

## CHAPTER V

### URBAN ECONOMY

The urban economy of Gujarat in the sixteenth century formed a very important factor. In order to accelerate the trade which was being carried on, the urban growth had also to be speeded up. Urbanization envisages a state of development, where a concentrated population is found in a limited area and is governed by an authority which is centralized. Whereas in the rural centres agriculture is centripetal, in urban centres industrialization and manufacture form the back-bone. The urban centres had to depend on the rural centres for supplying them with food - grains and cash crops which catered to their needs. The prosperity of agriculture was with regard to both food-grains and valuable crops, since the former sustained the urban population and the latter fed the industries.

In general the rise of urban centres in Gujarat could be placed in four categories. First of all there were the cities whose basic function was that of an administrative unit. Under these would fall the cities of Champaneer, Surat, Anhilwad Patan, Ahmedabad and Junagadh, which were the head - quarters of numerous chieftains and capitals of some of the kings and Sultans in Gujarat. Secondly, there were regions which evinced a predominantly productive and manufacturing character. Administrative functions may have been attached to such centres,

and may have been secondary. They were mostly found in the hinterland, Viramgam, Dholka, Dhanduka, Nadiad and Mehemedabad.

Thirdly, there were areas famous for religious practices and were known as pilgrim centres. These areas had a transient population as well as permanently settled one. Dakor, Patan,, Nadiad and Jagat, were the religious centres of both the Hindus and the Muslims in Gujarat. Finally there were centres which developed due to some conspicuous characteristics. These regions conducted trade with the outside world, due to their proximity to the sea. The various ports which were situated at strategic points facing the Arabian sea, in Gujarat, were Surat, Diu, Cambay, Daman and Bassein.

The urban centres were naturally subjected to variations either due to political or geographical changes. In the case of Champaneer, when the capital of Gujarat was shifted to Ahmedabad in 1535, it lost its importance as a political centre. Built by Mahmud Begada in 1485, Champaneer was named as the political capital of Gujarat.<sup>1</sup> Owing to its importance and security it developed as an important town by laying gardens and adorning it with monuments. A wall was built round the city by Mahmud Begada<sup>2</sup> and the enclosure within was known as Bhadra or citadel. Renamed as Muhamadabad, it was henceforth called Muhammadabad-Champaneer. Apart from the beautiful palaces and masjids<sup>3</sup> which were built, trees of different varieties were grown. Of these the mango and sandalwood trees were grown in abundance. The timber from these trees<sup>4</sup> were used as building materials for houses. Apart from the

Juma Masjid, gardens were laid and were dotted with fountains and cascades. Soon nobles and merchants began to settle in this city<sup>5</sup> as a number of avenues were opened for trade and commerce.

Muhammadabad-Champaneer enjoyed its prosperity and splendour for some time until the arrival of the Mughals. The incursion of Humayun into Gujarat in 1535 put an end to the importance of this famous capital.<sup>6</sup> He pillaged and looted it, during his short sojourn in Gujarat. The death of Bahadur Shah in 1537 administered another fatal blow. Also due to lack of link with main traffic lines it took away from the city the chief claim to importance. The close contacts between Gujarat and Malwa had helped in creating Champaneer's growth as a city and the hill - forts of the city aided in acting as a shield which could withstand the onslaught from any outside person.

Hence it was considered an importance place by the Sultan. But soon this populous and flourishing city was sapped off all its glory and importance when Ahmedabad emerged as a new capital<sup>7</sup> in 1411. Thus the later picture of Champaneer was quite pathetic and it was lying in ruins. Sikandar the historian has said that after death of Begada, Champaneer became the abode of lions and tigers.<sup>8</sup> The general picture was bare and drab since the erstwhile glorious city was bereft of its buildings and gardens. Even the inhabitants had deserted the city. In place of gardens, jungles grew and the beautiful flowers were replaced by thorns and nettles.

