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## INTRODUCTION.

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THE official survey of the richest and most populous districts of British India is now before the public, and a document of more value—politically, socially and commercially, has rarely, if ever, been submitted to the attention of a reflecting community. The circumstances under which this singular survey originated, and the orders for carrying it into execution are detailed in the first volume. That volume when printed was submitted to the Court of Directors of the East India Company. The Court ordered a number of copies to be transmitted to India, as it conceived “the information collected by Dr. Buchanan to be extremely valuable; and that the opportunity of perusing it would be highly advantageous to our servants in India, especially to those occupied in the collection of the revenue.” In addition to this high testimony to the value of the work, the following portion of the Despatch containing the foregoing extract may be submitted for perusal.

“PUBLIC DEPARTMENT.—No. (April) 1838.—*Our Governor-General of India in Council.*—1. In 1807, a Survey of the Provinces, subject to the Presidency of Bengal, was commenced with our sanction and under the orders of the Governor-General in Council, by Dr. Francis Buchanan. The points embraced in the enquiry were numerous and important. Dr. Buchanan was directed to collect information upon the general topography of each district; the condition of the inhabitants, their religious customs, the natural productions of the country, fisheries, forests, mines and quarries; the state of agriculture; the condition of landed property and tenures; the progress made in the arts and in manufactures; the operations of commerce, and every particular that can be regarded, as forming an element, in the prosperity or depression of the people. The Survey was pursued during seven years, and in 1816, the results were transmitted home.

"2. We have recently permitted Mr. Montgomery Martin to inspect the manuscripts, with a view to selection from them for publication."

With a due sense of the importance of the trust reposed in me, and with a desire that a survey, which had cost upwards of £30,000—(which was creditable to the munificence of the Government which had ordered it,) should be accurately investigated, neither labour nor expense was spared to exhibit Dr. Buchanan's meritorious exertions in the fullest point of view. Unfortunately, owing to the period which has elapsed since the completion of the survey a great mass of matter was found to be irrelevant to the present position of affairs in the East. I therefore deemed it advisable to confine my views to an examination of the geography and physical aspect of the country; to its traditional or recorded history; to the monuments or relics of antiquity; but above all to the physical and moral condition of the people amounting (according to the survey estimates) to nearly 16,000,000, and to the resources of the soil which they till; the manufactures which they carry on; and to the products and profits of agricultural and commercial industry. That a survey containing such materials, offering so vivid a description of the social aspect of millions of our fellow subjects, and corroborating every useful fact by minute statistics, should have remained so long in obscurity is indeed to be deplored, and can only be accounted for by supposing that it was deemed impolitic to publish to the world so painful a picture of human poverty, debasement and wretchedness. To see this picture in all its hideous deformity, it would be necessary to employ diligently as many months as I have spent in examining the voluminous official records laid before me; but enough is presented in the three volumes now printed, to make any man of ordinary feelings start with repulsiveness from the disgusting task of contemplating misery, ignorance and superstition, in all their degraded forms; while the most sanguine philanthropist may have his noblest energies chilled at the difficult and uncheered labours which await on his exertions.

To offer an analysis of the facts contained in these three volumes would be a difficult task, and it would fail to convey an accurate impression as to the reality of the case; the whole work should be read and pondered on; the very mi-

nutiæ of detail conveys to a thinking mind a clearer view of what the condition of people so situated must be, than any other mode of description; while those who are in the habit of contemplating the progress of society, and whose mental faculties are sufficiently comprehensive to examine all the elements of social wealth and happiness, will philosophically scrutinize the materials on which alone sound and just opinions can be based. I do not hesitate to declare, that the object I have in view in rescuing these manuscripts from oblivion, is an endeavour to arouse in some measure, the people of England to some sense of feeling for the condition of the myriads of their fellow subjects now pining and perishing of famine, disease, and all the slow but sure concomitants attendant on long continued want and slavery. England is considered the abode of a Christian people, enlightened far above their Continental neighbours, and blessed with all the advantages of advanced civilization. But how has England treated British India, which is as much a part and parcel of the Empire as Scotland or Ireland? A dominion which the dream of the wildest enthusiast could scarcely be expected to have realized, has most mysteriously been subjected to her sway; an *hundred million* of human beings of various creeds, colours and races own her sceptre; and every product of earth, sea and air which can minister to the wants, comforts and luxuries of man are tendered in lavish profusion. Yet an insignificant island in the Caribbean seas, excites more of our attention than an empire which would have quenched the ambition of Alexander, whose armies rival those of Rome in her palmyest days; and whose commerce would have satiated Tyre or Carthage.

The neglect of duty is a crime. Is it reasonable to suppose, that the retributive justice which overtakes an offending human being is confined to an individual? Do not the pages of all history sacred and profane indicate, that retribution has sooner or later overtaken a nation, who not only despises the blessings conferred by an Almighty Providence, but perverts them to selfish purposes, and thus extends the circle of sin and woe throughout the earth? Had France—had any other European power been so long in the possession of India as Great Britain, how different would its condition have been; how thoroughly would

its wants have been known; what efforts would not have been made for their relief? Let us examine a few of these official statements;—statements be it remembered not made by interested persons for private purposes, but statements made by the intelligent, and far from morbidly humane officer appointed by the Directing Government in England, and the Supreme Government of India, to examine and report for their information. First, as to the appearance of the country.

*Patna*—‘Although one of the chief cities in British India (it is nine miles long) has out of 52,000 houses, 22,188 mud walled huts covered with tiles and about 20,000 similar wretched tenements covered with grass, vol. I, p. 37. Paving, cleaning and lighting are totally out of the question. p. 36. It is difficult to imagine a more disgusting place. p. 36.

*Division under Thannah Phatuka*.—‘Houses in this district built of mud, and the houses closely huddled together.’ p. 43.

*Noubutpoor*.—‘is a fine rice country. There is only one brick house and 60 mud-walled houses of two stories, 15 covered with tiles and 45 with thatch.’ p. 45.

*Sahelgunj Gaya*.—‘Is a beautiful country, but the wretched sub-division of property has banished every elegance, without introducing neatness and comfort. There are about 500 of the round hovels like bee hives.’ p. 47.

*Gaya*.—‘A near approach to this town fills with disgust. The streets are narrow, crooked, dirty and uneven.’ p. 49.

*Patna District*.—‘The small number of houses that are built of rough stones with clay mortar, where such materials are so abundant, is a clear proof of extreme poverty. In most countries so situated the meanest hut would be built in this manner, p. 168. The huts here are far from neat, and although dark and close, have seldom more than one small aperture for a door. Wooden doors and glass windows are far beyond their reach.’ p. 117.

*Kotwali of Bhagulpoor*.—‘The soil in many parts is well cultivated, finely planted, and would be very beautiful were it not that the huts are wretched, and not concealed from view by fine plants, as is usually done in Bengal.’ vol II. p. 26.

‘The town of Bhagulpoor although reckoned to extend two miles in length, and from one mile to half a mile in width, is a very poor place. p. 27.

*Ratnaugunj*.—‘This is a fully occupied and very beautiful country, especially towards the north-west, where there are some rocky hills finely wooded, while the adjacent country is thoroughly cleared, and adorned with numerous plantations, consisting almost entirely of mangoes intermixed with palms. The villages however are poor, and the wretchedness of the huts is concealed by fences and bushes. There is no lake nor marsh of the least note. Two of the Zemindars have small houses of brick, but there are no buildings that can at all be considered as an ornament to the country.’ p. 33.

*Amarpoor*, ‘containing about 200 houses, is the only place in the division that can be called a town.’ p. 335.

*Gogri*.—‘In this vast extent are only two wretched houses of brick, one of them ruinous.’ p. 35.

*Kumurgunj*.—‘The villages are not concealed by plantations, so that the wretchedness of the huts is fully displayed.’ p. 36.

*Suryagarha*.—‘Is a beautiful and well occupied country. The southern

parts contain or are skirted by some low hills covered with wood, and are productive of rice, and well planted with mangoes. The western parts towards the Ganges and Kiyul, are finely planted with mangoes and palms, but are rather poor. The plantations are not ornamented with bamboos, but some are surrounded by Sisau trees, that add a very beautiful variety. The eastern parts are low and bare of trees, being deeply inundated, but in spring are covered with one continued sheet of corn. There are two houses and one shop of brick; but the habitations are no ornament to the country, the misery of the villages being too much exposed to view; nor is there any public building worth notice.' p. 49.

*Mullepoor*—'This division where it is properly occupied is very beautiful, being rich land, finely diversified by hills and woods, and the cultivated parts are ornamented with numerous groves of the mango and a few palms, but no bamboos. p. 50.

'The houses as usual in the western parts of this district, are no ornament to the country; on the contrary their meanness is very disgusting. p. 51.

