


Reports
of the

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P A P E R S,

&c.

³
(East India Company.)

(FOURTH PART.)

Session

24 November --- 22 July,
1812 — ⁴ 1813.

VOL. X.

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No. 1.—AN ACCOUNT of the AMOUNT of CUSTOMS DUTIES—continued.

ARTICLES.	Warehousing Duties.		Home Consumption Duties.		NOTES.
	On Goods charged with Rated Duties for Home Consumption.	On Goods charged with Ad Valorem Duties for Home Consumption.	On Rated Goods.	On Unrated Goods.	
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	
Safflower	119 9 9	- - -	251 10 6	- - -	
Sal Ammoniac	75 4 3	- - -	414 15 5	- - -	
Saltpetre	- - -	- - -	1,127 10 10	- - -	
Sanguis Draconis	4 4 9	- - -	106 11 8	- - -	
Senna	3 15 -	- - -	739 - - 1	- - -	
Shawls	- - -	44 4 11	- - -	3,875 18 5	
Silk, raw, of Bengal	14,468 13 9	- - -	77,260 12 4	- - -	
Skins, dressed and undressed	- - -	4 16 2	- - -	116 9 6	
Soy	- - -	30 16 3	- - -	543 2 11	
Stones, Cornelian	- - -	116 3 9	- - -	421 18 10	
Succads	- - -	- - -	174 - - 11	- - -	
Sugar	904 12 2	- - -	45,444 4 4	- - -	
Terra Japonica	2 7 12	- - -	252 9 5	- - -	
Tortoiseshell	305 - - 7	- - -	1,042 17 7	- - -	
Turmeric	67 1 9	- - -	934 7 7	- - -	
Vermillion	95 9 10	- - -	568 8 7	- - -	
Wax, Bees	6 11 6	- - -	112 15 3	- - -	
Wines (C.)	- - -	- - -	12,210 9 7	- - -	(C.) The Duties on Wine imported in ships arriving from the East Indies are included in this Account, although not the produce of that Country, such Duties being accounted for in the Official Books, under the head of Importations from India.
Wood, Ebony	38 5 4	- - -	247 19 7	- - -	
Red, or Saunders	166 5 10	- - -	120 9 13	- - -	
Teake	- - -	6 12 3	- - -	84 10 8	
Wool, Cotton	- - -	- - -	37,317 11 1	- - -	
Yarn, Cotton	57 8 14	- - -	84 10 8	- - -	
Other Articles (D.)	192 4 2	170 8 10	2,324 10 7	2,962 12 10	(D.) The Duties comprised under the head of Miscellaneous Articles, arise principally on Goods entered as presents, or for private use, such as Beads, Fans, Drawings, Specimens of Natural History, &c. which are not required to be sold at the Sales of the East India Company, but are admitted to Entry on a declaration of the value by the proprietors, under the authority of the 21 section of the Act 49 Geo. III. cap. 98.
Total of India Produce	62,166 4 10	42,320 14 6	336,981 17 11	30,693 - - 6	
PRODUCE OF CHINA:					
China Ware	- - -	30 5 -	- - -	1,068 19 8	
Ink	- - -	2 1 2	- - -	32 15 -	
Mats of Cane	- - -	15 5 4	- - -	364 6 5	
Mother of Pearl Fish and Counters	- - -	3 6 1	- - -	122 2 11	
Nanquin Cloths	- - -	8,462 - - 4	- - -	11,851 8 4	
Silk of China	3,211 18 9	- - -	22,389 17 -	- - -	
Tea	- - -	- - -	- - -	205,816 12 7	
Other Articles	- 12 7	1 8 1	27 5 5	873 17 3	
Total of China Produce	3,212 11 4	8,514 6 -	22,417 2 5	220,130 2 2	
GRAND TOTAL	65,378 16 2	50,835 - - 6	359,399 - - 4	250,823 2 8	

Custom House,
London, 31st May 1813.

WILLIAM IRVING,
Inspector Genl of Imports and Exports.

AN ACCOUNT of the AMOUNT of CUSTOMS DUTIES received on the principal Articles of *East India* and *China* Produce respectively; on an Annual Average of the Three Years ending the 5th January 1812; distinguishing RATED from UNRATED Goods; and specifying the Amount of Duty received on each Article; also distinguishing the Warehousing Duties from the Duties paid on delivery from the Warehouses for Home Consumption.

ARTICLES.	(A.) Warehousing Duties.		Home Consumption Duties.		NOTES.
	On Goods charged with Rated Duties for Home Consumption.	On Goods charged with Ad Valorem Duties for Home Consumption.	On Rated Goods.	On Unrated Goods.	
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	
Aloes, not Socotorina	36 12 3	- - -	726 10 2	- - -	(A.) The distinction between <i>Rated</i> and <i>Unrated</i> Goods, required by the Order of the Honourable House of Commons, is confined to the Schedule of Duties chargeable on East India Goods delivered from the Warehouses for Home Consumption; all Goods, whether Rated or Unrated, (except Tea, Cotton Wool, Saltpetre, and Bullion) being also subject to an ad-valorem Warehousing Duty on the Amount of the East India Company's Sales:— But, in order to render this Return as complete as possible, it has been deemed necessary to distinguish, under the head of Warehousing Duties, the Amount of such Duties collected on Goods rated for Home Consumption, from that received on Goods subject to ad valorem Duties for Home Consumption.
Alkali	- - -	23 7 7	- - -	349 7 6	
Arrow Root	- - -	11 17 4	- - -	97 17 8	
Assafetida	10 14 -	- - -	214 2 11	- - -	
Barilla	393 12 5	- - -	5,378 8 7	- - -	
Benjamin	118 10 8	- - -	446 15 -	- - -	
Borax	49 1 -	- - -	2,272 11 6	- - -	
Camphire	487 4 6	- - -	2,451 5 10	- - -	
Canes	106 16 9	- - -	1,803 4 3	- - -	
Cardamoms	58 16 5	- - -	262 17 10	- - -	
Cassia Buds	36 18 8	- - -	319 4 4	- - -	
- - Lignea	43 2 7	- - -	2,385 12 3	- - -	
Cinnamon	3,583 9 7	- - -	1,041 - 9	- - -	
Cloves	1,658 1 4	- - -	6,085 13 6	- - -	
Cochineal	65 3 11	- - -	243 11 1	- - -	
Coculus Indus	1 15 8	- - -	671 13 10	- - -	
Coffee	2,796 11 1	- - -	5,836 3 -	- - -	
Columbo Root	- - -	- - -	140 7 8	- - -	
Elephants Teeth	80 10 2	- - -	269 2 3	- - -	
Galls	211 4 10	- - -	355 11 2	- - -	
Gamboge	56 13 5	- - -	249 16 3	- - -	
Ginger	105 9 2	- - -	435 13 5	- - -	
Gums of various sorts	853 13 10	- - -	2,533 7 10	- - -	
Hemp	496 6 8	- - -	132 4 4	- - -	
Hides, raw and tanned	105 12 9	- - -	3,414 1 9	- - -	
Indigo - - - (B.)	27,679 10 11	- - -	26,566 2 2	- - -	
Mace	913 - 7	- - -	2,417 18 11	- - -	
Madder Root	20 7 2	- - -	46 1 4	- - -	
Mother of Pearl Shells	258 7 -	- - -	4,434 19 6	- - -	
Musk	127 3 4	- - -	88 9 4	- - -	
Myrrh	47 8 -	- - -	618 18 9	- - -	
Nutmegs	2,408 6 6	- - -	10,564 7 4	- - -	
Oil, Castor	116 12 6	- - -	1,244 6 7	- - -	
Opium	74 16 8	- - -	187 7 9	- - -	
Pearls	- - -	1,235 5 5	- - -	3,999 4 2	
Pepper	2,345 12 4	- - -	70,351 3 1	- - -	
- - Long	10 13 8	- - -	235 1 5	- - -	
Piece Goods, Calicoes	- - -	22,750 12 11	- - -	3,309 4 4	
- - - Muslins	- - -	8,301 4 11	- - -	14,872 13 8	
- - - Prohibited	- - -	9,623 4 2	- - -	- - -	
Rhubarb	76 15 9	- - -	1,832 1 5	- - -	
Rice	274 19 3	- - -	1 4 11	- - -	

(continued.)

—No. 2.—

AN ACCOUNT of the Average-Annual Amount, for Five Years, of DUTIES paid to His Majesty's Revenue of Customs and Excise, in England, on all Goods imported from India and China;—exhibiting the Gross Average Amount of Duties received; the Charges of Collection and Management; and the Net Average Amount of the respective Duties paid into his Majesty's Exchequer.

C U S T O M S .

	GROSS RECEIPT of DUTIES.						NET PRODUCE of DUTIES, after deducting the Drawbacks on Goods exported (subject to the payment of a proportion of the Charges of Collection and Management on the whole Revenue of Customs.)					
	India Goods.		China Goods.		TOTAL.		India Goods.		China Goods.		TOTAL.	
	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.
Annual Average of Five Years, ending the 5th January 1813.	506,957	6 9	260,911	8 11	767,868	15 8	595,599	14 2	255,552	14 5	761,152	6 7

Note.—The Inspector General of Imports and Exports has no means of ascertaining the Expenses of Management attending the Collection of the Duties on Goods imported from the East Indies and China, the Charges of Management upon the whole Revenue of Customs being blended in one aggregate sum, and paid out of the Consolidated Duties.

It may be proper to state, that a part of the Duties on East India and China Goods imported, amounting on the Annual Average to £. 338,748, is collected at the East India House, and paid over to the Customs at stated periods by the East India Company; and that a special Establishment of Officers is appointed for the purpose of checking and controlling such Receipt;—the remaining part of the Duties, amounting to £. 422,404, being paid at the Custom House by the individual Purchasers of the Goods, and collected by the Officers appointed for the general service of the Customs Revenue.—The Rate per centum of Expense attending the Collection of the Total Revenue of Customs in England, on the average of the last five years, was £. 6. 14. 5. per centum on the Gross Amount, and £. 8. 5. 11. per centum on the Net Produce of the Duties.

Custom House,
London, 31st May 1813.

WILLIAM IRVING,

Inspector Gen^l of Imports and Exports.

No. 1.

AN ACCOUNT of the **AMOUNT** of **CUSTOMS DUTIES** received on the principal Articles of East India and China Produce respectively, on an Annual Average of the Three Years ending the 3th January 1813; distinguishing **RATED** from **UNRATED** Goods; and specifying the Amount of Duty, received on each Article; also, distinguishing the Warehousing Duties from the Duties paid on delivery from the Warehouses for Home Consumption.

No. 2.

AN ACCOUNT of the Average Annual Amount, for Five Years of **DUTIES** paid to His Majesty's Revenue of **CUSTOMS** and **EXCISE**, in *England*, on all Goods imported from *India* and *China*;—exhibiting the Gross Average Amount of Duties received; the Charges of Collection and Management; and the Net Average Amount of the respective Duties paid into His Majesty's Exchequer.

Ordered, by The House of Commons, to be printed,
14 June 1813.

C O N T E N T S
OF VOL. X.—1812-13.

Ordered to be Printed.	The N ^o at the foot of each Paper.	PAPERS, &c.. EAST INDIA COMPANY. (FOURTH PART.)	The MS. paging in the Volumes done up for The House of Commons.
✓ 12 June	276.	PAPERS;—Minute of Governor General relative to the College of Fort William; 18 August 1800 - - - - -	1.
✓ 14 June	278.	CUSTOMS and EXCISE;—Amount of, received on the principal Articles of East India and China Produce, for three Years ending January 1812 - - - - -	27.
✓ 15 June	282.	ASIATIC SUBJECTS of Great Britain;—Mr. Grant's State of Society among them: Written in 1792 - - - - -	31.
✓ 17 June	294.	The <i>Eleventh</i> PROPOSITION (now the 12th);—Two Letters from John Bebb, esq. on this Proposition - - - - -	147.
✓ 22 June	305.	The <i>Thirteenth</i> PROPOSITION;—Letter from John Bebb, esq. respecting this Proposition - - - - -	167.
—	306.	PAPERS;—Growth of Hemp and Cotton; General Revenues of India, and Mr. Rickards's Finance System in part of Salsette; Permanent Settlement in the Ceded and Conquered Provinces; Mr. Rickards's proposition for establishing a General Bank; Revenue of Broach and Surat; Jumma or Rental in Guzerat; Political state of the Travencore Territory, and Treaty with the Rajah of Travencore; Revenue of Malabar; Occurrences at Quilon in Travencore - - - - -	171.
5 July	331.	Idol JAGGERNAUT;—further Letter from the Rev. Dr. Claudius Buchanan, on that subject - - - - -	309.
✓ 10 July	336.	PAPERS;—Advances to Indigo Planters; Finance 1809; Supplies from India to China; Merchandize and Bullion - - - - -	315.
o.	o.	EAST INDIES.—31 May 1813 - - - - -	355.
3 June	263.	RESOLUTIONS from the Committee of The whole House, to whom it was referred to consider of the Affairs of The East India Company - - - - -	359.
✓ 10 Dec.	8.	CARNATIC COMMISSIONERS;—Eighth Report of the Commissioners appointed (46 Geo. III. c. 133.) under an Agreement between the East India Company and the Private Creditors of the late Nabobs of the Carnatic - - - - -	363.
✓ 27 April	148.	GLOSSARY to the <i>Fifth</i> REPORT from the Select Committee appointed to enquire into the present State of the Affairs of The East India Company;—which Report was made on the 28th day of July, in the last Session of Parliament - - - - -	431.

P A P E R S

RELATING TO

EAST INDIA AFFAIRS:

VIZ.

copy of a MINUTE of the Governor General, relative to the *College of Fort William*, dated the 18th August 1800;—together with, Copies of the REGULATION for the Establishment of that College, dated the 10th of July 1800; and of the Statutes of the College of *Fort William*.

Ordered, by The House of Commons, to be printed,
12 June 1813.

The GOVERNOR GENERAL'S NOTES, &c.	- - - - -	page 3—18
REGULATION for Foundation of a College at Fort William	- - - - -	18
STATUTES of The College	- - - - -	22

EXTRACT from the GOVERNOR GENERAL'S NOTES for an
Official Dispatch, to be hereafter forwarded to the Court of
Directors, with respect to the Foundation of a COLLEGE
at *Fort William*.

1st.

THE British possessions in India now constitute one of the most extensive and populous empires in the world. The immediate administration of the government of the various provinces and nations composing this empire, is principally confided to the European civil servants of the East India Company. Those provinces (namely Bengal, Behar, Orissa and Benares, the Company's Jaghire in the Carnatic, the Northern Circars, the Baramahal, and other districts ceded by the peace of Seringapatam in 1792) which are under the more immediate and direct administration of the European civil servants of the Company, are acknowledged to form the most opulent and flourishing parts of India, in which property, life, civil order, and religious liberty, are now secure; and the people enjoy a larger portion of the benefits of good government than in any other country in this quarter of the globe. The duty and policy of the British government in India, therefore, require that the system of confiding the immediate exercise of every branch and department of the government to Europeans, educated in its own service, and subject to its own direct controul, should be diffused as widely as possible, as well with a view to the stability of our own interests, as to the happiness and welfare of our native subjects. This principle formed the basis of the wise and benevolent system introduced by Lord Cornwallis, for the improvement of the internal government of the provinces immediately subject to the presidency of Bengal.

Governor General
NOTES,
(August 1800)
on Foundation of
a College at Fort
William.

2. In proportion to the extension of this beneficial system, the duties of the European civil servants of the East India Company are become of greater magnitude and importance. The denominations of writer, factor and merchant, by which the several classes of the civil service are still distinguished, are now utterly inapplicable to the nature and extent of the duties discharged, and of the occupations pursued, by the civil servants of the Company.

3. To dispense justice to millions of people of various languages, manners, usages and religions; to administer a vast and complicated system of revenue throughout districts equal in extent to some of the most considerable kingdoms in Europe; to maintain civil order in one of the most populous and litigious regions of the world; these are now the duties of the larger proportion of the civil servants of the Company. The senior merchants, composing the five courts of Circuit and Appeal under the presidency of Bengal, exercise in each of those courts a jurisdiction of greater local extent, applicable to a larger population, and occupied in the determination of causes infinitely more intricate and numerous than that of any of the regularly constituted courts of justice in any part of Europe. The senior or junior merchants, employed in the several magistracies and zillah courts, the writers or factors filling the stations of registers and assistants to the several courts and magistrates, exercise, in different degrees, functions of a nature either purely judicial, or intimately connected with the administration of the police, and with the maintenance of the peace and good order of their respective districts. Commercial and mercantile knowledge is not only unnecessary throughout every branch of the judicial department, but those civil servants who are invested with the powers of magistracy, or attached to the judicial department in any ministerial capacity, although bearing the denomination of merchants, factors or writers, are bound by law and by the solemn obligations of an oath, to abstain from every commercial and mercantile pursuit; the mercantile title which they bear, not only affords no description of their duty, but is entirely at variance with it.

Governor General's
NOTES,
(August 1800)
on Foundation of
a College at Fort
William.

4. The pleadings in the several courts, and all important judicial transactions, are conducted in the native languages; the law which the Company's judges are bound to administer throughout the country, is not the law of England, but that law to which the natives had long been accustomed under their former sovereigns, tempered and mitigated by the voluminous regulations of the Governor General in Council, as well as by the general spirit of the British constitution. These observations are sufficient to prove, that no more arduous or complicated duties of magistracy exist in the world, no qualifications more various or more comprehensive can be imagined, than those which are required from every British subject who enters the seat of judgment within the limits of the Company's empire in India.

5. To the administration of the revenue, many of the preceding observations will apply with equal force; the merchants, factors, and writers, employed in this department, also are bound by law to abjure the mercantile denomination appropriated to their respective classes in the Company's service; nor is it possible for a collector of the revenue, or for any civil servant employed under him, to discharge this duty with common justice either to the state or to the people, unless he shall be conversant in the language, manners, and usages of the country, and in the general principles of the law as administered in the several courts of justice. In addition to the ordinary judicial and executive functions of the judges, magistrates, and collectors, the judges and magistrates occasionally act in the capacity of governors of their respective districts, employing the military and exercising other extensive powers. The judges, magistrates, and collectors, are also respectively required by law to propose from time to time to the Governor General in Council such amendments of the existing laws, or such new laws as may appear to them to be necessary for the welfare and good government of their respective districts. In this view, the civil servants employed in the departments of judicature and revenue, constitute a species of subordinate legislative council to the Governor General in Council, and also a channel of communication by which the government ought to be enabled at all times to ascertain the wants and wishes of the people. The remarks applied to these two main branches of the civil service, namely, those of judicature and revenue, are at least equally forcible in their application to those branches which may be described under the general terms of the Political and Financial Departments; comprehending the officers of chief secretary, the various stations in the secretary's office, in the treasury, and in the office of accountant general, together with all the public officers employed in conducting the current business at the seat of government: To these must be added the diplomatic branch, including the several residencies at the courts of our dependent and tributary princes, or of other native powers of India.

6. It is certainly desirable, that all these stations should be filled by the civil servants of the Company; it is equally evident, that qualifications are required in each of these stations, either wholly foreign to commercial habits, or far exceeding the limits of a commercial education.

7. Even that department of this empire which is denominated exclusively commercial, requires knowledge and habits different in a considerable degree from those which form the mercantile character in Europe; nor can the Company's investment ever be conducted with the greatest possible advantage and honour to themselves, or with adequate justice to their subjects, unless their commercial agents shall possess many of the qualifications of statesmen, enumerated in the preceding observations. The manufacturers, and other industrious classes, whose productive labour in the course of the investment, bears so great a proportion to the total population of the Company's dominions; that the general happiness and prosperity of the country must essentially depend on the conduct of the commercial servants employed in providing the investment; their conduct cannot be answerable to such a charge, unless they shall be conversant in the native languages, and in the customs and manners of the people, as well as in the laws by which the country is governed. The peace, order, and welfare of whole provinces may be materially affected by the malversations or even by the ignorance and errors of a commercial resident, whose management touches the dearest and most valuable interests, and enters into the domestic concerns of numerous bodies of people, active and acute from habitual industry, and jealous of any act of power injurious to their properties or contrary to their prejudices and customs.

8. The

8. The civil servants of the English East India Company therefore can no longer be considered as the agents of a commercial concern, they are in fact the ministers and officers of a powerful sovereign; they must now be viewed in that capacity, with reference not to their nominal but to their real occupations; they are required to discharge the functions of magistrates, judges, ambassadors, and governors of provinces, in all the complicated and extensive relations of those sacred trusts and exalted stations, and under peculiar circumstances which greatly enhance the solemnity of every public obligation, and aggravate the difficulty of every public charge. Their duties are those of statesmen in every other part of the world, with no other characteristic differences than the obstacles opposed by an unfavourable climate, a foreign language, the peculiar usages and laws of India, and the manners of its inhabitants. Their studies, the disciplines of their education, their habits of life, their manners and morals, should therefore be so ordered and regulated as to establish a just conformity between their personal consideration and the dignity and importance of their public stations; and a sufficient correspondence between their qualifications and their duties. Their education should be founded in a general knowledge of those branches of literature and science, which form the basis of the education of persons destined to similar occupations in Europe; to this foundation should be added an intimate acquaintance with the history, languages, customs and manners of the people of India; with the Mahomedan and Hindoo codes of law and religion; and with the political and commercial interests and relations of Great Britain in Asia. They should be regularly instructed in the principles and system which constitute the foundation of that wise code of regulations and laws, enacted by the Governor General in Council, for the purpose of recurring, to the people of this empire for the benefit of the ancient and accustomed laws of the country, administered in the spirit of the British constitution. They should be well informed of the true and sound principles of the British constitution, and sufficiently grounded in the general principles of ethics, civil jurisprudence, the law of nations and general history, in order that they may be enabled to discriminate the characteristic differences of the several codes of law administered within the British empire in India; and practically to combine the spirit of each in the dispensation of justice, and in the maintenance of order and good government. Finally, their early habits should be so formed, as to establish in their minds such solid foundations of industry, prudence, integrity and religion, as should effectually guard them against those temptations and corruptions, with which the nature of this climate, and the peculiar depravity of the people of India, will surround and assail them in every station, especially upon their first arrival in India. The early discipline of the service should be calculated to counteract the defects of the climate, and the vices of the people, and to form a natural barrier against habitual indolence, dissipation and licentious indulgence; the spirit of emulation, in honourable and useful pursuits, should be kindled and kept alive by the continual prospect of distinction and reward, of profit and honour: nor should any precaution be relaxed in India, which is deemed necessary in England, to furnish a sufficient supply of men qualified to fill the high offices of the state with credit to themselves, and with advantage to the public. Without such a constant succession of men in the several branches and departments of this government, the wisdom and benevolence of the law must prove vain and inefficient. Whatever course and system of discipline and study may be deemed requisite in England to secure an abundant and pure source for the efficient supply of the public service, the peculiar nature of our establishments in the East (so far from admitting any relaxation of those wise and salutary rules and restraints) demands that they should be enforced with a degree of additional vigilance and care, proportioned to the aggravated difficulties of the civil service, and to the numerous hazards surrounding the entrance of public life in India.

Governor General's
NOTES,
(August 1800)
on Foundation of
a College at Fort
William.

2d.

9. It is unnecessary to enter into any examination of facts to prove, that no system of education, study, or discipline, now exists either in Europe or in India, founded on the principles, or directed to the objects described in the preceding pages: But it may be useful in this place to review the course through which the junior civil servants of the East India Company now enter upon the important duties of their respective stations, to consider to what degree they now possess or can attain any means of qualifying themselves sufficiently for those stations, and to examine whether the great body of the civil servants of the East India Company at any of the

Governor General's
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residencies can now be deemed competent to discharge their arduous and comprehensive trusts in a manner correspondent to the interests and honour of the British name in India, or to the prosperity and happiness of our native subjects.

10. The age at which the writers usually arrive in India, is from 16 to 18. Their parents or friends in England, from a variety of considerations, are naturally desirous not only to accelerate the appointment at home, but to dispatch the young man to India at the earliest possible period. Some of these young men have been educated with an express view to the civil service in India, on principles utterly erroneous, and inapplicable to its actual condition; conformably to this error, they have received a limited education, confined principally to commercial knowledge, and in no degree extended to those liberal studies which constitute the basis of education at public schools in England: even this limited course of study is interrupted at the early period of 15 or 17 years.

11. It would be superfluous to enter into any argument to demonstrate the absolute insufficiency of this class of young men to execute the duties of any station whatever in the civil service of the Company, beyond the menial, laborious, unwholesome, and unprofitable duty of a mere copying clerk. Those who have received the benefits of a better education, have the misfortune to find the course of their studies prematurely interrupted at the critical period when its utility is first felt, and before they have been enabled to secure the fruits of early application.

12. Both descriptions of young men, those whose education has been originally erroneous and defective, and those the early promise of whose studies has been unseasonably broken, once arrived in India, are equally precluded from the means, either of commencing a new and judicious course of study adopted to their own situation, or of prosecuting that course which had been unseasonably interrupted. Not only no encouragement is offered by the present constitution and practice of the civil service to any such pursuits, but difficulties and obstacles are presented by both, which render it nearly impossible for any young man, whatever may be his disposition, to pursue any systematic plan of study, either with a view to remedy the defects, or to improve the advantages, of his former education.

13. On the arrival of the writers in India, they are either stationed in the interior of the country, or employed in some office at the presidency.

14. If stationed in the interior of the country, they are placed in situations which require a knowledge of the language and customs of the natives; or of the regulations and laws, or of the general principles of jurisprudence, or of the details of the established system of revenue, or of the nature of the Company's investment, or of many of these branches of information combined. In all these branches of knowledge, the young writers are totally uninformed; they are consequently unequal to their prescribed duties. In some cases, their superior in office, experiencing no benefit from their services, leaves them unemploy'd. In this state, many devote their time to those luxuries and enjoyments which their situation enables them to command, without making any effort to qualify themselves for the important stations to which they are destined. They remain sunk in indolence, until, from their station in the service, they succeed to offices of high public trust.

15. Positive incapacity is the necessary result of these pernicious habits of inaction; the principles of public integrity are endangered, and the successful administration of the whole government exposed to hazard. This has been the unhappy course of many who have conceived an early disgust, in provincial stations, against business to which they have found themselves unequal, and who have been abandoned to the effects of despondency and sloth.

16. Even the young men whose dispositions are the most promising, if stationed in the interior of the country at an early period after their arrival in India, labour under great disadvantages. They also find themselves unequal to such duties as require an acquaintance with the languages, or with the branches of knowledge already described. If intensely employed in the subordinate details of office, they are absolutely precluded from reviving any former acquirements, or from establishing those foundations of useful knowledge, indispensably necessary to enable them hereafter to execute the duties of important stations with ability and credit; harassed with the ungrateful task of transcribing papers and accounts, or with other equally fatiguing and fruitless labours of a copying clerk or index maker, their pursuits of useful knowledge cannot

cannot be systematic, if attempted in any degree; their studies must be desultory and irregular; and their attention to any definite pursuit is still more distracted by the uncertainty of the nature of those employments to which they may hereafter be nominated. No course of study having been pointed out by public institution; no selection prescribed by authority, of the branches of knowledge appropriated to each department and class of the service; diligence is lost for want of a guide; and the most industrious are discouraged by the apprehension, that their studies may prove fruitless, and may frustrate instead of promoting their advancement in the public service.

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17. When their rank in the service has entitled them to succeed to offices of importance, the current duties of those offices necessarily engross their whole attention. It is then too late to revert to any systematic plan of study, with a view to acquire those qualifications, of which, in the ordinary discharge of their official functions, they feel the hourly want. If at this late season, they should make an effort to acquire knowledge, it must be sought by the interruption of their current business, to the detriment of the public interests, and to the inconvenience or injury of the individuals subject to their authority.

18. With respect to the young men attached to offices at the presidency, their duty consists chiefly in transcribing papers. This duty, if pursued with the utmost diligence and assiduity, affords little knowledge of public affairs, is often prejudicial to health, and would be better performed by any native or Portuguese writer. They obtain no distinct knowledge of the public records, because they pursue no regular course of reading, examining, or comparing the documents which compose those records. They have indeed scarcely time to understand and digest those papers which they are employed to transcribe; their acquaintance even with the current affairs of the government must be limited and partial, and must rather tend to confuse than to instruct their minds. At the expiration of the period during which they usually remain in these situations at the presidency, their knowledge of public business is necessarily superficial and incorrect; having had little intercourse with the natives, these young men are in general extremely deficient in the knowledge of the language of the country. In the mean while their close and laborious application to the hourly business of transcribing papers, has been an insuperable obstacle to their advancement in any other branch of knowledge; and at the close of two or three years, they have lost the fruits of their European studies, without having gained any useful knowledge of Asiatic literature or business. Those whose dispositions lead them to idleness and dissipation, find greater temptations to indulgence and extravagance at the presidency than in the provinces; many instances occur, in which they fall into irretrievable courses of gaming and vice, and totally destroy their health and fortunes. Some succeed in the ordinary progress of the service, to employments, in which their incapacity or misconduct becomes conspicuous to the natives, disgraceful to themselves, and injurious to the state.

19. All these descriptions of young men, upon their first arrival in India, are now exposed to a disadvantage the most perilous which can be encountered at an early period of life. Once landed in India, their studies, manners, morals, expenses or conduct, are no longer subject to any degree of regulation or discretion; no system is established for their guidance, improvement, or restraint; no authority has been constituted with either the duty or power of enforcing any such system; and they are abandoned at the age of sixteen or eighteen, with affluent incomes, to pursue their own inclinations, without the superintendence or controul of parent, guardian, or master, often without a friend to advise or admonish, or even to instruct them in the ordinary details and modes of an Indian life.

20. The practice of consigning the young writers to the care of friends resident in India, affords no adequate remedy to this evil: those friends are often incompetent to the arduous and delicate task imposed upon them; and it frequently happens, that they may be so far removed from the spot at which the young man may be stationed by the government, that years may elapse before he may have been able even to see the persons appointed by his European friends, to superintend his introduction into India.

21. In early periods of our establishment, when the annual incomes of the civil servants were of more fluctuating nature, and derived from sources more vague and indefinite, the tables of the senior servants were usually open to those recently arrived from Europe; and the young writers upon their first landing in India, were frequently admitted and domiciliated in the families established at the presidency, or in the provinces.

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22. The objections to this loose and irregular system were numerous and obvious; without entering upon that topic, it is sufficient to observe, that the definite and regular sources of profit established in the civil service, by Lord Cornwallis, have occasioned a material alteration in the economy of every private family among the civil servants.

23. Incomes being limited and ascertained, and no other source of emolument now existing beyond the annual savings from the regulated salaries; the tables of the civil servants can no longer be open to receive the numerous body of writers annually arriving from Europe; still less can these young men be generally admitted to reside habitually in families, of which the annual expenses are now necessarily restrained within certain and regular boundaries.

24. Many of the young men, on their first arrival, are therefore compelled to support the expense of a table; the result of this necessity is obvious, and forms one leading cause of expense and dissipation.