The geographical factor could be the silting of the gulf of

Cambay which was a major discontentment since the focus of trade was shifted to other ports of Gujarat. Periplus has defined it in a very befitting manner. The tides were violent and they advanced with such a force that as a result the rivers rushed into the channels and caused damages to the boats.<sup>9</sup> Marco Polo states the Cambay was a centre of export and import of articles like hides, oxen, leather, goats, buffaloes, unicorns and gold, silver, oxide of zinc, horses, madder formed the list of imports. The leather which was exported was used for making sandals, which were worked with pictures of birds and animals.<sup>10</sup> Ibn Battuta also mentions and prosperity of Cambay by commenting on its buildings which were built by the rulers of that period.<sup>11</sup>

In the subsequent years due to the lurking danger and unsure silting of the Gulf, merchants and population in general found it difficult to continue with their work here. So they shifted to other regions where no danger of the kind in Cambay, would be encountered. Thus by 1340 Gogha and Gandhar became the centres where ships anchored with goods and were transported into smaller boats which could sail upto Cambay.<sup>12</sup>

In the sixteenth century the gulf had silted to such an extent that large ships were unable to enter the port of Cambay.<sup>13</sup> The trade activities were focussed elsewhere. Henceforth Cambay was reduced to a mere port from where goods were sent in small boats, especially during the nights, when the tide was at its low ebb, and then exported to other places within and outside India.<sup>14</sup> The last stroke was given when Diu emerged as a port town under Malik Ayaz and later under the Portuguese.<sup>15</sup>

This paved the way for the downfall of Cambay.

Gujarat witnessed, during the said period, the rise of a few urban centres mainly on the coastal areas. The urban spots sprang out due to several reasons. One of the most important and obvious reason was trade. These centres acted as a magnetic force which attracted the people from all walks of life to come and establish themselves in their profession or in another profession which was lucrative. As a nucleus it spread its hands in all directions. People moved to the core of the centres, either in the capacity of skilled or unskilled workers.

By co - relating the general hypothesis put forth by Henri Pirenne one could apply it to the coastal towns of Diu, Daman and Surat in Gujarat. Accordingly it is said that the revival of trade caused the growth of urban centres and the rise of towns<sup>16</sup> was linked to man's striving for protection. Thus the coastal towns of Gujarat had been exposed to foreigners of different religion and culture. The Chinese, Persians, Turks and a host of<sup>17</sup> other people from various trade centres came to Gujarat. The Sultans themselves wanted to raise a good military for the sake of defence as well as expansion of territory and paid sizeable<sup>18</sup> salaries to anyone who interested in serving.

#### DIU AND ITS URBAN GROWTH

Due to the close proximity to the sea Diu rose into one of the most important urban centres in Gujarat during the sixteenth century. Situated to the extreme south of Saurashtra Peninsula,

Diu had a world - wide reputation as an abode of trade and mercantile activities. It was founded by Jalal Khan, also known as Sultan Kutb-ud-din in 1451.<sup>19</sup> Initially it was a hamlet or borough and Jalal Khan due to his personal interest built a mosque and laid gardens in Diu. During Mahmud Begada's time he felt it right to endow Diu to Malik Ayaz who took it as a challenge to consolidate it as a great mart which developed as an urban centre. People from all over the world and different factions came and settled here, giving it a composite structure. To begin with, Malik Ayaz erected many buildings and gardens. Apart from this he provided good facilities to the merchants and traders in Diu.<sup>20</sup>

The suitable atmosphere which was created by Malik Ayaz tempted the merchants and traders to settle here and conduct their business also. With the advent of the Portuguese in Gujarat they found in Diu a haven for their commercial activities. So they built a Portuguese factory here in 1509.<sup>21</sup> Tristão de Gá was appointed as the Portuguese factor and was assisted by a writer (escrivão)<sup>22</sup> and four other subordinates. Thus trade relations were established and between Diu and Portugal officially, and items like textiles were taken to the African coast and Soffala.