'There is no public work that is any sort of ornament.' p. 51.

*Tarapoor*.—'The houses as usual in the western parts are very mean, even that of the Raja of Kharakpoor, although it contains some small portions of brick is but a sorry place. Among the forest of the district of Jangaltari, the houses make a still worse appearance than in the open country. There is no public building of the least note.' p. 55.

*Dangka*—'Is a most beautiful territory, there being scattered through it a great number of small detached hills and rocks finely wooded. The plains or swelling grounds by which they are surrounded are by nature very rich. p. 59.

'In the whole division there is no dwelling house of brick nor any public building, that is an ornament to the country, or the least relief from the uniform misery of the huts.' p. 60.

*Fygeullahguni*.—'Is a jurisdiction of a moderate size. Were it in a decent state of cultivation it is a very beautiful country; but owing to the neglect of the proprietors, it has in many parts a most dismal appearance. The northern extremity is low land flooded by the river, most beautifully cultivated, and adorned at each end by little hills. p. 63.

'The natives have erected no dwellings of brick, and there are some Troglodytes who still live in caves. There are two or three miserable brick bridges, but no public work in any degree ornamental.'

*Pangti*.—'There are a few scattered hills, and those of the northern tribe of mountaineers, bound most of the territory on the south, and would render the scenery very fine, were the land between them and the river occupied and cultivated, but it is almost totally neglected, and I have no where seen such a wretched jurisdiction. There is no dwelling of brick.' p. 65.

*Rajmahal*.—'Is extremely fertile, and the whole district might be made most beautiful, as the hills of the mountaineers are every where in full view to diversify the scene, and the lakes add a beauty, which is uncommon in India. There are 220 buildings of brick remaining but they are in general so slovenly, as to impress the mind with less regret than even the common huts of the peasantry. There are two bridges of brick; one at Udhwanala said to have been built by Kasem Ali, and another towards Pirpabar. They are both small and exceedingly rude, and although still of use seem fast hastening to ruin.' p. 67.

*Lakardewani*.—'This country is naturally beautiful, as it consists of very rich lands, finely interspersed with detached rocky hills, that are covered with wood. The country however has been miserably neglected, and is overrun with forests, and the houses are very mean.' p. 81.

*District of Goruckpoor* — 'The extent of barren land absolutely unfit for cultivation is small; there are few or no ravines and hills only occupy 16 square miles. p. 292.

'In the places where fallowing is best understood, it produces from 8 to 10 years, after a fallow of 2 years, and for the first three gives annually two crops. There is a great deal of rich vegetable mould, which is very retentive of moisture, so as to produce some verdure in the worst seasons, and to yield crops of wheat and barley without irrigation. p. 293.

'Goruckpoor although near a large marsh, and surrounded by woods, is one of the most healthy stations we possess and the sepoy on duty have no where been more exempt from sickness. p. 323.

'The Cheros or other immediate successors of the family of the sun have entirely disappeared, as have the Siviras, by whom they were succeeded. A few Tharus still remain on the skirts of the hills, reduced to ignorance and poverty. The military Brahmans in most parts have become entirely extinct except near Behar, where the support of their warlike brethren in that province has enabled one or two families to reserve a little property. The Bhars who co-operated with the military Brahmans in destroying the Tharus, have suffered still more and are reduced to a few miserable families who live in the skirts of the forests, by collecting the natural productions of these wilds. It is also to be observed and, I think, much to be regretted, that the operations of our system of finance and law have done more in 12 years to impoverish and degrade the native chiefs, who succeeded the impure tribes than the whole course of the Mahommedan government. p. 345.

*Division under the Kotwali of Goruckpoor.*—'The buildings here are very mean, and the streets in general are crooked, dirty and filled with impediments.' p. 346

*Munsurgunj* — 'This jurisdiction contains above 800 square miles. In the whole of this extensive division, no habitation has walls of a better material than clay, and only 10 have two stories. These are covered with tiles as are 50 huts; all the others are thatched, and some of them with stubble; 14-16ths of the huts have mud walls, and 2-16ths have walls made of hurdles, the place where the people cook being plastered with clay.' p. 351.

*Parraona* — 'There are 75 mud-walled houses of two stories, of which five are covered with tiles, and 70 are thatched. Of the huts 6-16ths have mud-walls and of these 10 are covered with tiles and 200 have wooden doors and window shutters. The remainder are thatched and if they have any door it is a mat, to shut the only aperture in the hut, except the crevices in the roof, 10-16ths differ from those last mentioned, in having their walls made of hurdles, the place for cooking being plastered with clay on the inside.' p. 354

*Kenya*.— 'There is no house of two stories, nor is any built of bricks; 8-16ths of the huts have mud walls, and 15 of them are covered with tiles. The remainder are thatched with grass, and very few have wooden doors; some are thatched and have walls made of hurdles, which near the fire-place are plastered on the inside with clay.' p. 357.

*Belwa*.— 'No house is built of brick, nor contains two stories and only five of the huts are tiled. The roofs are thatched. 3-4ths of the huts have mud-walls; those of the remainder are made of hurdles.' p. 358.

'*Selempoor Maholi* is a very beautiful country with numerous plantations. 30 houses with mud walls have two stories, of these 10 are covered with tiles, and 20 with thatch. All the huts have mud walls, and 250 of them are tiled; the others are thatched.' p. 361.

*Chauki Bhagulpoor*.— 'This division is also very beautiful. Forty houses have two stories with mud walls, of these 10 are covered with tiles,

and 30 with thatch. Fifty mud walled huts are covered with tiles; all the remainder have mud walls and thatched roofs. p. 363.

*Barahalgunj*—'There is no dwelling house of brick, but 50 mud walled houses have two stories, 20 of them being covered with tiles, and 30 thatched; 500 huts with mud walls are tiled, so that on the whole, no division in the district has such good houses. Of the remaining huts 11 parts have mud walls, and 5 parts those of hurdles, and all these are thatched with grass.' p. 369.

*Gajpoor*—'There are 50 mud walled of two stories, of which 35 are covered with tiles, and 15 with thatch. 200 mud walled huts are covered with tiles. Of the remaining huts all of which are thatched 15-16ths have mud walls, 1-16th walls of hurdles.' p. 368.

*Bhetapan*.—'There is here no house of brick. Seven houses with mud walls have two stories, and two of them have tiled roofs, while of the huts eight have a similar covering. Of the remaining huts which are all thatched with grass, 12-16ths have mud walls, in the remainder hurdles are used.' p. 374.

*Gnaula*—'This division is very poorly cultivated. There is no house of brick; three houses with mud walls have two stories, but are thatched, and two of one story are tiled. Of the remaining huts which are all thatched with grass 15 parts have mud walls, and one part walls of hurdles.' p. 374.

*Gopulpoor*—'Contains about 150 houses, two of them of brick and several of them tiled.' p. 375

*Facurgunj*—'Is very fertile and beautiful. With the exception of the hunting seat of the Nawab Vazir, there is no house of brick; 125 houses of two stories have mud walls, 25 of them are tiled and 100 thatched. Of the huts 1-32nd, part has mud walls and tiled roof. all the others are thatched but 30-32nds have mud walls and 1-32nd have walls of hurdles. The thatch as usual in this district is grass.' p. 379.

*Nawabgunj*.—'This division is entirely confined to the town of Nawabgunj, which according to the officers of police contains 1059 houses. This place like all others near Ayodhya, swarms with religious mendicants, and the necessitous poor are numerous. It contains four houses of brick; 250 mud walled houses of two stories, of which 200 are tiled and 50 thatched, about 500 tiled huts, and 300 that are thatched, all with mud walls.' p. 382.

*Manikpoor*—'Is well cultivated and would be very beautiful, were not the houses uncommonly wretched. There are 35 houses of two stories with mud walls; 10 are tiled and 25 are thatched. Ten mud walled huts have tiled roofs. All the remainder are mud walled and thatched with grass; 25 of them have wooden doors.' p. 382 and 383.

*Sulgunj*—'Though exempt from floods, contains many long, narrow, and shallow pieces of water, highly favourable for agriculture. There is no house of brick except some thatched huts in a village near the old ruin of Katkaas, which affords abundance of the material; 26 houses of two stories have mud walls, only one of them is tiled, the others are thatched. There are 10 mud walled huts having tiled roofs. All the other huts are thatched a few with straw, but by far the greater part with grass, 31-32nd parts have mud walls and 1-32nd part walls of hurdles.' p. 385

*Dumriyagunj*—'This country is beautiful, and more cultivated than is usual in the northern parts of the district. There is no house of brick, but 225 are of two stories with mud walls, and 1-32nd part is thatched with rice straw, while the remainder are thatched with grass.' p. 387.