25. Under all these early disadvantages, without rule or system to direct their studies; without any prescribed object of useful pursuit connected with future reward, emolument, or distinction; without any guide to regulate or authority to controul their conduct, or to form, improve, or preserve their morals; it is highly creditable to the individual characters of the civil servants of the East India Company, that so many instances have occurred in various branches and departments of the civil service at all the presidencies, of persons who have discharged their public duties with considerable respect and honour.

26. It has been justly observed, that all the merits of the civil servants are to be ascribed to their own characters, talents and exertions, while their defects must be imputed to the constitution and practice of the service, which have not been accommodated to the progressive changes of our situation in India, and have not kept pace with the growth of this empire, or with the increasing extent and importance of the functions and duties of the civil servants.

27. The study and acquisition of the languages have, however, been extended in Bengal and the general knowledge and qualifications of the civil servants have been improved. The proportion of the civil servants in Bengal, who have made a considerable progress towards the attainment of the qualifications requisite in their several stations, appears great, and even astonishing, when viewed with relation to the early disadvantages, embarrassments, and defects of the civil service. But this proportion will appear very different when compared with the exigencies of the state, with the magnitude of these provinces, and with the total number of the civil servants which must supply the succession to the great offices of the government. It must be admitted that the great body of the civil servants in Bengal, is not at present sufficiently qualified to discharge the duties of the several arduous stations in the administration of this empire; and that it is peculiarly deficient in the judicial, fiscal, financial, and political branches of the government.

28. The state of the civil services of Madras and Bombay, is still more defective than that of Bengal; various causes have concurred to aggravate in an extreme degree, at both those presidencies, all the defects existing in the civil service of Bengal; while many circumstances peculiar to those presidencies, have favoured the growth of evils at present unknown in this. The condition of the writers, on their first arrival at either of the subordinate presidencies, is still more destitute, and more exposed to hazard than at Calcutta.

29. The study or acquisition of the languages, and of other necessary attainments, has not been extended in the civil service at Madras or Bombay, to any considerable degree; to this remark, eminent and meritorious individual exceptions exist in the civil service at both subordinate presidencies, but those exceptions are not sufficiently numerous to constitute a general rule. But whatever may be the actual condition of the civil service in its superior classes at any of the presidencies, if the arduous duties of that service have been justly defined in the preceding pages, if the qualifications requisite for their discharge have been truly described, if the neglected and exposed condition of the early stages of the service has not been exaggerated; it must be admitted, that those stages of the service require additional safeguards, and a more effectual protection. The extraordinary exertions of individual diligence, the partial success of singular talents, or of peculiar prudence and virtue, constitute no rational foundation

foundation of a public institution which should rest on general and certain principles. If the actual state of the higher classes of the civil service were such as to justify a confidence in the general competency of the civil servants to meet the exigencies of their duty, the necessity of correcting the evil stated in the preceding pages, would still remain, unless the facts alleged could be disproved. It would still be a duty incumbent on the government, to remove any obstacles tending to embarrass or retard the progress of their servants in attaining the qualifications necessary for their respective stations. The government is not released from this duty by the extraordinary or even general exertion of those servants to surmount the early difficulties of the first stages of the service. If the good government of this empire be the primary duty of its sovereign, it must ever be a leading branch of that duty, to facilitate to the public officers and ministers the means of qualifying themselves for their respective functions. The efficiency of the service cannot wisely or conscientiously be left to depend on the success of individual or of accidental merit, struggling against the defects of established institutions. A due administration of our affairs can alone be secured by the constant effect of public institutions, operating, in a regular and uninterrupted course, upon the various characters, talents, and acquirements of individuals. The nature of our establishments should furnish fixed and systematic encouragement to animate, to facilitate, to reward the progress of industry and virtue; and fixed and systematic discipline, to repress and correct the excesses of contrary dispositions.

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30. From these remarks may be deduced the indispensable necessity of providing some effectual and speedy remedy for the improvement of the education of the young men destined to the civil service in India; the nature of that remedy will afford matter of serious discussion.

31. It may however be useful, previous to that discussion, to advert to a general topic of argument, which may possibly be adduced to disprove the necessity of any new institution for the improvement of the civil service of the East India Company. It may be contended, that this service, through a long period of years, and in the course of various changes and chances, has always furnished men equal to the exigency of the occasion; that servants of the Company have never been wanting to conduct to a happy issue the numerous revolutions which have taken place in the affairs of the Company in India; and that these eminent personages have ultimately raised the British empire in India on the most solid foundations of glory, wealth and power. Why therefore should we apprehend, that the source hitherto so fruitful, and furnishing so abundant a stream of virtue and talents, will fail in the present age, and prove insufficient to the actual demands of our interests in this quarter of the globe? The answer to this topic of argument is obvious: extraordinary combinations of human affairs, wars, revolutions, and all those unusual events which form the marked features and prominent characters of the history of mankind, naturally bring to light talents and exertions adapted to such emergencies. That the civil or military service of the East India Company has supplied persons calculated to meet all the wonderful revolutions of affairs in India, is a circumstance not to be attributed to the original or peculiar constitution of either service at any period of time; that constitution has undergone repeated alterations, at the suggestion and under the direction of the great characters which it has produced, and it has still been found answerable to every new crisis of an extraordinary nature. But it must never be forgotten, that the successive efforts of those eminent personages, and the final result of various revolutions and wars, have imposed upon the East India Company the arduous and sacred trust of governing an extensive and populous empire. It is true that this empire must be maintained in some of its relations, by the same spirit of enterprize and boldness which acquired it. But duty, policy and honour require, that it should not be administered as a temporary and precarious acquisition; as an empire conquered by prosperous adventure, and extended by fortunate accident, of which the tenure is as uncertain as the original conquest and successive extension were extraordinary: it must be considered as a sacred trust, and a permanent possession. In this view, its internal government demands a constant, steady, and regular supply of qualifications, in no degree similar to those which distinguished the early periods of our establishment in India, and laid the foundations of our empire. The stability of that empire, whose magnitude is the accumulated result of former enterprize, activity and revolution, must be secured by the durable principles of internal order; by a pure, upright, and uniform administration of justice; by a prudent and temperate system of revenue; by the encouragement and protection of

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industry, agriculture, manufacture and commerce; by a careful and judicious management of every branch of financial resource; and by the maintenance of a just, firm, and moderate policy towards the native powers of India. To maintain and uphold such a system in all its parts, we shall require a succession of able magistrates, wise and honest judges, and skilful statesmen, properly qualified to conduct the ordinary movements of the great machine of government.

32. The military establishments of this empire form no part of the subject of the present inquiry. It may be sufficient to observe in this place, that their extent, and the spirit in which they require to be governed, must correspond with the magnitude of the empire, and with the general character of our civil policy. In the civil service we must now seek, not the instruments by which kingdoms are overthrown, revolutions governed, or wars conducted, but an inexhaustible supply of useful knowledge, cultivated talents, and well ordered and disciplined morals; these are the necessary instruments of a wise and well regulated government. These are the genuine and unfailing means of cultivating and improving the arts of peace; of diffusing affluence and happiness, willing obedience and grateful attachment over every region and district of this vast empire; and of dispensing to every class and description of our subjects the permanent benefits of secure property, protected life, undisturbed order and inviolate religion. It is not the nature of these inestimable blessings to spring from a turbid source, or to flow in a contracted and irregular channel.

33. The early education of the civil servants of the East India Company, is the source from which will ultimately be derived the happiness or misery of our native subjects; and the stability of our government will bear a due proportion to its wisdom, liberality, and justice.

3d.

34. From the preceding discussion it appears, that the actual state of the Company's civil service in India is far removed from perfection or efficiency, and that the cause of this defect is to be found principally, if not exclusively, in the defective education of the junior civil servants, and in the insufficient discipline of the early stages of the service. The facts which have been reviewed in the course of this discussion, furnish the main principles on which an improved system of education and discipline may be founded, with a view to secure the important ends of such an institution.

35. The defects of the present condition of the civil service may be comprised under the following heads:

First, An erroneous system of education in Europe, confined to commercial and mercantile studies.

Secondly, The premature interruption of a course of study judiciously commenced in Europe.

Thirdly, The exposed and destitute condition of young men on their first arrival in India, and the want of a systematic guidance and established authority to regulate and controul their moral and religious conduct in the early stages of the service.

Fourthly, The want of a similar system and authority to prescribe and enforce a regular course of study, under which the young men, upon their arrival in India, might be enabled to correct the errors or to pursue and confirm the advantages of their European education, and to attain a knowledge of the languages, laws, usages and customs of India; together with such other branches of knowledge as are requisite to qualify them for their several stations.

Fifthly, The want of such regulations as shall establish a necessary and inviolable connection between promotion in the civil service, and the possession of those qualifications requisite for the due discharge of the several civil stations.

36. It is obvious, that an education exclusively European or Indian, would not afford an adequate remedy for such of these defects as relate to the morals and studies of the East India Company's servants, and would not qualify them for the discharge of duties of a mixed and complicated nature, involving the combined principles

principles of Asiatic and European policy and government. Their education must therefore be of a mixed nature, its foundation must be judiciously laid in England, and the superstruction systematically completed in India.

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37. An important question may arise, with respect to the proportion of time to be employed in that part of the education of the junior civil servants which should be appropriated to England, and accomplished previously to their departure for India. It may be contended, that many of the enumerated evils may be precluded by not allowing the writers to proceed to India until they shall have reached a more advanced age than that at which they now usually embark; and by requiring them to undergo examinations in England, for the purpose of ascertaining their proficiency in the branches of knowledge necessary to the discharge of their duties in India.

38. To this arrangement, various objections of a private but most important nature will arise in the mind of every parent, who may have destined his children for India. To attain any considerable progress in the course of education and study described in this paper, must necessarily require the detention of the student in Europe to the age of 20 or 22 years; many parents could not defray the expense of such an education in England, even if the other means of prosecuting it now existed or could hereafter be provided at any school or college at home.

39. Other objections of a private nature might be stated against this plan; but those which are founded on public considerations, appear to be absolutely insurmountable. It is a fundamental principle of policy in the British establishments in the East Indies, that the views of the servants of the Company should terminate in the prospect of returning to England, there to enjoy the emoluments arising from a due course of active and honourable service in India.

40. Were the civil servants, instead of leaving England at the age of sixteen or seventeen, to be detained until the age of twenty, or two-and-twenty, a great proportion of them must abandon all hope of returning with a moderate competence to their native country.

41. Remaining in England to this advanced age, many would form habits and connexions at home, not to be relinquished at that period of life, without great reluctance, and few would accommodate themselves with readiness and facility to the habits, regulations, and discipline of the service of India.

42. While these causes would render the civil servants untractable instruments in the hands of the government of India; the regular progress through the service would also be retarded. Twenty-five years may be taken as the period within which a civil servant may regularly acquire, with proper habits of economy, an independent fortune in India. Upon this calculation, before the most successful could hope to be in a situation to return to England, they would have attained an age, when many of the powerful affections and inducements, which now attract the servants of the Company to return to their native country, would be greatly weakened if not entirely extinguished.

43. At that age, many from necessity, and many probably from choice, would establish themselves permanently in India. It is unnecessary to detail the evil consequences which would result to the British interests in India, were such an habit to become general in the civil service.

44. Detention in England to the age of 20 or 22 years, would certainly afford the writers an opportunity of advancing their knowledge in the necessary branches of European study, but within *that* period of time, even in *those* branches, it could scarcely be completed; especially in the important sciences of general ethics and jurisprudence, (for how few understandings are equal to such a course of study previously to the age of 20*) and it would be entirely defective in the essential point of connecting the principles of those sciences with the laws of India, and with the manners and usages of its inhabitants. No establishments formed in England would give a correct practical knowledge of the languages, laws, and customs of India, of the peculiar habits and genius of the people, of their mode of transacting business, and of the characteristic features of their vices or virtues. These most essential acquirements would therefore

* Sir W^m Jones was not intelligible to the natives of India, (when he arrived at Calcutta) in any of the Oriental Languages.

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therefore remain to be attained after the arrival of the Student in India, at an age when the study of languages is attended with additional difficulties, when any prescribed course of study, when any systematic discipline or regular restraint becomes irksome, if not intolerable. As the East India Company's servants would arrive in India at a period of life too far advanced to admit of subjection to any system of public discipline or controul, they must necessarily be left to the dictates of their own discretion, with regard to whatever part of their knowledge had been left incomplete in Europe.

45. The wants and expenses of individuals arriving in India at the age of twenty, or twenty-two years, would greatly exceed the scale of the public allowances to the junior servants: at this age no restraint could be applied in India to their moral conduct, for the purpose of protecting them against the peculiar deprivations incident to the climate, and to the character of the natives.

46. From the early age at which the writers are now usually sent to India, opportunity is afforded to the government on the spot of obtaining a knowledge of the characters of individuals, before they become eligible to stations of trust and importance. Of this advantage the government would be in a great degree deprived, if the East India Company's servants were all detained in England until the age of twenty, or twenty-two; this inconvenience would prove nearly an insurmountable impediment to the important and necessary rule of selecting for public office, those best qualified to discharge its duties with propriety and effect.

47. The junior civil servants must therefore continue to embark for India at the age of fifteen or sixteen, that they may be tractable instruments in the hands of the government of the country; that their morals and habits may be formed with proper safeguards against the peculiar nature of the views and characteristic dangers of Indian society; that they may be enabled to pass through the service before the vigour of life has ceased, and to return with a competent fortune to Europe, while the affections and attachments which bind them to their native country, continue to operate with full force: and lastly, that they may possess regular, reasonable, and certain means of obtaining the peculiar qualifications necessary for their stations.

48. Under all these circumstances, the most deliberate and assiduous examination of all the important questions considered in this paper, determined the Governor General to found a Collegiate Institution at Fort William, by the annexed regulation.

See the Regulation
annexed (No. 1.)

49. This regulation comprises all the fundamental principles of the institution. The detailed statutes for the internal discipline and good government of the College, will be framed gradually as circumstances may require.

50. A common table and apartments, are to be provided in the College, for all the civil servants who may be attached to the establishment.

51. The benefits of the establishment are extended to the junior civil servants of Fort St. George and Bombay, who will be directed to proceed to Fort William, as soon as the accommodations requisite for their reception shall have been provided.

52. This arrangement appeared, in every respect, preferable to the establishment of Colleges at both or either of those presidencies. Independent of the considerations of expense, and other objections and impediments to the foundation of such institutions at Fort St. George and Bombay, it is of essential importance that the education of all the civil servants of the Company should be uniform, and should be conducted under the immediate superintendance of that authority, which is primarily responsible for the government of the whole of the British possessions in India, and which must be consequently most competent to judge of the nature and principles of the education which may be most expedient for the public interests. It may be expected, that the operation of this part of the new institution will ultimately extinguish all local jealousies and prejudices among the several presidencies; the political, moral, and religious principles of all the British establishments in India, will then be derived directly from one common source. The civil service of Bengal is unquestionably further advanced, in every useful acquisition, and in every respect more regular and correct, than that of either of the subordinate presidencies: no more speedy or efficacious mode can be devised of diffusing throughout India the laudable spirit of the service of Bengal, and of extending the benefit of improvements, which, under the new institution, may be expected to make a rapid progress at the seat of government.

government, than by rendering Fort William the centre of the education and discipline of the junior civil servants in India.

53. Provision is made for admitting to the benefits of the institution civil servants of a longer standing than three years, (on their making application for that purpose) under such regulations as may be deemed advisable. The institution may prove highly beneficial to many servants of this description, as many of them will be received on the establishment, as its funds and other considerations may admit.

54. Provision is also made for extending the benefits of the institution to as many of the junior military servants, as it may be found practicable to admit, from all the Presidencies; essential benefits will result to the British armies in India, from the annual introduction of a number of young men well versed in the languages, with which every officer, but particularly those belonging to the native corps, ought to be acquainted. It is also of most essential importance to the army in India, that it should be composed of officers attached, by regular instruction and disciplined habits, to the principles of morality, good order, and subordination.

55. Further regulations are in the contemplation of the Governor General for the education of the cadets destined for the army in India, which will be connected intimately with the present foundation.

56. It cannot be denied, that during the convulsions with which the doctrines of the French revolution have agitated the continent of Europe, erroneous principles of the same dangerous tendency had reached the minds of some individuals in the civil and military service of the Company in India, and the state as well of political as of religious opinions, had been in some degree unsettled. The progress of this mischief would at all times be aided by the defective and irregular education of the writers and cadets. An institution tending to fix and establish sound and correct principles of religion and government in their minds at an early period of life, is the best security which can be provided for the stability of the British power in India. The letter of the Court of Directors, under date the 25th of May 1798, has been constantly present to the Governor General's mind; it is satisfactory to know, after the fullest consideration, that many apprehensions stated in that letter, appear to have been conceived with more force than is required by the actual state of any of the settlements in India.

57. But among other important advantages of the new institution, it will provide the most effectual and permanent remedy against, the evils (as far as they existed) which it was the object of the orders of the Honourable Court, of the 25th of May 1798, to correct.

58. The situation of the junior servants, on their early arrival in India, has been fully described in that paper; under the new institution, they will be immediately received by the provost, a clergyman of the Church of England; they will be provided with apartments in the College, and with a common table; consequently they will be removed from the danger of profusion, extravagance and excess. Every part of their private conduct, their expenses, their connexions, their manners and morals, will be subject to the notice of the provost, and principal officers of the College, and (through the collegiate authorities) to the government itself.

59. While attached to the institution, the junior servants will have the most ample means afforded to them of completing the European branch of their education, or of correcting its defects; of acquiring whatever local knowledge may be necessary for that department of the service, in which (after mature reflection on their own inclinations and talents) they may determine to engage; of forming their manners, and of fixing their principles on the solid foundations of virtue and religion.

60. The acquirements, abilities, and moral character of every civil servant, may be ascertained before he can be eligible to a public station, and every selection of persons for high and important offices may be made, under a moral certainty that the public expectation cannot be disappointed.

61. The 24th clause of the Regulation will afford the foundation of a law, which may at all times secure the civil service against the effects of the possible partiality or ignorance of any government.

62. It is intended, that the allowance of every civil servant of less than three years standing, being a Student in the College, should be brought to one standard of 300 rupees per month, without any allowance for a moonshy.

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63. As a table and apartments will be provided for the Students, this allowance will place them in a better situation than any writer of the same standing now enjoys. With these advantages, under the controul of the official authorities of the College, and with the benefit of their advice and admonition, aided by statutes for the prevention of extravagance and debt, it may be hoped, that many young men will adopt early habits of economy, and will lay the foundations of honest independence at a much earlier period than is now practicable. This advantage will be considerable in every view, in none more, than as it will tend to contract the period of each servant's residence in India, to give a nearer prospect of return to England, and to keep that desirable object more constantly in view.

64. The discipline of the College will be as moderate as can be consistent with the ends of the institution. It will impose no harsh or humiliating restraint, and will be formed on principles, combining the discipline of the Universities in England with that of the Royal Military Academies of France and of other European monarchies.

65. It may be expected that the great majority of young men, on their arrival in India, will eagerly embrace the opportunities afforded to them by this institution, of laying the foundations of private character, of public reputation, and of early independence. It cannot be supposed, that many will be so insensible to their own honour and interests, and so destitute of every liberal feeling and sentiment, as not to prefer the proposed course of studies in the College, to the menial labour now imposed upon them of transcribing papers in an office, where, in the nature of their duty, they are levelled with the native and Portuguese clerks, although infinitely inferior in its execution.

66. Those young men, who may not at the first view discover all the advantages to be derived from the institution, will soon improve by the example and communications of others. If any individuals should continue insensible to the calls of public duty, and of private reputation (and it is of importance that persons of this description should be known before an opportunity has been afforded to them of injuring the public interests by their vices and defects) the public good will demand, that they should be punished by neglect, and exclusion from employment; considering the liberal manner in which the servants of the Company are rewarded for their services, the public may justly insist on submission to whatever regulations may be prescribed by this institution.

67. The incitements to exertion being as powerful, as the consequences of contrary habits will be ruinous, instances of gross neglect or contumacy will rarely occur. In this respect the institution possesses peculiar advantages; and it will become a powerful instrument in the hands of the government in India, who will be enabled thereby to bring the general character of the servants of the Company to such a standard of perfection as the public interests require. To every other inducement, which any Collegiate institution in the world can supply for the encouragement of diligence, will be added the immediate view of official promotion, increase of fortune, and distinction in the public service.

68. If it be asked, whether it be proper that the whole time of the junior servants for the first three years of their residence in India, should be devoted to study in the College, and that the Company should lose the benefit of their services during that period, while the junior servants receive a salary?

69. It may be inquired on the other hand, what is now the occupation of the civil servants for the first three years after their arrival in India? what benefit the Company now derive from the services of the junior servants during that period? and what, in general, are now the characters and qualifications of those servants at the expiration of that period?

To all these questions sufficient answers have been given in the preceding pages.

Further details respecting the nature of the institution, will be forwarded officially to the Court of Directors, at an early period.

70. The reasons which induced the Governor General to found the College, without any previous reference to England, were these; his conviction of the great immediate benefit to be derived from the early commencement even of the partial operation of the plan.

71. His experience of the great advantages which had been already derived by many of the young men, from their attendance on Mr. Gilchrist*, in consequence of the first experiment made on a contracted scale, with a view to a more extended institution.

72. His anxiety of imparting to the very promising young men, arrived from Europe within these last three years, a share of the advantages described in this paper; and his solicitude to superintend the foundation of the institution, and to accelerate and witness its first effects.

73. This institution will be best appreciated by every affectionate parent, in the hour of separation from his child, destined to the public service in India; let any parent (especially if he has himself passed through the Company's service in India) declare, whether the prospect of this institution has aggravated or mitigated the solicitude of that painful hour, whether it has raised additional doubts and fears, or inspired a more lively hope of the honourable and prosperous service, of the early and fortunate return, of his child.

74. With regard to the funds for defraying the expense of the institution, the Governor General does not intend, without the sanction of the Honourable Court of Directors, to subject the Company to any expense on account of the institution, beyond that which has already received their sanction, independently of the institution.

75. The Honourable Court have authorized this government to purchase the Writers buildings, if they can be obtained on advantageous terms. These buildings cannot be obtained on such terms, nor can they be advantageously converted to the final purposes of the institution. A sum equal to the just value of the buildings, or to the rent now paid for them, will be applied towards the purchase of a proper spot of ground, and to the buildings requisite for the College.

76. The ground proposed to be employed, is situated in the Garden Reach, where three or four of the present gardens will be laid together, a new road formed, and a large space of ground cleared and drained. This arrangement will improve the general health of the neighbourhood of Calcutta, as well as afford ample room for every accommodation required for the use of the College or for the health of the Students.

77. The expense of the institution will be provided for by a small contribution from all the civil servants in India, to be deducted from their salaries. This resource will probably be sufficient for all present purposes, with the addition of the fund now applied to the moonshy's allowance, and of the profits to be derived from a new arrangement of the government printing press.

78. The Governor General has not deemed it proper, in the first instance, to subject the Company to any additional expense on account of the institution; the Honourable Court of Directors will however reflect, that this institution is calculated to extend the blessings of good government to the many millions of people whom Providence has subjected to our dominion; to perpetuate the immense advantages now derived by the Company, from their possessions in India; and to establish the British empire in India on the solid foundations of ability, integrity, virtue and religion. The approved liberality of the Honourable Court will therefore certainly be manifested towards this institution, to an extent commensurate with its importance.

79. It would produce a most salutary impression in India, if the Court, immediately on receiving the regulation, were to order the Governor General in Council to endow the College with an annual rent charge on the revenues of Bengal; and to issue a similar order to the Governor in Council at Fort St. George, with respect to the revenues at Mysore, leaving the amount of the endowment on each fund to the Governor General in Council.

80. All those who feel any concern in the support of the British interests in India, and especially those whose fortunes have been acquired in the service of the Company, or whose connexions may now or hereafter look to this service for advancement, will undoubtedly contribute to the support of the institution; under the auspices of the Court, it is hoped that a large sum might be raised by subscription in Europe. The Governor General considered the College at Fort William to be the most becoming public monument which the East India Company could raise to commemorate the conquest

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conquest of Mysore. He has accordingly dated the law for the foundation of the College on the 4th of May 1800, the first anniversary of the reduction of Seringapatam.

81. The early attention of the Governor General will be directed to the Mahomedan College founded at Calcutta, and to the Hindoo College established at Benares. In the disorders which preceded the fall of the Mogul empire, and the British conquests in India, all the public institutions calculated to promote education and good morals were neglected, and at length entirely discontinued; the institutions of Calcutta and Benares, may be made the means of aiding the study of the laws and languages in the College at Fort William, as well as of correcting the defective moral principles too generally prevalent among the natives of India.

82. An establishment of moonshics and native teachers of the languages, under the controul of the collegiate offices at Fort William, will be attached to the new College, and the young men will be supplied from the establishment, instead of being left (as at present) to exercise their own discretion in hiring such moonshies as they can find in Calcutta or in the provinces.

83. The arrangements respecting the native Colleges, while they contribute to the happiness of our native subjects will qualify them to form a more just estimate of the mild and benevolent spirit of the British government.

84. In selecting the Garden Reach for the site of the building for the new College, two objects were in the contemplation of the Governor General:—

First, That the ordinary residence of the Students should be so near that of the Governor General, as that he may have the constant means of superintending the whole system and discipline of the institution; the distance of 15 or 16 miles in this climate, would often embarrass the communication.

Secondly, That the College should be removed some distance from the town of Calcutta; the principle of this object is sufficiently intelligible without further explanation. It is, however, desirable that the College should not be so remote from Calcutta, as to preclude the young men from all intercourse with the society of that city; advantages may be derived from a regulated intercourse with the higher classes of that society; the Garden Reach combines these advantages with many others of space and accommodation. The situation of the Writers buildings is objectionable on account of their being placed in the centre of the town; nor would it have been practicable in that situation (even if the Writers buildings could have been purchased on reasonable terms) to have obtained an area of ground sufficiently spacious for the new building.

85. As it will require a considerable time before the new buildings in Garden Reach can be completed, it is intended in the mean while to continue to occupy the Writers buildings, and to hire such additional buildings in the neighbourhood, as may be required for the temporary accommodation of the Students and officers of the College, for the library, the dining hall, the lecture rooms, and other purposes. It will be necessary to make some considerable purchases of books for the foundation of the library; the Governor General will effect whatever purchases can be made with economy and advantage in India. Lists of books will be transmitted to England by an early opportunity, with a view to such purchases as it may be necessary to make in Europe; and the Governor General entertains no doubt, that the Court of Directors will contribute liberally towards such purchases. That part of the library of the late Tippoo Sultan, which was presented by the army to the Court of Directors, is lately arrived in Bengal. The Governor General strongly recommends, that the Oriental manuscripts composing this collection, should be deposited in the library of the College at Fort William, and it is his intention to retain the manuscripts accordingly, until he shall receive the orders of the Court upon the subject; he will transmit lists of the collection by the first opportunity.

86. It is obvious, that these manuscripts may be rendered highly useful to the purposes of the new institution; and that much more public advantage can be derived from them in the library of the College at Fort William, than can possibly be expected from depositing them in London.

87.—Such of the manuscripts as may appear to be merely valuable as curiosities, may be transmitted to England by an early opportunity.

88. It

88. It is the intention of the Governor General, that the first term of the College should be opened in the course of the month of November, and the lectures in several of the languages may, it is hoped, be commenced in the course of the ensuing winter.

89. With the aid of such temporary arrangements as may be immediately made, it is expected that many other branches of the institution may be brought into immediate operation, particularly those which relate to the expenses, morals, and general studies of the young men. Fortunately for the objects of the institution, the Governor General has found at Calcutta two clergymen of the Church of England, eminently qualified to discharge the duties of provost and vice provost: to the former office he has appointed Mr. Brown, the Company's first chaplain, and to the latter, Mr. Buchannan. Mr. Brown's character must be well known in England, and particularly so to some members of the Court of Directors; it is, in every respect, such as to satisfy the Governor General, that his views in this nomination will not be disappointed. He has also found the highest expectations from the abilities, learning, temper, and morals of Mr. Buchannan, whose character is well known in England, to and particularly to Dr. Porteus bishop of London, and to Dr. Milner, master of Queen's College, in the university of Cambridge. With respect to the professorships, those which relate to the languages will be best filled in India; and the Governor General entertains little doubt that he shall soon be able to fill those permanently in an efficient manner. In the mean while, the most laudable zeal has been manifested by such persons in the civil and military service, as are competent to assist the Governor General in making a temporary provision for the discharge of the duties of these professorships. The persons properly qualified to fill certain of the other professorships, must be sought in Europe. The institution will be so framed, as to offer strong inducements to such persons, and the Governor General will endeavour, at the earliest possible period, to secure the assistance of talents, learning, and morals from Europe, adapted to the great purposes of this institution. It may be useful to observe in this place, that the professors, and native moonshies or teachers, will be prohibited from instructing any other persons than the Students of the College; the object of this regulation is to prevent European parents, resident in India, from attempting to commence or complete, by means of the new institution, the regular education of their children in India; it is an obviously necessary principle of policy to encourage the present practice of sending children, born in India of European parents, at an early age to Europe for education.

90. The Governor General means to recommend, that the Court of Directors should hereafter nominate all persons destined for the civil service at any of the presidencies in India, to be Students of the College at Fort William; to each Studentship (as has already been observed) will be annexed a monthly salary of 300 rupees, together with apartments and a common table; it will be for the Honourable Court to decide, whether the ultimate destination of the Student to the civil establishment of Bengal, Fort St. George or Bombay, shall be specified in the original appointment to the Studentship at the College of Fort William: it would certainly be more advantageous to the public service that no such appointment should be made in England, and that the ultimate destination of each Student should be determined in India, under the authority of the government on the spot, according to the inclinations and acquirement of the Students respectively. The improved state of the civil service at Fort St. George, and the indispensable necessity of introducing the same improvements into the service at Bombay, will speedily render the civil service at each of those presidencies no less advantageous and respectable than that of Bengal.

91. The Governor General highly applauds the wisdom of the late order of the Court, regulating the rank of the cadets for the artillery, according to the period of time when they may be respectively reported to be qualified for commissions, under the institutions of the academy at Woolwich; it would be a most beneficial regulation to declare, that the rank of all Students appointed to the College of Fort William, in the same season, should be regulated according to their respective progress in the prescribed studies of the College, and to the public testimonials of their respective merit, established according to the discipline and institutions of the College.

92. If the Court of Directors should approve the principles and objects of this institution, and should accordingly order the Governor General to endow it with a rent charge upon the land revenue of Bengal and Mysore, it would be a gracious act to relieve the civil service in India from the tax which the Governor General

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intends to impose on the public salaries for the support of the College. The tax will indeed be very light, but the Court of Directors may probably be of opinion, that such an institution as the present ought to be supported, rather by the munificence of the sovereign of the country than by any diminution, however inconsiderable, of the established allowances of the public officers.

Fort William,
August 18th 1800.

EXTRACT, Bengal Judicial Consultations, 10th July 1800.

(Civil.)