As soon as commerce picked up momentum Malik Ayaz in order to render the port town of Diu secure, put chains across the creek. also, to stop other ships from entering a bastion was erected, and a chain was tied linking the bastion and the wall which ran round the island, like a fort.<sup>23</sup> This chain which was tied served as a protection for the port - town. Added to this a

bridge was also built on one side of the island, where the channels were in existence and this helped to transport and circulate the merchandise for trade, from and to the mainland.<sup>24</sup>

Diu was considered the master key for entering Gujarat by the Portuguese.<sup>25</sup> Its importance can be gauged by the several attempts made by the Portuguese to capture it. Malik Ayaz, also realizing the importance of Diu tried to ward off the Portuguese plans of building a fort here. So he went about defending it and as a part of his strategy he first of all prevented the Portuguese from building a fort in Chaul,<sup>26</sup> because this would mean that the Portuguese would have a strong base to reach Diu. In 1513 Affonso de Albuquerque on his way from Aden to Goa tried his luck in building a Portuguese fort in Diu. But Malik Ayaz who forewarned, diplomatically brushed away such thoughts from affonso de albuquerque and said that he was just a customs collector of king of Cambay.<sup>27</sup> In 1520 - 21 Diogo Lopes de Sequeira made an attempt to capture Diu but once again Malik Ayaz<sup>28</sup> was well prepared for the onslaught. But inspite of all these precautions taken by Ayaz a fort was built in Chaul by the Portuguese in 1530.<sup>29</sup>

In 1535 Sultan Bhadur Shah signed a treaty with Nuno da Cunha, the Portuguese Governor.<sup>30</sup> Accordingly, the Portuguese [promised to help the Sultan of Gujarat against the onslaught of Humayun and as a regard they were allowed to build a fort at Diu.<sup>31</sup> Also in addition, the Portuguese seizing this opportunity took over the whole island of Diu. Henceforth all the customs

revenue was manipulated by the Portuguese for the city of Diu.<sup>32</sup>  
Cartazes were issued to all the ships leaving and entering Diu. Diu, under the Portuguese vigilance was linked with the Atlantic trade. The importance of Diu could now be seen. As a Portuguese town it had contact with other Portuguese factories in Asia, Europe and Africa.

Soon Bhadur Shah realized his folly and in 1537 when he tried to negotiate with the Portuguese he met with his end. He was drowned in the sea, when he visited Nuno da Cunha in a Portuguese ship, on the Gujarat coast. By signing another in 1539, the Portuguese got the permission to collect one third<sup>33</sup> income from the customs house in Diu. Hence a small section of Portuguese administration was established here. Gradually the port of Diu slipped from the hands of Sultan of Gujarat, inspite<sup>34</sup> of several valiant efforts made by Khwaja Safar to retrieve it.

Under the Portuguese Diu enjoyed a healthy atmosphere and grew into a wealthy port. In 1538 the amount sent by Diu to Goa<sup>35</sup> was 30,000 pardaos, every year. This total was after deducting the amount used for administrative purposes and other expenses in the fort and town of Diu. In 1581 the net income shot upto 100,000 pardaos, after taking out the amount used for expenses of<sup>36</sup> administration etc. Of course this amount was calculated along with the one received from Daman, since both the towns were governed jointly.



### DAMAN AND URBANIZATION

Daman was another port - city in Gujarat during the sixteenth century. The Portuguese felt that by occupying Daman they could guard the entrance to the Gulf of Cambay. Since the coastal distance between Diu and Daman was only 120 miles, unlike the distance between Diu and Bassein which was 180 miles, the Portuguese felt it convenient to occupy Daman.<sup>37</sup> It was described as mufazat or annexure of the Gujarat Sultanate and not as a mulk<sup>38</sup> or land.