*Balti*—'This country is beautiful, but loaded with useless plantations, and a large proportion of it is waste. There are 110 houses of 2 stories,



of which 10 are tiled and 100 thatched. All the huts have mud walls, 10 are tiled, the remainder thatched with grass.' p. 390.

*Magahar*—'The land here is beautiful but very poorly cultivated. The Kazi has two houses partly of brick. Twenty houses of two stories have mud walls, and tiled roofs; and 50 huts with similar walls are roofed in the same manner. The remainder are thatched with grass, and 31-32nd parts have mud walls, and 1-32nd part walls of hurdles.' p. 392.

*Bukhara*—'This division, exclusive of the woods, is tolerably well cultivated. There is no house of brick; 6 houses of two stories have mud walls, and of these one is tiled, the others are thatched. There are 50 thatched huts with hurdle walls. All the others are built of mud; 15 of them are roofed with tiles, and the others with grass. p. 394.

*Bangoi*.—'There are said to be 87 marshy lakes in this division, and although they might be of the greatest advantage to agriculture, they are overwhelmed with weeds and are disagreeable objects to view. The remainder of the country is planted to superfluity, but very poorly cultivated.

'The Raja's present abode consists of several mud walled quadrangular towers of two stories, and covered with roofs somewhat after the Italian shape. It is surrounded by mud buildings for the Raja's attendants, some of them two stories high. There are in all 200 mud walled houses of two stories all thatched with grass.' p. 396.

*Lotan*—'This district is very poorly cultivated. No house is built of brick or tiled, but there are 10 mud-walled houses of two stories. Of the huts 15 parts have walls of mud, but these are always plastered with clay on one side, and sometimes on both. All the thatch is grass.' p. 400.

'*Nichlaul or Nichlawali*—'Is a very sorry place although it contains 200 huts. There are 2 houses of brick belonging to the Kanungo, and eight houses with mud walls have two stories; three are tiled and five thatched. Four mud walled huts are covered with tiles, all the other huts are thatched with grass, ten parts having mud walls, and six parts those of hurdles.' p. 403.

*Rani Sengkol*.—'In this division a few houses have mud walls, and perhaps one-eighth of the whole huts are plastered neatly with clay. The remainder are mere hovels, with mud walls, made of straw or grass hurdles.' p. 631.

'At Pirgunj and Hemtabad the huts are principally constructed of straw and hurdles.' p. 632.

*Maldeh*.—'The ruinous houses which are overgrown with weeds, and shelter dirt of every kind, together with the narrowness and irregularity of the street, give *Maldeh* an uncommonly miserable appearance.' p. 657.

*Birgunj*.—'In the whole division there is no dwelling house of brick, and very few have mud walls. There is no place that can be properly called a town, the two largest places do not contain 100 houses.' p. 628, 629, 630.

*Thakurgram*.—'Is the largest division in this district, and contains about 400 square miles. About 150 miles of this land is very rich. The most extraordinary thing in this division are some artificial caves, built of brick, round the roots of two large trees, and covered with earth. In these wretched hovels reside a number of persons (Vaishnavs) of both sexes, who are dedicated to God, and receive a daily subsistence from the Raja. These caves are about 6 feet long and 3 wide and high, and no light or air enters, but at the end the most remote from the tree.'

*Dinajpoor*.—'Embraces an extent of 5374 square British miles.' p. 583.

'It is much to be lamented that the cultivation of these lands could not be further extended; for the soil although in some places covered by beds of sand is remarkably rich, while in its present state the value of its pro-

duce is very small, being chiefly a wretched pasture and long reeds' p. 546.

'The Doangsh or mixed soil (which occupies about 46 per cent. of the whole ground in this district that is exempt from inundation) is capable of producing almost every thing that agrees with the climate, and the vegetation on it is remarkably luxuriant. The lowest parts of the Doangsh land produce one crop of winter rice, which is amazingly rich, and pulse is often sown amongst the growing corn, and ripens among the stubble. The land is eagerly sought after by the farmers, and little of it is waste.' p. 587.

*Rajurampoor.*—'In this division, Brusi on the Atreyi, and Ghughud angga on the Punabhoba, are the only places that can claim the title of towns, the former contains about 250 dwellings, and the latter about 190. Neither of them have a single brick house, nor any buildings worth notice' p. 625.

*District of Puraniya.*—'The lands watered by the Mahanonda and its branches, are by far the richest. The inundated land occupies about 45 per cent. of the whole, and where the soil is good is tolerably well cultivated' Vol. III. p. 3.

'The people on the banks of the Ganges live much on cakes made of pulse, and the poor seldom procure rice.' p. 4.

'In favourable seasons, the high land of a mixed good soil is very productive of all kinds of grain, especially of the cruciform plants resembling mustard, which are reared for oil, and are the staple commodity of the districts' p. 5.

*Hareli Puraniya.*—'This town, which occupies a space equal to more than half of London, does not contain 50,000 people, although one of the best country towns in Bengal. It is supposed to contain about 100 dwelling houses and 70 shops, built entirely or in part of brick, and 200 that are roofed with tiles.' p. 61.

*Sayefgunj or Dangrkhora.*—'Including several adjacent hamlets, is a large miserable place, containing about 400 houses, which are quite bare, and overwhelmed with dust from old channels by which it is surrounded.' p. 52.

*Gondwana.*—'Is a very large territory. The villages are in general very bare, and the huts are huddled together without gardens or trees, but the country is overwhelmed with plantations of mango, in general totally neglected' p. 52.

*Gondwara.*—'The capital, is a large but scattered and wretched place, containing, however, three market places, and perhaps 250 houses, but they are separated by waste spaces that are overgrown with trees and bushes, totally wild and uncultivated' p. 53.

*Division of Thanah Dhanduke.*—'About 60 miles from north to south, and very populous.

'In this immense and populous territory there is no dwelling house of brick, but one shop is built in that manner, and one Moslem and three Hindus have private places of worship composed of the same material. The huts of the villages are naked, and huddled close together.' p. 53.

*Division of Thanah Matiyari.*—'Matiyari, the capital of the division is a poor town, containing about 125 houses.' p. 53.

*Bahadurgunj.*—'The soil of this district is so free that few ploughs require iron. Bahadurgunj, the principal place, is a very poor town, and does not contain above 70 houses.' p. 61.

'In the division of Dangrkhora they have some tolerable houses with wooden frames, the walls of which consist of straw placed between two rows of reeds, and plastered on both sides with clay and cow dung. These

have wooden doors, but no windows, as they are considered too favourable for wanton curiosity.' p. 98.

'Some of the huts in the western district are very wretched, and neither exclude sun, wind, or rain.' p. 99

'In a country so exceedingly poor, a gold coinage is highly distressing to the lower classes. Even a rupee in this country is a large sum, being a ploughman's wages for two months.' p. 341.

*District of Zila of Ronggopoor*—'Cultivation of this district extends to about ten-sixteenths of the whole' p. 352.

'The clay here is by no means so stiff as that in Dinajpore, it may be cultivated at almost the driest season of the year, yields all manner of rich crops, and seems to produce a more luxuriant vegetation than the lands which are of a looser nature' p. 353.

'Throughout the whole of Ronggopoor, there are very few brick-built houses, they being chiefly composed of bamboos, with clay walls, and roofs of thatched grass. Cultivation might here be considerably extended, much land being almost totally neglected.'

*Phoronaori*—'About 500 huts of this division have walls made of bamboo mats, and 100 may be supported by wooden posts.' p. 425.

*Patgang*—'The soil in this division is remarkably light, so that iron is never used in the plough.'

'There is no brick house, and only one person has a mosque of that material. Ten or 12 houses have wooden posts, one-sixteenth may have walls of bamboo mats, two-sixteenths walls of split bamboos, and the remainder have walls of reeds, in general plastered on the inside with clay.' p. 440.

*Fakurgung*—'The soil here also is very light, and no iron is used for the plough. The houses are similar to those of Patgang' p. 441

*Ranggamati*—'Goyalpara, the chief town of this division, contains about 400 miserable huts, and most of them are regularly surrounded by a flood, for upwards of two months in the year; so that the only passage from house to house is in a boat, and the floors are covered from 1 to 3 feet deep in water.' p. 477.

The districts included in the foregoing remarks form an area of 44,207 square miles, or 28,292,480 acres, and what a picture of unvarying misery they present! Mud huts that exclude neither "sun, wind, or rain;" some dwelling in caves—others in bee hive hovels, and all in filth and poverty. Yet what a richly luxuriant country! The unmanured soil requiring no fallow for ten years;—yielding generally two crops per annum, and in many parts so light and alluvial as to require no iron in the plough: and as to the abundance and variety of the crops, let the facts adduced in the three volumes answer for the industry and skill of the people. But let us proceed with a further examination of the tenements of these wretched subjects of the British crown—

'No Zemindar has a house becoming the rank of a gentleman. The brick houses of the towns are in the very worst style. The clay houses are of two kinds, one having two stories, and the other only one. The former usually consist of one chamber on each floor, and most commonly it has in front of the lower story an open gallery supported by small wooden posts.