THE following Minute of the Governor General, with the draft of the Regulation mentioned therein, having been sent in circulation, on the 9th instant, is now recorded.

Fort William, 9th July 1800.

THE Governor General circulates the draft of a Regulation, the general principles of which have been already stated by him verbally in council. He proposes, whenever he shall be relieved from the indisposition which now confines him to his house, to enter into a full detail of all the important considerations connected with the intended institution, and also to communicate in council such arrangements as appear to him most advisable, with a view to the establishment of the necessary funds for defraying the charges incident to the endowment of the College.

A. D. 1800. REGULATION IX.

A REGULATION for the foundation of a COLLEGE at Fort William in Bengal, and for the better instruction of the junior civil servants of The Honourable The English East India Company, in the important duties belonging to the several arduous stations to which the said junior civil servants may be respectively destined in the administration of justice, and in the general government of the British Empire in India, passed by the Governor General in Council on the 10th July 1800; corresponding with the 28th Assar, 1207 Bengal era; the 4th Sawun, 1207 Fussily; the 28th Assar, 1207 Willaity; the 4th Sawun, 1857 Sumbut; and the 17th Suffer, 1215 Higeree; but by his Lordship's special order, bearing date on the 4th May 1800, being the first Anniversary of the glorious and decisive victory obtained by the British arms at Seringapatam the capital of the Kingdom of Mysoor.

WHEREAS it hath pleased the Divine Providence to favour the counsels and arms of Great Britain in India with a continued course of prosperity and glory; And whereas, by the victorious issue of several successive wars, and by the happy result of a just, wise, and moderate system of policy, extensive territories in Hindostan, and in the Decan, have been subjected to the dominion of Great Britain; and under the government of The Honourable The English East India Company, in process of time a great and powerful empire has been founded; comprehending many populous and opulent provinces, and various nations, differing in religious persuasions, in language, manners, and habits, and respectively accustomed to be governed according to peculiar usages, doctrines and laws: And whereas the sacred duty, true interest, honour and policy, of the British nation require, that effectual provision should be made at all times for the good government of the British empire in India, and for the prosperity and happiness of the people inhabiting the same; and many wise and salutary regulations have accordingly been enacted from time to time by the Governor General in Council, with the benevolent intent and purpose of administering to the said people their own laws, usages and customs, in the mild and benignant spirit of the British constitution: And whereas it is indispensably necessary, with a view to secure the due execution and administration of the said wise, salutary, and benevolent regulations in all time to come, as well as of such regulations and laws as may hereafter be enacted by the Governor General in Council, that the civil servants of The Honourable The English East India Company, exercising high and important functions in the government of India, should be properly qualified to discharge the arduous duties of their respective offices and stations; should be sufficiently instructed in the general principles of literature and science, and should possess a competent

competent knowledge, as well of the laws, government, and constitution of Great Britain, as of the several native languages of Hindostan and the Decan; and of the laws, usages and customs of the provinces which the said civil servants respectively may be appointed to govern; And whereas the early interruption in Europe of the education and studies of the persons destined for the civil service of The Honourable The English East India Company, precludes them from acquiring, previously to their arrival in India, a sufficient foundation in the general principles of literature and science, or a competent knowledge of the laws, government, and constitution of Great Britain; and many qualifications, essential to the proper discharge of the arduous and important duties of the civil service in India, cannot be fully attained, otherwise than by a regular course of education and study in India, conducted under the superintendance, direction, and controul of the supreme authority of the government of those possessions: And whereas no public institution now exists in India, under which the junior servants appointed at an early period of life to the civil service of The Honourable The English East India Company, can attain the necessary means of qualifying themselves for the high and arduous trusts to which they are respectively destined; and no system of discipline or education has been established in India for the purpose of directing and regulating the studies of the said junior servants; or of guiding their conduct upon their first arrival in India, or of forming, improving, or preserving their morals, or of encouraging them to maintain the honour of the British name in India, by a regular and orderly course of industry, prudence, integrity and religion: The Most Noble RICHARD MARQUIS WELLESLEY, Knight of the Illustrious Order of Saint Patrick, &c. &c. Governor General in Council, deeming the establishment of such an institution, and system of discipline, education, and study, to be requisite for the good government and stability of the British empire in India, and for the maintenance of the interests of The Honourable The English East India Company, his Lordship in Council hath therefore Enacted as follows:

II. A College is hereby founded at Fort William in Bengal, for the better instruction of the junior civil servants of the Company in such branches of literature, science, and knowledge, as may be deemed necessary to qualify them for the discharge of the duties of the different offices constituted for the administration of the government of the British possessions in the East Indies.

A College founded at Fort William for the instruction of the junior Civil Servants of the Company.

III. A suitable building shall be erected for the College, containing apartments for the superior officers, for the students, for a library, and for such other purposes as may be found necessary.

A Building to be erected for the College.

IV. The Governor General shall be the patron and visitor of the College.

The Governor General to be Patron and Visitor.

V. The members of the Supreme Council, and the Judges of the Sudder Dewanny Adawlut, and of the Nizamut Adawlut, shall be the Governors of the College.

The Members of the Supreme Council, and the Judges of the Sudder Dewanny Adawlut, and the Nizamut Adawlut, to be Governors.

VI. The Governor General in Council shall be trustee for the management of the funds of the College; and shall regularly submit his proceedings in that capacity to The Honourable The Court of Directors.

The Governor General in Council to be Trustee for the management of the Funds of the College.

VII. The comptrolling Committee of Treasury shall be treasurers of the College.

The comptrolling Committee of Treasury to be Treasurers.

VIII. The Accountant General and Civil Auditor shall be respectively accountant and auditor of the accounts of the College.

Accountant General and Civil Auditor to be Accountant and Auditor.

IX. The Advocate General and the Honourable Company's standing counsel, shall be the law officers of the College.

The Advocate General and the standing Council to be the Law Officers.

X. The immediate government of the College shall be vested in a provost, and such other officers as the patron and visitor shall think proper to appoint, with such salaries as he shall deem expedient. The provost, vice provost, and all other officers of the College, shall be removable at the discretion of the patron and visitor.

The immediate government of the College vested in the Provost and other Officers.

[Officers to be appointed and removed at the discretion of the Patron.

The Provost to be a Clergyman of the Church of England.

XI. The provost shall always be a clergyman of the Church of England, as established by law.

Acts of the Patron to be subject to the pleasure of the

XII. Every proceeding and act of the patron and visitor shall be submitted to The Honourable The Court of Directors, and shall be subjected to their pleasure.

Primary duties of the Provost.

XIII. The primary objects of the provost shall be, to receive the junior civil servants on their first arrival at Fort William, to superintend and regulate their general morals and conduct, to assist them with his advice and admonition, and to instruct them in the principles of the Christian religion, according to the doctrine, discipline, and rites of the Church of England, as established by law.

The Patron empowered to establish and endow Professorships.

XIV. The patron and visitor shall establish such professorships, with such endowments as shall be judged proper.

Professorships to be established.

XV. Professorships shall be established as soon as may be practicable, and regular courses of lectures commenced in the following branches of literature, science, and knowledge.

ARABIC,	}	Languages.
PERSIAN,		
SHANSKRIT,		
HINDOOSTANEE,		
BENGAL,		
TELINGA,		
MAHRATTA,		
TAMUL,		
CANARA,		
MAHOMEDAN LAW,		
HINDOO LAW,		
ETHICS, CIVIL JURISDICTION, and the LAW OF NATIONS,		
ENGLISH LAW.		
The REGULATIONS and LAWS enacted by the Governor General in Council, or by the Governors in Council at Fort St. George and Bombay respectively, for the civil government of the British territories in India.		
POLITICAL ECONOMY, and particularly the commercial institutions and interests of the East India Company.		
GEOGRAPHY AND MATHEMATICS.		
MODERN LANGUAGES OF EUROPE.		
GREEK, LATIN, AND ENGLISH CLASSICS.		
GENERAL HISTORY, ANCIENT AND MODERN.		
THE HISTORY AND ANTIQUITIES OF HINDOOSTAN AND THE DECAN.		
NATURAL HISTORY.		
BOTANY, CHEMISTRY, AND ASTRONOMY.		

Patron may unite or separate any of the Professorships, or found additional Professorships.

XVI. The patron and visitor may authorize the same professor to read lectures in more than one of the enumerated branches of study, and may at any time unite or separate any of the said professorships, or may found additional professorships in such other branches of study, as may appear necessary.

Provost, Vice Provost, and Professors, to be entitled to Pensions under certain conditions.

XVII. The provost and vice provost, after having remained in the government of the College for the complete period of seven years, and any professor after having read lectures in the College for the complete period of seven years, or of twenty-eight terms, and after having respectively received, under the hand and seal of the patron and visitor, a testimonial of good conduct during that period of time, shall be entitled to an annual pension for life, to be paid either in Europe or in India, according to the option of the party. The pension shall in no case be less than one-third of the annual salary received by such provost or vice provost respectively, during his continuance in the government of the College, or by any such professor during the period of his regular lectures: the pension may in any case be increased at the discretion of the patron and visitor.

XVIII. All

XVIII. All the civil servants of the Company who may be hereafter appointed on the establishment of the presidency of Bengal, shall be attached to the College for the first three years after their arrival in Bengal, and during that period of time the prescribed studies in the College shall constitute their sole public duty.

All Civil Servants on the establishment of the Presidency of Bengal to be attached to the College for the first

[three years after their arrival.

XIX. All the civil servants now on the establishment of the presidency of Bengal, whose residence in Bengal shall not have exceeded the term of three years, shall be immediately attached to the College for the term of three years from the date of this regulation.

Civil Servants, who have not resided three years in Bengal, to be attached to the College for

[three years from the date of this Regulation.

XX. Any of the junior civil servants of the Company in India, whether belonging to the establishment of this presidency, or to that of Fort St. George, or of Bombay, may be admitted to the benefits of the institution by order of the Governor General in Council, for such term, and under such regulations, as may be deemed advisable.

Any of the junior Civil Servants in India may be admitted into the College by order of the Governor General in Council.

XXI. Any of the junior military servants of the Company in India, whether belonging to the establishment of this presidency, or that of Fort St. George, or of Bombay, may be admitted to the benefits of the institution by order of the Governor General in Council, for such term, and under such regulations, as may be deemed advisable.

Any of the junior Military Servants in India may be admitted into the College by order of the Governor General in Council.

XXII. In the College at Fort William, four terms shall be observed in each year; the duration of each term shall be two months. Four vacations shall also be established in each year; the duration of each vacation shall be one month.

Four terms annually, and four vacations.

XXIII. Two public examinations shall be holden annually, and prizes and honorary rewards shall be publicly distributed by the provost, in the presence of the patron and governors, to such Students as shall appear to merit them.

Two public Examinations to be holden annually,

[and honorary rewards to be publicly distributed.

XXIV. Degrees shall be established, and shall be rendered requisite qualifications for certain offices in the civil governments of Bengal, Fort St. George, and Bombay; and promotion in the civil service shall be the necessary result of merit publicly approved, according to the discipline and institutions of the college.

Degrees to be established and rendered requisite qualifications for certain Offices; Promotion

[in the Civil Service to be the result of Merit.

XXV. Statutes shall be framed by the provost of the College, under the superintendence of the governors of the College, respecting the internal regulation, discipline and government of the College; but no statute shall be enforced until it shall have been sanctioned by the patron and visitor. The statutes so sanctioned shall be printed, according to a form to be prescribed by the patron and visitor.

Statutes, how to be framed, to be sanctioned by the Patron and printed.

XXVI. The patron and visitor shall be empowered at all times, of his sole and exclusive authority, to amend or abrogate any existing statute, or to enact any new statute for the regulation, discipline and government of the College.

The Patron empowered to amend, abrogate, or enact Statutes.

XXVII. A regular statement of all salaries, appointments, or removals of the officers of the College, shall be submitted by the patron and visitor of the College at the expiration of each term, to the Governor General in Council, and by the Governor General in Council to The Honourable The Court of Directors; printed copies of statutes enacted by the patron and visitor shall also be submitted to the Governor General in Council, and to The Honourable The Court of Directors, at the same periods and time, and in the same manner.

Statement of Salaries, Appointments, &c. to be submitted at the end of each Term to the Governor General in Council, and to be by him transmitted to the Court

[of Directors, with printed Copies of all Statutes.

The Board, entirely approving the Regulation proposed by the Governor General, Resolve that it be passed accordingly, and that it be printed and published in the manner directed by the 41st Regulation of 1793, to stand as Regulation IX, 1800.

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EXTRACT, Bengal Public Consultations, the 16th April 1801.

MINUTE from The Governor General.

The Governor General.

THE Governor General communicates to the Board, a copy of the Statutes which he has enacted for the government of the College at Fort William, and proposes that the annexed Regulation be passed into a law.

Fort William, }
April 10th, 1801. } (Signed) WELLESLEY.

THE STATUTES

Of the COLLEGE of FORT WILLIAM in BENGAL, CALCUTTA;

Printed at The Honourable Company's Press, 1801.

The Governor General:

THE Patron and Visitor of the College at Fort William in Bengal, hereby enacts the following STATUTES for the regulation, government, and discipline of the said College; and directs the Provost of the said College to promulgate the said Statutes, and to carry them into effect from the date hereof.

Fort William, }
10th April 1801. } (Signed) WELLESLEY.

THE Provost of the College of Fort William hereby promulgates the following Statutes, in obedience to the directions of the Patron and Visitor.

(Signed) *David Brown.*

CHAPTER FIRST:

Of the STATUTES of the COLLEGE of FORT WILLIAM in BENGAL.

I.

ADMISSION OF STUDENTS.

Every Student, previously to his admission, shall subscribe to the following Declaration:—

" I, *A. B.* do hereby solemnly and faithfully promise and declare, That I will
" submit to the statutes and rules of the College, of which I am about to be
" admitted a member; that I will ever maintain its honour, interests and
" privileges; and that I will be obedient to the provost, to the vice provost,
" and to all the superior officers of the College, in all lawful commands.
" *A. B.*"

Which subscription being made, his admission shall be entered in the College register, in which also shall be inserted his age, rank, degree in any university, his native country and district, the time of his appointment to the service, and of his arrival in India; together with his destination to the establishment of Bengal, Fort St. George, or Bombay.

II.

ADMISSION OF THE SUPERIOR OFFICERS AND PROFESSORS.

Inasmuch as the College of Fort William is founded on the principles of the Christian religion, and is intended not only to promote the knowledge of Oriental literature, to instruct the Students in the duties of the several stations to which they may be destined in the government of the British empire in India, and to strengthen and confirm within these possessions the attachment of the civil servants of the East India Company to the wise laws and happy constitution of Great Britain, but also to maintain and uphold the Christian religion in this quarter of the globe; it is declared that no person shall hold any superior office in this institution, or be admitted

admitted as professor or lecturer in the same, until he shall have taken the Oath of allegiance to the King's Majesty, and shall have subscribed to the following Declarations, viz.

" I, *A. B.* do solemnly and faithfully promise and declare, That I will not teach
 " or maintain publicly or privately any doctrines or opinions contrary to the
 " lawful constitution of Great Britain, either in church or state, or contrary
 " to the duty which I owe as a faithful and loyal subject to the royal person,
 " family and government of His Majesty."

" I, *A. B.* do solemnly and faithfully promise and declare, That I will obey the
 " statutes and rules of the College, of which I am about to be admitted a
 " member; and that I will endeavour, by precept and example, to maintain
 " and promote order, discipline and good morals in the same.

" *A. B.*"

III.

OF TERMS.

Four Terms shall be holden within each year.

The first Term shall commence on the sixth day of February, and end on the last day of March.

The second Term shall commence on the fourth day of May and end on the last day of June.

The third Term shall commence on the first day of August, and end on the last day of September.

The fourth Term shall commence on the first day of November, and end on the last day of December.

IV.

OF LECTURES AND EXERCISES.

During each Term, the Professors, Lecturers and Teachers, shall instruct the Students, in the manner to be prescribed by the Council of the College.

Every Student shall attend at least one Class of Study in the Oriental Languages, during each Term.

Into whatever class or classes a Student shall enter, he shall continue in the same, attending to the prescribed studies, until the expiration of the Term.

Permission to attend the different Lectures shall be granted by the Provost.

The Council of the College shall prescribe the public exercises to be performed by the Students during each Term.

V.

OF EXAMINATIONS.

Two public Examinations shall be holden annually.

The first Examination shall be holden at the end of the second Term.

The second Examination shall be holden at the close of the fourth Term.

At each of these Examinations, each Student shall be publicly examined in one or more of the Oriental languages, and shall be classed according to his respective proficiency.

The comparative proficiency of the Students shall be determined in all possible cases, by exercises in writing, and by written answers to questions proposed in writing by the examiners.

The professor of the language or science in which the Students shall be examined, shall attend the examination, and shall afford such assistance in the conduct of it, as may be required by the examiners; but he shall not have a vote in determining the respective proficiency of the Students, or in adjudging the prizes or honorary rewards.

In order to encourage and to ascertain the proficiency of the Students in general learning, and in languages not the immediate objects of this institution, any Students

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at the prescribed examinations may be examined in any branch of useful knowledge, science or literature.

The prizes and honorary rewards of each year shall be announced on the 4th day of May, they shall be awarded by the examiners at the Second Examination in each year, and shall be publicly distributed on the 6th day of February following, to such Students as shall have obtained from the examiners certificates of peculiar merit.

The committees of examination in the different branches of a study, shall be appointed by the council of the College.

The Examiners shall subscribe the following declaration, viz.

“ I, *A. B.* do solemnly and faithfully promise and declare, That I will give an
“ impartial judgment of the comparative merits of the Students now to be
“ examined. *A. B.*”

VI.

OF PUBLIC DISPUTATIONS AND DECLAMATIONS IN THE ORIENTAL LANGUAGES.

Whereas it is necessary that the Students destined to exercise high and important functions in India, should be able to speak the Oriental languages with fluency and propriety; it is therefore declared, that public disputations and declamations shall be holden in the Oriental languages at stated times, to be prescribed by the council of the College.

VII.

OF EXERCISES IN ENGLISH COMPOSITION.

Each Student shall compose one Essay or Declamation in the English language during the course of each term.

The subject of these essays or declamations shall be proposed by the council of the College, and such compositions as may appear to merit distinction shall be read in public.

VIII.

OF CERTIFICATES AND DEGREES.

No Student shall be considered to have finished his course of study in the College of Fort William, until he shall have completed twelve terms or three years in the manner required by the Statutes; at the expiration of which period of time, every Student shall receive from the council of the College, a Certificate specifying the proficiency which he may have made in the prescribed studies of the College, and also the tenor of his general conduct during the period of his residence at the College.

Attested copies of all such Certificates shall be submitted to the visitor, who will enter the same on the public records of the government.

A degree of honour shall be confirmed by the visitor on such persons as shall be distinguished for peculiar excellence in the knowledge of any of the Oriental languages, of the Mahomedan or Hindoo codes of law, or of Oriental literature.

This degree shall not be conferred on any Student who shall not have received a Certificate from the council of the College, in the manner prescribed by this statute.

IX.

JURISDICTION OF THE PROVOST.

The professors, officers, students, teachers and servants of the College, shall be under the immediate jurisdiction of the provost.

Divine service shall be performed in the College Chapel at such times as the provost shall appoint, at which all the Students shall attend.

It shall be the peculiar province and sacred duty of the provost governing the College at Fort William, to guard the moral and religious interests and character of the institution, and vigilantly to superintend the conduct and principles of all its members; this trust he shall especially discharge, by admonishing such professors or officers

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officers of the College as shall neglect their duty, or shall fail to afford a proper example for the imitation of the Students, and if his admonition shall prove ineffectual, he shall report the circumstances of the case to the visitor.

Students who shall be guilty of indecorous conduct, or who shall neglect or wilfully disobey the statutes or rules of the College, shall be admonished by the provost privately, or by the council of the College, according to the nature and circumstances of the case.

When the gravity of the offence shall require such a proceeding, the name of any Student offending against the statutes or rules of the College, or against the principles of order, morality or religion, shall be reported by the Council of the College to the visitor.

X.

OF THE COUNCIL OF THE COLLEGE.

The Council of the College shall consist of five members, of which the provost and vice provost for the time being shall be two; the three remaining members shall be appointed by the visitor; any four or three members shall constitute a council, provided the provost or vice provost be actually present; no council shall be holden otherwise than in the presence of the provost or vice provost.

The Council of the College shall have power to propose to the visitor, the enactment of any existing statute for the government of the College.

The Council of the College shall have power to enact rules and private regulations for the internal government and discipline of the College. All such rules shall be submitted to the inspection of the visitor, from time to time, and shall be revocable by his authority alone.

The Council of the College shall meet once in every month, at least, on a day to be appointed by the provost.

The Council of the College shall investigate the general state of the institution, all disbursements and charges, and the establishment of the professors, lecturers, moonshies, melvies, and pundits, and shall propose to the visitor such alterations in the same, as circumstances may appear to require.

All questions in the Council of the College, shall be determined by the majority of voices.

In any case in which the voices shall be equally divided, the provost, or in his absence the vice provost, shall have the casting voice.

All proceedings of the Council of the College shall be regularly submitted to the visitor.

XI.

OF APARTMENTS, AND OF THE PUBLIC TABLE.

The Students of the College of Fort William, shall be provided with apartments at the expense of the College.

A public table for the Students shall also be maintained at the expense of the College.

No Student shall absent himself from the public table in the College hall, oftener than twice a week during Term.

XII.

OF DEBTS.

Whereas every Student attached to the College of Fort William, will receive the monthly allowance of three hundred sicca rupees, and will also be provided with apartments, and with a common table, at the expense of the College; it is declared, that if any Student shall contract debt during the period of his residence at the College (to be computed from the time of his admission to the time of his last examination) he shall not receive from the Council of the College the certificate prescribed by Statute VIII. Chapter I, until he shall have delivered to the council

of the College, a satisfactory statement of the amount of such debt, which statement shall be annexed to the said certificates.

By command of the Patron and Visitor,
David Brown.

(Signed) WELLESLEY.

Ordered, That a copy of the above Minute, together with the draft of the Regulation therein mentioned, be sent to the Revenue and Judicial Department, that the draft may be there recorded and framed into a Regulation, to be printed and published in the manner prescribed in Regulation XLI, 1793.

(East India Affairs.)

O B S E R V A T I O N S

On the State of Society among the *Asiatic* Subjects of
Great Britain, particularly with respect to Morals ;
and on the means of improving it.—Written chiefly
in the Year 1792.

Ordered, by The House of Commons, to be printed,
15 June 1813.

To the Honourable The Court of DIRECTORS for the Affairs of
The East India Company.

HONOURABLE SIRS,

ACCORDING to the intimation which I lately took the liberty of giving, I have now the honour to submit to your consideration, a tract which bears upon a subject pressed by repeated proposals on your attention, namely, the communication of Christianity to the natives of our possessions in the East.

That this is a question of importance, will hardly be denied; and from the numerous letters which have been addressed to the Court, in favour of such communication, as well as from the share of general regard now bestowed on subjects of that nature, it appears to be a question on which an explicit determination, on the part of the Company, is become necessary.

It is therefore in different views, worthy of a full and candid discussion; and such I have been solicitous to give it, actuated solely by motives of duty, arising from the several relations in which I find myself placed. For, in becoming an advocate, as I profess myself to be, for making known to our Asiatic subjects, the pure and benign principles of our divine religion, I not only pay that obedience which is due to its authoritative injunctions, but, in my sincere opinion, highly consult the true interests of the Company, and the general welfare of the many millions living under its government. Nor can I doubt, that this will be the verdict of serious deliberation, however a hasty view of the subject, under some of its aspects, may have unnecessarily excited alarm.

In earlier periods, the Company manifested a laudable zeal for extending, as far as its means then went, the knowledge of the Gospel to the Pagan tribes, among whom its factories were placed. It has since prospered and become great, in a way to which the commercial history of the world affords no parallel; and for this it is indebted to the fostering and protecting care of divine Providence. It owes therefore, the warmest gratitude for the past, and it equally needs the support of the same beneficent Power in time to come; for the "changes and chances" to which human affairs are always liable, and especially the emphatic lessons of vicissitude which the present day has supplied, may assure us, that neither elevation nor safety can be maintained by any of the nations or rulers, of the earth, but through Him who governs the whole. The duty therefore of the Company, as part of a Christian community, its peculiar superadded obligations, its enlarged means, and its continual dependence upon the divine favour, all call upon it to honour God, by diffusing the knowledge of that revelation which he has vouchsafed to mankind.

In urging this momentous work however, I wish to be clearly understood, as connecting with the formation and execution of any scheme for the performance of it, every prudent care, every just precaution, which may be suitable to the nature of the undertaking, and to the wise, humble, mild spirit of that religion which is to be recommended. At present I presume to offer no specific proposal, contending only for the general principle; but if that is recognised, I shall be most ready to submit the ideas I entertain of the manner in which it might be safely brought into operation.

If the considerations already adduced, did not sufficiently guard me against the censure of launching beyond the ordinary lines of business, I might justly plead, that the office which you, Gentlemen, exercise, and which I have the honour to hold in common with you, summons, not unfrequently, your attention to subjects of the
highest

highest nature,—to the principles of government, and the interests of nations; subjects upon which, having mentioned them, I may be permitted to observe, that even a deliberative voice, though to that you are not restrained, attaches a trust of great importance to the station of a Director.

But with respect to the execution of the treatise which is now offered to your perusal, I am sensible that I need the utmost indulgence. Incapable at best to do justice to the several topics which it embraces, I might yet in India, the centre of materials and information relating to them, have produced something less unworthy of notice; but though I held there the leading opinions now advanced, no idea of giving any publicity to them, by writing, ever occurred to me, until after my return to this country, when persuaded of the expediency of some attempt of that kind, and incited by a particular occasion, I several years ago, hastily drew up the substance of the present essay. It has however since lain by me unused, and my other avocations have allowed me only to revise it, not to form a new work, as would certainly have been desirable. To meet a variety of opinions, and to fortify the argument which is maintained in it, many things are introduced which must be already known to you, and indeed things which in my own first views, I should have deemed superfluous; for according to my apprehension, the main question is so clear as to need little auxiliary illustration. Under all these disadvantages, however, I am content to come forward, at the call of a greater interest, forming no pretension to literary merit, nor having on that score, any higher hope, than that you may be pleased to receive this tract on the footing of one of those many *Papers of Business*, with which the records of your governments have been furnished, by the observation and experience of men whose time and thoughts have been chiefly employed in the concerns of active life.

I have the honour to be, with the greatest respect,

GENTLEMEN,

Your most obedient humble Servant,

East-India House,
August 16th, 1797.

CHARLES GRANT,

C O N T E N T S.

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OBSERVATIONS,
&c.

CHAP I.

Introduction—including a brief Review of British Territorial Administration in The East.

WHATEVER diversity of opinion may have prevailed respecting the past conduct of the English in the East, all parties will concur in one sentiment, that we ought to study the happiness of the vast body of subjects which we have acquired there. Upon this proposition, taken as a truth of the highest certainty and importance, the following Observations, now submitted with great deference, are founded.

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He who ventures to propose a plan which has an air of novelty, at a time when the wildest fanaticism in politics and philosophy is pursuing, with impious and inhuman success, the indiscriminate subversion of received principles and existing establishments, labours under peculiar disadvantages. Truth however, and reason, always the same, are not to be abandoned because they may sometimes be perverted and abused. Of late they have been perverted and abused in a way new in the history of the world. The writer of these observations holds the spirit that has thus broken forth, in the utmost abhorrence, and would stand at the remotest distance from its influence. His aim is to promote the peace and happiness of men, by pacific and rational means, and where he is compelled to speak of past or present errors and defects, he mentions them with no disposition to censure, but solely with the view of doing good. He trusts, that if the opinions which he delivers, and the measures which he recommends in the subsequent pages, be patiently and impartially considered, they will neither be found inconsistent with right principles, nor pointing to any other than the most beneficial consequences.

Although in theory it never can have been denied, that the welfare of our Asiatic subjects ought to be the object of our solicitude, yet in practice, this acknowledged truth has been but slowly followed up, and some of the inferences which are deducible from it, remain, as it should seem, still to be discovered. Of late undoubtedly much has been done, and excellently done, to improve the condition of our subjects in the East; yet upon an attentive examination it may perhaps be found, that much still remains to be performed.

It is now five-and-thirty years since the English East-India Company, and through that Company the British Nation, acquired an extensive political power in Hindostan. Some time before this period, they had been compelled by the ambition of the French, to take a part in contests which had arisen among the Mahomedan Princes on the Coromandel Coast; for the representatives of that nation, the first among the people of Europe who conceived the design of procuring a dominion out of the broken empire of the Moguls, pursued their object by entering systematically into the politics of the Decan, and becoming hence the ally of one of the parties contending for the possession of the Carnatic, the English who foreseeing the success which would probably attend the unchecked prosecution of this ambitious enterprize, and in the consequent aggrandizement of their rivals, the ruin of their own commercial establishments, espoused the defensible pretensions of the other side. In this struggle they were finally victorious; they gave a Nabob to the Carnatic, who continued to depend upon them; and were thus advanced to a certain degree of military and political importance in the eyes of the natives of that part of India. But that prince was left by treaty in full possession of the internal government of his territories, and exercised all the powers of sovereignty over the people of them. The only pos-

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session which the English retained for themselves, was a narrow tract of land along the Coast of Coromandel, chiefly in the vicinity of their principal settlement of Madras.

Bengal was destined to be the seat of British empire in the East. The first military operations however of the nation in that province, instead of being prompted by views of conquest, were employed solely for the defence of their principal factory, suddenly, when they thought only of the peaceable pursuits of commerce, wantonly attacked by the Nabob of the country, the recent successor of an usurper, with a numerous army. The English of Calcutta, having neither men nor means adequate to this unexpected service, fell an easy prey, and the survivors of the barbarous scenes then exhibited, were driven from their plundered settlement, and, destitute of every thing, forced to seek a wretched refuge on the water. At this crisis, the warfare and the political transactions into which the English had been led in the Carnatic, appeared of new importance. By the result of them, the government of Madras was itself in a condition to assert by arms the right of the Company and the Nation, to the settlements of which they had been dispossessed in Bengal, and to seek a compensation for the immense property of which they had been despoiled.

That right was unquestionable; it was derived from the lawful sovereign of Hindostan, when the empire was in the zenith of its power, and had long been quietly enjoyed. The struggle made for the recovery and security of it, which was on our part self-defence, ended in the ruin of the aggressor; for after once breaking with us, he never thought himself safe until we should be extirpated. Fresh plots for our destruction soon terminated a pacification, in which he had never been sincere; we were reduced to the alternative of suffering extirpation from our just and ancient possession, or maintaining by force our footing in the country against the oppressive ruler of it; and a handful of foreigners driven to this extremity, accepted the offers of confederacy, which his sanguinary tyranny impelled some of the principal persons living under his government to make, for his deposition, and the substitution of another Mussulman in his room. Perhaps the rigid casuists might not choose to defend the expedient of facilitating the progress of our arms, by leaguings with the subjects of the Nabob, imminent as our danger and theirs was. This point must be left to be tried upon its own merits; but whatever decision may be passed concerning it, two things are in fairness entitled to attention in the general consideration of this subject:—First, that it is probable the Company and the Nation, had they remained without confederates, never would have submitted to be wantonly stripped of valuable rights; therefore the maintenance of them, with further accessions of force derived from their own resources, might have produced the discomfiture of their enemy, and by an easy consequence, his loss of power:—Secondly, that the confederation into which the English entered was no part of their original plan, but an incidental circumstance in the sequel of hostilities.