Situated at the mouth of the river Damanganga, Daman is divided into two parts by a stream. It is popularly known as Nanu (small) Daman and Motu (large) Daman or Damão Pequeno the Portuguese in 1560 as a reward for the services rendered by them. Accordingly, Chengiz Khan, the heir of Imad - ud - mulk - jagirdar of Broach took the assistance of the Portuguese to<sup>39</sup> attack Khudawand Khan Rumi the governor of Surat. This revenge was the result of the death of Imad-ul-mulk caused by Khudawand Khan. The Portuguese helped him by sending 300 men to fight<sup>40</sup> against Khudawand Khan. In return they were given the port of Daman. Apart from Daman the Portuguese also conquered the neighbouring areas like Sanjan, Dhanu, Kelve - Mahim and Tarapur. The authority of the captain of Daman extended over the Kolak river in the north to the Vaitrana river in the south.

The Portuguese dreamt of building Daman into a flourishing port even superseding Cambay. But for this first of all they had to fortify the city, and this could not be done instantly. This was because of the magnitude of work involved to cover the

circumference of the city of Daman. Even the establishing of a custom house was not done immediately. In fact the Portuguese actually concentrated on Diu and its growth.<sup>41</sup> Even Barbosa, the Portuguese writer of early sixteenth century, has not made much observation on Daman, probably because it may have not been an important place.<sup>42</sup>

Regarding the construction of the fortress, the work which was started after the Portuguese conquest, was completed only at the end of the sixteenth century. It was only in 1581, after the Mughals invasion in Gujarat that the construction of the fort found to be completed.<sup>43</sup>

The Portuguese by then had established themselves so firmly in Daman that they even withstood the onslaught of the Mughals. In 1581 Martim Affonso de Mello, the governor of Daman received information that the Mughals under their general Mirza Khan wanted to attack this city.<sup>44</sup> De Mello with his cunning prowess ordered 300 of his soldiers to let the drawbridge of the island of Daman. After crossing the moat the soldiers threw bombs and hand - grenades into the enemy camp. Due to darkness, the Mughal troops thought that the Portuguese were attacking them. They started to fight among themselves not realizing the fact the Portuguese were only trying to cheat them. Only in the morning did they realize that a large part of their army was destroyed<sup>45</sup> and hence the expedition to capture Daman was abandoned.

Thus the cities of Diu and Daman gained popularity and wealth due to the trade they conducted, especially after the Portuguese took over them. Particularly, in the case of Diu, it depended entirely on trade and its urban growth was a part and parcel of the external trade it participated in.

### MANUFACTURE

The medieval towns especially, in the coastal regions were also centres of production inhabited by various categories of craftsmen and artisans, who specialized in various crafts and items necessary for export as well as local consumption. They had enhance the quality and quantity of their art and craft, in order to satisfy the demand of the foreign consumers. This task was achieved with the help of the Gujarati merchants who acted as the suppliers or middlemen.

Majority of these producers had domestic trades which may have been confined only to the family members. The professional artisans and craftsmen began to satisfy the needs of the society in general and the community of merchants and traders in particular. These producers belonged to various categories. Gujarat being a centre of textile production the most important craftsmen were the weavers, in the Gujarati centres. Popularly known as vankar they produced the famous Patolas.<sup>46</sup> These were multi - coloured warp and weft which were arranged in such a way that when they were woven each colour appeared at the exact place where it was required by the exigencies of the pattern. The most important thing for this fabric was that there was no 'wrong'

side of it, both sides could be used. Another important product was the baftas, the special charm of which lay in the act of dyeing it by exquisite bleaching done by famed craftsmen. The craftsmen of Patan and Broach were compared to the Milanese and Florentines.<sup>47</sup>

Of all the craftsmen in Gujarat the Rangrez or dyer, the chipagar or calico - printers and the kagdi or tie - dyeing was another craft. Silk weaving with gold threads was an exquisite craft which was followed by the weavers of Surat, Ahmedabad and Cambay. Satins of high quality and taffetas produced in the coastal regions of Gujarat also had high market value both in and outside Gujarat.

