic. Thereupon Sheth Manmeherji said that do take the money. Thereupon Dashtur Kamdinji said No, I will not take the money. Thereupon Sheth Manmeherji asked what would be his reply to him. Dashtur Shaheb said whatever answer I will give him I will let you know later. After saying this he came to be stable (and) went and sat at that quiet spot and asked that Behdin Bahramji to repeat what he had said before. The Parsi reported what he said in accordance with what has been mentioned before. Thereafter Dashtur Kamdinji told that Parsi to convey his dua in abundance to Dhanji Shah and to tell him that the ashadada he had sent through the hand of the Behdin I accepted with the other hand, however you say I may continue practicing the Rojma I have been practicing but declare publicly that the Rojma of Vilayat is the one which is authentic (How can I do this) to say one thing and to do another is the path to Dozhak... you are not offering me ashadada but the bribe (laanch) of the faith. Subsisting on the laanch of the faith and eating in the house of a married daughter are both equally sinful. On this account (tell Dhanji Shah) to present before me some dana-fazil-alamdar (ilmdaar) who would enlighten me from the book. I will then with folded hands do patate and acquiesce and declare so publicly. Take away this ashadada and what I have said go and tell him. That Behdin got up from there and told it to Dhanji Shah and Ratanji Shah. They understood what was conveyed and were greatly excited (with anger). (In response) Largo Adhriaru and the two brothers, Dhanji Shah and Ratanji Shah, thought of a scheme saying that if the Dashtur made his views (public it would be a loss of face for them. Therefore the Dashtur should be killed. Be careful to keep this a secret that none shall know of, thus they plotted. At that very moment Dhanji Shah got up from there and went to the Nawab of Surat and Sardar Mister Parish Shaheb and met them and spent Rs. 100,000 in a single day. The Nawab of Surat placed three hundred of his siaphis under Gulzar Khan Jamadar as a
chowki on Dashtur Kamdinji Shaheb in Machhlipeet so as to prevent the men of Mancherji Sheth or any other Parshi from coming near Dashtur Shaheb. Any Parshi approaching him was (ordered) to be beaten without being asked anything. If Dhanji Shah’s people moved in Machhlipeet no one ought to disturb them, this is the order for you. Then break open the dor, pull out Dashturji and kill him. This is what Gulzar Khan Jamadar was told (and) given 300 siaphis placed in Machhlipeet. This chowki stayed for 3 days. Dhanji Shah plotted with the Nawab that Manmeherji should not be at home when the Dashtur is killed. News of this plot and every other news (development) of the durbar was kept by the spies of Sheth Manmeherji. When they came and reported he was apprized and remembered Khuda (and) became alert. The siaphis attached with the three-day chowki created great fashad. On the third day ten siaphis came to Sheth Manmeherji’s and said that Nawab Shaheb desired to see him... Shetji asked these people to sit down till he had his meal. At that very moment he sent a letter to Sheth Dadabhai Maneckji asking him to make a petition on behalf of wilda vyapaaris requesting him to go and take Dashtur Kamdinji to his house which would be a favour to them and navazish (too) (and on account of which) great merit shall accrue to him. The moment you read this, (instructed Sheth Manmeherji to Dadabhai Maneckji), proceed on the work with caution. Writing this he sent the letter to Dadabhai Maneckji. He (Manmeherji) told his gaarivaan to drive the carriage till Nakash beyond the Chowk at a slow pace and, thereafter, move with utmost speed as if your life was at stake and to stop upon arriving at Beeldani Vari. Immediately upon reading the letter Sheth Dadabhai was (instructed) to communicate to Sheth Shorabji Manmeherji to send word to Nashervanji Sheth and to his other bhaibands (bhaidao) and to tell them to assemble all of them on his otla (while) I (Manmeherji) will come there (?) Accordingly through Sheth Dadabhai the majlish took place at the otla of Shorabji Sheth and from there a mobehad, some Adhiaru, resident of Rander, who was present was called and sent to Dashtur Kamdinji across the roofs (of
houses) to tell him to put on his clothes, come down to the room below (?) and stop there and to come out instantly on hearing a call from us. That mobed, hiding himself, went from roof to roof and gave the message to Dashtur Shaheb. Immediately (the Dashtur) wore his jabbha, remembered God, and waited in front of the room (or the door?). Sheth Dadabhai and Sheth Shorabji accompanied by many others came to Machhlipeet and called out asking Dashtur Shaheb to come down for performing the ceremony of behramajdani – afargan. Getting the message Dashtur Kamdinji immediately opened the door and came out. Then Sheth Dadabhai held him by one hand and Sheth Shorabji by the other, (thus they) walked past in front of the entire lashkar, this chowki of 300 men all stood up and saluted... just as when Paigambar Zarasthustra (once) for the sake of din came out of Khuda’s dargah (i.e. fire-temple) (only) to be surrounded by magicians (i.e. enemies). He thereupon recited a kalaam from the Zendavasta and disappeared into the ground. In this way from the barkat (accruing) to the din all the enemies were blinded. Sheth Dadabhai went home and all the Sheths later came to their own place (?) Subsequently the chorigars learnt about the development. Sheth Manmeherji got on the carriage and in the Nawab proceeded up to the chowk maidan at an easy pace. Once he was beyond the Nakash he gave a signal to the gaarivaan to drive in speed. Passing beyond Nanpura-Bhalal they came across Dhanji Shah’s carriage coming from (the house of) Parish Shaheb... Upon this Sheth Manmeherji out of caution entered valada-ni vari and Dhanji Shah went to the Nawab and told that he met Sheth Manmeherji in the Bhagal of Nanpura. This was a great setback. At the moment those sipahis came and reported that he (Manmeherji) sped in his carriage from the Nakash, we ran but could not catch up with him. At the same time news arrived at the Nawab’s that Bharuch’s Dashturji had gone to Sheth Dadabhai... Thereupon the Nawab (asked) how come Gulzar Khan Jamadar was in (such) a stupor (that this could have happened) and ordered him to go to Sheth Dadabhai’s house and arrest the Dashtur. That