From this circumstance however, viewed in the most unfavorable light, prejudice has taken occasion to characterize the whole of their transactions of that period; and the French, who as has been said, first of the European nations, conceived the scheme of Indian war and conquest, and whose game of wanton ambition ended in the loss of all their possessions in the East, have not failed to describe the revolution in Bengal as originating in our lawless lust of wealth and dominion. Many of the inflammatory misrepresentations which envious disappointed rivalry has prompted them to make; our own countrymen have precipitately adopted, not examining whether, in their readiness to testify an abhorrence of injustice towards the natives of India, they were not inadvertently contributing to do injustice to the character of their own nation. But as in any serious inquiry into the duties which we owe to our subjects in that country, men of correct principles will naturally be led to carry back their view to the first steps by which we acquired power there, it is hoped that some brief elucidation of so important a question, both here and as it may come again into notice in the course of this essay, will be deemed no irrelevant digression.

By the deposition of Surajah Dowlah, the provinces which he had ruled, fell first under the control of the English, and subsequently under their immediate management. They acquired also among the conquests made from the French soon after this revolution, a tract of country on the Coromandel Coast, called from its relative situation, the Northern Circars; and at a later period, the celebrated district of Benares was annexed by cession to their possessions on the Ganges. These countries, thus acquired, and now held in full property by the British Nation, joining with them

Bombay

Bombay and Salsett, are reckoned by that able geographer, Major Rennel, to contain 182,000 square miles, that is 50,000 square miles more than are, according to him, contained in Great Britain and Ireland; and the population of these extensive regions may be estimated at about fourteen millions*. Besides these absolute acquisitions, the fertile territory of Oude, with its appendages, is to be reckoned among the states dependent on the British power, which are governed internally by their own princes; and all the territories which come under this description, are by the same author, computed to contain nearly 100,000 square miles. Supposing their population to be in proportion less than that of Bengal, it may be allowable to state it at six millions. The conquests lately made in the Mysore Country and on the Malabar Coast, are to be added to the account of the territorial property of the British Nation. They have not been directly comprehended in the foregoing enumeration, because it is intended to speak chiefly upon the authority of time and experience; but the observations which these suggest, respecting the people with whom we are already acquainted, will doubtless equally apply to those of the same race and principles, who are recently become our subjects. The number of these last may perhaps be estimated at two millions. Thus the whole aggregate of Asiatics who depend immediately and solely upon us for every comfort and happiness of good government, amounts to sixteen millions †; and those who indirectly and partially depend upon us, by living under princes subject to our control, and therefore considerably under our influence, if we chose to exert it, even in matters of interior regulation, amount, as has been stated, to six millions. Such a charge as this, a charge of no less than two-and-twenty millions ‡ of people, must be allowed to be one of the most weighty and serious nature, as it constitutes also one of the largest divisions of the power which is distributed among the rulers of the earth.

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What then has been the effect of our administration upon the countries which have thus fallen under our dominion? This is no unfair inquiry, nor is it proposed invidiously, but as having a relation to the main design of the ensuing pages; neither shall it be pursued upon conjectural positions or by problematical reasonings, but rested on the broad basis of general facts, many of which stand conspicuous in the records of our Indian transactions. That the same topics have already been handled by persons of distinguished situations, and especially that abilities have been employed upon them far transcending the humble pretensions of the present writer, would invincibly determine him to abstain from treating of them, if his design did not impose this task upon him, and impose it with a view which other writers have not exactly proposed to themselves. Happily this undertaking calls not for the powers or the details of regular history; nor on the other hand would it be answered by the exhibition of mere results, which would carry more the air of assertions than of facts. Facts therefore so far circumstantiated as to be seen in their truth and their connection, it will be his endeavour to trace with simplicity, and with moderation.

The account of our territorial management in the East, or of the internal exercise of our power in those countries which are now held directly by us, may be conveniently arranged into four distinct periods, of which it will be sufficient here to sketch the prominent features; and as Bengal with its appendant provinces forms both the main portion of our possessions, and the scene of our greatest exertions, experience, and progress, *that division* shall be the subject of our present brief review, with only such concluding notice of the other parts, as may serve to indicate the state to which they have hitherto advanced.

In the first period, comprehending eight years, from 1757 to 1765, the provinces (excepting a few districts ceded to the Company in the course of that time, with the sanction of the Mogul Emperor) were continued under the government of Nabobs, to whom the administration of civil and criminal justice, the collection of the revenues, and the general powers of internal superintendence and regulation, were left. The English reserved to themselves the direction of foreign policy, a controlling military power, a considerable tribute, and advantages in trade more extensive than the grants of the Emperors, or the past usage of the country, had conceded to them.

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to 1765.

The

* The latest estimates would make Bengal, Behar, and our part of Orissa, to contain at least twelve millions. If they do, the whole population of these different possessions may amount to sixteen millions.

† Or according to the preceding note, eighteen millions.

‡ Or according to the same note, twenty-four millions.

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The circumstances of the first revolution seemed to dictate such a division of power; of which, the share vested in the Nabob, is usually called in the writings of that time, the *Country* or the *Native Government*, as when the mass of both divisions, or the complex power, Native and European was spoken of, it was termed (sometimes in a way of censure) the *Double Government*. To this arrangement the orders of the Company seem to have at first restricted their servants, who if they had felt themselves more at liberty, would perhaps have deemed it unsafe or inexpedient to enter at once upon the direct charge of a government, to the details of which they were entire strangers.

But plausible as the system, viewed in some lights, appeared, it proved in practice, unsatisfactory to all parties, and especially detrimental to the people. The Eastern governments are in general careless as to the interests of their subjects, and this is particularly true of Mahomedan rulers. The Nabobs created by the English in Bengal, foreign adventurers suddenly raised to power, dependent, suspicious, and rapacious, could have little concern for the lasting prosperity of a country, with the government of which, their connection was so casual and precarious. Whilst they saw with secret indignation the chief attributes of sovereignty in the possession of a handful of commercial men, every way alien to the Asiatic world, and so large a share of the riches of the country, devoted through them to a distant land; whilst they believed also that the favour of these people was uncertain, they could scarcely have any other aim, than to use the time present in making the most of their situations.

And indeed such seems to have been the temper of the other princes more remotely placed, who were stiled the allies, but who in reality were the dependents of the East India Company. Feeling that the same power which supported could also dispossess them, and habituated by the whole history and the manners of Hindostan to the ideas of perfidy and of change, they could have no settled confidence in the solidity of their tenures, but be on the contrary indisposed to that study to which Eastern rulers at the best need a stimulus, the permanent good of their subjects. Asiatics, accustomed either to absolute command or implicit obedience, do not seem well qualified to make a beneficial use of delegated or mixed power. The policy of our dependent allies has in general been directed only to secure themselves in their situations: it has been their aim to please the immediate arbiters of their fate, and they have found either sagaciously or by incidental discovery, that even running largely in debt is one means of interesting many in the stability of their government. But this policy is pursued at the expense of their subjects, and the people, both of Arcot and of Oude, are with too much foundation represented to be in a wretched condition. A state of dependence seems also to unfit or indispose the princes who stand to us in this relation, for any vigorous co-operation in the external defence of their own territories. Perhaps that species of protection to which they have been used, has enervated them, made them unwilling to contribute the funds requisite in such cases, and persuaded them that the English will not suffer those countries of which they are in effect the paramount lords, to be possessed by any other power. Another evil, more formidable possibly than our experience has yet discovered, flows from this system; it enlarges the sphere of advantage to the servants, especially the military servants of the Company, it enlarges the military establishment, military emoluments, and perhaps encourages, in its consequences, the spirit of military independence. The experience we have acquired, may probably establish an opinion of the impolicy of forming any new connections of this nature; but with respect to those which already subsist, as it is our power which maintains the authority of our dependent allies over their subjects, it seems incumbent on us to exert every possible endeavour, consistent with the just sense and faith of treaties, that the governments which we thus uphold may render the people easy and happy.

Where the controlling power of the English and the derived power of the dependent Nabob met in one place, as in Bengal, they could not long exist together without collision. The unwilling submission of the weaker party, and the dominating temper of the stronger, soon became too plain; mutual distrust and aversion succeeded; the excesses of individuals inflamed the animosity on each side, and the country became the unfortunate scene of war. The cruelties, the rapacity, and the expulsion of Cossim Ali, whom an unhappy policy had elevated to power, are sufficiently known. Whether we ascribe his conduct to unprincipled ambition, or the licentious encroachments of Europeans and their dependents upon his proper authority, or with more probability

probability to both of these causes, and the maddening effect of events hurrying him to lengths he had not deliberately purposed, it still exhibited this striking spectacle, the English obliged to fight with the creature of their own power, for the continuance of that power, nay even for their existence in Bengal; and the country, instead of being better protected under co-existing authorities, suffering grievously by both, and in their shock convulsed and torn. What had thus happened, however blameable the cause, might happen again; and this experience purchased at so dear a rate, naturally led the way to the acquisition of the Dewannee of Bengal, Behar, and Orissa.

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This may be considered as a point at which a second period of territorial management commences. The Dewannee is the office of the Dewan, the title of the provincial collector of revenues under the Mogul Emperors, whose policy it was to place the financial administration of the several divisions of the empire, in hands distinct from those entrusted with military command and judicial authority.

The adventurers who upon the decline of the empire, assumed the powers of government in the provinces, assumed also the exclusive administration and appropriation of the revenues, as most essential to their views. The rights of the reigning emperor however, though disregarded, had never been denied. He was induced, in consideration of an annual tribute to himself, and a handsome stipend to the reigning Nabob, who was also a party in this treaty, to grant in perpetuity to the East-India Company for their own benefit, the Dewannee, that is in other words, the revenues of those three provinces. He had not at that time, nor was likely ever to have the least power to assert his rights; his bestowing that grant therefore, on the condition of an ample compensation, was making the most advantageous use he possibly could make of his pretensions. No other power in Hindostan would have given him such favourable terms; and his consciousness of this led him voluntarily to propose a cession of the Dewannee. It is thence to be concluded, that in this transaction he was guided chiefly by the exigencies of his own situation; for his remote distance from the seat of the Company's government must have rendered their influence over him proportionably weak. But at the same time it ought to be acknowledged, that the subsequent proceeding with him, by which the payment of the stipulated tribute was discontinued, appears to be of a more dubious character. This remark also is interjected for the sake of those who question the principles on which our acquisitions have been made.

The Company having before held a controlling military power, were thus put in possession of the finances of the country, which as an immense estate they were henceforth to manage, and to manage for themselves. The collection of the revenues there is known to have been till of late a business of extreme intricacy and detail; the causes of which have been explained in a variety of masterly productions, particularly the excellent writings of Mr. Shore* on this subject; into which, however, it will not be necessary to go farther here than the statement of certain usages which form the first lines of the Indian system of finance. In Hindostan, far the greater part of the revenue of the sovereign arises from land; and it has long been the universal practice to form the assessment of government upon the actual produce of the soil, and to do this annually. Not unfrequently the share of government has been paid in kind. In like manner the land-holder regulates the rent of his inferior tenant annually, and according to the value of the articles which he raises, whether rice, cotton, sugar, or any other of the many productions which the soil furnishes. It will easily be perceived, that this system as it naturally leads to concealment on the one side, requires a constant course of vigilance and laborious local investigation on the other, in every rank of persons employed in the revenue, from the first officer to the lowest farmer of a village. Again, the sovereign is arbiter of the share which he himself shall enjoy of the produce; and though anciently his proportion seems to have been moderate, in modern times it has usually been very large. Despotism being the principle of government, force is the real, though sometimes latent instrument which procures acquiescence in his allotments. Without a compulsory power, ever ready to act, little revenue would be obtained. Arbitrary demand, punitively enforced on the one hand, sharpens all the arts of evasion, concealment, and fraud, on the other.

Since

* Now Sir John Shore, Governor-General, in important services he had before rendered to the Company.

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Since the fall of the Mogul Empire especially, and under the Asiatics, Hindoos, or Mahomedans, who have usurped power, the business of collecting the revenues has been a most debasing struggle between the superior and inferior in every gradation. New taxes upon a thousand pretences, often false and preposterous, have been imposed even in direct breach of agreements before made. The revenue officers of every rank, have exacted for themselves besides collecting the demands of government; and from this fruitful source of injustice, severity, chicane, and meanness, have flowed innumerable evils to the community. Want of principle in the landholders and occupants of the soil, has led the government to give them as little credit for their rents as possible; so that payment may in some places be required at the end of every month, or more often, by eight instalments in the year. From the inferior occupants of the soil, care is taken to secure arrears before the crops are removed from the ground, for otherwise from the property and artifices of that description of persons, those arrears will generally be in effect lost; because if they are recovered at a future period, it is in reality by an application of the produce of a new year, which having its own exigencies, will thence probably also owe a balance at the close. And as hence the necessity of summary proceeding with the renters has been pleaded, their complaints have not been allowed to suspend the payment of the demand on them; but this unremitting exaction has afforded the agent the opportunity of keeping his own malversations covered.

These elucidations may convey a faint idea of the vast detail and attendant difficulty of the Indian system of finance; notwithstanding the apparent simplicity of its fundamental principle*; but they also suggest that the power which enforces the payment of the revenues, as it is operative at all times and comes home to all persons, must be the first in the consideration of the people †.

The Company therefore were now not only to reap the produce of the country, but were virtually invested with the interior government of it, none of the prerogatives of dominion remaining to the Nabob ‡, excepting the judicial power which was attended with no political importance. It was not however the policy of their servants; nor did they at first think themselves able to exercise all this power; but in entering upon their new privileges they made use of ministers who had served the Nabob in the affairs of the revenue. The people were taught henceforth to regard the Company as their masters; but they were treated with through the medium of the same persons with whom, as agents of the Nabob, they had before transacted. No Englishman was employed in the districts, or in the details of the collections, that is to say of the Dewannee lands §. The Mahomedan and Hindoo ministers of the revenue managed the whole, appointing all the subordinate officers, laying their general schemes of assessment before the principal servants of the Company, reporting to them the state of the collections from time to time, and disposing of the money received into the exchequer, according to their orders. The only persons who in the districts represented the Company in the exercise of the new powers they had acquired, were the same persons who on behalf of the native government exercised the like powers in them before; nevertheless, the effects of this change, besides the transfer of the financial rights and profits of the country to new hands, were many and important.

The

* The most methodical and full exposition extant of the Mogul system of finance is to be found in the *Analysis of the Revenues of Bengal* by Mr. James Grant, a work which though it ought to have been set on foot by government at the moment of acquiring the Dewannee, was never attempted till he, from private curiosity, entered upon it many years afterwards, when the obtainment of accurate information on such a subject was become peculiarly difficult. In this elaborate treatise, he has developed with minute detail, both the principles of the Mogul system of finance and the sources and amount of the revenues collected from every division, great and small, of the soubah of Bengal, as well in remote periods as in the year preceding the assumption of the Dewannee. It contains a more complete account of the lands of Bengal than that rendered to our government by the native ministers in 1765, but is little known, being

being in manuscript among the records of the Company, and too much loaded with technical and involved language, the fundamental principle also of the Mogul system of finance having since been superseded in our practice; but it is the product of extraordinary disquisitory powers employed upon a curious and interesting subject.

† Strictly speaking, it must be supreme. The power of the Emperor went along with his Dewan. The English possessed the Dewannee only because they had power (which was not used before) to assert the grant.

‡ Who was the descendant of Jaffier Ali Khan, the first Nabob raised by the English, with whom a treaty had been made, in virtue of which, the succession was continued in his family.

§ Some districts, as observed above, were by cession before in the hands of the Company; who also had possessed commercial factories in the provinces above a century.

The wants and desires of the Company at home seemed to grow with this immense acquisition. Their servants abroad were suspicious, and not without reason, that all the sources of revenue might not be fairly disclosed to them; and they were alarmed lest the amount of it should decline under their management. The progressive accessions of the Company also enlarged the views of every European in the provinces, and of the native dependents of Europeans. Power was not, as in the former system of government, inherent in one person only, but in many persons, all of whom therefore it invested with a portion of its consequence. The native ministers of the revenue wished to gratify the eager views of the Company, and to conciliate the general favour of the English. They had likewise their own interests and their numerous dependents to serve, and to serve whilst opportunity lasted; but whatever extraordinary funds they might with these aims seek to possess, as all parties concurred in the urgency of keeping up the standard of the public income, the only means left them, exclusive of the salaries they enjoyed, were private imposts, monopolies, or appropriations of one kind or another; and if, as has been affirmed with great appearance of truth, certain portions of the government lands were omitted in the accounts presented to their new masters, the burthen upon the rest must from this cause, as from others, have fallen the heavier.

Difficulties began to be experienced in realizing the assessment. A set of coercive officers or rather farmers of the revenue were employed in the districts to ensure and quicken the payment. These men, chiefly adventurers from Tartary or Persia, executed their business rigorously. Unfeeling and rapacious, uncertain of holding their employments beyond the year, they lost no time in amassing money for themselves; and the Zemindars, or principal land-holders, made every extraordinary demand upon them, the ground of still more excessive demands upon the inferior tenants.

Compulsory measures came also to be used in providing the investment of the Company. As the new wealth poured into their treasury could be realized in Europe only by the medium of commerce, the orders for that investment were at once augmented two or three fold. The produce of every country and the demand for that produce having a certain relation to each other, it was impossible that the funds now destined for the purchase of commodities on account of the Company, could be invested at once without extruding private merchants. European individuals also, confident now both of protecting and controlling their native agents, employed them in trade all over the country; and the foreign European companies and their dependents, availing themselves of the substitution of the milder genius of English rule, for the prompt despotism of the Mahomedans, every where increased their pretensions and activity. The manufacturers were not unfrequently obliged to accept the English Company's employ, and even those private agents required a preference to other traders. Some of the native dealers retired. Both natives and foreigners, especially those attached to the other European companies, complained; though the latter not always reasonably nor temperately; and in a word, violence and disorder became too prevalent.

Wherever the native agents of the English traders went, they assumed power; they interfered in the affairs of the country, and even in the proceedings of the courts of justice, which the Company still left solely under the control of the Nabob. These courts, which ought to have been the sure refuge of the oppressed, were before systematically venal, and in a time of divided power and general relaxation, were become so scandalously corrupt, as to constitute one of the most intolerable evils under which the country groaned.

All these causes operating with the energy of a new revolution, produced a great and unhappy pressure upon the country. It was in fact without a proper head. The English administration left the internal government to the native ministers, and these, little under the influence of public spirit, (a rare quality among the Asiatics,) intent chiefly on the affairs of the revenue, were unwilling to offend by honestly resisting the licentiousness of individuals.

With respect however to the Company and to Europeans in general, these various evils proceeded more from the elation of new success, from extravagant notions of the resources of the country, and unreflecting eagerness, than from intentional rapacity. They did not feel that the cognizance of the internal affairs of the country was a duty resting upon them, and they may have implicitly given credit to the ministers, more

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intelligent than themselves, for a regard to that important concern. From these causes, and the remoteness of the seat of English government, placed near one of the extremities of the country, they remained ignorant of the true state of the interior, nor were they fully aware that the natives whom they employed would exercise against their own countrymen any power, even falsely assumed, in the most unfeeling and iniquitous manner. They had not in fine, at all preconsidered the probable effects of so great a change as the assignment of the Dewannee to the Company*.

A. D. 1769.

In less than four years these effects showed themselves very plainly. The country exhibited unequivocal signs of impoverishment and decay. The trade to the other parts of India was reduced, and the revenues, with increased exertions, could not be kept up to their first standard. In truth, upon a comparison of the state of the country in the year 1757, after the battle of Plassey, and in 1769, when the power of the English, in one form or another, had predominated twelve years, the result is extremely against the revolution. The English are not directly chargeable with the misconduct of the Nabobs and their ministers to whom they entrusted authority, especially with the ruinous enormities of Cossim Ali; but in the transfer of the country to a set of European merchants, consequences were involved unfavourable to its prosperity. The specie which those merchants and others had for a long series of years annually imported, ceased to flow in. The English Company bought their large investment, increased to three times the amount at which it stood when bullion was brought to pay for it, with the revenue of the provinces; other companies made their purchases with money received from English individuals, who also derived it from the country; and this was to be the system thence forward, at least for the greater part of the exports. Neither did the evil stop here. Both the Company and private persons exported large sums of specie collected there. The quantity thus extracted from the country, even within the period spoken of, was astonishing. A want of circulating medium began to be felt. These drains, added to the immense treasures which the extortion of Cossim Ali enabled him to carry off, exceedingly reduced the stock of the country, and the disorders which had arisen in the districts threatened to impair its annual produce. The first person who had the integrity and resolution to call the attention of government to the unhappy state of the country, was Mr. Becher, resident at the Durbar.

Certainly a great deal was due from us to the people in compensation of the evils which the establishment of our power had introduced among them; and in return for the vast advantages which we reaped from the change, it was but fit that what the country had suffered, or was subjected unavoidably to lose by being dependent upon us, should be repaid by all the benefits which good government, in consistency at least with that dependence, could bestow. And there was in the national genius of Britain, formed by superior lights and juster principles, and possessed of higher energies, what might still render that country happier than it had ever been before.

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To discover and suppress the abuse of trust and power in the collection of the revenues, in the purchase of the investment and in the conduct of the courts of justice †, were the objects of another institution, which forms the commencement of a third period of territorial management. English servants of the Company were sent as supervisors into the districts, and the coercive officers whom the ministers had employed, were withdrawn. The supervisors were furnished with a commission of investigation and active superintendence over the various departments of provincial administration, the state, the peace, and order of the country; but without the direct charge of any department. To many persons in Europe these progressive assumptions of power may have appeared as so many exorbitant encroachments; but whatever may have been thought at first even by judicious men, if we determined to retain the country and to govern it either to the benefit of the people, or to our own, they were necessary. From the first acquisition of a controlling power to the possession of the entire executive government of those provinces, it has been found that there was no point at which to rest. Experience evinced that in every intermediate stage, the interest of the country was neglected, and the abuses of power more felt than its protection. Our national standard of sentiments and morals,

* Mr. Verelst, who was Governor of Bengal during this period, was certainly a man of fair intention and correct in his personal conduct. His successor, Mr. Cartier, was also a very honest and amiable man.

† Private European traders and the Native agents of Europeans, who had in the beginning of the Company's power been guilty of such disorders in the districts, were by this time brought under considerable restraint.

morals, undoubtedly gives a comparative elevation to the character of those who are reared under it. The European servants of the Company therefore, who were also held by greater responsibilities, were worthy of more confidence than transient adventurers, ignorant and barbarous, from the upper Asia. This institution was the first step towards an English provincial administration, and the remote beginning of a new system, more open to the influences of the British genius and principles.

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The supervisors rendered considerable service. Their presence in the districts imposed a restraint upon the native officers, and their inquiries and interferences, whilst they evinced the wretched state of the interior, checked many evils. But they had acted only a very short time when the country began to suffer from another calamity, which in the end overwhelmed it in misery, incomparably more dreadful than all it had before endured. This was the famine that began in the year 1769, and continued through the greatest part of 1770; of which, as few circumstantial relations have been given, perhaps the following account may not be unacceptable.

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1770

The principal food of the great body of the people who inhabit our provinces, is rice. Of this, from the fertility of the soil, the joint effect of an ardent sun and of saturating periodical rains, they have annually two crops, besides a variety of other grain and pulse. The first crop of rice is gathered in about the end of August, the second (which is the greatest) early in December; and the other inferior articles from the month of February till the end of April; so that the ground brings forth almost all the year round. In general the produce is so abundant as to render Bengal the granary of India, and it is but at considerably distant intervals that a season fails. The natives indolent, improvident, fatalists, and exposed till of late to be taxed in proportion to the produce they raised, or even to have any apparent superfluity invaded, by their brethren in power, had never adopted the practice of keeping a stock of grain in case of dearth. When a season of drought therefore occurs, the sun, usually the great agent in fertility, parches the ground. Scarcity ensues; a scarcity aggravated by the eagerness which people then show to purchase rice, and by the artifices of the grain dealers, who are skilful in taking advantage of the public apprehension. If drought extended through two successive seasons, it would almost inevitably follow that the quantity of grain in the country would not be equal to the consumption of a people whose lives depend on the supply of this article; for extremity of want will not induce the Hindoos in general to resort to animal food, especially the flesh of the cow, because of the horror with which they regard an act that they are taught to believe would incur the dreadful punishment of loss of caste in this life, and torments or degrading transmigrations in the next. The periodical rains begin early in June, and continue with intermissions till late in October, commonly falling more plentifully in the two last months.

The crops of December 1768 and August 1769, were both scanty; and throughout the month of October 1769, the usual period of heavy rains, which are absolutely necessary for the latter crop of rice, hardly a drop fell. The almost total failure of a third crop, after the deficiency of the two preceding ones, filled all men with consternation and dismay. Some hope was still placed in the crops of inferior grain, usual reaped between February and April, which every endeavour was exerted to increase; but the refreshing showers that annually fall in what are called the dry months, between January and May, also failed, and in the fatal year 1770 there was scarcely any rain till late in May. The heat was insufferable, and every kind of grain or pulse then growing was in a great degree dried upon the ground. Nothing appeared but universal despondence and unavoidable destruction; for the same calamity extended to the upper India, and there was no neighbouring country that had been used to furnish Bengal with rice by sea, or that could afford an adequate supply.

The Company's administration and the native ministers early took the alarm, and entered upon such precautionary measures as were within their power. In September 1769 the English and all their dependents were absolutely prohibited from trading in rice; not because they or any other set of people were at all suspected of having been monopolizing that article, but lest on the temptation of very high prices, European influence should in any form operate to collect such undue quantities as might aggravate the scarcity. General and strict injunctions were also published against hoarding grain, buying or selling it clandestinely, or carrying on any dealings in it but at the public markets; and a stock of rice, amounting to 60,000 maunds,

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was laid in for the use of the army, a measure to which the preservation of our military, power and indeed of the country may be ascribed; for it is not to be doubted that want would have made the soldiery throw off all command, and seek subsistence with their arms in their hands, which must have produced total anarchy. The prime mover in all these measures also was Mr. Becher*, resident at the Durbar.

The famine was felt in all the northern districts of Bengal as early as the month of November 1769, and before the end of April following, had spread desolation through the three provinces. Rice rose gradually to four, and at length to ten, times its usual price, but even at that rate was not to be had. Lingered multitudes were seen seeking subsistence from the leaves and bark of trees. In the country the highways and fields were strewn, in towns the streets and passages choked, with the dying and the dead. Multitudes flocked to Moorshedabad, the capital. It became more necessary to draw supplies to that city, and no endeavour was spared to bring all the grain in the country to market. Subscriptions were set on foot. The Company, the Nabob, the Ministers, European and native individuals, contributed for feeding the poor. In Moorshedabad alone 7,000 were daily fed for several months, and the same practice was followed in other places; but the good effects were hardly discernible amidst the general devastation. In and about the capital, the mortality increased so fast, that it became necessary to keep a set of persons constantly employed in removing the dead from the streets and roads, and these unfortunate victims were placed in hundreds on rafts and floated down the river. At length the persons employed in this sad office died also, probably from the noxious effluvia they imbibed; and for a time, dogs, jackalls, and vultures were the only scavengers. It was impossible to stir abroad without breathing an offensive air, without hearing frantic cries, and seeing numbers of different ages and sexes in every stage of suffering and death. The calamity was not less in other quarters; in many places whole families, in others, the people of entire villages had expired. Even in that country there were persons who fed on forbidden and abhorred animals, nay, the child on its dead parent, the mother on her child. At length a gloomy calm succeeded. Death had ended the miseries of a great portion of the people, and when a new crop came forward in August, it had in some parts no owners. The number which fell in this period of horror has been variously estimated, and may perhaps be moderately taken at three millions.

It must be very evident from a simple review of this desolating event that it was the visitation of Heaven, not the work of man. These Eastern countries have unhappily been too well acquainted with this species of calamity in all ages. Upon turning to the last century only, the records of the Company mention a destructive famine in Surat and the neighbouring countries about the year 1630. Dow gives an account of a prodigious one almost general in the Mogul empire, anno 1661. Instances might easily be multiplied by a more particular research; in our time, we have seen several on the Coast of Coromandel, the last of which a few years ago destroyed multitudes. Since the awful era of 1770, there have been two seasons of great scarcity in Bengal, the years 1783 and 1788. The dearth in those years was only partial, but the common people were driven to great distress and some perished. Lord Cornwallis seeing how much the country was exposed to calamities of this sort, instituted public granaries in Bengal, in which a stock of grain should always be preserved against emergencies. Indeed if we could suppose that any man or set of men, especially European servants of the Company who had easy means of acquiring wealth, could have been so iron-hearted as to form the design of enriching themselves by withholding sustenance from their fellow creatures, if we could suppose they could have borne the sight, even for the first week or day, of the miseries under which a whole people were sinking, if we could suppose further that

after

* A man noted for his honesty and humanity; whose anxiety and exertions for alleviating the miseries of that whole period ended in an illness that almost cost him his life. Yet on his return to England he found himself traduced as the author of the famine. This calumny is said to have had its rise at the French settlement of Chandernagore, in the vicinity of which an agent of his had in the year 1769, before things came to extremity, some articles of the provisions of the former year selling off, and among them a parcel

of rice, in value about 20,000 rupees. Perhaps the purchase of a stock of rice for the Company's troops may also have contributed to suggest the idea of a monopoly. It is from a MS. account, of which the materials were furnished by him when the event was recent, that this relation (of the facts stated in which the writer hereof was also an eye-witness) is chiefly taken.

Another gentleman, still living, was also accused of being the author of the famine, though he was in England when it commenced.

after denying every thing human for the sake of gain, they could so far forego their own object as instead of accepting a four-fold, nay ten-fold price, to allow those who would purchase, to die in immense multitudes for want; if we could entertain all these extravagant suppositions, and the equally extravagant one of a general monopoly of the produce of a great country, still a little cool reflection upon the means of accomplishing a scheme so flagitious, would show that the execution of it would be absolutely impracticable.