Fulkari and Shisadar were other types of textiles which were produced in Gujarat. The insertion of tiny glass pieces in the embroidery on the fabrics made a striking effect. Kutch was famous for its applique work. The famous indigo produced in Sarkhej was taken to important port - towns like Cambay. All these techniques were passed down from generation to generations by the artisans and craftsmen. The increase in trade and export of various commodities brought into the society another set of people.

The ship - builders made ships by chiefly following the European patterns. They were known as suttars in the local language. Surat being an important trade centre and port gave an impetus for the craftsmen to build ships here. The ship - building communities could be classified into the sub - groups of

the Kolis known as the macchis. There were also the kharwars from Diu. Apart from these there were the Muslim converts kabavalias and macchiwaras.<sup>48</sup> The kharwars were from both the Hindu and Muslim religion. The Hindus were the descendent from kolis and Rajputs. The Muslims claimed their descent from Arabia and maintained their original name nakhuda.<sup>49</sup>

Several artisans and craftsmen flocked together in the urban centres on account of a number of factors. Transportation facilities were much better in the coastal regions, especially on account of the water transportation. The products had better market at the urban centres. Moreover payment was in the form of cash rather than in kind. The introduction of bullion and coins into Gujarat, especially at the urban centres, as a result of trade was an important phenomenon. the growing demands of trade compelled the Portuguese to circulate coins and currency. The only way that they could achieve this was by minting coins in Portuguese India itself.

Thus coins were minted from the towns of Daman and Bassein<sup>50</sup> by the Portuguese after they were ceded to them. The Portuguese Viceroy Mathias de Albuquerque (1591 - 1597), suggested to the king of Portugal to mint coins in Diu. Due to abundance of gold and silver in Diu he proposed that the gold coins called Venezianos and the silver coins as larin could be minted in Diu. But the proposal was rejected by the king, inspite of the possible profit that could have been earned which amount to 8,000 pardaos per year for Portuguese exchequer.<sup>51</sup>

## ADMINISTRATION

Most of the urban centres in the coastal regions were surrounded by walls. Khwaja Safar the governor of Surat built a fort round the city despite the fact that the Portuguese Viceroy did not like it.<sup>52</sup> The Sultan did not interfere in this matter inspite of the feelings of the Portuguese Viceroy who considered it to be a hostile act by Khwaja Safar. Broach had a city wall build in 1528 by the order of Sultan Bhadur.<sup>53</sup> The fort was very strong and the people felt secure.

Gogha was another city which had walled administration. The ruler of Gogha was a Hindu who paid tribute to the sultan of Gujarat. Mahmud Begada was responsible for building a wall in the town of Champaneer and Ahmedabad. It was looked after by governors who were appointed by the Sultans.

After the Portuguese acquired Bassien they also build walls around it. Both, Hindus and Muslims were residing here. The fort is built in an irregular decagon form, the circuit or wall covers one and a half mile and in each corner was a four - sided bastion. Similarly Daman too was surrounded by a wall after it was ceded to the Portuguese in 1559. It was manned by a captain or governor appointed by the Portuguese Viceroy.<sup>54</sup>

Apart from the captain general who was the official in - charge there were the captains and governors of Bassein and Daman who were his subordinates. The Portuguese colonies established in the various urban centres included the soldiers who had their

head - quarters in the forts situated at the centres. Also, the fidalgos enjoyed their families proprietary rights over the villages or aldeas. Added to this they some time resided in the fort for a major part of the year. The praça or the area within the walls of the fort it was exclusively reserved for the Portuguese and sometimes for their domestic servants who were  
55  
comprised mainly the negroes.