man (carrying the orders of the Nawab) came to Machhlipeet and conveyed (the order). Then taking the entire lashkar Gulzar Khan went to the house of Sheth Dadabhai. Sheth Dadabhai along with his servants and sipahis came out and stood in front of the door. Then Gulzar Khan Jamadar held Sheth Dadabhai. Thereupon, Sheth Dadabhai slapped that Jamadar on his face, then the Jamadar and his sipahis together thrashed Sheth Dadabhai. He bled and his clothes also were torn. All his servants and sipahis together pulled him inside and shut the door. Subsequently Sheth Dadabhai got two carriages ready; leaving from the backdoor (they) went to the Shardar Mister Parish. On reaching him he covered him (Mister Parish) with his own pagri and said I am a servant of the Company and my elders (forefathers) had gone to Delhi (and procured orders) for your kothi (factory) in Surat and today (in consequence of) bringing you to Surat our honour (?) has been taken by Ratanji Shah... You should remember I will go to Mumbai to nadral [General?] and if I do not get justice there I will go to Vilayat (England) but I will ensure recompense for (the loss of) my abru. Thereafter Mister Parish consoled and assured him... and sent them home. Mister Parish wrote a letter to the Nawab [asking him] to investigate the matter now and inform him... Upon this the Nawab withdrew the men from Maachhlipeet... people clashed... thereafter Shet Dadabhai came home and immediately paid 150 rupees to a fatehmari... and made a bundle of his torn clothes stained with blood and dispatched it with a paper to the jadral [general] recounting all that had happened. Then that fatehmari reached Mumbai in one day. On reading the paper and seeing the clothes the jadral immediately wrote a letter to Mr. Parish asking him whether he was given charge of Surat for creating a fasad and warning him it would be better for him to find a solution immediately on receiving the letter [failing which] he would be sent back (?) immediately to Vilayat. The letter reached him three days later and Mr. Parish was in trepidation, anxious that within five days of the fasad he has received a dispatch from Mumbai. At that very moment he went to the Nawab... Tomorrow the council would
meet, and who all would sit in the council [?] One, Nawab Shaheb, second Parish Shaheb, third Kahn Shaheb Zafaryab Khan, fourth Bakhshi Shaheb, fifth Kirdar Rao [wait, representative?] of the Peshwa who in addition to collecting chauth... On the next day they met in the [English] Chief’s garden and held a council together and resolved that the religious tradition which Sheth Manmerji followed shall not be obstructed and his people [also, likewise?] shall not be obstructed; that Sheth Manmerji’s [?] Dashtur has come from Bharuch. He should be sent off with respect by both [Manmerji and Dhanjishah?] so that the fasad in Surat may be brought to an end; that hereafter whoever raises such a disturbance (tanto) will be guilty of violating the authority of the Nawab and Company Bahadur and shall receive punishment. This is what they resolved and committed to writing and said the document should have the signature of Sheth Manmerji and Dhanjishah. Thereupon Khan Shaheb Zafaryab Khan said he would get the signature of Sheth Manmerji. After writing [it down] Khan Shaheb took it to Sheth Manmerji in Veeldana Pul and in the presence of all he made Sheth Manmerji aware [of what had been resolved] and showed him what was written. Then Khan Shaheb said to Sheth Manmerji that the Nawab of Bharuch had dispatched Dashtur Kamdinji across [the river] for this [i.e. to testify this] five of your people, namely, one Nawab Shaheb, second Khan Shaheb, third Bakhshi Shaheb, fourth Kedar Rao, fifth Shaiyed Jain Shaheb [Sayyid Zain], the pirzada of all the [tamaam] Mushulmans, should submit a majjar. All of them met and after consulting [tajveej] the books wrote a majjar. The Nawab of Bharuch received [?] the paper... This [proposition] was accepted by Khan Shaheb. Upon coming from there he explained it to the four Shahebs. In the majjar they wrote that in Surat a conflict occurred between Sheth Manmerji and Dhanjishah over [the question of] one month [difference in the Parsi calendar]. According to the books Sheth Manmerji was proved right and Dhanji Shah was not proved right... In this way the five wrote........
Then that Fatemari reached Mumbai in one day (The general) read the letter and saw the clothes and immediately wrote a letter, Mister Paresh (asking) that have I sent you to Surat to create this *fashad*. It would be better that you resolve it the moment you read the letter; otherwise I would pack you back to Vilayat (England). He got back the letter 3 days and Mr. Paresh trembled and felt greatly worried (at the thought) that within 5 days of the *fashad* the answer had arrived from Mumbai(!). That very moment he went to Nawab... and resolved that the following day the Council will meet and all those who will sit on it: One Nawab Shaheb, two Paresh Shaheb; third Khan Shaheb Zafaryab Khan, fourth Bakhshi Shaheb, (and) fifth Kedar Rao, the Wati of the Peshwa for supervising the collection of *chaouth*. This was resolved upon and on the next day in the *wadi* of the Sardar (English Chief) there is... a hall... a meeting took place (where) all of them (came) together (and to hold) held a council and resolved that Sheth Manmerji has been following the customary religion, he will not be prevented or obstructed (this path) by Dhanjishah and nor will his people also will not be obstructed; and whatever custom Dhanjishah and his people observed will not (also) be obstructed. (Further that), Sheth Mancherji’s *Dashtur* has come from Bharuch. Both of them should be given a read off with great respect and the *fashad* in Surat brought an end. Heretofore anyone who spreads tumult would be deemed guilty of violating the authority of Nawab Shaheb and of the Company Bahadur and will be punished thereof. In this manner it was resolved upon and put in writing and (the Council) desired the signature of Sheth Manmerji and DhanjiShaheb (on the document). Then Khan Shaheb said he would get the signature of Sheth Manmerji. Having committed this to writing Khan Shaheb took (the document) to Sheth Manmerji Wildana Pul and made him aware of all the details (of the case) and showed him what was written. Then Sheth Manmerji said that the Nawab had put *Dashtur* Kamdini across (the river). Five of you a maijar one Nawab Shaheb (of Surat, i.e.), two Khan Shaheb, third Bakshi Shaheb, fourth Kedar Rao, fifth Sayyad
Zara Shaheb, the pirzada of all the Musalmans. All of them should meet and after consulting the books write maijars and upon the paper arriving from the Nawab of Bharuch Dashturji will go to Bharuch and I too sign the paper. Khan Shaheb accepted this (proposal). Coming from there he explained if of the four Shahebs and personally confirmed (their acceptance of the proposal) confirmed it himself, executed the maijars in which they wrote that Surat there was a tumult between Sheth Manmerji and Sheth Dhanjishah on account of one month (difference of the calendars of the two). In the light of the books Sheth Manmerji's version stands corroborated and Sheth Dhanjishah not corroborated.

In this manner writing in the five maijars dispatched them to Bharuch's Nawab Shaheb, the Nawab read the maijars and himself wrote a paper in Farsi addressed to Dashtur Kamdinji (stating that I had sent you) to Surat for purpose of dialogue (sawal-jawab) and providing guidance to all on the difference of the calendar. Henceforth anyone spreading or causing tumult in Bharuch on that account will be held guilty of committing an offence against the Sarkar. Hitherto you may come to Bharuch without any Pitch (hesitation or fear = bedharak). This decision...