The stair is extremely wretched, and indeed the most common means of mounting to the upper room is by means of a ladder. The usual dimensions are from nine to fifteen cubits long, by from seven to ten cubits wide. In the upper room a person cannot always stand erect, the lower is generally six or seven cubits high. There are always wooden doors. The roof is thatched with a frame of wood and bamboos. The walls are not white-washed, nor in Behar, especially, are they well smoothed. The floor is terraced with clay. A house of this kind costs from 20 to 25 rs (40 to 45s) and will last 15 years; but it requires annual repairs.

The houses with mud walls and consisting of one story are thatched, and have no ceiling covered with clay to lessen the danger from fire. These houses consist of one apartment, of the same size with those of two stories, and have seldom any gallery. The roof is in general of the same shape with that in eastern parts of Bengal, consisting of two sides meeting in an arched ridge; but the pitch is usually very low, and they are commonly of the structure called *Chauka*, of which I have given an account in treating of *Puraniya*. Among the woods, many houses have walls of bamboos split and interwoven like a basket. The hovels in form of a bee-hive are not so common as in *Puraniya*. They are most usual on the north side of the river, where bamboos are very scarce, and in *Fayezullahgunj*, where the people are totally abandoned to sloth.

If there is any native house in the district sufficiently large enough to accommodate a wealthy family, the number must be exceedingly small. The people here have scarcely any furniture, except bedding, and some brass, copper, and bell-metal vessels. Bedsteads are much more common than in *Puraniya*. Bedsteads called *Khatiyas*, are made entirely of rough sticks rudely joined together and the bottom is made of straw or grass ropes. A coarse quilt serves for bedding. A few during the floods sleep on bamboo stages. Many sleep on the ground, chiefly on mats made of grass (*Kusa*), or of palm leaves. Each hut usually consists of one apartment eleven cubits long by seven wide, to the front of which if the occupant is a trader or artist, a narrow gallery is added to serve for a shop.

In ordinary houses the furniture generally consists of bedsteads, earthen pots, a spinning wheel, and a rude knife, cleaver, &c. persons in easy circumstances add some copper vessels; but carpets, chairs, tables, &c. are confined to very few families indeed.' vol I. p. 118.

The poorer classes here suffer much from cold, on account of the scantiness of clothing' p. 119.

Fuel in most parts of these districts is very scarce and dear, and the greater part consists of cowdung mixed with husks.' p. 123.

Huts pervious to rain and wind—flooded for some months in a year—the damp earth for a bed, without clothing or fuel—and with a few pulse cakes for food—this is the condition of millions of our fellow-creatures! Why the tenants of the African kraal or Indian wigwam have a paradise compared to the position of a people who luxuriate in the proud distinction of British subjects! Examine a specimen of the land they inhabit—

*Richness of Soil.* 'Near the river a great deal of the land gives two complete crops in the course of the year. One-half of the rice land in the interior, gives a crop of *Khesari* (of the bean tribe) sown without any cultivation among the corn, when that is near ripe.' p. 275.

*Puraniya.* 'Here it must be observed that a great quantity of seed is

sown without any previous culture. The farmer merely scatters the seed among the mud at the commencement of the fair weather, and is at no other trouble with his crop, until he comes to reap it.' p. 211.

'There are reckoned three harvests annually, viz. *Bhadai*, reaped in the rainy season, including broadcast rice, maruya, maize, &c. *Khurif*, reaped in the cold season, including transplanted rice, janera. &c.; and *Rabi*, reaped in spring; including wheat, barley, linseed, peas, &c.' p. 282.

'Near Patna and Dinajpoor, potatoes are cultivated to a great extent. The same field usually gives, in the intervals between the crops of the potatoe, a crop of vegetables, and another of maize.' p. 234.

*Shahabad*. 'In this district 2,297 square miles, are occupied by fields, gardens, plantations and houses. The proportion of land that gives two full crops in the year, may amount to one-twentieth of the whole. About one-half the district is cultivated with rice, but there is no doubt that if proper pains were bestowed on irrigation, few countries are better fitted for this valuable grain.' p. 537.

'Here, as well as in Behar there are reckoned three harvests. p. 538.

Two or three harvests in the year of wheat, barley, rice, maize, peas, beans, &c. and yet the people who raise this produce famishing for want of proper nutriment—subject to every loathsome disease—and of a sickly, infirm frame of body, the perpetuation of which is a curse rather than an advantage to any community. Then look at their wages of industry—

'In general it may be observed that the people here, especially the women, are if possible more dirty than those of Puraniya, and that their clothing is more scanty. The poorer women are allowed one piece of cloth in the year, and it is not woven of a breadth to hide their nakedness, so that two breadths must be stitched together to make one wrapper, which after all is very scanty.' p. 93.

'In the southern part of the district, Belpatta and Kalkapoor, the day labourers receive about 3 sers of grain per day; or money and grain to the value of between  $\frac{3}{4}$  ana to 1 ana [ $\frac{1}{4}$ d.] a day. The number of labourers is very considerable.' p. 227.

*Iron of Kharakpoor*. 'A forge with six men make daily 10 sers (64 s. w. = 1 6426-10,000 lbs) of each three kinds of iron, one fitted for ploughshares, one for hoes, and one for hatchets. Ninety sers of crude iron, worth 3 rs., give 40 sers of the forged worth at the advanced price  $4\frac{1}{2}$  rs.; and to forge this quantity requires  $7\frac{1}{2}$  anas worth of charcoal, each man therefore makes 2 anas,  $1\frac{1}{2}$  ganda a day. The  $\frac{1}{2}$  ganda may be allowed for the expense of implements, &c. They never work but when they receive advances.' p. 265.

'A common labourer gets 2 anas a day, a clever workman is allowed 3 anas per day.' p. 266.

*Shahabad*. 'In proportion to the number of inhabitants, the number of common beggars is more considerable than in Behar, amounting to about 3300.' p. 480.

*Ranggamati*—'The free men-servants here usually receive from one rupee to 12 anas a month, and their food and raiment, worth as much more.' p. 497.

'Number of common beggars, about 5500.' p. 498.

*Gorukhpoor and Nawabgunj.* 'About 800 families are engaged in commerce, and 100 as artificers and artists.' Vol. II. p. 407.

'Where food or land is not given, men servants get from 2 to 3 rupees per month, and women from 8 to 16 anas.' p. 426

'About 395 canoes are employed in fishing, and there are 1625 families of fishermen, besides 80 men in one of the divisions where the estimate was given in this manner, and not according to families. It was stated that in 702 of these families there were 1325 men, and at this rate the whole number of men will be = 3147.'

'Some fish only two months, and a very few the whole year; but the average time of employment is 4 months and ten days in the year. The fishermen make a clear profit of about 2 rs. per month.' p. 510.

The most common day labourer that can be procured to weed and transplant are women, and boys too young for holding the plough, and these at Parraona earn daily, 3 sers (of 96 p. w) of grain.' p. 544.

'The oilmen are poorer than these of Behar, and about six-sixteenths have too little stock to enable them to purchase the seed, and therefore express the oil for hire. Perhaps six-sixteenths also, besides the oxen necessary for the mill, have others with which they carry grain to market, and trade in that article as well as in oil; but very few have more than one mill, there being estimated 2,880 mills to 2,780 houses. All the mills are turned by oxen; but the number of cattle is by no means adequate to keep the mills going all day, being only estimated at 2,975, whereas two oxen at least are required for each mill, to keep it going for the greater part of the day. It was stated that a mill with one beast squeezes linseed four times a day; at each time it takes four sers of 44 s w. or 4½ lbs. The value of all the seed is 3½ anas; the oil procured is four sers, worth four anas, and the oil-cake 12 sers, worth one ana. A man and ox therefore make only 1½ ana a day, which, allowing for accidents, will not give more than 3 rs. a month, and from this must be deducted the feeding of the ox, and the repairing of the mill' p. 545.

'The Patoya and his wife make annually by weaving cotton-cloth 26½ rs., and by weaving Tasar silk 24 rs., in all 50½ rs., which in this district is considered as but a poor provision for a family, less than 1 r. a month for each person, young and old, reducing the family to a very scanty allowance, and it is probable that the Patoyas make at least 60 rs. a year. They are said to live better than the common weavers.