The coastal urban centres under the Portuguese were manned by the capitão (captain). He was in - charge of the fortress, as most of the urban centres, under the Portuguese had a fort. Apart from being a civil administrator, he was also in - charge of the military and was assisted by a feitor (factor). Then came the escrivão (writer) who had to maintain records of all the events concerning the particular fort. A linguoa (interpreter) was also found in every factory. the thesoureiro (treasurer) helped to keep accounts while the ouvidor checked the accounts. The almoxarife acted as chief superintendent in - charge of revenue and also seeing to the payment of the royal employees. A naique (naik) acted as chief of foot soldiers since every fort had a military unit, ready in case of emergencies. The porteiro (door - keeper) also formed a part of the Portuguese administrative set  
56  
up.

Due to the trade the Portuguese conducted, the coastal urban posts also had in addition to the above officials others too.  
57  
Factories were set up in most of the forts. Their feitoria (factor), who was followed by the thesoureiro (treasurer) and escrivães (writers). Apart from this there were the contadores

(accountants), juiz de alfandega (judge of the custom house), coretor-mor (broker), juiz de pezo (judge of weights and measures), comprador (purchaser) and porteiros (guards).<sup>58</sup>

Apart from taking complete administrative charges of the towns the Portuguese also collected revenue from these places. These coastal urban centres in Gujarat due to their maritime trade had great traffic of different kinds of goods. The suburban and surrounding regions of the urban areas had to cater to the growing needs of the latter. Whether it was for local consumption or for exporting victuals, crafts and manufactures had to be accelerated. Most of the suburban areas were fertile and produced v various commodities like rice, barley, millet and a variety of vegetables.<sup>59</sup> These areas were boosted to produce a lot. When the large portion of the products was used by the urban centres the left - overs were sent to other Portuguese pockets in India. As the demand grew the production was also increased by the suburban regions.

### CONCLUSION

One could conclude by stating that a process of conglomeration of people and activities in geographic space could mean urbanization. In other words, if an alien group colonizes an already developed urban culture, it promotes urbanization in two different ways.



- (1) It brings into the country new settlers of an urban focussed economic system and,
- (2) It introduces a new group which is mainly concerned with the organization of trade, commerce and administration and for who the town is a necessary element.

Due to continuous contact with the outside world at large, the coastal towns, in Gujarat formed one of the most urbanized regions in India during the sixteenth century. One of the reasons could be its nearness to the sea. In its agricultural production was undergoing a process of commercialization, as a result, incipient commodity production was quickened. The impact of the long - distance trade was felt by these producers. There was a spurt in production when the increase in demand was intensified. It was shown by the increase in volume of exports. Also the Gujarati merchants exercised control over the system of production. The merchants apart from advancing finance to the producers also imposed their authorities over the whole system of economic considerations. Concordant with the growing needs of the urban centres, the suburban and surrounding areas had also to increase their production.

The general view regarding urbanization in the coastal towns, stating that due to excess products in rural areas there were goods for trade purposes and the conglomeration of a religious centre, strongholds and markets, cannot be applied for the coastal centres in Gujarat, especially in the sixteenth century. It was conducted that there was a change in the urban economy in the said century.

# NOTES AND REFERENCES

01. Barros, op.cit., decada IV, part I, pp. 548ff
02. The word bhadra is derived from the name of the Goddess Bhadra Kali Mata. Another version says that the name was derived from an ancient city which was in existence during the Rajput dynasties, ref. Mirat-i-Ahmadi (Supplement), op.cit., pp. 3,6
03. Barros, op.cit., pp. 548ff
04. Biblioteca Nacional, Codice 1963, Descrição das terras da India Oriental e dos seus usos, costumes, ritos e lays, fls. 18,18v; Bayley, op.cit., p.212.
05. Ibid
06. Ibid, p. 390
07. Ibid, p. 90, Tabaqat-i-Akbari, op.cit., Vol. 111, part 1, p. 191
08. Bayley, op.cit., p. 390
09. Wlilfred, F. Schoff (ed), The Periplus of the Erythrean sea, Delhi, 1974, pp. 39ff
10. Pires, op.cit., p. 36.
11. Mahdi Hasan (trans), The Rehla of Ibn Battuta, Baroda, 1976, pp. xxxvff.
12. Ibid; Barros, op.cit., decada iv, part 1, 537, 38
13. Ibid
14. Ibid, decada 11, p. 105
15. Ibid, p. 216
16. Henri Pirené, Medieval Indian Cities, New York, n.d. pp. 84, 94
17. Pires, op.cit., p. 46; Linschoten, op.cit., Vol. 1, p.58
18. Barros, op.cit., p. 213
19. Ibid
20. Bayley, op.cit., p. 233