Maujuj Khan Bahadur, that is, his son wrote down and put to it his own signature and that of Manjuj Khan Bahadur and having stamped with a seal gave it (dispatched it). Two days had passed (since the letter) when the chorigars gave a (small) packet poison of hands of one Bahramji the nephew of Sheth Dadabhai to be put drinking water of Dashtur Kamdinji. Dashtur Kamdinji's habit (chal) was such that the mobbed who cooked (for him) would eat that food and drink the water from the vessel he had filled up. He would also not eat the meat of the goat the durwand had slaughtered with his own hand (however), if some mobbed cooked the meat then he would eat from it. In that vessel of water house of Sheth Dadabhai his nephew, Rusi Behramji, mixed the poison. Dashtur Shaheb always (first) looked carefully into the vessel drinking water and (only) then drank the
water. When he took the water from the vessel to drink he saw the water was green and the poison came up on the surface. That moment he sent the vessel to the fair-named Shethani Sahib, Hamabai, the wife of Sheth Dadabhai, saying there was some mischief (some interference = khalal) my drinking water vessel. On seeing it she made a thorough inquiry as to who entered the room of Dashtur Shaheb. The inquiry revealed that nephew Behramji had gone into the room. Upon this Sheth Dadabhai gave him sevel lashes and he admitted that he committed this horrendous act (ghazab) o the persuasion (at the instance) of the chorigars. When the news of Dashtur Kamdini arrival in (or from?) Surat under the protecting hand of Sheth Manmerji reached Bharuch at that time Kavashji Vanderu went > Nawab, and pleasing him with flattery said that a bond of Rs.2100 debt signed by Dashtur Kamdini has been taken from him. How was it to be realized from him, for he is indigent for this reason, I will give you Rs.500 you give me the bond. At that moment (the Nawab) ordered that when he gave Rs.500 the bond should be given to him. He had his own business (vyapar) manda and people owed him money (ugharani). On this he asked the Nawab to give me two Sipahis so that I could collect my debts and pay the Sarkar. (Thus) orders for the 2 sipahis were also issued and collecting old debts (thus he) Kavash Vanderoo paid the Nawab Rs.500, and (then he) wrote a letter to Dashtur Kamdini in surat that paying heed to Rs2100 (he owed as debt) he should come (back) to Bharuch. Sheth Manmerji read the paper after which the modis of all the any guarans assembled house Dadabhai and at that place the small and big anjumans gave a farewell to Dashtur Kamjji on his departure Bharuch and showered him with great respect. The Akabars (peers) of the panchayat accorded him tremendous abru and in respect of the penalty (dand imposed on him) Sheth Manmerji gave Rs.700 and Sheth Dadabhai gave Rs.700, together Rs.1400 (to the Dashtur). And from there old Shahebs and small and big anjumans went to see him off till Vari Aaooli (?). And to accompany Dashtur Shaheb to Bharuch came Sheth Manmerji, 10 sipahis of the
Nawab Surat, 10 sipahis Bakshi Shaheb, 10 sipahis of Kedar Rao, and 20 behdurs. Today in Surat there are old behdurs who say that at the time of Dashtur Kamdinji departure Bharuch so many anjumans gathered that if one were to thrown (a coin of) 1 rupee and above it would not fall on the ground. He left with great honour. When he arrived at Bharuch the anjumans of Bharuch came forward to receive him and receiving news of (his arrival). Learning about this Nawab Shaheb deputed 2 chopdars to be remain present (on that occasion) and sent word that the Dashtur should meet him first and (only after that go home. In this manner accompanied by all the anjumans he went to meet the Nawab and the Nawab showed him great respect and honour (abru). Having told him all the account of Surat he had come home when five days later Kavash Vanderu demanded the payment of the debt. Thereupon Dashtur Shaheb handed to him the 1400 rupees he had brought and Surat and asked chithi. Then Kavashji Vanderoo said that (first) give the remaining 700 rupees. Then Dashtur Shaheb said that what (I) brought and Surat I have given you, the rest I do not have. This you should forego. Upon hearing this Kavashji Vanderoo gave him a slap on the face.

But he felt no pity. Then Dashtur Kamdinji (mortgaged one house that he had for Rs.300 and selling his wife’s jewellery, made up (the remaining) 700 rupees and fore up the chithi so that it becomes manifest to you the people of the manjdivashi religion that these chorigars committed great excesses against D.K. but he did not forego his faith. When D.K. departed Bharuch from Surat at that time Kavash Jalal was (present) in Surat. He told Dhanji Shah that I will go to vilayat Iran and from there procure a maijar and come back proof our position. You do not worry (about this). Then Dhanji Shah gave him Rs.1000 expenses. He went towards Iran, and Pasuji Aaturu told Dhanjishah that I will go to Bharuch and come back after killing D.K. so (Dhanji Shah?)...
While in the direction of going vilayat Kavash Jalal first stopped went to the city of Abu and struck friendship and Mughal and ate and drank with these people. City of Abu there was a behdin called Rushtum Patel, a (marfatiya) can behalf of on the side of Sheth Manmerji selling goods that arrived from Surat and sent the goods from Abu to Surat. One day this Parsi went > house a Mughal trader his own work. There 5 of the other Mughals present and (amongst them) K.J. sat dressed Irani attire. He smoked a hukka kept next him. Thereupon Rustam Patel asked that Mughal trader where did this new Mughal live and what was it that brought him here or (the Mughal). He replied that he is not a Mughal, he is your pirzada and has come here on behalf of Dhanji Shah to procure a religious maijar. Then Rustam Patel said what is his name? He (Mughal) then said that his name is Kavash Jalal. This much occurred when K.L. understood and realized that this must be some Bedin. Thereupon he set aside the hukka and saying some through got up of left there. Thereafter Rustam Patel came home and wrote a paper to Sheth Manmerji (stating) that I had gone to such and such Mughal connection my business. At that place the adhiaru of Sheth Dhanji Shah, someone called K.J. was sitting and smoking a hukka. He just kept eyeing me and then (got up and) left there another country. Now Paisuji after many days came to Bharuch and stayed there. Samvat 1827 (c. 1771 A.D.) the English took Bharuch and started to rule and the year in Samvat 1832 (c. 1776 A.D.) at the time when Mishter Gamiar was the chief of Bharuch at that time there was one by the name of Kavasji, - the son of Naushervanji who is the brother of Dashtur Kamdjinji – who even today is Bharuch and is the son-in-law of Paisuji. (Taking advantage of immaturity Paisuji explained to him that I will give you a silver bracket. Will you do the work I will ask you to do. This that foot accepted that what you say I will do. He then said that Dashtur Kamjinji is your uncle, do you go to his house, and do you know where he eats and where the water he drinks is kept. Thereupon this Kavasji said that my kaka Kamdinji eats once (in a day?) afternoon house and as regards water my bapai Navazbai
fills the pot kept there and he drinks this clean water. Then Paisuji asked
that do you go house of hour bapai. Kavashji said he goes there everyday.