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It is perfectly established that the dearth was general over the three provinces, and in all ruinously severe. A monopoly therefore, if that had been the cause, must have been general also. It is easy to conceive how one quarter could be deprived of its produce to supply another, but when in all quarters there was a like destitution, if we suppose this to have proceeded from monopoly, we must also suppose not a simple operation of emptying one district to fill another, still less to surcharge any other, because that would be to go from a better market to a worse one; but a local monopoly in every township, *keeping up*, not *sending away*, the grain found within its circle. Let us now enquire into the lowest quantity of grain that can be supposed to have been hoarded. In the course of twelve months, three millions of people are estimated to have died; that is, nearly one-third of the whole population; but as a third of the usual allowance of food might have preserved life, we should hence be led to conclude that the grain retailed in that year was two-thirds at least below the quantity usually vended. As, further, the failure would fall chiefly on those who in times of common plenty earned only a subsistence, and these may be computed at eight in ten of the community, the deficiency in the supply of the markets that year may well be rated at two-thirds of the usual consumption of eight millions of people, that is somewhat more than one-half of the whole quantity brought to market in ordinary times: and if this was occasioned by monopoly, so much must have been kept up. But let us assume what would be the most plausible theory, that a real scarcity, to a certain extent, was rendered severely fatal by the superintention of monopoly; of what magnitude must we conceive the monopoly to be, in order to become thus operative? Here we must go on an ample supposition; for if monopolists had thought of contenting themselves with collecting, for instance, only a month's demand at a time, their main purpose would have been defeated, because in the mean while the rest would have found a distribution in the usual way. They must therefore have bought up largely at or before the reaping of a crop, and bought up more than they withheld, because part of their purchases we must suppose would be resold. If then we admit a real scarcity which would have occasioned a mortality of a million of people, (which prejudice has never granted,) and ascribe the mortality of the other two millions who perished, to monopoly, concluding as we are obliged, that this monopoly consisted only of two great operations, that is, on the December crop of 1768, and the August crop of 1769, then the quantity of grain hoarded up will turn out to have been one-third of the market supply of ordinary years: and assigning in such years to ten millions of persons, the young and the adult taken together, half a seer (or a pound) of rice per diem, which is a moderate allowance, that third will amount to six hundred and four millions of seers, or fifteen millions of maunds; which at a rupee each, a probable purchase-price in a time of real scarcity which we here suppose, will amount to fifteen millions or a crore and a half of rupees, one half perhaps of the whole circulating medium of the provinces at that time, and such a capital in the hands of those suspected of being concerned, as no extravagance of credulity can hold to be supposable.

But we have not yet seen all the difficulties. The three provinces contain 150,000 square miles, and if we reckon fifteen square miles for the sphere of one monopoly agent, (which surely, after allowing for water, is an average full as much as he could compass,) and reckon further two assistants only to each agent, we shall have thus ten thousand monopoly stations, and thirty thousand persons employed at them. Such a set of operations, or the hundredth part of them, and operations continued through a whole year, would have furnished uncontrollable evidence to all men. The natives are indeed patient in suffering, when they think suffering inevitable; they suffered in that calamity with wonderful passiveness; but if they had traced their miseries to any source like this, the country would have soon rung with their complaints. They are known to be clamorous even on trivial occasions where any redress is possible. They have been known in a time of scarcity, merely apprehended or artificial, to have carried urgent representations against the grain dealers; they did, so at the period spoken of, as long as they thought that those dealers

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secreted any grain, which according to their usual practice, they may have done, thereby unnecessarily adding to the evil. But very probably, if the people had seen that the calamities of that period proceeded from human hands, they would not have borne them; they would have helped themselves to grain; perhaps have risen upon their European masters. No, they well knew and acknowledged whence their distresses came; they foresaw them in the drought of successive seasons, a drought not confined to their provinces; and felt in them the dispensation of a superior Power. This was one of those severe inflictions of the Almighty, by which offending creatures, who forget their Maker, are reminded of his being, and of his government of the universe. Those poor people sought by superstitious observances to propitiate their deities, but they were "*Gods that could not save,*" and their votaries remained without any moral change.

The members of administration appointed from England by Parliament in 1773, a few years after the famine, with a special view to the discovery of abuses, men zealous in the execution of their trust, and free in expressing the most unfavourable opinions, never intimated the suspicion of monopoly; but always spoke of the famine as a natural evil of most destructive consequences, still visible in the country. Lord Cornwallis, if he had not judged in the same way, would not have contented himself with proposing only the simple preventive of an establishment for storing part of the surplus produce of plentiful years. Yet wonderful to consider, without any proof, without investigation, without one well authenticated adequate fact, the belief of a monopoly by some servants of the India Company has been, and perhaps may still be, very general in the western world. The French of Chandernagore, like the rest of that nation, too ready to blacken the British conduct in India, are accused, and with apparent reason, of being the authors of this tale. From Chandernagore it first passed to Calcutta, and from these places it was then transmitted to Paris, to London, and to all Europe. It has been registered as truth in the page of history, has been the public subject of religious lamentation, has been embalmed in verse, and still remains such a foul stain upon the British character, as the annals of any people can hardly parallel. Such is the power of credulity. In this case it not only "gave to airy" "nothing a local habitation and a name," but it ascribed to a phantom, effects, which had that phantom been a reality, it was incapable of producing. Nothing short of an absolute want of a sufficient stock of food in the country, could have occasioned so dreadful a devastation of the human race. The whole idea of a monopoly of any kind or degree, (unless such a natural aggravation of real scarcity as the eagerness of the people to lay in some store, and the retention of native grain dealers may have created,) the present writer, himself an eye-witness of that dire calamity, and with particular means of information, most assuredly believes to be without foundation, and to have originated in calumny or in error. This testimony, due to truth and to the British character, he is able deliberately and conscientiously to deliver; and though his main design may not have called for so full an exposition of a collateral subject, yet since the current of time swiftly removes the opportunities of giving and receiving information, he hopes he shall be pardoned in availing himself of the present occasion, to perform what he thinks an act of justice and of duty.

A. D. 1772

The subject of territorial administration shall now be continued. In 1772 the principle of sending English supervisors into the districts, considered here as introducing a third period, was enlarged by a very important measure which completed the change begun in the adoption of that principle. The Company stood forth as *Dewan*: hitherto the office continued to be executed by native ministers who resided at Moorshedabad, the old seat of government and of the public Exchequer. These ministers, with the officers whom they employed in the districts, were now laid aside, and the Company by the agency of their own servants, took upon themselves the entire care and collection of the revenues. The Governor and Council with their former controlling power, joined that of cognizance and executive management, which had been till then vested in those ministers. They removed the ostensible seat of Government and of the Exchequer to Calcutta, the principal English settlement; they divided the three provinces into collectorships, and stationed an European servant of the Company in each of those divisions as collector.

This change threw also the judicial administration of the country in civil affairs, into the hands of the English. Under the government which the Mahomedans had for many centuries maintained in Bengal, they established also their own system of laws, and it was the standard of decision in all cases civil and criminal, exclusive of those

those between Hindoos, which were determined by the code of that people. The Nazim, or ruler, in person executed the office of supreme criminal judge. By deputy he also administered in the principal civil court appointed for the cognizance of all matters of property, excepting claims of land and inheritance, which fell within a third department called the *Dewanee Adawlet*, or Court of the Dewan, to whom as the Emperor's officer for the collection of the revenues, all causes relating to the details of that extensive province, and particularly to property in land, were referred. From the time of the Company's accession to the office of Dewan, the authority of the Dewanee Court naturally enough increased, till at length it became in effect, the sole tribunal for civil suits. In this state, as appertaining to the department of the revenues, it fell into the charge of the Company's servants when they assumed the executive management of that branch; and they immediately proceeded to make various regulations and improvements in the administration of civil justice. They appointed a Provincial Dewanee Court in every collectorship, over which the English collector was to preside; they even modified, in some respects, the administration of criminal justice, which was peculiarly the province of the Nabob; appointing inferior criminal courts in the districts, and subjecting them, as well as the principal criminal court, to English superintendance. Thus every interposing medium between the English and their Indian subjects was removed; they came then to transact immediately with each other. The direct authority of the English pervaded the interior of the provinces, and the *Native or Country Government*, saving only the prerogative of the Nabob as chief criminal magistrate, was in form and in fact done away.

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Many obstacles to good government were dissipated by this change. The English administration entered upon their new functions with a tone of intelligence and vigour. Besides introducing more method and order into the conduct of the public business, they set themselves to correct some of the most prominent of those abuses by which the country had been so long oppressed. In collecting the revenue for instance from the ryots or husbandmen, there was no fixed standard. Agreements did indeed pass between the landholders and their tenants at the beginning of the year (for their leases extended only to one year), but as before hinted, those agreements were commonly broken by the stronger party upon a thousand pretences, of which the superior made himself the judge, and this practice opened a door of exaction to every subordinate officer of the revenue. Hence the people never knowing what portion of the produce of their labour would be left to them, were not only impoverished but discouraged from exertion.

Exactions still more scandalous were practised in the judicial courts. The *Phousdary*, or criminal court, raised a revenue by the imposition of fines upon crimes and misdemeanors tried before it, having thus a direct interest in the multiplication of accusations, and in finding the accused guilty. The government of 1772 styles its exactions, "detestable and unauthorized, but yet imitated by every farmer and "aamil in the province."

The *Dewanee*, or civil court, in like manner, wherever it could, had recourse to heavy arbitrary fines. Things however sanctioned by the *native government* even down to the period now spoken of, may give a more striking idea of the state of the country. In law concerns the civil courts were allowed to take a commission, sometimes amounting to one-fourth, upon the sums recovered on their awards; in the revenue, the inhabitants of a town or district, however reduced in number, were obliged to make up the assessment at which that division had been rated by government, that is, to pay the rents of those who were dead or fled, as well as their own. This principle, which must surprise persons unacquainted with that country, was acted upon even after the famine; and the greatest wonder is, how the people could subsist under such accumulated barbarous impositions.

The English government of 1772, appears to have set out in the sincere desire of alleviating the sufferings of that people. But the first great financial measure which they adopted, produced most unhappy effects. In opposition to the annual leases, which were certainly very exceptionable, the idea of farming the lands for long terms of years had been frequently suggested, and came at length to be regarded as a remedy for many existing evils. Sufficient attention however was not paid to the wide distinction which exists between the landholder having an interest in the soil, and the revenue farmer, whose principal object it must ever be not to consider the permanent

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welfare of a district or an estate, but the best return he can draw from it within the term of his engagement. The desire of keeping up the collections as near as possible to their former standard, still haunted the councils of the Directors at home and of the servants abroad. Under the idea that there were hidden resources in the country, (which might be so far justified, that early subductions and alienations had been made from the exchequer-lands, but the resumption of them was become extremely difficult, whilst the general circumstances of the country had decayed,) and in the view of uniting increase of revenue with ease to the people, it was determined to lease the lands of Bengal on farm for five years; and that their utmost value might be ascertained, these farms were put up to public auction. Calcutta banians, money dealers, and adventurers, were among the highest bidders. The country was hence given into their hands, under a positive condition indeed for the equitable treatment of the occupants of the soil; but the ancient usage of collecting the instalment of the month, within the month, was still followed by the farmers; and if there was any interference with even the most violent exercise of their authority, they had to plead the impossibility of realizing the revenue and making good their engagements. The English collectors, afraid perhaps of having a failure in the revenue ascribed to them, were seldom willing to interpose except in flagrant cases; and the poor people preferring often the first loss to subsequent litigations, or wearied out by the protraction of the other party, had little redress. At the end of five years, an immense balance of the stipulated revenue was due by the farmers, and the country having been in effect delivered again into the hands of natives, still continued to suffer.

It has been said in favour of the English government, that under it, and even within the period of which we now treat, Bengal has enjoyed a tranquillity from hostile assaults and commotions, rarely experienced under its former masters. But though little disposed to panegyrize Mahomedan governments, we must observe, that this comparison can hardly be meant to extend to the times anterior to the dismemberment of the Mogul Empire. The usurpation of Aliverdi Khan, who waded to power through perfidy and blood*, provoked the court of Delhi to encourage an invasion of the country by the Mharattas, and for several years they harassed the districts west of the Ganges, the far larger divisions on the eastern side of that river remaining all the time perfectly safe. But from the establishment of Aurungzebe on the imperial throne, until the invasion of Nadir Shaw, a period of eighty years, Bengal enjoyed profound peace without, and experienced only few, and these transient disturbances, within.

If however, a comparison of this kind is to be instituted, it must be carried much further. Under the government of the last two regular viceroys, Jaffier Khan, and Shujah Khan, who ruled in succession near forty years †, the state of the country was eminently flourishing, and is yet a subject of celebrity. Jaffier Khan indeed appears to have been culpably as well as unnecessarily severe in inflicting personal punishments upon the zemindars, and this part of his conduct has brought reproach upon his memory; but he strenuously protected the common people, and most ably administered the affairs of the soubah. His successor is represented to have been a man singularly beneficent and humane. Under both, the taxes were little felt, and in the time of the latter, though the annual tribute remitted to Delhi was usually a crore of rupees, local collectors were seldom requisite, the zemindars paying their rents immediately into the royal treasury. Even after the usurpation of Aliverdi Khan, that class of persons was so opulent, as at one time to give him a donation of a crore of rupees, and at another time fifty lacs, towards defraying his extraordinary expences in repelling the Mharattas. The general power and authority of the empire were a protection to this dependency of it; its military force, especially during the long administration of Jaffier Khan, was inconsiderable, its civil administration simple and economical, and it had no separate political relations to maintain with neighbouring or foreign countries. Easy, in short, in its finances, moderate in its expenditure, and free from the state, the charges, and cares of independent dominion, its inhabitants enjoyed in the occupations of agriculture and commerce, public peace and abundance. Under the violent assumption of Aliverdi Khan, its connections of a political nature were

* A. D. 1741.

† Shujah Khan died in 1739, and was succeeded by his son Siferaz Khan, who was deposed and slain by Aliverdi Khan in 1741. Aliverdi Khan possessed the government fifteen years, and was succeeded

in 1756 by his grandson Surajah Dowlah, who was deprived of the mosnud and his life in consequence of the battle of Plassey, anno 1757; so that from the death of Shujah Khan to the ascendancy of the English power, was only eighteen years.

were still very limited, for it had nothing to fear from its neighbours, except on the western side, and he seems never to have cast an ambitious view beyond the provinces which he wrested from the family of his ancient master. But Bengal, as held by us, possesses the rank of a sovereign state; it is the head member of an empire whose parts are remotely separate from each other, and intermix with the territories of several powerful princes; it contributes to the support and defence of the other divisions of British Asia; and supposing its system of foreign policy to be entirely pacific, it is liable to be affected at so many points, that the government of it requires far greater resources than were necessary when it was merely a dependent province. The tribute then which it pays to us, being at least equal to what the Mogul Emperors derived from it, and neither its population nor produce, as we have already found reason to conclude, greater than in their time, it will follow that the inhabitants must now be more highly assessed than they were under their former rulers, not excepting even the usurpers. And if this state should pursue plans of offensive policy towards its neighbours, it might multiply beyond calculation its exigencies and dangers, and thus aggravate still more the disparity between its actual and preceding situation. It is indeed possible, as has been already observed, to render the country happier under our government than it ever was before; but after it had experienced so many convulsions, we need hardly look even for an equality, in the earlier unsettled stages of our management.

The time of which we now speak may be called a period of experiment. It is evident that with respect to the revenues, on the due regulation of which the ease of the people so much depended, the great desideratum was to fix a just standard for their amount, and to provide for the certain unoppressive realization of that amount. This was soon perceived; but there were various opinions concerning the best mode of attaining that, in the propriety of which all agreed, and whilst discussions were continued, current exigencies frequently decided. It can be no presumption to assert, that our first and main duty then was to establish a just and comprehensive system of domestic policy, to cherish our subjects, promote internal improvement, and according to the maxim recommended, and thence dignified, by Lord Clive, "to cultivate our garden."

The remote distance of the supreme directive seat of our authority was an obstacle to the settlement of wise plans of internal government. Persons at home could seldom act but upon transmitted information. Distrust produced hesitation. The constitution of the Company left the executive body without sufficient controul, and divisions weakened its energy. Official changes, both here and abroad, interrupted the progress of measures, and though the objects which ought to be pursued were understood, there was still uncertainty as to the sacrifices which might be hazarded in new attempts.

Such considerations as these may, probably, among others, have produced the legislative interference of 1773; by which a new constitution was given to the government of Bengal, and a majority of the members which were to compose it, sent from England, the rest being selected from the former administration.

A. D. 1773.

Whatever may be the views which the conviction of the writer has led him to entertain of the affairs of this period, he will surely be pardoned in wishing to avoid, as far as can possibly consist with any fairness to his subject, the introduction of controversial topics, always unpleasant, upon an occasion like the present. Where he is led to notice events which come within that description, his aim will be to consider them, not with relation to the motives which may have produced them, or their intrinsic character, but to their influence upon the condition of the people of our eastern dominions, and as articles of a national account, between those possessions and this country. Instead then, of entering into the merits of the contests which soon arose in the new government of Bengal, we may be allowed to remark, that however well intended the institution of that government might be, it was at first unhappily compounded. Only upon the supposition of a coincidence of opinions respecting past as well as present measures, which from the circumstances of that institution seems not to have been expected, could dissensions have been thought avoidable; and if they should arise, as may more particularly have been apprehended, concerning former acts, a disapprobation of which must implicate the credit both of the preceding administration, and of those connected with it, a divided government and state were naturally to be looked for. That these consequences, proceeding from criminatory retrospections, and the utmost discordance of opinion upon various important ques-

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tions, did soon follow, is well known. And they produced unhappy effects upon the administration of affairs, upon the European service of the Company, and upon the people. The relief of the country was still suspended; and the failure of the first great measure adopted at home for this end, may have prevented a progress to others of executive and official regulation, probably at that time seen to be requisite, and subsequently included in the parliamentary provisions of 1784. Into the subjects of these we forbear to enter, although after all the candour and discrimination which would be solicitously exercised in treating of them, doubtless they would be found to discover a distinct source of pressure upon the country.

A. D. 1774.

A. D. 1778.

Hitherto, from the period of the revolution in 1757, we have not seen the English, on the side of Bengal, engaging in any offensive alliances or wars with the neighbouring country powers. The system recommended by Lord Clive and inculcated by the Company, was, to avoid schemes of conquest, and political intrigues with the native princes, improving our domestic state, and making ourselves respected for our moderation and good faith. Upon these principles, his Lordship and his Select Committee* had the magnanimity to restore to Shujah Dowlah the dominion of Oude, after victory had chastised an unprovoked aggression of that prince, and made us the arbiters of his fate †. A deviation from this system began in 1774, having professedly for one object, the pecuniary advantage of the Company; and a much wider departure from it was made in 1778, by carrying offensive war, with a view to the acquisition of territory, into the west of India. The long duration, the external effects, and the issue of this war, are sufficiently known. At home it plunged the government into a sea of military and political cares, that left little time or opportunity for the study and application of those protecting cherishing measures, which the state of the country required; it incurred an enormous expense, a heavy load of debt; and, when the public resources were greatly exhausted, to all these evils succeeded the attacks of Hyder Ali in the Carnatic, and a defensive war against him and the French, the support of which chiefly fell upon Bengal.

Such were the necessities to which our affairs were then reduced, that although we had before acquired a very forbidding experience of the farming system, a temporary recourse was again had to it in several districts, some of which were swept by the renters with a rigour that became afterwards a subject of public inquisition. Thus, notwithstanding the useful regulations begun in 1772, through errors or defects in carrying the designs then adopted into execution, through the effects of intestine divisions, fluctuating counsels, foreign wars, and real or conceived exigencies of government, added to its common cares, a series of twelve years past without the application of any effectual relief to the state of the country, without acting steadily and systematically upon the acknowledged necessity of fixing on just principles the extent of our demand upon the territorial possessions, and giving the people, once for all, rest and exemption from every species of arbitrary taxation.

A. D. 1784.

About this time the legislature again interposed. The parliamentary regulations of 1784 went upon principles well adapted to the correction of the evils which prevailed in our Indian governments and possessions, and to the invigoration of the authority of the home administration over them. If they established a new power in giving the state a controul respecting the affairs of India, they established new responsibility. But after all, it is to be acknowledged, that whatever laws may be enacted for the government of those distant dependencies, inhabited by a people so dissimilar to the European nations, the efficacy of those laws must ever essentially depend on the character of the persons to whom the execution of them is entrusted ‡.

The

* Consisting of Messrs. Sumner, Carnac, Verelst, and Sykes.

† In 1764. A time may perhaps come when it will seem less extravagant than it might now be thought, to insinuate, that it had possibly been well for us, notwithstanding the private wealth and even public subsidies derived from our connection with Oude, if we had to the present day adhered to the general spirit of Lord Clive's policy. The late war with Tippoo was a forced departure from the pacific system, and the ambition and perfidy of Indian powers may possibly expose us to new necessities of the same kind, until they are taught a better conduct, by our continued

superiority and moderation. But this probable necessity of extending our conquests is one of the disadvantages attaching to our dominion in Hindostan, for the wider it spreads the more vulnerable we become. It was the unwieldiness of the Mogul Empire that accelerated its fall; the loss of distant provinces being the rise of new enemies, and loss of reputation also.

‡ If the sole object of this review were not to treat of measures immediately affecting the natives, an economical retrenchment made at this time in the different departments of the Bengal government, under Sir John Macpherson, would deserve to be introduced here with applause.

The fourth and last period of which it was intended to speak was now approaching, and brought with it a great and happy change for the natives of Bengal. Under the auspices of the parliamentary system just alluded to, administered at home with enlarged and upright views, and seconded abroad by the excellent conduct of Lord Cornwallis, the objects till then ineffectually proposed, have been fully attained. A new constitution has been established for the land tenures of Bengal, whereby hereditary property in them is secured, the tax payable by the proprietors to government is equitably and unalterably settled, industry and improvement are hence encouraged, and provision is made for the extension of the same encouragement, the same enjoyment of rights, to every inferior occupant of the soil. This is in effect the foundation of a constitution for the country, because the government is bound by it as well as the subject. Very essential reforms have also been made by his Lordship in the administration of justice. The office of supreme criminal judge remained still vested in the Nabob, represented by some Mussulman delegate, by whom the inferior courts were filled with mean retainers of his own, who paid for their places. Nothing can be conceived more defective, oppressive, and scandalous, than the administration of these persons. The country groaned under it, the government was reproached by it, yet reluctant to touch the remaining prerogative of the Nabob, it endured this evil long; but seeing no other measures of reform could prosper whilst such a source of flagrant abuse was tolerated, the good of the people at length absolutely demanded an interference, and the Nabob appointed the Company his delegates in the office of supreme criminal judge. The Governor General and Members of Council then took upon themselves the execution of this office. The chief criminal court was removed to Calcutta, the collectors in the districts were invested with the powers of magistracy, for the apprehension and confinement of delinquents. Courts of circuit for the trial of criminals were established in the principal divisions of the country, and filled with English judges selected from the most experienced of the servants of the Company. In a word, this great department, which was before made up of the vilest perversions of legal power, was composed anew, and filled with men of principle and ability, placed under the strongest responsibilities, and acting upon a system which was to carry the inspection and the dispensation of the laws regularly into every section of the country. Even Europeans in the districts were subjected to the authority of the provincial laws, and in civil affairs the Dewannee Court, properly so called, that is the court of the collector for the trial of revenue causes, was abolished: that officer was no longer allowed to judge where he was a party; but all revenue cases, as well as other civil suits, were to be referred to the civil judge of the district, who was to have no concern with the collections, but to be employed solely in the administration of justice; whereby delay in decisions, the consequence of divided attention, and a grievance almost equal to a denial of justice, would be prevented. To his court also, the commercial agents of the Company, who had been, in consideration of the nature of their business, exempted in some degree from the ordinary routine of court processes, were henceforth regularly to refer all matters of litigation occurring within their departments. The law, in a word, is now made the arbiter in all matters of property, even between the government and its subjects*. With regard to the rules by which justice was to be administered, the Hindoo and Mahomedan codes were in general to be the standard for the respective subjects of them, but tempered, in some instances where they are

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barbarous

* It is to be remembered, that nothing said here or elsewhere in this treatise respecting the administration of justice, has relation to the *Supreme Court of Judicature*, established by his Majesty at Fort William. That tribunal seems to have been instituted with two views; the first to answer more effectually the purposes for which the municipal court, called the *Mogor's Court*, had been established at Calcutta in the merely commercial times of the Company, namely, to administer justice to British subjects, and to all persons living under the British flag; the second to answer another purpose, which the acquisition of territory was thought to have rendered necessary, the affording of an asylum to the natives of the acquired provinces who might be aggrieved by the English. The jurisdiction of the Supreme Court therefore, now extends over all British-born subjects residing within the provinces, for all acts done by them against each other or against natives;

tives; it extends over some of the immediate native dependents of the English, and over such other natives as may by voluntary agreement, in any case submit themselves to it; and it extends also over all persons, of whatever nation, living within the limits of the English flag, as they were defined prior to our acquisition of territorial possessions. But the Judicial Courts, which the Mogul Emperors had established in those possessions, were continued after the transfer to the Company, and the regulation and controul of those Courts are now vested in the British government of Bengal, independent of the Supreme Court of Judicature; over them that Court has no power; to them only the natives of the provinces, not in the service of the English, that is to say, the great body of the people, are amenable, and it is of them only, and of the reforms made in them, that we all along here treat.

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barbarous and cruel, by the mildness of British sentiments, and improved in others which have relation to objects of political economy. "These codes," says Lord Cornwallis in his minute introductory of this great reform, "are still in force, as far as regards religious tenets, marriage, caste, inheritance, and some other points."

Thus by the measures of his Lordship's administration, important rights of property, never before enjoyed, and a meliorated legal constitution, really adequate to the protection of those rights, have been conferred upon our Asiatic subjects in Bengal.

Nor are these the only grand events by which the government of Lord Cornwallis has been marked as a providential blessing, and has become an epoch to that country. He has given a new tone, a new principle of purity and vigour to the British administration there; order and economy, integrity and zeal, pervade all its departments; for, exhibiting in his own conduct an example of equity on the part of government, he has been solicitous that all inferior authorities should follow it; and no where, it may be safely affirmed, throughout his Majesty's dominions, has public business been transacted, so far as the civil servants of the Company are concerned, with more public principle than in Bengal, under the influence of the spirit and the conduct of that illustrious nobleman. Distinguished among many other valuable qualities by good sense and magnanimity, which enable him with ease to meet the most trying exigencies, yet capable of descending to the smallest concerns, acquainted himself with all affairs and with the officers employed in them; by his intelligence and the uprightness of his own character he has overawed corruption, and by kind conciliating manners, flowing from a generous and modest mind, has produced, in the midst of a system of reform, attachment both to himself and to that system.

It would be easy and gratifying, if it came within the scope of this essay, to dilate upon other parts of his Lordship's character; his justice and good faith towards the Indian powers, his achievements in war, and his moderation in victory: but it may suffice to say, that whether we look to his internal administration or to his foreign policy, to his talents for civil government or for military affairs, to his conduct towards the Natives or Europeans, towards enemies or friends, we must rejoice that such an example of character, and of British character, has been displayed to the inhabitants of the East. Let it not then be imagined that any remarks which are made in the following pages are intended to derogate, or can justly be conceived to derogate from the merit of his administration. Even had there been any grounds which could give colour to such an attempt, one who can neither speak of his government, nor of himself without sentiments of respect and attachment, would have been among the last to engage in it.

It will now be fit to advert to the other Indian possessions held by the Company in full property; and after what has been said, a very brief notice of their state will be sufficient. Benares, which is completely incorporated with our dominions on the Ganges, has received the full benefits of the improvements made in Bengal. The Northern Circars have continued, until very lately, in a situation similar to that of Bengal under the second period of our management, and have suffered extremely from the mal-administration of the natives. The Bengal system, as nearly as it can be adapted to them, is, we understand, intended to be established in them and in the Company's jaghire lands, which have been more under European inspection. The same system, we may presume, will also, as speedily as possible, be extended to our newly acquired lands in the Carnatic and on the Malabar Coast.

If after this review, in which it will not be asserted that any excess of colouring has been employed, we proceed to form an estimate of the general effect of our early conquests, upon the state of the countries and the happiness of the subjects acquired by them, however we may be inclined to avoid censuring individuals, we can hardly fail, on the whole, to admit some humiliating conclusions. The history of our rule in Bengal is in great part a history of our own errors, or of the abuses public and private of power derived from us; and the brightest portion of our administration there, is that which has been employed in applying remedies to the political diseases, which either have arisen, or become more inveterate, in the country, in our time. Our accession to the government of it has been productive of prodigious changes; and if we take the result of them for thirty years together, from the elevation of Mhir Jaffer, we shall be compelled to allow, that at the end of that long period, the country and the people were not in so good a condition as that in which we found them. Doubtless the ravages of the famine greatly reduced the cultivation for a
time,

time, as well as the number of inhabitants, which will account for a decrease of the national revenue, but not for decay in the circumstances of surviving individuals, either of the poorer sort or middle classes; because the natural effect of great depopulation was rather to enhance the value of labour and lessen the cost of subsistence, as also to leave the field of traffic in fewer hands.

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Persons who remember the state of the country in the beginning of 1769 and in 1787, (the thirtieth year of the revolution,) think that it exhibited more appearance of opulence at the former period than at the latter; and it is clearly acknowledged in the Bengal records, not only that the country declined considerably in the twelve years anterior to 1769, but that various causes of its decline continued to operate after the calamity of the famine, though perhaps with less activity*. It will likewise be granted, that the wars in which we were engaged subsequent to that event, were unfavourable to internal prosperity, and whatever may be urged in vindication of our governments, as to the grounds on which they were undertaken, yet with respect to wars of offence, not even a remote necessity or interest of the people of Bengal, can be pleaded for making that people parties in them.

But exclusive of all local mismanagement, the nature of that subjection in which Bengal is placed to this country, will alone account for a wonderful change in its internal state. All the offices of trust, civil and military, and the first lines of commerce, are in the hands of foreigners, who after a temporary residence remove with their acquisitions in constant succession. The government is foreign. Of native rulers, even the rapacious exactions went again into circulation, and the tribute formerly paid to Delhi, passing chiefly by the medium of private commerce, when a general communication throughout the empire gave Bengal great advantages, was little felt. But the tribute paid to us extracts every year a large portion of the produce of that country without the least return. It may not perhaps be too much to say, that in the thirty years following the acquisition of the Bengal provinces, this nation, by public and private channels, derived from them alone, exclusive of its other Eastern dependencies and of the profits of goods remitted, fifty millions sterling.

These observations and the review which precedes them, are intended forcibly to impress upon the mind, the sense of those peculiar obligations under which we lie to the people of our Asiatic territories, on account of the benefits we draw from them, the disadvantages they have suffered, and must still in certain ways suffer from their connection with us, and the relation in which they stand to us as our subjects. True, we have corrected abuses in the internal government of these possessions, we have encouraged our Hindoo subjects, we have at length given to them the secure enjoyment of property, both inherited and acquired. All these events were most desirable and important, and to accomplish them was a work singularly arduous. But does nothing further remain to be done? In decreeing that our subjects shall be delivered from oppression and injustice, in setting an equitable limit to our own demands, and in establishing rights of property never well ascertained nor respected before; have we done all that the circumstances of the Hindoos require, all that is incumbent upon us as rulers? That by many this inquiry has not been seriously made, nor our obligations deeply considered, may be ascribed to several causes. There is a description of persons to whom the whole subject of India is confused and obscure. They know not what to believe or conclude; and a few there have been, who with very good meaning have thought of eluding all difficulties by giving back our territories to the natives, not reflecting that we should thus abandon them to new distractions, to adventurers of less pretensions than ourselves, and most probably to a rival European power. No, we cannot now renounce them without guilt, though we may also contract great guilt in the government of them.