'According to the statements which I received, there are in this district 7,025 houses of weavers, who work in cotton alone, and who have 7,950 looms. It is admitted that in these houses there are more than 7,950 men able to work, but the surplus is said to be employed in agriculture. As, however, the weavers are a source of revenue to the landlords, I think it probable that more are employed in their profession than has been stated. Seven thousand nine hundred and fifty looms require 457,954 rs. worth of thread, and make 622,950 rs. worth of cloth. Each man, therefore, makes goods to the value of a little less than 78 six-sixteenths rs., while in Patna and Behar the average acknowledged was rather more than 103 rs. Here, further, the total profit being 164,996, the annual average gain of each weaver will be nearly 20½ rs., while in Behar a gain of 28½ rs. was admitted. In this employment each loom requires the whole labour of a man and his wife, and a boy, girl, or old person, besides cooking, cleaning the house, bringing water, and beating the rough grain used in the family, can do no more than warp and wind.' p. 547, 548.

'Usual wages of carpenters at Gorukhpoor are about six rs per month, allowing for holy days.' p. 557.

'A Thathera (or worker in brass), makes about 4 rs. 14 anas per month.' p. 558.

'Average profit of one woman's spinning, 2 six-sixteenths rs. per year.' p. 559.

*Dinajpoor* — 'The men employed in actual agriculture cannot be less than 480,000, which with their wives and children, &c will make the total agricultural population 2,400,000, which added to the remaining population otherwise employed, will give 3,000,000 for the total population, or about 558 persons to each square mile.

The most remarkable circumstance is that with this overwhelming population there is a general complaint of a scarcity of workmen. The waste lands are attributed to a want of farmers, and the want of farmers to the general extreme poverty of that class of men.' p. 686 and 687.

'Weavers earn 36 rs. per year.' p. 560.

*District of Puraniya.* 'The furniture is greatly inferior to that of Dinajpoor or Ronggopoor.' Vol. III. p. 101.

'The women of the Moslems and of some castes of Hindoos, that are secrete, are said to be tolerably clean, but all those which are visible, are wretchedly dirty. A woman who appears clean in public, on ordinary occasions, may pretty confidently be taken for a prostitute, such care of her person being considered among the Moslems and Hindus, as totally incompatible with modesty. Their clothes are often worn to rags without having been once washed.' p. 107.

'The average consumption of rice, for a family eating no other grain except for seasoning was in different divisions stated from 48 to 64 s. w. a day for each person young and old.' p. 109.

'In a few divisions towards Dinajpoor, the poorest people eat little or no salt, and supply its place by ashes; and in a few others towards the north-east the lowest classes add some ashes to compensate the scantiness of the supply.' p. 112.

'The free male and female domestic servants are of the same kinds as in Bhagulpoor, and receive nearly the same allowances, except in Patna and Danapoor, where wages are a little higher. Some of the women servants are young, and none are commonly procurable of any age, without wages as high nearly as those given to men. A great many poor women, as in Bhagulpoor, gain a livelihood by carrying water for wealthy families, usually get 2 paysas a month for each pot of water that she supplies daily; and besides managing her family and perhaps spinning a little, may gain monthly 8 anas (three pence a week.)

'In the town of Puraniya domestic servants receive from 2 to 3 rupees per month, and find themselves in food, clothing and lodging, general wages given to a good servant, 1 rupee a month with food and clothing.' p. 120.

'Annual value of the property pilfered by the watchmen, 50,000 rupees.' p. 162.

'Total number of the families of the Vaishnavs, may be 3000, all impudent beggars.' p. 176.

'The number of sufferers from poverty is great, and would shock the most hardened nation of Europe.' p. 100.

'Serpents are very numerous and dangerous in this district, probably 120 persons besides many cattle are annually killed.' p. 189.

'Number of fishermen estimated at 7000 houses, and in each house on an average, two able bodied men, giving 14000 fishermen. Each man catches on an average 18 rupees worth of fish per annum; at least one-third of which is given to the agents of their landlords.' p. 192.

'At *Dhamdaha*, the workman gets 3 sers (72 s. w.) of rough rice, a day.' p. 226.

'A man taking care of 300 sheep, is allowed 36 rupees per annum.' p. 278.

'The person who tends plough cattle, is allowed equal to 8 anas a

month, and half a ser of grain per day. Almost all the servants are in debt to their masters.' p. 297.

'The Dhunaru (or those who clean cotton) can earn, if industrious and sober, from 4 to 8 anas per day.' p. 322.

'Dyers make from 6 to 8 rupees a month.' p. 325.

'Almost all the silk weavers are extremely necessitous, and involved in debt by advances' p. 326.

'The free male domestic servants of the great are three kinds. Bhandaris who are stewards, and take care of all the household effects; Kheidmutgars, who dress their master, attend him at meals, supply him with tobacco and betle, and make his bed; and Tahaliyus, who clean the kitchen and its utensils, bring wood and water, and buy provisions; but in common one man does everything, and takes care also of the horse, and of any cows and goats that may live in the house. Their wages vary from 8 to 24 anas a month, besides food and clothing. About 1 r. is however the average, the food may be as much, and the clothing may be 4 rs a year. The whole allowance seldom exceeds 30 rs a year.' vol. II p. 98.

'The common fare of many poor labourers consists of boiled rice or other grain, which is seasoned with a few wild herbs boiled with pot-ashes or capsicum, and it is only occasionally they can procure oil or fish. p. 491.

The details given throughout the three volumes prove most clearly the pittance which a day labourer can earn—the trifling remuneration received by an artizan, or by a manufacturer of iron, silk, or cotton. Although salt is such a necessary ingredient in a vegetable diet—yet poverty compels the substitution of wood ashes. From such a deplorable state of things can any other result be expected than the following:—

'When a pilgrim on his road falls sick and is unable to walk, he is deserted to his fate, and unless some charitable persons provide for his wants he perishes. The officers of the police say that near the routes which the pilgrims principally follow, the number of bodies they are obliged to bury (to prevent the nuisance of their becoming putrid) is very considerable.

'The poor of the country are not only in general totally neglected, when unable to go out to beg, but whenever one of them becomes sick (in some places), and is in danger of dying, the neighbours privately convey him to another manor and leave him under a tree. If he survives the following day, the people on whom he has been stolen, next night convey him to another manor, and the poor wretch is thus banded about until he perishes. The reason assigned for this cruelty is, that the neighbours are afraid of the expense attending the funeral, &c.' p. 480.

As the state of slavery in India has been of late discussed let us now investigate the condition of this unhappy portion of our race.

'Proper slaves of the male sex are in this district called Nufurs, and their women are called Laundis. They are confined to the part of the district included in Subah Behar. In general they belong to the owners of land, chiefly on free estates, or to wealthy Brahmans, who rent land. None of them are employed as confidential servants, such as in Puraniya receive a good farm for the subsistence of their family; on the contrary they are generally very poorly provided, and the greater part of the men



are employed in agriculture. Some of them, when there is nothing to do on the farm, attend their master as domestics; others are employed entirely as domestics, and living in their master's house receive food and raiment; finally, others are constantly employed on the field, and these get no allowance, when there is no work on the farm, but are allowed to cut fire-wood, or do any other kind of labour for a subsistence. When old, their allowance is in general exceedingly scanty, and commonly depends in some measure, and sometimes in a great part upon what their children can spare. If they have no children they are sometimes turned out to beg. The usual daily allowance is about 3 sers Calcutta weight, or about 6 lbs. of rough rice, or of the coarser grains, the great quantity of the husks of the former making it of less value than the latter. The slave from this must find clothing, salt, oil, and other seasoning, fuel and cooking utensils. His master gives him a wretched hut, where he lives almost alone; for, although he is always married, his wife and children live in the master's house and there receive food and clothing. The women when young are usually alleged to gratify their master's desires; and when grown up, sweep the house, bring fuel and water, wash, beat and winnow grain, and in fact are women of all work. At night they go to their husbands' hut, unless when young and too attractive; in which case they are only allowed to make him occasional visits for the sake of decency. The boys, so soon as fit are employed to tend cattle, are early married, if possible to a girl belonging to the same master; but sometimes the master has no girl of an age fit for marriage, and cannot purchase, in which case he allows his boy to marry a girl belonging to another master, or a free girl, in either of which cases he gets no share of the children. If a man has a marriageable girl, and no slave to whom he can give her, he allows her to marry another person's slave, or even a free man; but in both cases retains all the children. In general a free man marrying a slave girl is not personally degraded to slavery as in Puraniya; in other places he becomes a Chutiya Golam (*cunno servus*), but cannot be sold, he works for his wife's master at the usual allowance that a slave receives. Slaves may be sold in whatever manner the master pleases; but they are not often brought to market. All the slaves are either of the Dhanuk or Rawani castes. Free men of the Dhanuk caste, if very poor, sell their children; but in this district this is not done by the Rawanis. The slaves here are in general industrious, seldom run away, and are seldom beaten.' p. 99.