Paisuji said that I am giving you a padiki put it your uncles vessel of
drinking water and come (back). He agreed to do this. So he (Paisuji) gave
him the padiki of poison. Taking this Kavashji went house of bapai. She
was making rotis kitchen. He went and stood there and said that he was
feeling thirsty for water. Can he get (some) water. Thereupon Kamdinji's
mother (?) said that my hand is soiled (batter), you wash your hand and
drink water from the vessel. The first matli is chokhu, don’t touch it. So he
went to the place where the water was and wash up his hands (and then)
took out the padiki his pocket and quickly lifted (the cover) of the first
matli and emptied the padiki and left the paper next to the second vessel
which was kept on top garamchi (?) (without being noticed) because
bapai’s attention was on making the rotis. After this Kavasji came and
stood by his bapai and said that today I had a dream that one or two people
will die today. He said this and the fair-named bapai got up to beat him her
soiled hand. He ran away, thereafter, once she was through rotis, she went
to wash her hand and saw there the paper of the empty padiki lying and at
the place where the water was kept there was that padiki, that is powder.
She saw this and realized it was poison. So she gathered all of the powder
with a knife and put it in a dish and went to her daughter-in-law, the
mother of Kavasji, and who is also the sister of Paisuji and she went to the
motibai and knocking on the door had it opened and asked motibahu where
has your son Kavasji gone. The motibahu said Sasuji what is the matter.
She told her that your son came to drink water and said that I am thirsty
water and when he came back from the place where the water was he said
that 2 people will die and found water I saw the padiki of poison. I have
brought all of it show you. So she saw this and taking from Sasu’s hand the
vessel in which she had gathered it motibahu threw it out back window and
sent her back with it. At that moment Dashtur Kamdinji coming outside
went to his mother and she told him this story. He immediately
investigated his drinking water and saw therein the poison floating on the surface. He rushed out and at the chakla where the Parsis used to sit he called them and showed them (the stuffs) and there was an uproar. One out of the 3 Parsis went and gave the news (mischief) Mr. Gamier. (The latter) sent men to Dashtur Kamdinji, (call) look matter. They did this and Dashtur Kamdinji went to Gainer Shaheb and gave him all the account. He heard (the complaint) and gave orders Kavasji to be arrested brought him. He (Gamier) asked him (Kavasji) about the matter. He said that I was given a bracket he then gave me the padiki to be taken and put (water). Then Mushta Gamier had Paisuji brought before him and having arrested him he first had Kavasji tied and delivered twelve lakhs and took a penalty from Paisuji.

In this way the chorigars tried all forms of oppression. Now Kavash Jalal went to vilayat and met the Mughals and had a false maijar executed and constructed sarayats in conformity own designs and own customs. This is a false ravayat, because before it the old Dashturs and Mobecheds of vilayat entered rivayat.

In this way the whole account was fabricated and recorded according design. In this way coming Mumbai (he = Kavash Jalal) instilled falsehood among so many of the newly rich behadivs and brought them under deception. These behadins like (their weakness for) western clothes took falsehood for truth and (this) deceived. Dadi Sheth took them under his leadership...And started work on Atash-Behram in the year Samvat 1839. On account of Dadi Sheth so many people got ready to become chorigars. It was the blessing of Khuda that on Samvat 1839 Dashtur Ashfandiyarji went and stayed in Mumbai because oppressions by these chorigars and this account is written below. While reading it, keep in mind that in Samvat 1837 Dashtur Kamdinji died and went to his heavenly abode in his place in Bharuch there were Paisuji and Dhanji Shah’s
adhiaru, Langdo (the lame) Rustam Dharu and that lame one’s nephew, one known as Benbai and who did not have an exemplar (peers) in the arts of deceit, and Kavash Jalal’s father-in-law, Navroji Adhiaru all of them were present and Chand Dharu too was a part of them. These people committed great excesses against Kamdinji and fabricated accounts in so many ways that it is difficult to record (them in full measure). These acts of oppression were seen by the raiyats of Bharuch their own eyes, when all of the raiyats turned against them and thought of beating up Paisuji, Adhiaru Rustam Langdo, and Benbai, and Chand Dharu, and Navroj Admaru. Learning about (the travails of Kamdinji) their heart filled with pity. Then raiyat folk, ghanchi, mochi, darji – low people – turned against them for causing injury to Dashtur Shaheb; they looted the houses of these five people and a great fashad occurred. The news of this reached Mr. Gamier Sardar (chief). He sent men and guards to arrest people. Those five men (went into appeal asking for) an application (fariyad) for the arrest of Dashtur Ashfandingarji and others, the brother of Dashtur Kamdinji. Mishter Gamier made an inquiry into the fashad and it revealed the involvement of the five applicants (faryadis). Upon this they too were arrested and released after [?] paying fines. Then the son of Navroji Adhiaru who is the brother-in-law of Kavash Jalal, he and Behram Adhiaru and Ashfandiyar Dharu… and Chand Dharu and Paisuji all of them went Mumbai and met Kavash Jalal where upon he told them that if you become chorigars I will seek the help of Dadi Sheth and get your enemies arrested and brought here Accepting these, people became chorigars, after which they filed a complaint with the Council of Mumbai. In a year and-a-half after they had convinced Dadi Sheth with lies, those 5 men and Kavash Jalal filed a complaint Council of Mumbai against the names of those they considered their enemies. The 3 sons of Dashtur Kamdinji named along with Dashtur Ashfandiyarji (in the complaint) which included the names of so many behadins who (simply because they were in the) service (khidumut) Dastur Kamdinji. Having recorded the names of the latter and