It was long before our acquisitions in India, even those provinces which we professedly held in perpetuity, came to be regarded here as permanently our own. A secret idea of their insecurity prevailed, and our conduct towards them was perhaps influenced by this apprehension. We were eager to acquire, but slow to cherish. A better acquaintance with their natural and political advantages, and the experience of thirty years passed under trying vicissitudes, have now established an

opinion,

* See the letters of Governor Verelst and Mr. Beecher, in 1769, in the Appendix to Verelst's View of Bengal; in Mr. Francis's Original Mi-

notes, page 100; and Bolt's Considerations, Vol. III. page 199. See also Lord Cornwallis's Letter to the Court of Directors of August 24, 1789.

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opinion, not only of the practicability of maintaining them, but with many, a confidence approaching to presumption that they cannot be lost. Were we indeed to become secure in this notion, it would be one of our greatest dangers. We are no doubt internally strong, especially in Bengal, and whilst we retain our superiority at sea, we have a peculiar and essential advantage over all enemies, European or Indian. But we ought still to remember that Hindostan is the region of revolutions. A few more successful turns in Benares on the part of so inferior a chief as Cheyte Sing*, would have put all Bengal in commotion. We ought also to remember how much the authority of a handful of strangers depends on *opinion*. To reduce the sources of prejudice against us, and to multiply impressions favourable to us, by assimilating our subjects to our modes of thinking, and by making them happy, and teaching them to understand and value the principles of the people who confer happiness upon them, may be some of the surest means of preserving the footing we have acquired. Under the influence of their original notions, it is impossible they can regard any foreign yoke with a greater degree of predilection than may arise from their deeming it preferable to some other foreign one.

It is indeed no uncommon idea among us, that our only duty towards our Hindoo subjects is to protect them from oppression, and that doing this, the more we "leave them to themselves" the better. But to evince that this vague hypothesis, like some others which have a currency on Indian subjects, must have been hastily adopted from its show, without serious examination, it may be sufficient to observe, that the code of the Hindoos, which they regard as divine, and which establishes not only principles but a multitude of positive minute laws, all held to be immutable, has received no addition for many ages; and as in all societies and affairs of men, the course of time must produce many changes, many new circumstances and combinations, which will require a succession of legal provisions, a code formed in an early stage of society in many respects rude, can never be adequate to the exigencies of all future generations. "These codes," (the Hindoo and Mahomedan) says Lord Cornwallis in the minute before quoted, "are in many respects inapplicable to the internal government of the country." The Institutes of Menu seem to leave a latitude to the sovereign (who was to be of the kheteree or military caste), with the advice of his Brahmins, to make new regulations according to occurrent necessities. But the Hindoos with whom we have chiefly to do, have had no sovereign of their own faith for many centuries; nor is it to be supposed that their original code has hitherto proved sufficient, even in cases between parties; for the institutions, or personal decisions of their Mahomedan conquerors, must have superseded an appeal to it in many cases. And there is reason to believe that the Hindoo rajahs, whom those conquerors found in possession of the provinces which had before formed a Hindoo empire, as lately they formed the empire of the Moguls, dispensed justice in cases not provided for by the code, according to their own discretion, by a summary verbal process and decision; a practice † not unusual with rulers in Hindostan, which tended however to derogate from the dignity of the courts of justice, and may account in part for our meeting with no ancient judicial records or precedents. From these considerations then it may be concluded, that when the state of society among the Hindoos calls for any new provision, it must be proper and even necessary for us to interfere.

But not to pursue these incidental discussions, since we treat our Indian possessions as permanent and consolidated parts of the British empire, and the impolicy of governing them on any other principle, even if the tenure were uncertain, is well understood, doubtless we stand charged with the duties resulting from a permanent relation: and surely a relation of so serious a nature cannot fail to be productive of numerous duties. It must involve in it various points highly important to the happiness of our subjects, and therefore various corresponding obligations.

If we have appropriated those territories in perpetuity to ourselves, if we have assumed the sovereign dominion of them, if we apply a large portion of their annual produce to the use of Great Britain, if we are avowedly resolved to maintain our possession by arms against all pretensions, foreign or local; if by these measures, as well as by specific declarations, we show that we regard the inhabitants as exclusively and absolutely our subjects,—all the duties of rulers must be incumbent upon us.

We

* A. D. 1781.

† The Brahmins, in countries under foreign rulers, are often made referees; but from their general

general character are little competent, excepting in cases respecting caste.

We are not only concerned to free the people placed under our dominion from evils connected with taxation, such as feudal oppressions and official abuses, which may be termed extraneous grievances, but to look into evils and disorders which arise among themselves, which prevail in their society, and destroy their peace; to enact and enforce wholesome laws for their internal regulation, and in a word, with the affection of a wise and good superior, sedulously to watch over their civil and social happiness. No laboured argument drawn from the nature of government, is necessary to prove this position; the consideration which has been just adverted to, seems naturally to establish it; nor could it ever suit the principles of this nation to hold the Hindoos under its power as slaves, whose labours are exacted without a due return of benefits. Besides, such a system would soon defeat its own end, by reducing the value of the subjugated country. It is a truth perfectly obvious, that our own interest recommends the happiness of that people. The primary object of Great Britain, let it be acknowledged, was rather to discover what could be obtained from her Asiatic subjects, than how they could be benefited. In process of time it was found expedient to examine how they might be benefited, in order that we might continue to hold the advantages which we at first derived from them; and now when we have wisely and for ever fixed a limit to our demand upon them, duty-calls upon us to accomplish the remainder of our progressive work, and to exert that solicitude for the gradual improvement of their condition in all points wherein it is still capable of amendment, which is due to them as useful subjects and as fellow creatures, whose happiness is committed to our care.

To elucidate some of those points which thus demand our attention, and to suggest such means of melioration as we may with safety use, is the design of the ensuing pages; in which the method of proceeding shall be; first, to give a view of the present state of our Hindoo subjects with respect to society and morals, illustrated by authentic documents; secondly, to enquire into the causes which have produced that state; and thirdly, to propose remedies for the evils of it, with answers to such objections as are likely to be made to the plan which shall thus be offered to consideration.

CHAP. II.

View of the State of Society among the Hindoo Subjects of Great Britain, particularly with respect to Morals.

IN prosecuting the proposed inquiry, the state of society and manners among the people of Hindostan, and more particularly among those who inhabit our territories, becomes in the first place a special object of attention. It is an object which perhaps has never yet received that distinct and particular consideration, to which from its importance in a political and moral view, it is entitled.

It has suited the views of some philosophers to represent that people as amiable and respectable; and a few late travellers have chosen rather to place some softer traits of their characters in an engaging light, than to give a just delineation of the whole. The generality however of those who have written concerning Hindostan, appear to have concurred in affirming what foreign residents there have as generally thought, nay, what the natives themselves freely acknowledge of each other, that they are a people exceedingly depraved.

In proportion as we have become better acquainted with them, we have found this description applicable, in a sense beyond the conception even of former travellers. The writer of this paper, after spending many years in India, and a considerable portion of them in the interior of our provinces, inhabited almost entirely by natives, towards whom whilst acknowledging his views of their general character, he always lived in habits of good will, is obliged to add his testimony to all preceding evidence, and to avow that they exhibit human nature in a very degraded humiliating state, and are at once, objects of disesteem and of commiseration. Discriminations in so vast a body as the whole Hindoo people, there must be; though the general features are very similar.

CHAP. I.

*Introduction:
British territorial
Administration in
The East.*

CHAP. II.

*View of the Morals
of the Hindoo
Subjects of Great
Britain.*

Mr. Grant's State
of Society among
the Asiatic Subjects
of Great Britain.

Among that people, the natives of Bengal rank low; and these as best known and forming the largest division of our Asiatic subjects, are held more particularly in view in this essay. The Mahomedans who are mixed with them, may, in regard to manners and morals, often be comprehended under the same observations; but something distinct shall afterwards be subjoined concerning them.

Of the Bengaleze then, it is true most generally that they are destitute, to a wonderful degree, of those qualities which are requisite to the security and comfort of society. They want truth, honesty, and good faith, in an extreme, of which European society furnishes no example. In Europe those principles are the standard of character and credit; men who have them not are still solicitous to maintain the reputation of them, and those who are known to be devoid of them sink into contempt. It is not so in Bengal. The qualities themselves are so generally gone, that men do not found their pretension in society upon them; they take no pains to acquire or to keep up the credit of possessing them. Those virtues are not the tests by which connections and associations are regulated; nor does the absence of them, however plain and notorious, greatly lower any one in public estimation, nor strip him of his acquaintance. Want of veracity especially, is so habitual, that if a man has truth to defend, he will hardly fail to recur to falshood for its support. In matters of interest, the use of lying seems so natural, that it gives no provocation, it is treated as an excusable indulgence, a mode of proceeding from which general toleration has taken away offence, and the practice of cheating, pilfering, tricking, and imposing, in the ordinary transactions of life are so common, that the Hindoos seem to regard them as they do natural evils, against which they will defend themselves as well as they can, but at which it would be idle to be angry. Very flagrant breaches of truth and honesty pass without any deep or lasting stain. The scandalous conduct of Tippoo, in recently denying to Lord Cornwallis, in the face of the world, the existence of that capitulation* which he had shamefully broken, was merely an example of the manners of the country, where such things occur in common life every day.

In the worst parts of Europe, there are no doubt great numbers of men who are sincere, upright, and conscientious. In Bengal, a man of real veracity and integrity is a great phenomenon; *one conscientious in the whole of his conduct*, it is to be feared, is an unknown character. Every where in this quarter of the globe, there is still much generous trust and confidence, and men are surprised when they find themselves deceived. In Bengal, distrust is awake in all transactions; bargains and agreements are made with mutual apprehensions of breach of faith, conditions and securities are multiplied, and failure in them excites little or no surprise.

A serious proposal made to a native, that he should be guided in all his intercourses and dealings by the principles of truth and justice, would be regarded as weak and impracticable. "Do you know," he would reply, "the character of all those with whom I have to act? How can I subsist if I take advantage of nobody, while every person takes advantage of me?" Frauds, deceptions, evasions, and procrastinations, in every line of life, in all professions, perpetually occur, and forgeries also are often resorted to with little scruple.

If confidence is from necessity or credulity at any time reposed, it is considered by the other party as the season of harvest. Few will omit to seize such an opportunity of profit. The chief agent or steward of a landholder or of a merchant, will commonly endeavour to transfer to himself what he can gradually purloin of the property and the influence of his principal; this agent is in the mean time preyed upon in a similar way, though on a smaller scale, by his dependents, especially if prosperity has rendered him less vigilant. But suppose him, by a slow, silent, and systematic pursuit, to have accumulated a large fortune, and to leave it on his death to his son; the son, rich and indolent, is in turn imperceptibly fleeced by his domestic.

Menial servants who have been long in place, and have even evinced a real attachment to their masters, are nevertheless in the habitual practice of pilfering from them. If a nephew is entrusted by an uncle, or a son by his father, with the management of his concerns, there is no certainty that he will not set up a separate interest of his own. Wardships and executorships, trusts of the most necessary and sacred kind, which all men leaving property and infant children must repose in
surviving

surviving friends, are in too many instances grossly abused. The confidence to which the Bengaleze are most true, is in the case of illicit practices, on which occasions they act upon a point of honour.

Even the Europeans, though in general possessed of power and of comparative strength of character, which makes them to be particularly feared, yet as often as they are careless or credulous in their transactions with the Bengaleze, find that they have fallen into the hands of barpies*.

Through the influence of similar principles, power entrusted to a native of Hindostan seldom fails of being exercised tyrannically, or perverted to the purposes of injustice. Official, or ministerial employments of all sorts, and in all gradations, are generally used as means of peculation.

It has already appeared that the distribution of justice, whenever it has been committed to natives, whether Hindoos or Mahomedans, has commonly † become a traffic in venality; the best cause being obliged to pay for success, and the worst having the opportunity of purchasing it. Money has procured acquittance even for murder. Such is the power of money, that no crime is more frequent, hardly any less thought of, than perjury. It is no extraordinary thing to see two sets of witnesses swearing directly contrary to each other, and to find, upon a minute investigation, that few probably of the evidences on either side have a competent knowledge of the matter in question. Now as these corruptions begin not in the practice of the courts of law, but have their origin in the character of the people, it is just to state them in illustration of that character; for although the legal reforms introduced by Lord Cornwallis will purify, it may be hoped, the fountains of justice, yet the best administration of law will not eradicate the internal principles of depravity.

Selfishness, in a word, unrestrained by principle, operates universally; and money, the grand instrument of selfish gratifications, may be called the supreme idol of the Hindoos. Deprived for the most part of political power, and destitute of boldness of spirit, but formed for business, artful, frugal, and persevering, they are absorbed in schemes for the gratification of avarice.

The tendency of that abandoned selfishness is to set "every man's hand against every man," either in projects, or in acts of open force. From violence however, fear interposes to restrain them. The people of the lower provinces in particular, with an exception of the military caste, are as dastardly as they are unprincipled. They seek their ends by mean artifices, low cunning, intrigue, falsehood, servility, and hypocritical obsequiousness. To superiors they appear full of reverence, of humble and willing submission, and readiness to do every thing that may be required of them; and as long as they discern something either to expect or to fear, they are wonderfully patient of slights, neglects, and injuries. But under all this apparent passiveness and meanness of temper, they are immovably persisting in their secret views. With inferiors, they indemnify themselves by an indulgence of the feelings which were controuled before; and towards dependents, especially towards those whom an official situation subjects to their authority, they carry themselves with the mean pride of low minds. In the inferior, and by far the most numerous class of the community, where each man is nearly on a level with his neighbour, the native character appears with less disguise. The passions have a freer range, and new consequences are seen to result from the absence of the primary virtues of society. Discord, hatred, abuse, slanders, injuries, complaints, and litigations, all the effects of selfishness unrestrained by principle, prevail to a surprising degree. They overspread the land, they come perpetually before all men in authority. The deliberate malice,

* If the reader should here advert to the many large fortunes which are brought from India, and thence infer that the Europeans make their own part good there, notwithstanding all the dishonest artifices of the Hindoos whom they are obliged to employ, he may be answered, that according to the judgment of the person who writes this, the great mass of the fortunes now acquired, is not by any mode of extortion or exaction taken out of the pockets of individuals. A considerable portion of it is derived from the offices, salaries, contracts, and emoluments, enjoyed under government. Another portion from commerce, particularly foreign commerce, in which Europeans have

superior enterprise, character, and advantage. And if any part is obtained by forbidden means, still the acquisition may in general be traced ultimately to what is strictly public property, not the property of private individuals. These slight remarks are thrown out as worthy the consideration of those persons, who without examination or inquiry are apt to suspect, that every fortune gained in India is got by extortion. More might be added upon the subject, but it would not suit the design of the present work.

† There may be exceptions; Ibrahim Ali Khan of Benares is reckoned a man of probity.

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malice, the falshood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of the society. It is seen in every village, the inhabitants live among each other in a sort of repulsive state, nay it enters into almost every family. Seldom is there a household without its internal divisions, and lasting enmities, most commonly too on the score of interest. The women partake of this spirit of discord. Held in slavish subjection by the men, they rise in furious passions against each other, which vent themselves in such loud, virulent, and indecent railings, as are hardly to be heard in any other part of the world.

Though the Bengaleze in general have not sufficient resolution to vent their resentments against each other in open combat, yet robberies, thefts, burglaries, river piracies, and all sorts of depredations where darkness, secrecy, or surprize can give advantage, are exceedingly common, and have been so in every past period of which any account is extant. There are castes of robbers and thieves, who consider themselves acting in their proper profession, and having united their families, train their children to it. No where in the world are ruffians more adroit or more hardened. Troops of these banditti, it is well known, are generally employed or harboured by the zemindars of the districts, who are sharers in their booty. They frequently make attacks in bodies, and on those occasions murder is very common. But besides these regular corps, multitudes of individuals employ themselves in despoiling their neighbours. Nor is it only in large and populous places and their vicinity, that such violences are practised; no part of the country, no village is safe from them. Complaints of depredations in every quarter, on the highways, on the water as well as the land, are perpetual. Though these are the crimes more immediately within the reach of justice, and though numbers of criminals have been, and are executed, the evils still subsist. Doubtless the corrupt administration of criminal justice in Bengal, for many years under the authority of the Nabob, has greatly aggravated disorders of this nature; but they have their origin from remoter springs. Robbers among the Hindoos, and frequently thieves also, are educated from their infancy in the belief that their profession is a right one. No ray of instruction reaches them to convince them of the contrary, and the feeble stirrings of natural conscience are soon overborne by example and practice. Besides this, they hold, in common with other Hindoos, the principle of fatalism, which in their case has most pernicious effects. They believe that they are destined by an inevitable necessity to their profession, and to all that shall befall them in it; they therefore go on without compunction, and are prepared to resign life, whenever the appointed period shall come, with astonishing indifference; considering the law that condemns them, not as the instrument of justice, but as the power of a stronger party. And here again it is evident, that a radical change in principle must be produced, before a spirit of rapine, thus nourished, can be cured.

Benevolence has been represented as a leading principle in the minds of the Hindoos; but those who make this assertion know little of their character. How is it possible that benevolence should be vigorous where justice, truth, and good faith are so greatly wanting? Certain modes indeed of distributing victuals to mendicants, and a scrupulous abstinence from some sorts of animal food, are prescribed by the religion of the Hindoos. But the ostentatious distribution is frequently commutative; an offering from the gain of iniquity bestowed on idle and sturdy priests. And though a Hindoo would shrink with horror from the idea of directly slaying a cow, which is a sacred animal among them, yet he who drives one in his cart, galled and excoriated as she often is by the yoke, beats her unmercifully from hour to hour, without any care or consideration of the consequence. Though therefore the institution of the two practices in question, may be urged as an argument for the originally benevolent turn of the religion which enjoined them, it will not at all follow that individuals, who in future ages perform them in obedience to that religion, must also be benevolent; and he who is cruel even to that creature for which he is taught by his religion to entertain the highest reverence, gives the strongest proof of an unfeeling disposition. It is true that in many cases they are strict in observing forms. These are indeed their religion, and the foundation of their hopes; their castes are implicated in them, and in their castes their civil state and comfort. But of the sentiments which the forms would seem to indicate, they are totally regardless.

Though

Though from the physical structure of their bodies they are easily susceptible of impressions, yet that they have little real tenderness of mind, seems very evident from several circumstances. The first that shall be mentioned is the shocking barbarity of their punishments. The cutting off legs, hands, noses, and ears, putting out of eyes, and other penal inflictions of a similar kind, all performed in the coarsest manner, abundantly justify our argument.

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Britain.*

A similar disposition to cruelty is likewise shown in their treatment of vanquished enemies. And in general a want of sensibility for others is a very eminent characteristic of this people. The apathy with which a Hindoo views all persons and interests unconnected with himself, is such as excites the indignation of Europeans. At any rate his regards extend but to a very narrow circle. Patriotism is absolutely unknown in Hindostan.

These observations lead us to another striking proof of want of benevolence in the Hindoos; namely, their deficiency of natural affection. It is admitted that examples are not very uncommon of parents who show much tenderness to their children, especially during their infancy; but instances on the other side are so general, as clearly to mark the dispositions of the people. The following fact is one out of many, by which this assertion might be justified. In the scarcity of grain which prevailed about Calcutta in the year 1788, a gentleman then high, now still higher in office there, ordered his servants to buy any children that might be brought for sale, (for in times of dearth Hindoo parents frequently sell their offspring,) and to tell their mothers, that when the scarcity should be over, they might come again and receive their children back. Of about twenty thus humanely preserved, most of whom were females, only three were ever enquired for by their mothers. The scarcity was neither extreme nor long. The unnatural parents cannot be supposed to have perished from want, for each received money for her child, and by the liberal contribution of the inhabitants of Calcutta, and chiefly of the Europeans, rice was distributed daily to multitudes at various stations about the city. And yet notwithstanding this facility of obtaining food, a woman was at that time seen, in broad day, to throw away her infant child upon the high road. Most of the slaves in Hindostan (where they are used only for domestic services) have lost their freedom by the act of their parents. If the necessity is such at times as to lead to this expedient, is it not also an occasion to call forth the warmth of parental affection? Filial and paternal affection appear equally deficient among them; and in the conjugal relation, the characteristic indifference of the people is also discernible among those who come most within the sphere of European observation, namely, the lower orders.

The domestic state of the better ranks is more concealed from general view; but from the knowledge which is acquired, and from the peculiar usages by which marriage is governed among the Hindoos, we have no reason to believe that it is often sweetened by generous attachment or rational enjoyment. The parties betrothed by their parents whilst mere children, transplanted, with minds uncultivated and inexperienced, from the maternal zenana* into one of their own, united whilst reason is still in its infancy, can give little more account of the situation in which they find themselves than animals of a lower species. Affection and choice have had no influence in this connection, nor does it often happen that the former is studied and improved. The parties continue passive under that law which first brought them together. According to the despotic manners of the East, the husband is lord, and the wife a servant; seldom does he think of making her a companion or a friend. Polygamy, which is tolerated among the Hindoos, tends still more to destroy all rational domestic society. The honour of the family, and the preservation of its caste, the most awful of its concerns, depends on the reputation of the wife. She is secluded from all eyes but those of her nearest relations, and the most terrifying and disgraceful punishments are held out against misconduct. From so early an union, and such subsequent care, Europeans may suppose that order and decorum reign in the Hindoo zenanas; but the conclusion is founded on conjecture, rather than upon actual knowledge. The profound reserve and caution observed by the men in their conduct, and even in their conversation, respecting their family connections, keep all foreigners at a distance; and it is to the honour of the English, that there is perhaps no instance of their attempting an invasion of the domestic recesses of the Hindoos. But those who have an opportunity of living among the natives in the interior of the

country,

* The private apartments of the women.

country, see reasons for apprehending that the purity of the female character is not always so well preserved in reality, as in appearance.

In a residence of several years entirely among the natives, the present writer heard so many charges of irregularity, and saw so many disorders among the inferior ranks, that he could not but believe the existence of a gross laxity of behaviour and principle in this great branch of morals, in some degree at least reaching to the better classes. But the disgrace and loss which follow to the family from the proof of dishonour in the wife, are such as to induce the parties concerned to hush up all matters of that sort, and to take their revenge in some secret way; they will seldom seek redress openly, unless the affair has already become notorious. Accusations by others of such contaminations in families, are very common among the lower Hindoos, and scandals of the same kind pass among the higher orders. Enmity, it is true, may be supposed to have its share in these charges; it may occasionally fabricate them, and is undoubtedly active in bringing them forward; but that it should always invent them, and should persevere in a succession of inventions which experience was ever ready to discredit, is not to be conceived. The truth is, the Hindoo writers, and the Hindoo laws, express the worst opinion of their women, and seem to place all security in vigilance, none in principle. And indeed what fund of principle can minds which have received no improvement in education, and in which reason as yet has hardly begun to act, carry into a premature and unchosen conjugal relation? a relation, the early commencement of which, is probably to be ascribed to the apprehension of parents for the conduct of their children. Imperious dominion, seclusion and terror, are the means afterwards used, to enforce the fidelity of the wife. But opportunities of guilt are not wanting. In the hours of business, men are generally at a distance from the retirements of the women; they are often, and for considerable periods, far from home; females, who are the great instruments of corrupting their own sex, are permitted access to the zenanas; besides the Hindoo law allows women to converse with Soneassees, a set of vagrant devotees, some of them most indecent in their appearance. The consequences are such as might be expected.

It is not however asserted or believed, that the infection of depravity has overspread the whole mass of females, many of whom, doomed to joyless confinement through life, and a violent premature death, are perhaps among the most inoffensive and suffering of the Hindoo race. As to the men, they are under little restraint from moral considerations. The laws of caste impose restrictions and fines for offences of the nature in question, so far as *that distinction* is concerned, but leave great scope for new connections, and for promiscuous intercourse, which is matter of little scruple or observation. Receptacles for women of infamous character are every where licensed, and the women themselves have a place in society. The female dancers, who are of this order, make the principal figure in the entertainments of ceremony given by the great. Indecency is the basis of their exhibitions; yet children and young persons of both sexes are permitted to be present at these shows, which have admittance even into the principal zenanas*. Licentious connections are therefore most common, though subsisting apparently without that intoxication of passion which hurries on the mind against conviction, and carried on without much concealment, nay almost with the insensibility of brutes. On such points, the Hindoos seem to advert to no rule except what the law enjoins; there is no sentiment, diffused at large through society, which attaches shame to criminality. Wide and fatal are the effects of this corruption of manners; a corruption not stopping here, but extending even to the unnatural practices of the ancient Heathens, though in these the Mahomedans are still more abandoned.

Europeans who not having *resided* in Asia, are acquainted only with a few detached features of the Indian character, may possibly feel some doubt whether this sketch, which professes to trace but the greater and more palpable lines, is to be received as a sober and faithful representation. They will reason concerning the Hindoos from what they have seen of human nature elsewhere; and it is unquestionably true, even that part of Europe which is most corrupt, offers no such picture as that which has been drawn in the preceding pages. They may be staggered too by having heard many discordant opinions on this very subject. For some modern philosophers already hinted at, whose aim has been to subvert, together with revealed religion, all ideas

* Lord Cornwallis, soon after his arrival in Bengal, refused to be present at an entertainment of this sort, to which he was invited by the Nabob.

ideas of the moral government of the Deity, and of man's responsibility to him, have exalted the natives of the East, and of other pagan regions, into models of goodness and innocence. Other writers, with far better views, indignant at the alledged delinquencies of Europeans in Hindostan, have described the natives of that country as a harmless, kind, peaceable, and suffering race. Others again, speak rather from an admiration inspired by the supposed past state of the Hindoos, mixed with pity for their present situation, than from experience of their actual qualities and dispositions. And there may be others still, who have not had much personal experience of the evils resulting from the state of society among the Hindoos, but being pleased with their obsequiousness, and easily acquiescing in the licentiousness prevalent among them, have been willing to treat of their character and proceedings with indulgence. The doubts, however, arising from these sources, will it is hoped, be entirely removed by the corroborating testimonies now about to be produced.

It is indeed true, that travellers are apt to form their opinions of countries and of nations from what they have themselves happened to see; and it is also to be remembered, that of the many Europeans who have visited India, especially in later times, the opportunities, the means, and perhaps the desire, of information, have been very different. We may all be sensible that more accurate observation, and mature experience, often correct the first impressions we receive, even of European countries or places new to us; and that it is no easy work to attain to a just and comprehensive knowledge of the character of any people. Whilst an European, deriving a superiority from his race, or from the station he is appointed to fill, regards only in a distant speculative way the effeminate exterior, adulatory address, and submissive demeanor of the Hindoos, he naturally enough conceives them to be a people in whom the mild and gentle qualities predominate. He is apt to consider them with a mixture of complacency and contempt; and even the bad dispositions towards each other, which he soon discovers to exist in them, he may view with feelings analogous to those which the petty malignity of children, or of beings of a diminutive species, might excite. But let him enter into dealings with them, let him trust them, or become in concerns of importance dependent on them; let him in short by these, or any other means, come more upon a level with them, and he will then learn better to appreciate their real character. Let it therefore be recollected, that as members of the same community they always stand, in many respects, on such a level with each other, suffering continually from mutual injuries; and that it is in thus viewing them, in considering not so much the mischiefs which they can do to us, as the evils which they diffuse through their own society, that we shall assign to them their true place in the moral scale. Whether that is done here, shall therefore be cheerfully left to the determination of those who have had a long residence among them, and extensive dealings with them. It is believed, that no person of this description will think the picture now given, adds fictitious features, or aggravates real ones.

It will not however be understood, that what is here advanced generally, is to be applied to the utmost extent to every individual, and every transaction; it is the universality of great depravity that is here insisted on,—a general moral hue, between which, and the European moral complexion, there is a difference, analogous to the difference of the natural colour of the two races.

There is a standard to which, for the elucidation of this subject, we may largely appeal,—the records of the East-India Company, which contain an immense collection of facts respecting the Hindoos, and relating to various subjects, political, judicial, financial, and commercial. Those records, less frequently profess to treat of character and common life, than of matters of business; but it continually happens, that they incidentally develop the principles and conduct of the Hindoos, and that in a more convincing way than if the primary object had been to describe them.

Nor

• It may be proper to remark, that the features here delineated, are taken from the Hindoo character as it generally exists in civil life. Those gentlemen who have passed their time chiefly in our Indian armies, may not have seen it with exactly the same aspects. The military caste of the Hindoos have a portion of those qualities which usually accompany the profession of arms: better pay, better treatment, and our high reputation in war, make it their interest to attach

themselves to our service; they are withdrawn from many of the collisions of civil affairs, and they are under the powerful control of military discipline, which, with the habits of military life, must throw a perceptible distinction into their character, at least while they remain embodied in our employ; but when they retire and separate, they assimilate more to the rest of their countrymen.

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Nor do they contain the mere representations of Europeans, who might be suspected of a tincture of partiality in this case, but the natives are themselves brought upon the stage, and heard concerning each other. These records will be found abundantly to substantiate all that is here advanced.

To introduce a great variety of quotations from so copious a source, (as numerous as they must be, to do justice to the subject,) is not within the compass of the brief exposition here intended; but after having previously stated the opinion of an intelligent traveller, who observed the manners of the Hindoos in the last century, we shall select a few extracts, containing the sentiments of persons of distinguished information and respectability, writing at different periods, without any concert with each other, and under no temptation to depreciate the people of whom they speak.

BERNIER, about 1670.

“ Ces sortes de rois barbares n'ont aucune véritable générosité, et ne sont guères retenus par la foi qu'ils ont promise, ne regardant qu'à leurs intérêts présens, sans songer mêmes aux malheurs qui leur peuvent arriver de leur perfidie, et de leur brutalité.”

“ Pour se tirer de leurs mains, il faut être ou le plus fort, ou n'avoir rien qui puisse exciter leur avarice.”

“ Je ne sai s'il y a au monde, une nation plus avare et plus sordide que celle-là.”

“ Les Brahmens entretiennent ces peuples dans ces erreurs et superstitions, et passent même jusques à des fourberies et à des vilainies si infâmes, que je ne les aurois jamais pû croire, si je ne m'en étois pleinement informé.”

MR. SCRAFTON, 1759.

“ The Gentoos are found still more cruel and rapacious than their foreign masters, and what is more extraordinary, the Brahmens still exceed the rest in every abuse of power, and seem to think if they bribe God, by bestowing part of their plunder on cows and faquirs, their iniquities will be pardoned.”

“ Loyalty and patriotism, those virtuous incentives to great and noble actions, are here unknown; and when they cease to fear they cease to obey.”