'There are no doubt many slaves, as the chief persons in the district are Muhammedans, and some of them have, I understand, dealt in this commodity to a ruinous length. I saw two Abyssinian boys in the train of one person of rank, and he told me he had commissioned them from Calcutta on account of the character for fidelity, which this nation holds throughout the east. In the division of Mungger alone, I understand that the Moslems have 50 male, and 70 female domestic slaves (Golam and Laundis).

*Slaves of Puraniya.* A grown man costs from 15 to 20 rs; a lad of 16 years of age, from 12 to 20 rs; and a girl at 8 or 10 years old, from 5 to 15 rs.' p. 123.

'The slaves are very numerous. In Gaya and some other places, the slaves are occasionally sold, and formerly usually fetched a rupee, for each year of their age until they reach 20, when they are at their highest value.' vol. I. p. 125.

'Khurms and Dhanuks born free, occasionally give themselves up as slaves, when they fall into distress. Slavery seems to be pretty universal wherever Mahomedan law prevails. The number of common beggars that are estimated to be in the whole of these districts amount to about 4200.' p. 126.

*Shahabad.* 'Slaves here are not so numerous as in Behar, but they are less indulged, for they are often sold; and where a master is so poor that he cannot feed them, he usually requires them to give him a share of their wages' p. 479.

'In the division of Parraona bordering on Sarun are 250 families of slaves, of whom 4-5ths are employed in agriculture.' p. 427.

'Number of common beggars estimated at 1145.' p. 428

Thus it will be perceived that the value of a slave in British India is 20 rs. or 40 shillings! Why in the West Indies before emancipation £40 would have been a poor price. Even human flesh and blood has little comparative worth in the Eastern Empire, over which England professes to exercise a mild and paternal sway! Need we be astonished at the following facts, which are but faint specimens of what these volumes portray.

*Puraniya.* 'The chief celebrity of Mativari arises from its being inhabited by a crocodile, who is considered the same as a saint, and he is accompanied by a smaller, which is supposed to be the saint's wife. On the first of Vaisakh, about 5000 people of all sects assemble to make offerings to these monsters. One year a young man was attempting to drive away a buffalo, that had imprudently gone into the water, he was carried down and devoured, and the natives believe, that the man was a dreadful sinner, and that his death was a punishment in consequence thereof.' p. 59.

*Bhagulpoor.* 'The education of the Zemindars and other landholders, has been fully as much neglected as in Puraniya. In the plan of education here, science or any study that can enlarge the views or improve the heart, has been most deplorably neglected, and the chief object seems to have been to lay in a stock of *chicane*, in which even the most stupid are profound adepts.' p. 104.

'In this district, witchcraft (Jadu) is supposed to be exceedingly common. The witches (Dain) here also are supposed to be women, some young and some old. p. 107.

'It is thought that when one of these witches sees a fine child, by means of imprecations addressed to some unknown gods, who are pleased with such worship, that she destroys its health, so that it pines away, and is deprived of reason, or dies. Unless the witch knows the real name of the child, her imprecations do no harm. On this account children are usually called by some nickname, and their proper one is concealed; and, as most parents think their children fine, almost every one is alarmed, when in play his children go out of sight. The children however are generally fortified by hanging on them something that is considered as a charm against spells. At Bhagulpoor it was stated to me, that about 25 children are supposed annually to perish in that town from the malevolence of these witches. Some poor women, it may be suspected, are not unwilling to be considered as witches; for, after they acquire this character, parents are alarmed whenever they approach; and, after having concealed their children, give the Dain some present to induce her to go away.' p. 108.

*Superstition.* 'To destroy a Hanuman (monkey) is considered almost as great a sin as to kill a cow; and moreover, it is imagined, that such an action is exceedingly unlucky, and that where a Hanuman has been killed, all the people will soon die. His bones also are exceedingly unfortunate, and no house built, where one is hid under ground can thrive. The dis-

covery of these bones, or the ascertaining that none such are concealed, where a house is to be built, is one of the employments of the Jyotish philosophers of India, so highly vaunted for the purity of their science.' p. 141.

*Puraniya.* 'The number of persons who deal in spells and incantations are very great, and amount to about 3500.' p. 143.

*Purgunah, Bhagulpoor.* 'Few of the inhabitants know any thing of their family history, some of them not even the name of the grandfather. Many of them cannot read; and in the whole of Ratnagunj, the best part of the Pergunah, no Zemindar who resides, has any higher education, than to be able to read common accounts, although several of them are Brahmans.' p. 235.

*Rungpooor.* 'Here as in Dinajpooor, it is considered highly improper to bestow any literary education on women, and no man would marry a girl who was known to be capable of reading; for it is believed, that no man will live long who has a wife that knows too much' p. 500.

*Ranggamati.* The astrologers here are the most numerous and the highest in rank, for it is said they amount to about 300 houses. p. 527.

It is painful—it is heartrending to go on with the picture; the reader should examine the volumes if he have a heart to feel or a mind to think; infanticide, widow burning, human sacrifices, &c. might well close the fearful analysis.

The foregoing details, however, most fully demonstrate the truth of my proposition as to the beauty and fertility of the country, and the poverty of its inhabitants. These facts are corroborated by many other details throughout the work, all demonstrative of a mass of wretchedness, such as no other country on the face of the earth presents; and the continuance of which is a disgrace,—a deep and indelible disgrace to the British name. Since this official report was made to Government, have any effectual steps been taken in England or in India, to benefit the sufferers by our rapacity and selfishness? None! On the contrary, we have done every thing possible to impoverish still further the miserable beings subject to the cruel selfishness of English commerce. The pages before the reader, prove the number of people in the surveyed districts dependant for their chief support on their skill in weaving cotton, &c. Under the pretence of free trade, England has compelled the Hindoos to receive the products of the steam looms of Lancashire, Yorkshire, Glasgow, &c., at mere nominal duties; while the hand-wrought manufactures of Bengal and Behar, beautiful in fabric and durable in wear, have had heavy and almost prohibitory duties imposed on their importation into England; our Birmingham, Staffordshire and domestic wares have ruined the native artisans of the East, who endeavoured

to compete with the accumulation of wealth and steam-power in England; while by a suicidal folly, we have refused to receive the sugars, coffee, rum, tobacco, &c. the cultivation of which might have enabled the unfortunate Hindoos to cease being the periodical victims of famine and pestilence. In public works we have done nothing for India; every thing has been subservient to the imperious necessity of raising £20,000,000 yearly, to meet the expenses of an army of 200,000 men, and a large costly civil establishment. For half a century we have gone on draining from two to three and sometimes four million pounds sterling a year from India, which has been remittable to Great Britain, to meet the deficiencies of commercial speculations; to pay the interest of debts, to support the Home establishment, and to invest on England's soil the accumulated wealth of those whose life has been spent in Hindoostan.

I do not think it possible for human ingenuity to avert entirely the evil effects of a continued drain of £3 to £4,000,000 a year from a distant country like India, and which is never returned to it in any shape. The desolating effects of such a drain are stated in the Introduction to Vol. I. p. xii. and the accuracy of the facts there stated has not even been impugned. The question which naturally occurs on considering this painful subject is, what should be done to alleviate the suffering we have caused. A people who with all their industry, and possessed of considerable skill, are unable to earn more than 1*d.* to 1½*d.* or 2*d.* a day, and when in want of means (as is constantly the case) to till their land or carry on their looms, and smithies, are compelled by their necessities to borrow money at 20 to 30 per cent. per annum, must necessarily be beggared. As at the faro table, however successful the player may apparently be the doctrine of chances is against him, and whatever his capital, he has only to continue to play, to be certain of final ruin. Thus is it with the poor Hindoo farmer or artizan, he may out of three seasons, enjoy two propitious ones; the necessity for borrowing at 20 to 30 per cent. comes, the scanty savings (if indeed there be any among a people living from hand to mouth) of two past years are swept away and a debt contracted, the interest on which impoverishes him for the remainder of his existence. It does not require a profound knowledge of social intercourse to perceive that

under such a state of things not only can there be no prosperity, but that the utter destruction of a people thus situated is merely a question of time. And when to such a sure cause of misery we have added the commercial injustice which prohibits the Hindoo from having even the same advantage for his dear wrought, high taxed products in the markets of the United Kingdom, as the Englishman has for his cheap manufactures in India, can we be surprized at the misery which exists, and the utter desolation that must ensue.

Admitting that it is impossible under present circumstances to avoid the continued drain of £3,000,000 per annum as tribute from India to England surely it is our duty, a sacred and imperious duty, to mitigate the effects consequent on this unceasing exhaustion of the capital of the country. The government of India has retrenched, and retrenched to an extreme without producing the slightest relief to the people; we have admitted the sugars of one province (Bengal) to the English markets at a duty of 150 per cent.; but the rum, tobacco, &c. of India is virtually prohibited. We are becoming lavish of political Institutions, (which cost no money) but as regards commercial rights, England treats India with a despotism which has no parallel in ancient or modern history. But injustice acts like the scorpion's sting on its possessor, and the temporary and trifling advantage which England gains by her cruel and ungenerous treatment of India, will, if persevered in, recoil with tenfold effect on the persecutor.