of other mobeheds (in the complaint) (the five and Kavash Jalal) they took sipahis and an order from the Council of the Sardar, Bharuch Mishter Alshi Shaheb and with it came to Bharuch in the year Samvat 1839 and Mishter Alshi Shaheb (acting) on the orders of the council ordered those Adhirars that 'I am giving you sipahis, take them and arrest all those you want arrested. The looters of their houses were low people of the other community (parai kaum na nich lok hata) but they arrested people connected with Kamdinji Shaheb and each mobeheds whom they saw as their enemies and behdins who used to meet Dashtur Shaheb and were good, god-fearing people (parejgar) -- all together upwards of 40 people were arrested and put behind bars. Then Mushta Alshin Shaheb issued the order that all of you people have been summoned before the General Council in Mumbai (so) proceed in that direction, but he admitted that due to the Dashtur for no reason they were being harassed. The behdins Mumbai are aware this. From there (too?) the name chorigars has been cited in the deceit (fareb). Hence it is necessary that all books should be with you. So all books, papers and documents were taken. Then the chorigar applicants told Mishter Alshin that there are many men and they may escape on the way. It is necessary to take them by boat (barkash). Alshin Shaheb got a barkash ready and made them sit in it. In the disturbances of the year Samvat 1837, the sons of two of the chorigar fariyadis, one of Paisuji and one son of Langdo Adhiraru, and one son of Benbai, and a daughter of Navroz Dharu, the wife of Kavash Jalal, had left Mumbai in a barkash which sank in the sea and they died. Regarding this the people of Bharuch have said that these people received punishment for having persecuted (jashti gujari) Dashtur Kamdinji and (for) Kavash Jalal (who) arrived Mumbai and created obstruction in the Deen and floated a new religion based on falsehood. On the basis this omen these chorigar fariyadis thought that these people [arrested in Bharuch] would be put in the barkash and thrown into the sea. So in accordance with this thought they were put into the barkash and it was khudatala's will that half
way...that a storm did occur...Dashtur Ashfandiyarji pleaded to khuda and prayed to him (for mercy). ‘Parvardigar we have remained true faith (Deen) of manjadi-ashni and followed the good path our religious tradition shown by our elders. If despite this we do not receive jafa you then [who] else will... and came back to. After this another barkash, bigger and better (than the one used previously) was got ready and they boarded it and with khuda’s blessing reached Mumbai in a few days. From now the story is this, the fair named Sheth Shorabji the son of Sheth Manmerji Bahmanji was in Suri Bharuch in Samvat 1837 and [again] in 1838 on work for the Company (East India Company.). That was the time when the chorigar inflicted injustices (jafa) on Dastur Kamdinji and a storm occurred. All these incidents he used to write about father Mumbai, Sheth Manmerji Bahmanji. He wrote to him all the account about how Dashtur Ashfandiyarji was sent to Mumbai. And, he wrote that he (his father) should show meherbani towards Bawaji Dashtur Ashfandiyarji and he would be grateful this because… these people (chorigars) have spread lies. Sheth Manmerji read this. The moment the poor people of Bharuch including Dashtur Ashfandiyarji as prisoners (vaat jota hota) landed in Mumbai, Sheth Manmerji and Vadiyaji Naushervanji and Readymoney Heerji Vanaji and Manekjji Sharraf and Mankilal – all them got together and made a public announcement to the government, had the place where these people (of Bharuch) would were to be confined (turang) cleaned, had the toilet cleaned water and made arrangements and gave responsibility for furnishing them with food and clothing. A large many pashtakios (?) and other behdins of Mumbai started visiting the turang and at that place reading and studying was initiated by Dashtur Ashfandiyarji. All the behdins heard about the oppressions committed by the chorigars and felt amazed. After this the process of justice began in the General Council which was presided over by Sheth Manerji Bahmanji (sitting in the chair, literally) and he desired to release all the people of Bharuch in justice. From all accounts the claim of the fariyadis stood refuted. In one respect
(however) a point of justice was raised by the Parshi, Behishti Homaji Jamshedji, who asked for a judicial review matter. At that place stood Paisuji fariyadi. Holding his damanin his hand be kept pleading (vardya karto hato) and whatever answer Homaji would ask of him he would not reply to it manner of haivaan. Thereupon Sheth Manmerji got up from his chair and coming in front of Homaji asked the offenders that when you kicked the woman at that time had you taken any alcohol or bhang or any other intoxicant (amal) but he gave no reply. Then...After this Homaji said that I am innocent, you ask me I will give you the answer...After this all parejis were granted leave so. To bring these people and Dashtur Ashfandiyarji from the turang, Sheth Manomeherji and Vadia Bahanji so many other Shahebs went in front of the front gate turang Bahmanji said, Dashtur Ashfandiyarji that you read and explain to the people that the chorigars are in the wrong. In what way can I say this (to them) said Bahmanji to Dashtur Ashfandiyarji. Since you are the Dashtur you guide us. Then Dashtur Ashfandiyarji gave the answer that you will not act according to what I tell you. Thereupon Vadiaji said of course if you will guide us we will act in accordance with it. Thereupon Dashtur Ashfandiyarji gave it answer that you all placed faith on Kavash Jalal’s also talk and false books and you considered these people (from Bharuch) false and summoned us poor people Bharuch for harassment. I have accepted your guidance in this matter; I am ready/prepared to present myself. In this fashion they talked in the presence of the anjuman. Thereafter this Manmerji brought them his own house and took them down (from coaches?) in the panchayat garden of made arrangements for their food. The next day Sheth Manmerji handed over.... the Bharuchis atop the doongar, Manekji Sheth and (apart from himself)... called over Shorabji Manmerji Readymoney, Manekji Sarraf, Mankilala and other Shahebs as well and called gario (?) to make all the Bharuchis sit and made Dashtur Ashfandiyarji. sit with himself charat (?) and asked him on the way if he had brought along any books conduct discussion (jawab-sawal) with the
chorigars on issues (?) for which I, Dadi, Baharanji Wadia had a sitting at
the house Mr. Talish. Thereupon, Dashtur Ashfandiyarji. said to Manmerji
that first (I) talked and afterwhich I went doongar where the Sheth Shahebs
began talking that Kavash Jalal who had gone to dukhma of Sherwanji Adil
and had come after spreading a chaaadar over it. On this mode DASHTUR
ASHFANDIYARJI. at the place took out to account Naushervan Adil’s
dukhma and read it and (recounted) that when after Harun Rashid went to
see the dukhma what difficult he could climb up and realized go into
Naushervan Adil’s dukhma (and while) spreading over it the sharpav (pers.
‘Saropa’) a plaque was found on which it was written that seven people
will come to my dukhma and spread sharpao over it of whom one is a char.