“ Such of the Brahmens as engage in the world, are generally the worst of all the Gentoos; for persuaded that the waters of the Ganges will purify them from their sins, and being exempted from the utmost rigour of the courts of justice under the Gentoos government, they run into the greatest excesses*.”

GOVERNOR HOLWELL, about 1760.

“ A race of people, who from their infancy are utter strangers to the idea of common faith and honesty.”

“ This is the situation of the bulk of the people of Indostan, as well as of the modern Brahmins; amongst the latter, if we except one in a thousand, we give them over measure.”

“ The Gentoos in general, are as degenerate, crafty, superstitious, litigious, and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of Bruhmims; and we can truly aver, that during almost five years that we presided in the Judicial Cutchery Court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a Brahmin was at the bottom of it.”†

LORD CLIVE, 1765.

“ The inhabitants of this country we kuow by long experience, have no attachment to any obligation.§”

GOVERNOR

* Voyages de François Bernier, Tome I. page 150, 162. et Tome II. page 105.

† Reflections on the Government of Hindostan, by Luke Scrafton, Esq. pages 26, 27. See in the same work, page 19 & seq. a striking character of the Mahomedans of rank in India.

‡ Holwell's Historical Events, Vol. I. page 228, and Vol. II. page 151.

§ Cited by Bolt's Considerations, Vol. III. Appendix A, page 33.

GOVERNOR VERELST*, about 1768.

CHAP. H.

*View of the Moros
of the Hindoo
Subjects of Great
Britain.*

"It is customary with these people to spin out treaties to an immoderate length; *avaricious in the highest degree, they endeavour by every artifice to encrease their exorbitant demands; and faithless themselves, they are suspicious of the faith of others.*"

"His (Haffez Rahmet Caun's) character has little to distinguish it, *except that low cunning, intrigue, and deceit, so general in this country.*"

"The Nabob Sujah-al-Dowlah, is our next ally, and *if gratitude can be any tie on an Hindostan heart, we have every reason to look upon him as connected with us by the most indissoluble bonds.*"

"His (Jewbar Sing's) character, like the majority of the great in Hindostan, is that of a man absorbed in pleasure and luxury, weak, vain-glorious, aspiring, without experience or abilities."

"The body of the people are in a manner formed to bear the yoke. They possess nothing of the inquisitiveness of the European nations, and the most slender arts (i. e. in things unknown to them) are sufficient to obscure their understanding, and fit them for implicit submission."

"*It would be as easy to change the genius and manners of the people, as to prevent the Banians and followers of men in station, from abusing their master's name. Chastisements may deter the oppression for a moment, but in such cases, the servility of the people must be removed before oppression can be eradicated.*"

"An Englishman will ever be unfit to follow the *subtle native through all his arts. The treachery of Hindostan professions will prepare him better for the frank declarations of his English allies.*"

"*The venality which forms part of the genius of the people, and which is known to be openly exercised, or tacitly allowed by government, without drawing any shame or discredit on the guilty, or being thought any peculiar hardship on the injured*"

"*Every person of any substance or character in this country, has been successively tried in the department of the collections. Fear, reward, severity, and indulgence, have all failed, and ended in a short political forbearance, or additional acts of dishonesty and rapine.*"

"*The evasions and artifices which are familiar to the natives of this country, have often been successful in screening them from that open and manifest detection which can justify punishment.*"

"Certain it is, that *almost every decision of theirs (the Mahomedan judges, who continued to decide in criminal matters to the time of Lord Cornwallis) is a corrupt bargain with the highest bidder. The numerous offences which are committed by fines, have left a great latitude for very unjust determinations. Trifling offenders, and even many condemned on fictitious accusations, are frequently loaded with heavy demands; and capital criminals are as often absolved by the venal judges.*"

"*The peculiar punishment of forfeiting castes, to which the Hindoos are liable, is often inflicted from private pique and personal resentment among themselves †.*"

THE GOVERNOR (MR. HASTINGS) and COUNCIL OF BENGAL, about 1772.

"The decoits of Bengal are not, like the robbers in England, individuals driven to such desperate courses by sudden wants. *They are robbers by profession, and even by birth; they are formed into regular communities, and their families subsist by the spoils which they bring home to them; they are all therefore alike criminal; wretches who have placed themselves in a state of declared war with government, and are therefore wholly excluded from every benefit of its laws. We have many instances of their meeting death with the greatest insensibility.*"

"The

* Besides what has been already said of him, we may add that he was a well informed servant of the Company; and that many papers in the Appendix to his "View of Bengal" are valuable.

† Verelst's View of the English Government in Bengal; Original Papers in the Appendix, pages 58, 102, 103, 105, 108, &c.

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"The litigiousness and perseverance of the natives of this country in their suits and complaints, is often productive, not only of inconvenience and vexation to their adversaries, but also of endless expence and actual oppression."

"To curb and restrain trivial and groundless complaints, and to deter chicanery and intrigue, which passions amongst these people often work to the undoing of their neighbours*"

MR. SHORE †, about 1783 or 1784.

"The natives are timid and servile. As individuals they are insolent to their inferiors; to their superiors, generally speaking, submissive, though they are to them also guilty of insolence when they can be so with impunity. Individuals have little sense of honour, and the nation is wholly void of public virtue. They make not the least scruple of lying where falsehood is attended with advantage; yet both Hindoos and Mahomedans, continually speak of their credit and reputation, by which they mean little more than the appearance they make to the world."

"Cunning and artifice is wisdom to them. To deceive and over-reach, is to acquire the character of a wise man. The greatest disgrace they can suffer, is to lose their caste, or as we say, to be excommunicated. This punishment is inflicted for the breach of the injunctions of their religion, or what is the same, of the ordinances of their priests."

"To lie, steal, plunder, ravish, or murder, are not deemed sufficient crimes to merit expulsion from society."

"With a Hindoo, all is centered in himself; his own interest is his guide; ambition is a secondary quality with him, and the love of money is the source of his passion."

"The advantage they derive over Europeans, is by practising those arts of meanness, which an European detests. A MAN MUST BE LONG ACQUAINTED WITH THEM ‡, before he can believe them capable of that barefaced falsehood, servile adulation, and deliberate deception, which they daily practise. It is in vain that we search for men of enlightened understanding, deep reasoning and reflection, among the natives. The education of the Hindoos is confined to their being taught their own language. The Mahomedans are little better instructed: the acquisition of a few moral or political maxims, which in practice they neglect, is all they know of the art of government: if exceptions can be found, they are very rare. An Englishman cannot descend to those little practices of oppression, or extortion, so familiar to the natives, his mind revolts at the idea of them. And admitting even that some are by habit, connection, or necessity, become depraved, there is, after all, in every breast, a sense of honour and virtue that recoils from the low vicious acts of a native of Bengal. It is the business of all, from the Ryot to the Dewan, to conceal and deceive; the simplest matters of fact are designedly covered with a veil, through which no human understanding can penetrate§."

SIR JOHN MACPHERSON, Governor General, about 1785-6.

"I am afraid that the picture which he (Mr. Shore) draws, and the low ebb at which he states the popular virtues of the Bengalize, are not justitious representations||."

COLONEL SIR ROBERT BARKER.

"It is well known that neither promises nor oaths, have been able to bind this treacherous sect of people to their engagements. Sujah Dowlah was like all other Indostanners, not observing much faith when it was his interest to do otherwise¶."

The transcriber of the preceding pages, writing at a distance from public offices, and possessed of few unpublished documents, is not able to adduce any comprehensive

* Reports of the Secret Committee of the House of Commons, 1777. Appendix, No. 2.

† Now Governor General of Bengal.

‡ To this declaration from a witness eminently competent, attention is particularly requested.

§ The whole of this curious paper is inserted in the Parliamentary proceedings against Mr.

Hastings.

Hastings, Appendix to Vol. II. page 67.—The Remarks in the preceding sheets were penned before this document was examined by the writer of them.

|| Parliamentary Proceedings against Mr. Hastings, Appendix to Vol. II. page 65.

¶ Ibid. Appendix to Vol. I. page 229. and Vol. II. page 8.

sive opinion delivered by Lord Cornwallis, respecting the natives; but in the many papers on almost all subjects connected with his government, which his Lordship has entered on the records of the Company during his administration, his sentiments must be abundantly seen, and to those papers the reader is referred, without fear of their contradicting the views here given. A government of reform, like his Lordship's, implies a sense of many existing evils, and the conduct in one striking instance, of a person so considerate and humane, is entitled to particular notice. Though civil and attentive to the natives, *he has reposed no confidence in any one of them, nor has he had a single individual, either Hindoo or Mahomedan, about his person, above the rank of a menial servant, contrary to the general usage of men occupying such stations as he filled.*

CHAP. II.
*View of the Morals
of the Hindoo
Subjects of Great
Britain.*

Upon one very important subject, the criminal justice of the country, to the administration of which, Lord Cornwallis has given a new constitution, some of his observations, written as introductory to that essential improvement, are here exhibited.

3d DECEMBER, 1790.

“ The regulation of justice in criminal cases, although constituting one of the most essential requisites of good government, yet never appears (as far as can be traced) to have received the attention it so well merits, under any system, either of the Mogul or Hindoo administration, in India The next alteration I would propose is that already alluded to, in regard to the option left to the next of kin, to remit the sentence of the law and pardon the criminal. The evil consequences, and the crimes which hereby escape punishment, are so manifest and frequent, that to take away the discretion of the relations, seems absolutely requisite to secure an equal administration of justice, and will constitute a strong additional check on the commission of murder, and other crimes, which are now no doubt often perpetrated, under the idea of an easy escape through the notorious defect of the existing law, which at first perhaps was confined to appeals, or private prosecutions, by the next of kin, and had no application to public prosecutions in the name of the sovereign; and which is besides peculiarly inapplicable to this country (however it may have suited the society it was originally intended for); because where *Brahmins commit murder on any person of the Hindoo religion, they know that they do so with almost perfect impunity*, since in most cases it cannot be expected that any Gentoo will ever desire, or be consenting to the death of a Brahmin, of which a case exactly in point, is now depending before the Board, from Benares, where a *Brahmin having wantonly killed his wife, has, although confessing and convicted of the crime, been pardoned by her relations*. But it is unnecessary to have recourse to the testimonies of the magistrates, to prove the abuses practised in these courts. The multitudes of criminals with which the jails in every district are now crowded, the numerous murders, robberies, and burglaries, daily committed, and the general insecurity of person and property, which prevails in the interior parts of the country, are melancholy proofs of their having long and too generally existed. The inefficacy of the clause in the engagements of the land-holders, making them responsible for all robberies, has been long experienced, and so far from protecting the country, they or their police officers (who in general purchase their appointments, or pay an annual consideration for them) are but too often concerned in the enormities it is their duty to prevent.”

When this great change in the administration of criminal justice was in contemplation, various queries were proposed to the English magistrates, stationed throughout the country, respecting the existing state of the police. Their answers, which are inserted at length in the records of the Bengal government, present a scene of shocking disorder. As it would be too tedious to insert the whole of them upon a subject so little questionable, one only, which goes into character as well as facts, shall be quoted. It is from Mr. Roche, the magistrate of Jessore.

DECEMBER, 1789.

“ The punishments however, though they exceed in variety and severity, those inflicted by a British court of justice, do not appear at all adequate to the suppression of crimes; and of this the Fougedary records, to the present hour, will bear a 282. “ melancholy

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“ melancholy testimony, as well with regard to the number, as the nature of the offences, always to be found in the calendar. The partiality of the natives of this country to a profession they have once embraced, and their extreme reluctance to quit it, are notorious. The same principle and inherent prejudice, which attach the mechanic to his particular line of profession, operate equally upon the robber, house-breaker, or murderer, who, desperate as his occupation is, cherishes it as much, holds it as dear, and follows it as systematically, as the peaceful merchant his easy and lucrative one. Besides this, the constitutional apathy of the natives of this country, and the patience with which they endure pain, and even resign life, render them, for the most part, regardless of corporal sufferance; and principally to this cause may be ascribed the reason, why crimes of all descriptions still continue to be perpetrated, although such frequent sacrifices are made to the offended laws.”

“ Of the effects produced by the different modes of punishment in this country, we have frequent experience. It may be needless to particularize the milder ones inflicted for trifling offences, as their effects may be judged of from what we see produced by those of greater magnitude, and more severe nature. Perpetual imprisonment is, I think, improperly regarded as a punishment of a higher order. To British minds, the idea it conveys is indeed dreadful; but there is nothing in it so terrible to a native of Bengal, to whose natural indolence and inactivity, a life of this nature is perfectly congenial, and whilst the necessaries and comforts of life are within their reach, the restraint they are under is a circumstance of no great hardship to them, being seldom or never so close as to debar them from intercourse with the rest of the world. The effects of this punishment are, I apprehend, never such as must evidently have been expected from it, as being in rank immediately next to a capital one. Loss of a hand, or a foot, is undoubtedly a punishment of a very severe nature, as being not only a painful and dangerous operation, but at once depriving the body of a most useful limb, and stamping a mark of indelible infamy upon it, and yet this is so little regarded, that *many an offender, on apprehension, is found to have already forfeited a limb, and sometimes even two, to the laws.* Death, the last, and in the general opinion of mankind, the greatest of all punishments, fails here greatly of its intended effect. *Fortified by their strong religious prejudices and notions of predestination, and not unfrequently elated with the idea of suffering as martyrs to the cause, and amidst the prayers and applauses of their confederates, criminals in this country, meet death with indifference and composure.*”

Authentic relations of the transactions of Hindoo nations, and Hindoo individuals with each other, would constitute a very satisfactory kind of evidence in the illustration of their character. But of true history they possess few records. The genius of the government, and the genius of the people, were alike unfavourable to that species of composition. Such accounts however as have reached us of their ancient wars, exhibit pictures of eminent cruelty and injustice.

Of recent times, the public occurrences, in which Europeans have been parties or witnesses, are generally diffused through voluminous official writings, which if accessible, could not be perspicuously contracted within one division of this limited work; and of private observation and experience, which might have furnished many curious and instructive collections, seldom has it been the practice to register accurate details. But happily one testimony presents itself, which unites with unquestionable authority, views of Hindoo character, in a country never under a Mahomedan power. This country is Nepaul, and the relation is given by Father Joseph, a Romish missionary of known respectability in Bengal, from whom it was communicated by Mr. (now Sir John) Shore, to the Asiatic Society*. Father Joseph was in Nepaul in the year 1769. Three chiefs of that region then contended for sovereignty, and some of their proceedings are described in the following extracts.

“ The inhabitants of Certipore, receiving no support from the King of Lelit-Pattan, to whom they were subject, applied for assistance to Gainprejas, who immediately marched with his whole army to their relief, gave battle to the army of the King of Gorc'ha, and obtained a complete victory. A brother of the King of Gorc'ha was killed on the field of battle, and the King himself, by the assistance of good bearers, narrowly escaped with his life by fleeing into the mountains.”

* Asiatic Researches, Vol. II. page 307.

“ After the action, the inhabitants of Certipore demanded Gainprejas for their King, and the nobles of the town went to confer with him on the business; *but being all assembled in the same apartment with the King, they were all surprised and seized by his people. After the seizure of those persons, Gainprejas, perhaps to revenge himself of these nobles for having refused their concurrence to his nomination as King (upon a former occasion) privately caused some of them to be put to death; another, by name Danuvanta, was led through the city in a woman's dress, along with several others, clothed in a ridiculous and whimsical manner, at the expence of the nobles of Lelit-Pattan. They were then kept in close confinement for a long time; at last, after making certain promises, and interesting all the principal men of the country in their behalf, Gainprejas set them at liberty. . . .*”

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“ The King of Gorcha, despairing of his ability to get possession of the plain of Nepaul by strength, *hoped to effect his purpose by causing a famine; and with this design, stationed troops at all the passes of the mountains, to prevent any intercourse with Nepaul: and his orders were most rigorously obeyed, for every person who was found in the road, with only a little salt or cotton about him, was hung upon a tree; and he caused all the inhabitants of a neighbouring village, to be put to death in a most cruel manner; even the women and children did not escape, for having supplied a little cotton to the inhabitants of Nepaul; and when I arrived in that country at the beginning of 1769, it was a most horrid spectacle to behold so many people hanging on trees in the road.* However the King of Gorcha, being also disappointed in his expectations of gaining his end by this project, fomented dissensions among the nobles of the three kingdoms of Nepaul, and attached to his party many of the principal ones, by holding forth to them, liberal and enticing promises, for which purpose he had about two thousand Brahmins in his service. . . .

“ The inhabitants of Certipore having already sustained six or seven months siege, a noble of Lelit-Pattan, called Danuvanta, fled to the Gorcha party, and treacherously introduced their army into the town; the inhabitants might still have defended themselves, having many other fortresses in the parts of the town to retreat to; but the people of Gorcha having published a general amnesty, the inhabitants, greatly exhausted by the fatigues of a long siege, *surrendered themselves prisoners upon the faith of that promise. In the mean time the men of Gorcha seized all the gates and fortresses within the town; but two days afterwards, Prit'hwinarayan, who was at Navacuta (a long day's journey distant) issued an order to Suruparatna, his brother, to put to death some of the principal inhabitants of the town, and to cut off the noses and lips of every one, even the infants, who were not found in the arms of their mothers, ordering at the same time, all the noses and lips which had been cut off, to be preserved, that he might ascertain how many souls there were, and to change the name of the town into Naskatapur, which signifies the town of cut-noses. The order was carried into execution with every mark of horror and cruelty, none escaping but those who could play on wind-instruments; although Father Michael Angelo, who without knowing that such an inhuman scene was then exhibited, had gone to the house of Suruparatna, interceded much in favour of the poor inhabitants. Many of them put an end to their lives in despair; others came in great bodies to us in search of medicines, and it was most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased.*”

“ During the siege of Cat'hmandu, the Brahmins of Gorcha came almost every night into the city, to engage the chiefs of the people on the part of their King; and the more effectually to impose upon poor Gainprejas, many of the principal Brahmins went to his house, and told him to persevere with confidence, that the chiefs of the Gorcha army were attached to his cause, and that even they themselves would deliver up their King, Prit'hwinarayan, to his hands. Having by these artifices procured an opportunity of detaching from his party all his principal subjects, tempting them with liberal promises according to their custom, one night the men of Gorcha entered the city without opposition, and the wretched Gainprejas, perceiving he was betrayed, had scarce time to escape with about three hundred of his best and most faithful Hindostany troops, towards Lelit-Pattan, which place however he reached the same night.”

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"The King of Gor'ha, having made himself master of Cat'hmandu in the year 1763, persisted in the attempt of possessing himself also of the city of Lelit-Pattan, promising all the nobles that he would suffer them to remain in the possession of their property, that he would even augment it; and because the nobles of Lelit-Pattan placed a^{*} reliance on the faith of his promises, he sent his domestic priest to make this protestation, That if he failed to acquit himself of his promise, he should draw curses upon himself and his family, even to the fifth, past, and succeeding generation; so that the unhappy Gainprejas, and the King of Lelit-Pattan, seeing that the nobility were disposed to render themselves subject to the King of Gor'ha, withdrew themselves with their people to the King of B'hatgan. When the city of Lelit-Pattan became subject to the King of Gor'ha, he continued for some time to treat the nobility with great attention, and proposed to appoint a viceroy of the city from among them. Two or three months afterwards, having appointed the day for making his formal entrance into the city of Lelit-Pattan; he made use of innumerable stratagems to get into his possession the persons of the nobility, and in the end succeeded. He had prevailed upon them to permit their sons to remain at court, as companions of his son; he had dispatched a noble of each house to Navacut, or New Fort, pretending that the apprehensions he entertained of them had prevented his making a public entrance into the city; and the remaining nobles were seized at the river without the town, where they went to meet him, agreeable to a prior engagement. Afterwards, he entered the city, made a visit to the temple of Baghero, adjoining to our habitation, and passing in triumph through the city amidst immense numbers of soldiers, who composed his train; entered the royal palace which had been prepared for his reception; in the mean time, parties of his soldiers broke open the houses of the nobility, seized all their effects, and threw the inhabitants of the city into the utmost consternation. After having caused all the nobles who were in their power to be put to death, or rather their bodies to be mangled in a horrid manner, he departed with a design of besieging B'hatgan, and we obtained permission, through the interest of his son, to retire with all the christians into the possessions of the English."

A multitude of other quotations which might be made in illustration of the Hindoo character, both from modern publications and from authors of more ancient date, as Sir Thomas Rowe, Hamilton, Baldaus, Nieuhoff, Tavernier, and others, are for the sake of brevity omitted; but as it may be interesting to see the sentiments of so distinguished a character as Timour, or Tamerlane, upon the subject in question, these extracts shall be closed with a quotation from his Institutes, supposed to have been compiled A. D. 1400.

"The inhabitants of Hindostan are equally debilitated in their corporeal, and inert in their mental faculties; inexorable and penurious to such an extreme, that only personal violence can enforce justice. Regardless of honour, and indecent in their dress, they sacrifice their lives for trifles, and are indefatigable in unworthy pursuits; whilst improvident and imprudent, their ideas are confined and views circumscribed. When reduced to poverty, they patiently have recourse to the most menial employments, forgetting their previous circumstances, and seldom quitting the world without injuring their benefactors; but whilst the acquisition of riches tempers every atrocity, indolence pervades their most momentous transactions. The native of Hindostan has no pretensions to humanity but the figure; whilst imposture, fraud, and deception, are by him considered as meritorious accomplishments †."

Of the Mahomedans, who mix in considerable numbers with the former inhabitants of all the countries subdued by their arms in Hindostan, it is necessary also to say a few words. Originally of the Tartar race, proud, fierce, and lawless; attached also to their superstition, which cherished their native propensities; they were rendered by success yet more proud, sanguinary, sensual, and bigotted. Their government, though

* So in the original; but it seems to be an error of the press, the sense requiring that it should be "no reliance."

† Aluckay's Asiatic Miscellany, Vol. I. page 279. This picture may be compared with that which Sir John Shore, drawing likewise from the life, more than three hundred years afterwards,

has delineated. If it be said, that these are the representations of conquerors and foreigners, it may be replied, that they are not opinions advanced in a state of hostility or controversy, but mature observations, made in a time of settled government, after many years experience of the behaviour of the Hindoos to each other.

though meliorated under the house of Timour, was undoubtedly a violent despotism, and the delegated administration of it too often a severe oppression: Breaking through all the restraints of morals which obstructed their way to power, they afterwards abandoned themselves to the most vicious indulgences, and the most atrocious cruelties: Perfidy in them, was more signal than in the Hindoos. Successive treacheries, assassinations, and usurpations, mark their history more perhaps than that of any other people. The profession of arms was studied by them, and they cultivated the Persian learning. They introduced Arabic laws, formed for rude and ignorant tribes, and in the administration of them, as may be judged from the specimen above exhibited, were most corrupt.

CHAP. II.
*Vices of the Morals
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Every worldly profession, indeed every course of secular business, was in their avowed opinion (an opinion which they still hold) irreconcilable with strict virtue. Commerce, and the details of the finances, they left chiefly to the Hindoos, whom they despised and insulted. Where their government still prevails, the character resulting from their original temper, and superstition, aggravated by the enjoyment of power, remains in force. In our provinces, where their authority is subverted, and where many of them fall into the lower lines of life, that character becomes less obvious: but with more knowledge, and more pretensions to integrity, they are as unprincipled as the Hindoos. Their perfidy, however, and licentiousness, are the perfidy and licentiousness of a bolder people*.

From the government and intermixture of the Mahomedans, the Hindoos have certainly derived no improvement of character. The invaders, may fairly be supposed to have contributed their share to the general evils, and even to have increased them. But they did not produce those evils, nor could they have perpetuated them in opposition to the genius and spirit of the Hindoos, who are in number probably as eight to one. They may therefore be considered, rather as constituting an accession, than as giving a character to the mass. The vices however of the Mahomedans, and Hindoos, are so homogeneous, that in stating their effects, it is not inaccurate to speak of both classes under the description of the one collective body into which they are now formed.

Upon the whole, then, we cannot avoid recognizing in the people of Hindostan, a race of men lamentably degenerate and base; retaining but a feeble sense of moral obligation; yet obstinate in their disregard of what they know to be right; governed by malevolent and licentious passions, strongly exemplifying the effects produced on society by great and general corruption of manners, and sunk in misery by their vices; in a country peculiarly calculated, by its natural advantages, to promote the happiness of its inhabitants. The delineation from which this conclusion is formed, has been a task so painful, that nothing except the consciousness of meaning to do good could have induced the author to proceed in it. He trusts he has an affecting sense of the general imperfection of human nature, and would abhor the idea of needlessly or contemptuously exposing the defects of any man, or set of men. If he has given an unfavourable description, his wish is not to excite detestation, but to engage compassion, and to make it apparent, that what speculation may have ascribed to physical and unchangeable causes, springs from moral sources capable of correction.

CHAP. III.

Causes which have produced the present Situation and Character of the Hindoos.

IN investigating the peculiar characters of different nations, it is both usual and reasonable to ascribe them principally to the influence of climate, of government and laws, and of religion: it will be proper, therefore, to lay before the reader the situation of Hindostan, with respect to each of those particulars, that he may be enabled

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* See the character of the Mahomedans, before alluded to, in Scrafton's Reflections, p. 19, et seq.
† Some persons may be disposed to enquire, how the frame of society has been preserved from dis-

solution among these people, if they are indeed so greatly and so generally depraved. To that question, an answer will be given in the course of the following chapter.

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enabled to judge whether the wretched state of society and manners among the Hindoos, who, as has been already observed, have a general identity of character, may not fairly be traced to that source.

The climate of India, particularly of the south-east provinces, must be allowed to be less favourable to the human constitution than the more temperate regions of Europe. The bodily frame is less strong and hardy, the faculties have less energy, their exercise is less expanded and delightful, ardor is checked, the oppressed spirits yield more easily to indolence and indulgence, and the fertility of the soil easily supplying the few natural wants of the natives, aids this propensity. Nevertheless in developing the causes of the Hindoo character, too much seems sometimes to have been imputed to the climate; effects greater, and of more necessary result, than fair examination will confirm.

The inhabitants of foreign descent, who continue the use of animal food, especially the Armenians, a sober people, are more robust than the Hindoos; and to speak of the Hindoos themselves, their military tribe has discovered, under foreign discipline, a considerable share of active vigor. The Banians, and all the trading part of the community, are capable of long sedentary application. Porters, boatmen, runners, and others of the labouring class, can endure severe fatigue. Multitudes of devotees manifest a resolution and perseverance in painful sufferings altogether astonishing. And with regard to the faculties of the mind, the Brahmins, who have cultivated learning, have certainly evinced themselves an acute, subtle, and penetrating order of men. These circumstances show, that the people in general are equal at least to decent application in different lines, susceptible even of a strong impulse, though not perhaps of great continued energy. And it is reasonable to believe, that were those evils corrected which do not arise from the climate, they would in time hold a much higher place among the human species, than they are now capable of maintaining.

The despotic mode of government which generally is prevalent in the East, and appears at all times to have subsisted among the Hindoos, has undoubtedly had a very considerable influence in the formation of their character. When a man finds himself dependent on the will and caprice of another, he thinks and acts as a degraded being; his regard for all that is valuable in life is reduced to the degree of personal interest which he has in it, his care for whatever extends to the rest of his race, and to future time, is sunk in the precariousness of the present hour. Fear necessarily becomes his grand principle of action; thence springs distrust; and as arbitrary power does not excite in those over whom it tyrannizes, the expectation of finding truth and justice its associates, it is not productive of integrity and veracity. The arts of deception, suppleness, and servility, are resorted to, and thus a system of falsehood and narrow selfishness is generated. Violence in the ruler quickens the process. The first idea raised is that of self-defence against him; then follow plans of concealed and avowed hostility against his deputies and agents, from whom injury is apprehended. The despotic principle actuates all the subordinate offices, and posts of authority, and its effects become general; every man is a slave to those above him, and a despot to those below him; the more he is oppressed, the more he oppresses; and thus is diffused a temper of universal enmity, acting secretly or openly according to opportunities. No wonder therefore, that when the principle is highly strained, treasons and revolutions are continual; by which the insolent and abject frequently change places, so that he who yesterday scarcely deigned to look on the suppliant before him, is to-day spurned from the feet of that suppliant, now in his turn exalted to the seat of authority. Such, in particular, is the description that may be given of a large period of the Mahomedan government in Hindostan. The descendants of Timour, holding for a time the greater part of that continent under one head, prevented much of the war and bloodshed that had before, and have since wasted it; but internal disorders, under the best of their governors, were necessarily very great; and the character of the Hindoos, suffering from the oppression of numerous invaders, must in several respects have been debased.

But they did not receive the despotic form of government from the Tartars, nor were they degraded only when they became subject to Mahomedan conquerors. Had they not been an abject people before, foreigners from a vast distance, carrying few magazines with them, could not have possessed themselves of so great a country, rendered by its natural defences, its climate, and its periodical rains, very strong against invasions by land. They have had among themselves a complete despotism from the remotest antiquity; a despotism, the most remarkable for its power and duration that the

the world has ever seen. It has pervaded their government, their religion, and their laws. It has formed by its various ramifications, the essentials of the character which they have always had, as far as the light of history goes, and which they still possess; that character, which has made them a prey to every invader, indifferent to all their rulers, and easy in the change of them; as a people, void of public spirit, honour, attachment; and in society, base, dishonest, and faithless. That despotism, with a variety of subordinate principles to which it has given birth, still exists in great vigour, even where the political government is in foreign hands, and therefore although by acting the part of upright rulers towards our Hindoo subjects, and endeavouring to provide for a fair administration of justice among them, we shall repress many disorders that before prevailed, yet this reform will not reach those evils in their character and conduct, already described, which are the bane of their happiness, personal and social. Nor will it ensure us their attachment, which, in point of policy, it would be desirable to engage by an amelioration of their character, instead of leaving their old facility in changing, to co-operate with their imbecility, in favour of any new invader.

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The ancient Hindoo government is thought scarcely to exist now in its original form*. The Hindoo states, raised from the ruins of the Mogul Empire, cannot well be taken as pure representations of it; at least we have but little certainty of possessing an entire model, and can therefore only refer to its fundamental principles, of which there is indisputable evidence. But their religion and their laws, both parts of one complex system, still remain; the former in all its authority, the latter also, in its essence and in many of its branches, operative; and these, by the principles on which they are founded, and by the rules and precepts which they deliver, have given birth to that spirit, and those practices of oppression, injustice, corruption, in a word, those immoralities which incomparably more than every other cause, render the people base and miserable. To this position, the most particular attention is requested. A full exhibition of all the proofs which might be brought in support of it, would require a much longer space than is necessarily prescribed to this treatise. Some leading facts and arguments however, sufficient it is hoped solidly to establish it, shall now be stated. They will be derived partly from the code of Hindoo laws, and partly from the tenets of the Hindoo religion. The code of laws was compiled and published in 1773, under the government of Mr. Hastings, and at his desire, by a body of "experienced lawyers, selected for the purpose from every part of Bengal," who we are further told, "carefully picked out the ordinances, sentence by sentence, from various originals in the Shanscrit language; neither adding to, nor diminishing from, any part of the ancient text†." And the translator adds, what is of importance to be observed, "that from this code may be formed a precise idea of the customs and manners of these people; that their institutes are interwoven with the religion of the country, and therefore revered as of the highest authority." The authenticity of this work, and the value of the general evidence which it furnishes, must thence be unquestionable.