England has been used by Divine Providence, as an instrument for restoring tranquillity to Hindostan, and peace, the precursor of all blessings, now exists. The power and resources which a small island in the Atlantic possesses by means of the occupation of the vast empire of India is incalculable,—but “*the handwriting is on the wall!*”—and if ever a nation deserved punishment and annihilation it will be England, should she continue in her present career of injustice to India. Let the intelligent and really Christian portion of these islands bestir themselves on this momentous subject; their philanthropy has been long turned towards the negro population of the West, let it now be directed to the alleviation of the misery which depresses and degrades a hundred million of their fellow subjects in the East.

What a field for their operations is thus presented to them!

In addition to a hundred million of our fellow subjects under the governments of the Presidencies of Bengal, Madras, and Bombay; there are another hundred million of people directly and indirectly connected with our territories and administration. We have before us that land which was the cradle of the human race, a land flowing with oil and milk and honey, containing the loftiest mountains, the largest rivers, the richest plains; a people industrious, intelligent, and brave, who submit to our moral power, rather than to physical force, and who, notwithstanding the past, are disposed to confide in the reputed integrity, morality and boasted equity of christianized Britain. Let then but a tithe of the energetic benevolence which was directed towards a comparative handful of negroes in the West Indies, be now expended in improving the condition of those whom we have so long neglected in our Anglo-Indian Empire.

It is not interfering with the religion or prejudices of the Hindoos that is first required;—it is not education merely (though valuable in itself) that is to be sought for. However gross in theory the religion of the Hindoos, it could not be more unjust in *practice* than has been the conduct of professing Christians towards Hindostan; prove that *justice* is at the base of our religion, and the prejudices and superstitions of the Hindoos will gradually and effectually yield before the light of truth;—but it is folly—it is rashness—it is a mockery to attempt to force Christianity on the Hindoos, so long as all our actions bear the stamp of a selfish, narrow-minded and cruel policy, which no idolatrous or heathen nation could surpass.

The grand preliminary measures to be adopted for the welfare of Hindostan are—1st. Let the land revenue be fixed in permanency and redeemable at a moderate rate throughout India—so that the cultivators be not ground down from year to year with enormous and overwhelming exactions, which has the same effect on the people as would be the case with a swarm of bees, whose hive would be plundered every night of the honey prepared throughout the day. 2nd. Let common justice be done to the products of British India when sent to the ports of the United Kingdom. Whatever duties are levied in England on Indian produce, let equivalent duties be levied in India on English produce. This is the free trade

sought with France, &c. but denied to British India. 3rd. Let a sound and judicious banking system be introduced throughout all the principal districts; in a free country such establishments are best confided to the management of the people themselves; but British India is avowedly a despotism—an oligarchical, foreign despotism—and therefore the more bound to provide for the wants of its subjects. I would suggest that there be issued from the different public treasuries, government notes of various amounts from 50 to 500 sicca rupees, payable on demand in specie, and receivable again at the treasuries in payment of taxes or any government dues. This would be a safe circulating medium. A sound banking system would reduce the high rate of interest, raise credit to a proper level, enhance prices, and encourage industry by the employment of capital,—prevent hoarding and usury by offering a safe and legitimate use for wealth, and elevate the moral character of a people by showing them the beneficial effects of credit. Such have been the results of banking in every country, and no finer field was ever presented for its operation than India, as these pages demonstrate. 4th. Let municipalities suited to the people be established in the principal cities for cleansing, lighting, and improving them, and for the establishment of periodical fairs or markets. The facts detailed relative to Patna, &c. prove the want of such institutions in reference to physical comforts: but a great advantage would also be gained by initiating the people into habits of self-government, combining various classes of society for the promotion of their mutual welfare, and thus slowly but surely abrogating the pernicious effects of caste.

Finally, I would hope that England may awake ere it be too late to a sense of the serious, solemn, awful responsibility, which the possession of British India involves; it is a trust reposed in her by Heaven, and dreadful will be the penalties if neglected or abused. It seems to be one of the results attendant on the sociality of man that national suffering and remote consequences, however terrible, have less effect on him than the misery of a single individual, or proximate results however trifling; but surely this is not the doctrine or precept of Christianity? The present generation, may perhaps not be afflicted for the injustice now committed towards India,

and the empire be preserved in its integrity for a century ; but if we acknowledge that we owe many of the blessings of civilization to our ancestors, are we not bound by every sacred obligation to transmit them not only unimpaired but improved to our posterity. Such doctrines would be avowed and acted on in any intelligent heathen community—how much higher should be the actuating principles of a Christian nation? Lofty, proud, and glorious as is this empire on which earth's sun never sets—He who gave to it a puissance unrecorded in the annals of mankind, did so in accordance with His wisdom for some good use—but unless that good use be derived and made evident to the world—the pride, the strength and glory of England will serve only to measure the height of her fall, and to add another fact to the chronology of those kingdoms which forgot the source whence they sprung and the purport for which they were created :—then may the inspired language of Isaiah when crying, “ listen O Isles unto me, and harken ye people from afar,” be applied :—

“ Oh that thou hadst hearkened to my commandments ! then had thy peace been as a river, and thy righteousness as the waves of the sea. thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof ; thy name should not have been cut off nor destroyed from before me.”—ISAIAH, XLVIII.

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*[It was the intention of the Editor to give a Glossary with the Survey, but the different spelling of the words in various districts, the changes which have been made in the European significations, and the explanations which in different parts Dr. Buchanan himself gives of various native meanings, all induced the omission.]*

*To have furnished a Memoir of Dr. Buchanan, whose talents and services, this work so fully demonstrates, would have been a most pleasing task to the Editor, who wrote to Scotland (the birth and death place of this distinguished Company's servant) in the hope of procuring the desired information. The Editor's research has been in vain, but while such a monument exists as these three volumes of “ Eastern India,” Dr. Buchanan's name will need no eulogy, while another is added to the list of those able men whose abilities, integrity and usefulness have shed a lustre on the British character in the East.*

*The annexed sketch of the principal Hindoo Deities and the outline of Hindoo Chronology will enable the English reader to understand many of the remarks in these pages. It is to be hoped that a day is coming when Indian subjects will receive from the British public, that attention which they so fully merit, and which may induce the preparation of elaborate and explanatory works on that vast and most interesting portion of our Empire.—[ED.]*



### ATTRIBUTES OF THE PRINCIPAL HINDOO DEITIES.\*

*Brahm!* The supreme Being created the world and formed the goddess Bhavani (Nature) who had three sons, *Brahma*, *Vishnu* and *Siva*; to the first was assigned the duty of continuing the creation of the world; to the second its preservation; and to the third its destruction; in other words these three presided over the three great operations of nature—production, preservation and destruction.

*Brahma* (Saturn) the grandfather of gods and men creating power dormant until again required to be exerted in the formation of a future world on the total annihilation of the present one which is expected in the *kalki avatar* (or tenth incarnation on earth of Vishnu); represented as a golden colored figure with four heads and four arms; power being dormant seldom worshipped, his heaven excels all others in magnificence, containing the united glories of all the heavens of the other deities. His earthly incarnations are (1) *Daksha*—(2) *Vishvakarma* (Vulcan) architect of the universe, fabricator of arms to the gods, presides over the arts and manufactures, and represented as a white man with three eyes. Many temples dedicated to this god—one at Ellora hewn one hundred and thirty feet in depth out of the solid rock, presenting the appearance of a magnificent vaulted chapel supported by vast ranges of octangular columns, and adorned by sculptures of beautiful and perfect workmanship. (3) *Nareeda* (Mercury) messenger of the gods, inventor of the lute, and a wise legislator (4) *Brigu*, who appears to have presided over population since he caused the wife of King Suguru, heretofore barren, to produce sixty thousand sons at one birth! The Brahmdicas, Menus and Rishis, are sages descended *longo intervallo* from *Brahmd*, whose wife (some say the daughter) *Suraswatty* (Minerva) is the goddess of learning, music, poetry, history and the sciences; her festival is highly honoured, and offerings made to her in expiation of the sin of lying or having given false evidence.

We now come to the second of the Hindoo Triad.