This is how it is written. Then DASHTUR ASHFANDIYARJI. said that
this book there is no mention chaaadar being spread by the eight person. On
this Shorabji Readymoney said DASHTUR ASHFANDIYARJI. that you
have suffered greatly having stayed here so many days – so stay on a few
more days Dadi Sheth is doing (?) Aatish-behram, can leave Bharuch after
the celebrations upon this DASHTUR ASHFANDIYARJI. said Shorabji
is this what ur saying (!?). This Kavash Jalal (don’t know) has been eating
and drinking Mughals and in Aber Shahar while smoking hukka (with
them) Dhanji Patel wrote this paper, Sheth Manmerji which the latter gave
to D. Kamdinji in Bharuch. DASHTUR ASHFANDIYARJI. took the
paper Mumbai and read it and showed it (around)

The day after Sheth Manmerji called his son-in-law, Barjarji Sheth
and said that Dashtur of Bharuch, DASHTUR ASHFANDIYARJI. has
come and he would be majlish reading and studying (?) connection
chorigars for he is holding a majlish. Then Sheth so upon this Sheth
Barjarji said Sheth Manmerji that Sheth Shaheb ignore (lot it pass) this
issue because it Surat (the things relationship between) Sheth Manmerji
and Dhanji Shah has been spoilt and despite spending lakhs rupees a great
fasad occurred. This is what he should just then though Parsi Beharamji
Cooper came to Sheth Manmerji’s house and said “Sheth Shaheb, Dadi Sheth and Behramji Wadiaji have sent their salaam and given a letter”. Sheth Manmerji took this letter and read it. In it was written that you had said in the house of Mr. Talish that once my Dashtur came out of custody he will entertain where is he and what is his reply [?] After reading the letter he gave it to Sheth Barjorji to read it and made him read it so he would know what answer was to be given. Sheth Barjorji said that the Dashtur says that first he would like to take your opinion so that he knows what to resolve. That’s the answer which Sheth Manmerji gave Behman Cooper asking him to get a reply the following day. The day after at 4 o’clock Sheth Manmerji sat on the 3rd floor (of his house) along with Sheth Burjorji and DASHTUR ASHFANDIYARJI till 10 o’clock examining from all book and papers and documents and the table of calculations and figures prepared by Kavash Jalal and (which he had then) falsified in his own hand – confirming from all these Sheth Burjorji and Sheth Manmerji were pleased and said that we were unaware that the Dashtur had with him this information. After this they ordered the servants that in the morning cover the ground (farsh bichhana) in the garden of the panchayat and calling the nashashalar asked them to go round in all of Mumbai informing everybody (a public announcement) that anyone had queries (needed clarification) regarding the (affair) of the chorigars may come to the gardens of the Bharuch panchayat where Dashtur Ashfandiyarji will be holding consultations. This is how in the garden of the panchayat the process of the consultations started. At that place all people of Mumbai, men and women, came and took guidance. The men gathered in the garden and women at the back house Bamma [?]. Understanding what the Dashtur read out the people did tawba and withdrew from the deceit of the chorigars. This work continued for one month and news about this, moment to moment, came to Sheth Dadi Nausherwanji and Bahmanji Wadiaji. Then …few papers giving abuses to Kavash Jalal that he uselessly spent Rs.40,000 and put us into deceit. Then Chand Dharu, a chorigar who
had come from Bharuch, and was staying with Dadi Sheth in fun and frolic
told Dadi Sheth that you don’t worry, I will go and debate with that
Dashtur and come back proving him wrong. When he said this Dadi
Sheth...called Baman Copper and sent him to Sheth Manerji telling him
that Chand Dharu wants to have a discussion your Dashtur. He (Baman
Copper) came and conveyed (the message) to Sheth Manerji. At that
place Dashtur Shaheb Ashfaudayarji was sitting. Sheth Manerji replied
to him that the door was open and anyone who liked to come in can come,
no one stops him. Copper went and conveyed it to Dadi Sheth. This news
reached everyone. All of them gathered (to see) that Chand Dharu is
coming to do sawal-jawab (argue) with the Dashtur. These people came to
the house of Sheth Manerji and sat on the upstairs floor (large nos.).
People had filled up till there on steps and downstairs no place was left
empty. Sheth Barjorji got news of this. He too arrived and sat next to Sheth
Manerji where was also sitting. Dashtur Ashfandiyarji was sitting. Then
a Parsi Suthar carrying on his head a bundle of books came upper stairs
floor Sheth and behind him Chand Dharu was climbing up the stairs.
Seeing this Sheth Burjorji said Dashtur Ashfandiyarji. that Chand Dharu is
coming. You get up to receive him and embrace him. In everybody’s
presence Dashtur Ashfandiyarji said as everyone was watching that Sheth
Shaheb whom do you want me to greet and embrace? This Chand Dharu
used to carry in Bharuch a sack of green vegetables (on his head) from the
garden and sit market and sell it and when he gave less (i.e. under weighed
it) his customers, the latter would wrap him on the head and abuse him.
This man has been dishonest all our religion and turned chorigar. He has
worn the cap of shamelessness on his head. You want me to greet and
embrace him! Is this what you say? He (Kavash Dharu) heard this from the
steps and coming in he began to say that Dashturs should not have ill will
in their heart. Subsequently, Sheth offered him a chain to sit. He pulled out
a book bundle and he talked of Deen and of Kabisha and asked for
information from Daham Barkashar. Thereupon, understanding it, Dashtur
Ashfandiyarji called for his own bundle books and took out a book (called Akhti Aashat Mamah Baakarwali). As he (Kavash Dharu) raised questions, the Dashtur kept reading from the book and answering. Understanding the language Sheth Manmerji kept writing down. Then, a Parshi, named Bahmni, who for want of space in the coach sat across the coachman’s seat, this person said to Chand Dharu the reply the Dashtur Shaheb is giving you from what he is reading, is it true or false? Regarding this you should not entertain anybody in the least. If he tenders a false answer you should immediately tell me. I will ask the Dashtur (to explain). (Don’t say) that you say that in the presence of people I’ll agree. Sir yes, I will agree but think (in your mind) that is false. Thereupon, Chand Dharu said ‘no, the answer the Dashtur is giving from studying the book is correct and not false. Thereupon that Parshi said curse be upon you. In this fashion everytime Chand Dharu gave answer to his question, (the Parshi) would get up and rain on curses on Chand Dharu and turn to everyone an answer (confirming the opinion he was pronouncing) and (thus) the people who had gathered to witness the scene (tamanshgir) began to think and they talk started of beating up. Sheth Barjorji got wind of this conversation. He whispered it into the ear of Sheth Manmerji told him that the intention of the people is not good and there will be a fashad. Then Sheth Manmerji told Sheth Barjorji take him out backdoor. So Sheth Barjorji told Chand Dharu that get up I have something the talk to you about. On this Chand Dharu got up. Sheth Barjorji took him into the room and sent him off from the backdoor. The plan of the people remained their minds (was thwarted). When the good Dadi Sheth got the news that Chand Dharu departed after being proved wrong he was greatly pleased. Later Readymoney Harjibhai Jivanji came to Dashtur Ashfandiyarji and sat with him house. Sheth Manmerji and took personal guidance from him in the light of the books and became aware of the (issue) from all angles. He also studied Kavash Jalal’s table which had been falsified by him and saw the mathematical calculations involved therein and took guidance from it. Then Readymoney