21. Gaspar Correa, op.cit., tomo 1, part 1, pp. 956-57;  
Castanheda, op.cit., livro II, p. 441; Barros, op.cit., p. 317
22. Ibid
23. Bayley, op.cit., p. 233; Castanheda, op.cit., p.385
24. Ibid
25. Luciano Ribeiro, op.cit., p.190
26. This was the first naval battle.
27. Castanheda, op.cit., livro III, p. cxlv
28. R.S. Whiteway, The rise of Portuguese power in India, Patna, 1979, pp. 193,194; Correa, op.cit., tomo II, p. 604
29. Barros, op.cit., livro III, pp. 8 - 9
30. Julio Firmino Biker, op.cit., tomo 1, p.66;  
Simão Botelho, op.cit., pp. 216, 219
31. Ibid
32. Couto, op.cit., década VI, parte X,p.6; década VI, parte X,p.19; década VII, parte I,p.9; década VII, parte II, p.3
33. Biker, op.cit., tomo XIV, pp.13-14; Couto, op.cit., década V, parte I, pp 465-66
34. Ibid; pp.202-205, Barros, op.cit., década IV, parte II, pp.616-617
35. Jose Wicki, "Duas relações sobre a situação da Índia Portuguesa nos annos 1568 e 1569," Studia no. 8, Lisboa,1961,p.177
36. Ibid
37. M.N.Pearson, op.cit., p.82
38. Couto,op.cit., década V,parte VI,p.10;década VII,parte VI,p.6
39. Ibid, década VII, parte III,pp.1-2; década VII, parte VI,p.3; Dabir, op.cit.,Vol. I,p.330-52
40. E. Dosabhai, op.cit., p.131
41. Luciano Ribeiro, op.cit., p. 190

42. Duarte Barbosa, op.cit., Vol. I, p.150
43. Commissariat, op.cit., Vol. III, p.54
44. Akbarnama, trans Beveridge, vol. III, pp.409-10
45. Ibid
46. Barros, op.cit., decada IV, p. 544; Barbosa, op.cit., pp.153-4
47. Couto, op.cit., decada IV, parte I, p.45
48. R. E. Enthoven, The tribes and castes of Bombay, vol. III, Bombay, 1922, p. 399ff
49. S.C.Misra, Muslim Communities in Gujarat, Bombay, 1964, p.96
50. Couto, op.cit., decada IV, parte I, pp. 316-19; A.C. Teixeira de Aragao, op.cit., tomo III, doc.no. 53
51. J.H.Cunha Rivaria, Arquivo Português Oriental, fascimile, Nova Goa, 1857, p.1374
52. Julio Gonsalves, op.cit., p.95
53. Bayley, op.cit., p.339, Mirat-i-Ahmadi, op.cit., p.39
54. Biblioteca Nacional, Lisboa, 46-Xi-12-Libro das armadas e capitais Portugueses que forão a India desde 1496 até 1599, fls. 253, 253V,
55. Commissariat, op.cit., vol. III, p. 56
56. Simão Botelho, op.cit., pp. 126ff
57. Factory here means a ware-house
58. Simão Botelho, op.cit., pp. 126ff
59. Pires, op.cit., p.33; Forbes, Vol.II, pp. 242ff