*Vishnu*—the preserver of the universe—represented of a black or blue colour, with four arms and a club to punish the wicked. He is a household god extensively worshipped, and on his tenth (nine are passed) avatar, when the sins of mankind are no longer bearable, he will appear as an armed warrior on a white horse adorned with jewels, having wings, holding in the one hand a sword of destruction, and in the other a ring emblematical of the perpetually revolving cycles of time. His heaven is described in the *Mahabarat* as entirely of gold, eighty thousand miles in circumference; all its edifices composed of jewels and precious stones,—the seat of the god is glorious as the meridian sun;—*Sri* or *Lakshmi*, the goddess of fortune, and favourite wife of Vishnu, shining with ten thousand beams of lightning, sits on his right hand; there is constant singing of hymns and chanting his praises; his various *avatars* or earthly incarnations were for the purpose of saving the world, restoring the lost *Vedas* or sacred writings, to destroy the giants, punish the wicked, &c. His first avatar was in the form of a fish, to save a pious King Satyavrata (by some supposed to mean Noah) and his family, when the earth was about to be overwhelmed by a deluge on account of the wickedness of the people. Vishnu at first appeared before the devout monarch as a little fish to try his piety and benevolence, then gradually expanding himself he became one of immense magnitude; and thus announced the flood which on account of the depravity of the world was about to overwhelm the earth with

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\* The reader desirous of a more detailed account will find it in Coleman's elaborate Hindoo theology. Published by Allen and Co.

destruction---“in seven days from the present time the three worlds will be plunged in an ocean of death, but in the midst of the destroying waves a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it secure from the flood on an immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea serpent to my horn, for I will be near thee, drawing the vessel with thee and thy attendants. I will remain on the ocean until a day of Brahma (a year) shall be completely ended.”

As it was announced, says Mr. Coleman, the deluge took place, and Satyavrata entered the ark and did as he was directed, in fastening it to the horn of the fish; which again appeared, blazing like gold, and extending a million of leagues. When the deluge was abated, and mankind destroyed (except Satyavrata and his companions), Vishnu slew the demon Hayagriva, and recovered the lost Veda, or, in other words, when the wicked were destroyed by the deluge, sin no longer prevailed, and virtue was restored to the world.

From one to eight the Avatars of Vishnu are of various descriptions (that of the second or tortoise producing the *water of life*, affords an extraordinary coincidence with the singular story of the Iroquois Indians) for the punishment of evil and the reward of good; the eighth avatar was that of the celebrated God *Krishna*, whose attributes are similar to those of the Greek deity Apollo, and like the latter, extensively and enthusiastically worshipped, especially by the ladies; he is represented as extremely beautiful, of an azure colour with a crown of glory on his head, and Orpheus-like ravishing the mountains and the trees, as well as all animated nature with the exquisite music of a flute. He had sixteen thousand mistresses, and was nearly as great a conqueror in the battle field as in the camp of love, but he subsequently became penitent, was satisfied with eight wives (astronomically considered to represent the planets moving round the *sun*, which Krishna is sometimes thought to represent) his festivals are well kept, and much rejoicement and pleasures of various kinds are then indulged in. His son by Rukmini (Venus), the most beautiful and favoured wife, was Kamadeva, or Camdeo (Cupid) with bee strung bow and flower tipped shaft, riding on a (Lory) parrot with emerald wings, sometimes accompanied by his consort *Affection*, full of mischief and always wandering about; as Sir W. Jones has beautifully apostrophized Camdeo—

“*Where'er thy seat—whate'er thy name,  
Scas, earth and air thy reign proclaim;  
W'rauthy smiles and roseate pleasures,  
Are thy richest, sweetest treasures;  
All animals to thee their tribute bring  
And hail thee universal king!*”

The other Avatars of Hanuman (the monkey) Wittoba, (the gigantic crane) &c. it would be unnecessary to particularize, we may therefore proceed to examine the third branch of the Hindoo trinity.

*Siva, the destroyer*, is one of the most dreaded of the Triad; his emblems are conjectured by Mr. Patterson to be pregnant with allegorical allusions; he has three eyes to denote the three divisions of time—past, present, and future---“the crescent in his forehead refers to the measure of time by the phases of the moon, as the serpent denotes it by years; and the necklace of skulls, the lapse and revolution of ages, and the extinction and succession of the generations of mankind. He holds the

trident in one hand, to shew that the three great attributes of creating, preserving, and destroying, are in him united, and that he is the Iswara, or supreme Lord, above Brahma and Vishnu; and that the emblem called *damara*, shaped like an hour-glass, with which he is sometimes seen, was actually intended to be such, to pourtray the progress of time by the current of the sand in the glass. On the celebrated colossal sculpture of the *Trimurti*, or three-formed god (Brahma, Vishnu, and Siva), in the caves of Elephanta, he has marked on his cap a human skull and a newborn infant, to shew his two-fold power of destruction and reproduction; and on another figure in the same cave, he is represented in the attributes of his vindictive character, with eight arms, two of which are partly broken off. In one of the remaining six he brandishes a sword, and in another holds a human figure, in the third he has a basin of blood, and in the fourth a sacrificial bell, which he appears to be ringing over it. With the other two he is in the act of drawing a veil, which obscures the sun, and involves all nature in universal destruction.\*

His consort *Kali* is represented like her husband, with a necklace of skulls and a sword of destruction, but painted of a dark colour (Siva is white) to indicate the eternal night that will follow the dissolution of *Time*. On the grand consummation of things, when time itself shall be destroyed, *Siva* is represented as deprived of his necklace of skulls, swords, crescent and trident to demonstrate his dominion and power no longer exists. The bull is his favourite animal, hence its reverence among the Hindoos. The worshippers of Siva, who are beyond all comparison the most numerous (in Bengal) perform the most revolting, barbarous and obscene rites: some lie on beds of iron spikes, others thrust rods of steel through the tongue and other parts of the body, many have a hook passed through the muscles of the loins, by which they hang and swing from a scaffolding thirty feet high; the bodies are covered with nails or packing needles, the leg is kept bent or the arm extended until it becomes immovable; the fists are clenched until the nails grow out of the back of the hand, and the most painful tortures self-inflicted by a host of filthy, naked *Sunyasais*, who in private make amends for the pain and filth they undergo in public by a revolting system of debauchery. *Siva* has several incarnations, one termed *Bhairava*, or *Byru* (or by some said to be his son by the cruel goddess *Kali*) is a terrific deity, only to be satisfied by blood. *Kali* (black goddess) so horribly worshipped by the Hindoos with human sacrifices, whenever they could evade the watchfulness of the British government, is adored under various forms and names of *Bhavani*, goddess of Nature and fecundity—as the potent *White* Parvati, and as the tremendous *Yellow* Durga, who delights in sacrifices of the blood of sheep and goats, and during whose festival every species of licentiousness prevails; the latter is represented as having 1000 arms, and that by means of 100,000,000 chariots, 120,000,000,000 elephants, 10,000,000 swift footed horses, and a proportionate number of infantry, she conquered 30,000 giants, who were such monsters in size, that they covered the earth.

The foregoing brief analysis of the Hindoo trinity and their consorts will suffice, for the reader would doubtless not desire a further description of the 300,000,000 deities who branch off from the preceding Brahma, Vishnu and Siva; sufficient has been said to demonstrate the basis of the Hindoo mythology, the sects embraced under whose faith are extremely numerous, all tending to prove that when man attempts to materialize spirit, there is no end to the absurdities and inconsistencies into which he may be led.

\* Coleman's Hindoo Mythology.

*Chronology of the Hindoos.*—Connected with their religion, and indeed in a great measure embraced with its mythology, is the Hindoo system of chronology, which comprises a *calpa*, or grand period of 4,320,000,000 years, divided into four lesser *yugs* (periods or ages) thus.

1st. Satya-yug—years 1,728,000. 3rd. Dwapa-yug—years 864,000  
2nd. Treta-yug 1,296,000. 4th. Kali-yug 432,000

making one Divine age or *Maha* (great) *yug*, of which there are to be 71 *Maha* *yugs* equivalent to 306,720,000 of our years; but this is not all, for there is to be added a *sandhi* (when day and night border on each other) = a *satyr-yug* 1,728,000 years, one *manwantara* = 368,448,000 yrs; fourteen of which = 4,318,272,000, and adding a *sandhi* (1,728,000 years) to begin the *calpa*, or grand period, forming a duration for the world extending over 4,320,000,000 of our present years; those who fear the coming comet of 1835 will be glad to learn that only one half of this period has passed, the date being now *anno mundi* 2,160,000,000! Mr. S. Davis, in his Essay on the subject in the Asiatic Researches, demonstrates that these are not fanciful fictions, but founded on actual astronomical calculations, based on an hypothesis. The Hindoos date from the commencement of the present *kali-yug*, which begun, according to our era, in the 906th year. The corresponding dates are therefore—Hindoo 4933; A.M. 5839, A.D. 1832.

The Hindoos have various other eras which are too numerous and unimportant to be dwelt on.

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