Heerjibhai said to Dashtur Ashfandiyarji that you have given guidance to people but it would be better if you argue Kavash Jalal (also) because he would say 'why has the Dashtur not said this in my presence?'. To him Dashtur Ashfandiyarji answered that I am sitting in open ground (in public) and reading, not in some corner. Anyone who wants to take guidance should come here. Then Readymoney Heerji Jivanji himself went to Kavash Jalal and going there told Kavash Jalal that (look) 'Kavash Jalal, that Dashtur Bharuch is studying/reading and telling people that the rojamaha Vilayat was false and that of Hindustan has been proved to be correct'. For this reason it is required that you come there and argue with him. If you say why I should sit him and argue...if you do not come I will bring the Dashtur your house. If he doesn’t come I will remove my pagri and make a request but I will get him. Then Kavash Jalal gave the answer I have no business to go there and he has no business to come to my place whatsoever and I will ask get a clarification (orioo?) in writing and give the answer to me. Saying this he sat and made a long (enough to fill a big metal container orioo) and wrote a lot of information (beena) into it and gave it to Readymoney Heerjibhai. Taking this, Heerjibhai came to Dashtur Ashfandiyarji and read it and explained it to him. Then Dashtur Ashfandiyarji placed the books before himself. As he (Heerji) read the question he kept answering them reading the book – which way it came to view that all the orioo were false because none of the claims made in it could be proved. Then Heerjibhai wrote on the orioo his own hand that this orioo made by Kavash Dharu is established to be false in the light of the book. Having written that it was false, he took it with himself to his own house. The situation now is...and the table which Kavash Jalal had prepared from fake figures (calculations), that table was asked for by Sheth Manmerji and Dashtur Ashfandiyarji saying that since you live in Bharuch it would be good that you gave it to Sheth Manmerji. This table was taken by Manedharu Kotar, the brother-in-law of Dashtur Shapurji Sheth, from Sheth Manmerji, for reading it stayed with him for many days (during
which he read and explained it to the people. This news reached Kavash Jalal. So he befriended Manekdharu Kotar and (exercising his deception on him) deceiving him took away that table. Sheth Manmerji asked Manekdharu Kotar for table so many times. He said that the table was with someone else (germujer) and he cannot find it. On this, the Sheth became very angry with him for so many days neither called him home nor gave him orders. [And] now, the people of maaj-deashni must know that when Dashtur Ashfandiyarji sat in the maidan reading and explaining people, who were on the way to becoming chorigars on the verge of Dadi Sheth and the deceits of Kavash Jalal became repentant (did tawba) and turned away that Chand Dharu had been proved false in the arguments (jawabsawal) and that Kavash Jalal had been proved false from his own questions. On this Dadi Sheth and Banaji Nana’s brother and Kavashji Shaheb were greatly pleased...And planned to bring a notice against Dashtur Ashfandiyarji for damaging their abru...Mr. Talish got news of this. Then Mr. Talish told Sheth Manmerji that Dashtur Kamdinji was my friend...I was incharge of the fort of Khambat. One Dalji Sheth Khambat had called Dashtur Kamdinji to that place and made me greatly happy from Ramal and ‘Amal.’ Then Sheth Manmerji said that what you say is true, Dashtur Kamdinji had come to Mumbai in Samvat 1818 (c. 1761 A.D.) and stayed there for 11 days. At that time also he ...I am well aware of this no other Dashtur... And the people my community gave him great respect (abru) and with great respect sent him off to Bharuch. Hearing this, Mr. Talish began to say that Sheth Manmerji that if you could now gave a send off to this son Dashtur Kamdinji to Bharuch with the same respect it would be nice because Dadi [...] and also the people who sit around him are inclined to raise a disturbance (tanto). From this conversation (on Sheth Manmerji’s initiative) the anjuman of Mumbai met Dashtur Ashfandiyarji and gave him respect, and the brothers, mobeheds and behdins, who were with Dashtur Ashfandiyarji all were given great respect and to send them off,
Bharuch (people) came to leave them to memtuli. On the way the Patels of Tarapore (came) also, gave great respect. The Desais of Udhwara, Gandevi, Navsari and all anjumans of Surat and the Modis and Sheth Manherji...met him at the last moment and inquired about developments and from all this account felt pleased. He (thus) came to Bharuch with great respect and spent time in that humble city with great self-respect and lived many years with happiness. Thereafter Samvat 1856 the mobehads created a fashad Surat. The behdins of the chorigars Ratanji Shah, and Ashfandiyarji and Manki Dalal and Khorsheedji and Barjorji and Barjorji Chinai, and so forth, so many chorigars came together and planned...the Dashtur of Surat is Kavashji. One can find no one who can question him...so, we should include amongst ourselves the son of Nalana Jamshed, Shorab Dharu. All of them decided upon this in their hearts. Nalana Jamshed had a debt of Rs.701 on this (pretext) they called him and talked with him that we are greatly pleased that Jamshed Dharu does mobehadi because you are a debtor (if you) listen to what we are saying and carry it out we will take care your debt...

Thereupon Nalana Jamshed asked 'what is it'. Then they said if you accept the Vilayati rojamaha we will give you Rs.2000 and all of us together will declare you our Dashtur. Upon hearing this Jamshed Dharu replied that I work all the behdins Rushtampura. These people will beat me up. I will not be able to do this (work for you). Having said this he got up (he left) and went home and told the story to his son. Hearing this story son Shorab Dharu’s heart fluttered. The aforesaid behdins of the chorigars made a plan to call his (Jamshed Dharu’s) son, Shorabji and put the idea across to him. Calling him they showered him with great respect and pleaded with him talked with him what they had talked with Jamshed Dharu. Having heard if his heart fluttered (with greed) and he answered that you have talked to about this this I will give you a reply and you should have us worries about it. Subsequently, going home Shorab Dharu explained (the thought) to his
father in many ways and 4 or 5 days there was commotion (fashad, turmoil) in the house on this account and eventually, the idea came to be accepted. Thereafter Shorab Dharu had a talk with those behdns that the way you would like me, do the work, I will do if you give me Rs.5000. Then those people gave Rs.1000 and said they would give another Rs.1500 later. This was resolved upon, the deal was struck. Then Shorab Dharu said write the way I say and give it to me then I will accept your idea. Then those behdns said what do you want us to give you in writing. Then Shorabji said that one I will not recite Eetha Vario Ashrom Valvi... (but ?)... Eetha Ahu Vario and Ahsom wohidyo. Secondly, this ‘Gulshan Ni Baj’ from now [?] I will not take. Thirdly, the naming a woman should not be taken in association father with but another man. These 3 or 4 conditions write down somewhere and give me. I will then read the rojamaha of Vilayat. Then those Parsis said we will think over it and give you the answer tomorrow. Resolving thus they got up (to leave). Subsequently, Ratanji Shah, Ashfaudyarji and Manki Dalal, Khorshedji, Barjorji and Rustamji Manekshah – all of them met and made a plan that for what this Shorab Dharu says (needs) to be done will be written and given to him. After he has read the rojamaha and after we will think out a scheme. Subsequently, they called Shorab Dharu to the house of Benjori and did (the required) lakhu-padhu and gave Rs.1000 and made a promise to give the remaining and at that very time summoned Jamshed Dharu along with Shorab Dharu from home to conduct a majlish of all chorigars and held it in the agiari...Read the rojamaha of vilayat and gave Jamshed Dharu a shawl, and according what was written earlier, for so many days read the Eetha ahu veriyo ashom wohur and a girl...ashamed many chorigars...for so many months Ratanjishah of Ashfaudyarji Barjorji sat house Manki Dalal and calling Shorab Dharu talked to him great respect and said we want to see how many clauses are there in what you took us writing earlier, because all our brothers are contending with us that... is written less and that we have done work worth 5 rupees. To them we have
said that what we are doing is according to what is written. For this if you bring it (the document) we will call them and read it out to them and thereby give them guidance. Understanding this Shorab Dharu went home to get the document and Patanji Shah and Ashfandiyyarji called their supporters and made them sit. Shorab Dharu brought what was written. Seeing him Ashfandiyyarji said majlish that all of you together have been defaming Shorab Dharu. This is wrong. He has been (only) working in accordance agreement he has taken from us writing. He (then) asked Shorab Dharu to give him what was written so he could guide the people. Shorab Dharu gave the document in the hands of Ashfandiyyarji. Snatching the document Ashfandiyyarji tore it up into pieces and said that Shorab Dharu if you want to work then work in accordance with our custom; otherwise return our money, and continue to work as you do. Then Shorab Dharu...and he realized that if I pulled back this work I will be disgraced in whole world and I would emerge a fool and no one would come to my support. Thinking of all this he told those Parshis that I will work according to your scheme but the 1500 rupees you have said you will give me no one has (as yet) given... In this [?] fashion for the sake of money the mobeheds left religion and faith and in that year there occurred a storm and so many barkash were drowned in the sea...that Jamshed Dharu...on the words of chorigars became a chorigar and from the shame of it did not step out of the house and died that year or the year after. And Shorab Dharu worked in Surat house of chorigar[s] (but) could not generate any money whereupon he left Mumbai and went and met Sheth Ardeshehrji Dadi and telling-reading him lies brought him under deceit. Upon this, Sheth Ardeshehrji made an agiari and employed him to run it so many years. He (Shorab Dharu) made money and subsequently he began to do treacherous and illegitimate things in the agiari. The chorigars of Mumbai learnt about this...On this Ardeshehrji's son...threw him out. He then came Surat and narrated lies to Peshtonji Vakil to deceive him and resolved in the process of working for the atash-behram there was disagreement among Pestonji
Vakils and the big sheths and this conflict lasted many years. After this the work of *atash-behram* was commenced and the funerary rites of the (very) first deadbody were performed wrong by calling Shorab Dharu...On that day there was a tremor. This is known all in Surat. It was learnt from the old *behdins*. The people of *maajdiashni* came to know that Kavash Jalal and Mula Pheroz established and kept friendship with the Mughal people and made copies of the actual books in their possession and also made copies of the *mahzars*. In these books there is proof of the correctness *rojmaha* of Hindustan. This is removed and replaced with information to prove the correctness of the *rojamaha* of Iran.....and so are the *behdins* brought into deceit (led astray). But God (*Khudatala*) is for (those who are) authentic and on the right path and so he at this time brought Haji Mohd. Hashim to Mumbai. He (Mohd. Hashim?) showed to the world how Mulla Pheroze had replaced the (original) words with other words and made false copies of the *mahzar* and he left (after) giving the actual authentic *mahzar*. It (thus) became manifest to all the world that this is how in fact (they) (have) tried, prove their own viewpoint and turn around religion-faith and (indeed) turned them around. In the year Samvat 1846 Dashtur Kamdini’s son, named Farehun went to Mumbai at the age of 19 to earn a living himself. Seeing him need (indigent) Kavash Jalal and Chand Dharu gave him money from Dadi Sheth with the purpose of deceiving him and making him into a chorigar, but God had gifted him intelligence at a young age on account which he was not deceived by them and remained in command despite poverty. In that year Me(h)ta Kavashji who was the treasurer (*munim*) of Manmerji Readymoney...started in the *dar-e-mehar*. Thereupon, Kavashji Me(h)ta told Dharu Bharucha, the nephew Jamshed Dharu, that Farehun, the son of Bharuch’s Kamdini, has come, take him away and come to the garden of my Sheth. So Jamshed Dharu went to that garden with Farehun and stayed there 3 days and received great respect and hospitality. In that place there was a sitting one day where Kavashji Me(h)ta and the nephew Jamshed Dharu and Farehun – the three them – sat
together. In that place Kavashji Mehta said that: 'Jamshed Dharu, our Sheth Manmerji Readymoney Shaheb places his life on Kavash Jalal and bestows on him great favours. One day Dadi Sheth said to my Sheth, Manmerji, that today we will all bring food from our homes and bathe and eat (together) in the talau (lake) of Govalia. It was thus decided. And to bring the food there Dadi Sheth and our Sheth Manmerji Readymoney asked me also come with them. So I went (there) my Sheth. And it was decided that we will go to the Wadi after doing Shajda (Sigdapaying our respects) at the Aatash-behram. Accordingly I went along with the Sheth to the Aatash-behram. Dada Sheth was also sitting. The moment we sat at the gate of the Wadi it was reported inside that the Sheth is coming. At that time Kavash Jalal for the purpose of urinating came out from the house holding a karsi (vessel holding water). We and our Sheth saw this, (but) Kavash Jalal did not see us. The moment Kavash Jalal left from there (the spot at which he passed urine?) he came close to the Aatash-behram and sat down to read the Aatash-behram that we are sitting behind him...Then my Sheth said to me that before our eyes he came out of the toilet tying the chord and sat down read without the Kushti (the sacred thread). After this Sheth Dadi and my Sheth Manmerji performed there sigda and left from there garden. From that day my Sheth lost his affection heart/respect Kavash Jalal and he stopped the daily sitting with him because Jamshed Dharu..This is what the behdin said subsequently, after a few days of this there was the mama (uncle) of Dorab Lashkari, Upadhiaru [?] Dorabji Umrigar. He practiced astrology and copies books of religion and war into Hindustani. Out of great respect for him...Farehun, Dashtur Kamidinji’s son, sat with him every day. One day while he was sitting there someone called Ratanji Bharucha came there and mentioned about Kavash Jalal. Upon this Dorabji Umrigar told them that one day Kavash Jalal was going my way. I called out to him that Kavash Dharu. 'Dashtur, come hither Shaheb.' So he came to me and sat down and asked all the news one by one. Thereafter Dorab Dharu told Kavash Jalal that on behalf of chorigars
you have kicked up a storm on account of which there is bad blood among people and they are in deep suspicion (of each other). Thereupon, Kavash Jalal replied to Dorab Dharu that 'Dorab Dharu, at this place apart from you and me there is God. Nobody else. And I am telling you that because of what I have done God (of course) has no place for me in that world but I will not be getting a place in this world too. It is for my stomach that I have done this work.' In this way Dorab Dharu said presence of all. When Kavash Jalal could not get much money in Mumbai from behdins he left Hyderabad and he died there (thus) without receiving religious rites or the dukhma...Now Mulla Pheroz did (wrote) a Kissha of his own name, copying the Dashturs and Mobeheds of Hindustan which he wrote that the Prophet of the Parshis, Zarathustra, was (only) a hakim and the Zend Avesta is...And the Prophet Mushalmans is indeed a Prophet sent by Khuda.