With regard to the religion of the Hindoos, although a regular translation of the Vedes, those writings which they repute as sacred, has not yet given us all their mythology, doctrines, rites, and ceremonies in authoritative detail; yet the intercourse of three centuries between the Europeans and that people, the relations of various travellers in different parts of India, and their agreement as to the general matter and character, as well as many particulars of the Gentoo faith, the elucidating accounts of the Mahomedans, and the daily experience of multitudes of Europeans, leave us at no loss concerning the grand features, the main credenda and agenda of that superstition, its genius, and its consequences. Of late the public has had other accessions of information, stamped with great authority. We refer, in the first place, to the Institutes of the Emperor Akber, compiled by his learned and intelligent

minister

* The government of Nepal, of which less was known when this passage was written, is probably no inexact representation of the original Hindoo constitution. Of that country, which, as has been already observed, was never subdued by the Muslemans, our information was scanty before the late deputation thither of Captain Kirkpatrick from Bengal. That gentleman has given a curious and interesting account of his journey, which affords much light into the history of Nepal. It would thence appear, that the form of the govern-

ment, the state officers, civil and military, employed under it, and the sources of its revenue, are nearly the same in kind as are found to have been established in Hindostan under the rule of the Moguls; a strong presumption in favour of what we have ventured elsewhere to suppose, that these conquerors did not innovate greatly in the forms of administration in the Hindoo countries of which they possessed themselves. 1797.

† Preface to the Hindoo Code.

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minister Abul Fazil, about *A. D.* 1550, in the zenith of the Mogul power*; one volume of which work is employed solely upon the religion and sciences of the Hindoos, and professedly formed from the communications of the most learned Brahmins. We may rest assured, that such a man, employed in a work intended for a public record of the highest order, would obtain from that source much authentic information, and that the view given him of the Hindoo doctrines would be at least sufficiently favourable. Favourable indeed, both in respect of those doctrines and the character of the people, that view will appear to have been, by comparing it with other authorities; and there are obvious reasons why the noble writer would naturally be disposed to acquiesce in it. It was the design of Akber, who was of a tolerant spirit, to conciliate all his subjects towards himself and towards each other; and in a work composed immediately under his inspection with this intention, and for public use, it could never be admissible to delineate at length the faults of the great body of those subjects.

The second recent acquisition, is the *Bhagvad-Geeta*, translated by Mr. Wilkins from a Shanscrit work, certainly of considerable antiquity. This is a very curious record. It is deemed to be so purified from the grosser parts of the Hindoo superstition, that it is carefully concealed by the Brahmins from the rest of the people; yet it has evidently been corrupted, in order to conciliate some tolerably just principles with a degenerate practice. Besides these publications, Sir William Jones†, a man wonderful for his stores of knowledge, and for the ardour with which he still presses forward to increase them, who penetrates into the abstruse recesses of oriental learning with singular felicity and success, has communicated much valuable information from his late researches. Arrived at length at the fountains of Shanscrit learning, he indeed appears to consider past discoveries as inaccurate or imperfect‡; referring probably to the speculative and metaphysical doctrines contained in the Vedes, concerning which the Brahmins themselves have divers opinions and systems. But of the obvious and popular tenets of the Hindoo religion, its worship, and ceremonies, enough is certainly known to enable us to judge of their nature and their effects.

In the following pages, the writer will rest the argument he maintains, on information already before the public, rather than on any new matter which his own observation, during his residence in India, might enable him to furnish. For though the shoots from the great trunk of Hindoo superstition are so numerous, and all partake of the same nature, yet the additional facts which a single individual, whose attention was not wholly devoted to the subject, could have an opportunity of ascertaining, must appear trifling, in comparison of the whole mass of knowledge collected by the industry of numbers, during a long course of time, and rendered more worthy of notice by ascending nearer the source of things. And where important deductions are to be made, as in the present case, he is far from wishing the premises from which they are drawn to rest upon his authority.

It is proposed then, to proceed to the consideration of the Hindoo laws. But since it has appeared that both the Mahomedan and English conquerors of India have by legislative provisions of their own, in part superseded those which they found there, persons who reason from the changes which have relatively taken place in the social state and in the laws, of every European nation, and from the mutual influence of laws and of manners upon each other, may naturally conceive, that rules which have been abrogated

* Translated from the Persian into English, by Francis Gladwin, Esq.

† Europe, and Asia, and the world, have since sustained an irreparable loss in the death of this most valuable man, who was cut off in the vigour of his days, and in the midst of new inquiries and discoveries, among the recondite repositories of Hindoo learning, into which he carried such a lamp of general knowledge, as threw surprizing light on every subject he investigated. What he has done, however, will immortalize his memory. He has opened the way into the mythological and scientific arcana of a people, who have for many ages been as remarkable for their adherence to their peculiar institutions, as for arrogating to themselves an unfathomable antiquity, and the possession of a pure and primeval, though carefully concealed system of theology and science; claims which have been as officiously as ignorantly

accorded to them by some anti-christian philosophers of Europe. He has shown that one of their earliest traces of true history describes an *universal deluge*, in which only a *patriarch*, and seven other men, (to whom this account gives wives,) were saved in an *ark*; and that the whole of their chronology is reconcilable with the Mosaic history.—See *Asiatic Researches*, Vol. II. Art. "Chronology of the Hindoos."—It is impossible on this occasion to avoid expressing a very high degree of respect and esteem for the learned and instructive labours of various other members of that distinguished society. Though the character of the Hindoos be in a moral view now low, yet the development of their history, their literature, their mythology, and science, has been a great desideratum in human knowledge, and must prove of eminent importance to mankind. 1797.

‡ *Asiatic Researches*, Vol II.

abrogated can no longer affect the character of the people; therefore that before any application is made of evidence deduced from the Hindoo laws, it ought to be shown what portion of those laws is still operative, and from that portion only to estimate the effect produced. It is the wish of the writer, to allow to this objection all the weight to which it is entitled, and as far as he can, to afford the satisfaction which it requires.

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To give an exact enumeration of the Hindoo laws, and to distinguish those which may now be regarded as obsolete, would, if the task could be performed, require a detail inconsistent with the design of this essay. But no such digest has yet been made. The general lines of discrimination however are tolerably clear. The Mahomedans, as we have seen, introduced their own forms of judicature. In criminal matters, their code, severe and barbarous, like that of the Hindoos, was made the general rule of judgment. In civil concerns between Hindoos, these people had the benefit of their own laws. The English continued, as we have also seen, the legal establishments of their predecessors, improving them, and softening in some instances the cruelty of punishment. At present therefore, the criminal law administered in Bengal, is that of the Mahomedans rendered in certain cases more mild and equitable. The civil code stands likewise upon the basis of their system, but has a larger infusion of English ordinances, and it refers causes between Hindoos to be decided by the laws of that people.

Those laws prescribe certain rules to the *sovereign*, which cannot of course be acted upon in our government, though the general influence of a governing power will still be felt: and on subjects of political economy, such as cultivation of the soil, revenue, and commerce, respecting which the Hindoo code is very defective, we have been obliged to enact new regulations.

On the whole, besides the Hindoo institutions, purely religious, all those which relate to castes, to marriage, to inheritance, and to divers other civil concerns, remain still in force; excepting only that certain offences against caste, for which the code decrees capital or sanguinary punishments, dreadfully severe, are not cognizable in our criminal courts; nor does our government countenance the infliction of those barbarities; and transgressions of the innumerable rules of caste being tried among themselves, are commonly punished by fines or excommunications. Still however, the branches now particularized, of their system, are those which have the greatest influence in the formation of their character and manners; and it should be remembered, that the ways in which caste may be contaminated or lost, have been, in course of time, arbitrarily and exceedingly multiplied.

But in estimating the effect produced upon the Hindoos of our territories, even by that portion of their institutions which is in a proper sense legal, some other considerations must be taken into the account.

The Hindoo law stands upon the same authority as the Hindoo religion; both are parts of one system, which they believe to have been divinely revealed. That law is regarded by them therefore with a superstitious veneration, which institutions avowedly of human origin do not produce; so that even under a foreign yoke, which in various particulars superseded its injunctions, it still maintained its credit. Hence may be deduced, in part, the predilection of that people, especially of the leading orders, for their ancient state and peculiar customs, which in all the long period of Mahomedan rule, prevented them from being assimilated to the institutions of their conquerors.

Laws, which by tacit consent have fallen into general disuse, can no longer be quoted as characteristic of the actual state of manners. They serve rather to prove some change in the sentiments or dispositions of a people; but the abrogation or suspension, by the power of a foreign master, of certain parts of a code still approved, does not necessarily infer any such alteration. The Hindoos have generally in their intercourses with each other, acted in the spirit of their own institutions. The landholders, for instance, many of them possessing extensive districts, have been to their obsequious dependents, as petty sovereigns; causes originating in their vicinity have been very commonly referred to their decision, or even in parts more distant, to their deputies. Disputes are also frequently referred to the Brahmins. Matters of caste are solely cognizable by them, or by arbitrators of the tribe in which the contest breaks out, and form a source of endless litigation. If even encreasing security and ease conciliate them more to our government, which is probable, they will still perhaps ascribe the change, not to the superiority of our system over their own, but

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to the superior personal conduct of the English, who preside over them. Their Mahomedan rulers, especially since the accession of the line of Timour, have partly from political, and partly from venal motives, paid considerable regard to their prejudices; and the English, both in the execution of the laws, and in the general exercise of their authority, have uniformly and spontaneously displayed a spirit of extreme toleration and indulgence to all their peculiar notions and usages.

It is to be remembered also, that our subjects form only a small part of the vast race of people who profess the Hindoo faith, and that with whole nations of these, they live in immediate contact.

Nor lastly, must it be overlooked, that the account which has been given of the Hindoos, is a description of their character as it exists after a long suspension by their former rulers (a suspension continued by us) of some of the worst parts of their legal system.

If all these things then be considered, together with the influence of the congenial institutions, which are still authoritatively in force, perhaps we shall not see reason to suppose, that the innovations which we have made in the administration of law among the Hindoos, have produced, or are likely to produce, any material change in their character; but we may rather expect that this character will still bear the lively impress of the general spirit of their institutions, civil and sacred. To illustrate that spirit, is one object particularly proposed by the survey upon which we are now to enter of the Hindoo code.

Despotism is not only the principle of the government of Hindostan, but an original, fundamental, and irreversible principle in the very frame of society. The law, not contenting itself with enjoining passive obedience to the magistrate, or sovereign, and with having a due regard to the inequalities in condition, and subordinations in rank, which arise from the constitution of the world, and are plainly agreeable to the will of the great Creator, rests entirely on the following fundamental position:—that certain classes or races of the society are in their elementary principles, in the matter from which they were formed, absolutely of a higher nature, of a superior order in the scale of being, to certain other classes. It is, in the opinion of the Hindoos, an awful and momentous truth, a truth maintained in full vigour to this day, a truth placed in the front of their code, that the Brahmins were formed from the mouth of Brimha, the Kheterees from his arm, the Vyse (or Bice) from his thigh, and the Sooders from his foot. Hence it is a necessary consequence, that this primeval and essential distinction is no more mutable or defeasible, than it is possible for one of the brute creation to advance itself to the rank of man*. And such is the division of the Hindoos into four great tribes or castes—the priests, the soldiers, the husbandmen or traders, and the servile class, whose sole assigned duty is to serve the other three †.

Now the evils that flow from such an arrangement, are infinite. Other modes of despotism lead in their very excess and abuse to a remedy, but here the chain of servitude is indissoluble and eternal. Though the highest orders be guilty of the most flagitious wickedness, pervert the use of power, become weak, arrogant and oppressive, the frame of society can suffer no change; that order must still continue in the enjoyment and exercise of all its vast privileges and prerogatives.

The lowest rank, on the contrary, is doomed to perpetual abasement and unlimited subjection. It has no relief against the most oppressive and insulting tyranny, no hope of ever escaping from its sufferings. Though permitted indeed

* "The Brahmins, indisputably persuaded that the superiority of their tribe is interwoven with the very essence of their nature, esteem that to be a full and satisfactory plea for every advantage settled on them above the rest of the people." *Preface to the Code*, page 53.

† It is worthy of remark, that according to a tradition in Nepal, reported by Captain Kirkpatrick in the ingenious work before-mentioned, Pusso-Pusp-Deo, a Rajah of that country, is said to have first divided the general mass of his people into the four grand and well known tribes of the present day. The chronological series of Nepal princes, which Captain Kirkpatrick has been able to exhibit, and which, as he well ob-

serves, assigns to many of the reigns an extravagant duration, (making on the whole an average of more than forty years,) would give to Pusso-Pusp-Deo an antiquity of about three thousand years. Be that as it may, it is evident, that a tradition subsisting in Nepal makes the first institution of castes an human appointment. A small secluded valley like Nepal, environed on all sides with hills, is very likely to have been an early, if not an original seat of such an institution; and there are at least strong reasons for believing, that the Brahminical religion had not its first rise in the southern parts of Hindostan, if at all in that region.

to employ its industry, the greatest success can never in the slightest degree rescue it from inherent dishonour; and if the genius of a Newton should arise in that class, it could have no room to expand, nor if it had, could all its excellence deliver its possessor from the obligation of administering to the most ignorant and vicious of the Brahmins.

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One of the heaviest grievances attending this state of degradation, is, that it discourages all liberal exertions, and consigns those who are destined to it, to ignorance, mean opinions of themselves, and consequent meanness of manners, sentiment, and conduct. Lest however, through the medium of learning, they should have a chance of emerging from this low and confined state, the Brahmins (by an ordinance of the Vedes, which through their imposture have the credit of proceeding from a divine origin, and of containing all valuable science) have forbidden them, on pain of death, to read the sacred books.

Now as this fourth tribe would naturally comprehend, at the very first, more than a fourth part of the people, and as the offspring of every subsequent, irregular commixture of the four original tribes, and all the descendents of that mixed race, fall by the law still lower than the fourth class, we may conclude that a large portion of the people is thus held down to earth. The evils inherent in this sort of distinction, (widely different it will easily be seen from mere gradation in society, because here essential superiority is entailed upon some classes, and essential inferiority upon others, for all generations,) extend in their degree to each of the intermediate classes, and the lowest feels the accumulated weight of general superiority. Those nearer the summit, become a cement to this system, which by allotting to them certain prerogatives, disposes them the more easily to acquiesce in it, and to support it.

Nothing is more plain, than that this whole fabric is the work of a crafty and imperious priesthood, who feigned a divine revelation and appointment, to invest their own order, in perpetuity, with the most absolute empire over the civil state of the Hindoos, as well as over their minds. It is true, that they assigned the reins of political government to another order, the Kheterees; but they still maintained in full exercise the indefeasible superiority of their own rank, they prescribed the rules of administration, they were the privileged advisers of the *Magistrate*, (as the sovereign, or ruler, is termed in the code,) they rendered themselves necessary to the man invested with that dignity, in his personal, as well as official capacity; and in the preliminary discourse to the code, we are told of a king, whom on his obstinate disregard of some ordinances of the Vedes, and of the counsel given by the Brahmins, they put to death. That "this resignation of the secular and executive power into the hands of another caste, is a striking instance of the moderation of the Brahminal order," cannot then be conceded to the translator of the code, for they secured to themselves all the power of the empire, but transferred the danger and trouble attendant on it to their inferiors; they retained all the advantages of secular pre-eminence, and divested themselves of all responsibility*.

To

* As some persons* appear disposed to think the institution of castes, and their separation by impassable barriers, the effect of profound political wisdom, it may be well for them to consider, whether it be possible to reconcile with the idea of true wisdom, that which derives both its origin and support from fraud and imposture; whether fraud and imposture can finally produce the fruits of truth and justice; and how far the supposed object of such policy, namely the good of society, is in fact fairly and solidly obtained by it. The subjection of one part to another is indeed secured; but is it good for the part so subjected, (infinitely the larger part of the whole,) and its numerous posterity, through all the successions of time, to be placed in bondage to the other? It seems difficult to maintain such an assertion by arguments, which will not also recommend, both in a personal and social view, the ancient system of slavery. That such a mechanical construction of society is not favourable to the external interests of

of a body politic, may be easily discerned: for what public principle can exist in a state, where the greatest part of the people are totally and forever excluded, under the highest penalties, from taking any concern in public affairs. Some who have considered this subject philosophically, seem to rest the defence of such an arbitrary arrangement, upon a sentiment supposed to pervade the different classes, of the inviolability of each others rights†. Had a sentiment of that nature influenced them, the rights remained very unequal; but the truth is, that the same consequences follow which must ever be expected from unlimited power,—pride and tyranny on one side, abject servility and suffering on the other. And were it certain, as the translator of the code has intimated, "that long usage has persuaded the people of the equity of their distinctions‡," this would be an additional proof of their minds and judgments being debased. Nothing is better known, than that the Brahminal tribe are pre-eminent in those

* See Dr. Robertson's Ancient India.

† Ditto - - - - - page 264.

‡ Preface to the Code, page 11.

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To show how the singular species of despotism here described, pervades the legal system of the Hindoos, and to exhibit specimens of different laws, various passages from the code shall now be produced. Since it has, we trust, appeared, that the still remaining influence of that system is not to be ascribed solely to those parts of it which are sanctioned by British authority, we shall be justified in extending our view, and our selection, beyond them. And it will be recollected, on the other hand, that those parts include the laws which relate to the grand concerns of inheritance, marriage, and caste, besides others of inferior import; the severity only of some of the Hindoo punishments being discountenanced by our administration of criminal law. To one or other of those branches, the greater part of the ordinances now to be quoted, will be found to appertain; and for the introduction of others which do not belong to them, particular reasons, in addition to the general one already urged, will appear.

The specimens of laws to be adduced here, shall be arranged under the following heads:

First, Of those which determine some of the prerogatives, or duties, of the Chief Magistrate or Ruler.

Second, Of those which establish distinctions in favour of the superior castes.

Third, Of those which, without reference to castes, give a direct sanction to immoralities.

Fourth, Of those which, without reference to castes, go upon principles of oppression and injustice.

Fifth, Of those which, without reference to castes, discover a spirit of cruelty.

FIRST then, Specimens of Laws which establish some of the Prerogatives and Duties of the Chief Magistrate or Ruler.

Although no Hindoo can now exercise this office in our Eastern territories, these passages, few in number, are produced to show the arbitrary power with which the law invests the sovereign, and the abject submission which it imposes on his subjects. It may be remarked, that our tributary zemindars in the Carnatic, and even the great landholders in Bengal, have still retained some resemblance of this lordly authority over their people.

SOME of his PREROGATIVES.

Code, page 110. "He is not to be considered as a mere man, but as a *Devatah*" (a subordinate deity, of whom they actually worship numbers.)

269. "If

those atrocities which disturb the peace of society: and this is but one branch of the mischiefs generated by such a system.

The subdivisions of the four original castes, arising from difference of professions, and a variety of separating distinctions, are now so many, the ways of contamination, (and therefore of purification,) so multiplied; stains or expulsions, on the one side, so terrible, and to those, on the other, who thereby succeed to property, so advantageous, that the subject of caste is a prodigious source of wrangling, animosity, litigation, loss of time, of property, and of peace, among the people, and of influence and emolument to the Brahmins, who are the arbiters in all these matters.

When these consequences are considered, together with that which must inevitably have been expected from the beginning, namely, the irregular commerce of the tribes, the political sagacity of the legislators of the Hindoos seems not entitled to great praise, since to every public benefit which they could propose from their system, the preservation

of its simplicity appears to have been essential. And although a celebrated name* regards the institution of castes as a mark of considerably advanced society, there seems more probability in referring it to one of the earlier stages, in which there would indeed be priests, soldiers, and husbandmen, labouring and domestic servants, but the community would be small; and in such a community, an ordinance, apparently simple, fixing the several members and their families in the professions which they already exercised, might more easily be adopted and enforced. Had an ordinance of that nature been promulgated after the society was become numerous, and intermarriages, (not before prohibited), between persons of different professions, and between their descendants, had taken place; and when occupations had been multiplied, and various gradations already established, the difficulty of carrying it permanently into execution, would apparently have been insuperable.

* See Dr. Robertson's Ancient India.

269. "If in any place where the Magistrate is playing at tables, or any such game, in that case if any person, without permission of the Magistrate, interposes with his hand, or by speaking, *the Magistrate shall put him to death.*"

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270. "If a man complains causelessly against the Magistrate's counsellor, *the Magistrate shall put him to death.*"

"If a man performs any business or service for the Magistrate's accuser, *the Magistrate shall put him to death.*"

"Men who vilify the Magistrate, men of *inmate bad principles*, or men who without reason, cause any internal uneasiness to others, (*of all which the Magistrate himself must be the judge*,) the Magistrate shall banish all such the kingdom."

188. "If a man speak reproachfully of any upright Magistrate, the Magistrate shall cut out his tongue; or having confiscated all his effects, shall banish him the kingdom."

189. "If a Magistrate, *for his own good*, has passed any resolutions, whoever refuses to submit to such resolutions, the Magistrate shall cut out the person's tongue*."

207. "If a man beat or ill use a Magistrate *who commits a crime*, whatever it be, the crime of murdering a hundred Brahmins shall be imputed to him; he shall have an iron spit run through him, and be roasted with fire."

Note.—This contains an exception in favour of Brahmins, for *which see the next head.*

SOME OF HIS DUTIES.

Code, page 91. "A Magistrate *must have near him a learned Brahmin.*"

92. "The Magistrate is required to maintain *not less than ten Brahmins of learning and worth*, to give them money, and every token of respect and consideration in the judgment seat."

113. "*In all cases*, he shall spare and *excuse the Brahmins.*"

116. "He shall give much effects and money to the Brahmins of a conquered country."

"And erect a stately building for them."

118. "He shall keep magicians *who can cure by spells.*"

"He shall keep a great number of buffoons, or parasites, jesters, and dancers."

119. "If he resume a religious endowment, he shall remain in hell a thousand years."

SECOND, Specimens of Laws, which establish Distinctions in favour of the Brahmins and the other Superior Castes.

First, concerning AUTHORITY.

Code, page 117. "The other three orders shall be obedient to the Brahmins †."

282. "Whatever

* In the Institutes of Menu, a work of great antiquity and curiosity, translated by Sir William Jones, since this tract was written, is the following description of the formation and dignity of the king:

"Since a king was composed of particles drawn from those chief guardian deities, he consequently surpasses all mortals in glory."

"Like the sun, he burns eyes and hearts; nor can any human creature on earth even gaze on him."

"He is fire and air; he, both sun and moon; he, the god of criminal justice; he, the genius of wealth; he, the regent of waters; he, the lord of the firmament. A king, even though a child, must not be treated lightly, from an idea that he is a mere mortal; no, he is a powerful divinity, who appears in human shape.—*Institutes of Menu*, page 159.

† The following passages in the Institutes of Menu are remarkable:

"Let not a king, though in the greatest distress for money, provoke Brahmins to anger by taking their property; for they, once enraged, could immediately, by sacrifices and imprecations, destroy him and his troops, elephants, horses, and cars."

"Who, without perishing, could provoke those holy men, by whom, that is, by whose ancestors, under Brahmá, the all-devouring fire was created, the sea with waters not drinkable, and the moon with its wane and increase?"

"What prince could gain wealth by oppressing those, who if angry could frame other worlds and regents of worlds, could give being to new gods and mortals?"

"What man, desirous of life, would injure those, by the aid of whom, that is, by whose oblations.

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282. "Whatever ordinances Pundits, (who are Brahmins,) deliver to the Ryots, (the body of the people,) from the Shaster, the great body of their ordinances, (civil and religious,) the Ryots (who cannot and dare not read the Shaster,) are bound to obey."

"A Pundit, not delivering the sentiments of the Shaster, to be fined two hundred and fifty puns of cowries," (about four or five rupees, or ten shillings.)

261. "If a Sooder reads the Bedes to either of the other three castes, or listens to them, heated oil, wax, and melted tin, shall be poured into his ears, and the orifice stopped up."

"If a Sooder gets by heart the Bedes, he shall be put to death."

"If he always performs the jugg, (one of their modes of worship, in which the Brahmin officiates,) he shall suffer death, or be fined two hundred ash-ruffees," (about £. 300.)

Second, Concerning RESPECT.

Code, page 261. "If a man of inferior caste, proudly affecting equality with a superior, shall travel by his side on the road, he shall be fined equal to his abilities."

"If a Sooder sits on the carpet of a Brahmin, the Magistrate, having thrust a hot iron into his buttock, and branded him, shall banish him the kingdom, or else shall cut off his buttock."

Note.—The shadow of a Chandal, one of those degraded below the fourth caste, passing over victuals, milk, or even water, defiles it. Ten thousand other ways of being polluted by the lower ranks, mark their vileness*.

275. "Brahmins waiting upon great men, shall have free entrance."

"Being passengers in a boat, shall pay no fare, and have precedence."

"And shall pay for goods in a boat, no freight."

Third, Concerning CRIMES;—as ASSAULTS, &c.

Code, page 283. "No crime whatever, nor any number of crimes, shall forfeit the life of a Brahmin: he shall not be put to death on any account whatever."

"No crime in the world is so great as that of murdering a Brahmin; the Magistrates shall never desire his life, nor cut off his limbs."

284. "A Brahmin murdering a Brahmin, or committing incest, shall be punished only with ignominious branding."

206. "If a man deprive another of life, the Magistrate shall deprive that person of life, except he be a Brahmin; he shall be fined a hundred gold mohurs," (about £. 150.)

207. "For

"oblations, words, and gods perpetually subsist; those who are rich in the learning of the Veda?"

"A Brahmin, whether learned or ignorant, is a powerful divinity, even as fire is a powerful divinity, whether consecrated or popular."

"Thus, although Brahmins employ themselves in all sorts of mean occupations, they must invariably be honoured, for they are something transcendently divine."

"Of a military man who raises his arm violently on all occasions against the priestly class, the priest himself shall be the chastiser, since the soldier originally proceeded from the Brahmin."

"A priest who well knows the law, needs not complain to the king of any grievous injury; since even by his own power, he may chastise those who injure him."

"His own power, which depends on himself alone, is mightier than the royal power, which depends on other men; by his own might therefore, may a Brahmin coerce his foes."

"He may use, without hesitation, the powerful charms revealed to At'harvan, and by him to Anguraz; for speech is the weapon of a Brahmin,

"with that he may destroy his oppressors."—*Institutes*, pages 285, 286, 311.

"The abode of a Chandal and a Swapaca must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; continually must they roam from place to place."

"Let no man who regards his duty, religious and civil, hold any intercourse with them; let their transactions be confined to themselves, and their marriages only between equals."

"Let food be given to them in potsberds, but not by the hands of the giver; and let them not walk by night in cities or towns."

"By day they may walk about for the purpose of work, distinguished by the king's badges; and they shall carry out the corpse of every one who dies without kindred: such is the fixed rule."

"They shall always kill those who are to be slain by the sentence of the law, and by the royal warrant; and let them take the clothes of the slain, their beds, and their ornaments."

Institutes of Menu, page 295.

207. "For beating or ill-using a Magistrate, *who commits a crime*, (which the first head rates as the crime of murdering a hundred Brahmins,) a Brahmin shall only be fined a hundred ashruffees," (about £. 150.)

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209. "If a man sets fire to another person's house, with intent to destroy him; or causes him to take poison; or is desirous to murder him with a sword; or carries away that person's wife from his house, and keeps her himself; or plunders all that person's effects, or his tillage; in that case, if the latter deprives the former of life, he shall not be amenable. *But he shall not kill either a cow or a Bramin,*" (consequently a Brahmin may do all this for a fine*.)

206. "With whatever limb a man strikes a Brahmin, *that limb shall be cut off.*"

"If a Sooder strikes either of the other three classes, *it shall be so done to him.*"

208. "If a Sooder spit on a Brahmin, his lips, &c. shall be cut off."

"If a Sooder plucks a Brahmin by the hair, &c. both his hands shall be cut off."

"If a Sooder gives much and frequent molestation to a Brahmin, *he shall be put to death.*"

CRIMES continued—ADULTERY.

Code, page 242. "A Sooder, Bice, or Kheteree, guilty with a woman of the Brahmin caste, who has a master, (that is a husband or keeper,) shall suffer death by mutilation and burning."

"A Sooder, guilty with a Chandal woman, (one of a degraded tribe,) shall suffer death."

"A Bice or Kheteree, guilty with a woman of inferior caste, to be fined five hundred or one thousand puns of cowries," (from eight to sixteen rupees, sixteen to thirty-two shillings.)

"A Brahmin, guilty with a woman of any of the castes, who has a master, to be fined five hundred, or one thousand puns of cowries (eight to sixteen rupees.) He is not in any case of adultery, to be deprived of life."

243. "A woman, guilty with one of the inferior caste, to be eaten by dogs, or burnt with faggots."

"A woman of equal or inferior caste, guilty, shall not be liable to punishment, only she shall perform the ceremony of expiation."

244. "If a man commits adultery with an unmarried girl of inferior caste, by her consent, he shall not be deemed guilty. If it was done by violence, the Magistrate shall take a small fine from him."

248. "For crimes beyond this class, and beyond the line of the human species, the superior castes are taxed in a fine of five hundred puns of cowries (about eight rupees) the Sooder only, doomed to death."

CRIMES continued,—STEALING.

Code, page 220. "If a man steals any man of superior caste, he shall be burnt with fire, by having a particular species of grass bound round his body. If he steal a woman, he shall have that grass bound round his body, be stretched out on a hot plate of iron, and burnt in the fire."

"If a man steals a man or woman of middling caste, the Magistrate shall cut off both his hands and feet, and cast him out upon a highway where four roads meet."

"If any person steals a man of inferior caste, he shall be fined one thousand puns of cowries," (about sixteen rupees or thirty-two shillings.)

"If he steals a woman of inferior caste, all his property shall be confiscated."

"If a man, in time of war, steals a horse, or an elephant, the Magistrate shall deprive him of life."

"If he steals either of these animals in time of peace, the Magistrate shall cut off from him one hand and one foot." (Compare this article with the preceding one concerning stealing a Sooder.)

"If

* The Institutes of Menu however, appear to permit to a man who cannot otherwise escape, the slaying of a Brahmin, who assails him with an intent to murder. Page 234.

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- " If a man steals an elephant or a horse, excellent in all respects, the Magistrate shall cut off his hand, and foot, and buttock, and *deprive him of life.*"
221. " If a man steals a small animal, the Magistrate shall cut off *half his foot.*"
224. " If a man steals flowers for dying, &c. the Magistrate shall cause the article to be returned, and *take a coin of gold as a fine.*"
225. " If a man steals flowers, or fruit, or wood, or grass, *belonging to a Brahmin*, the Magistrate shall cut off his hand."
226. " If a Brahmin who every day performs the jugg, commits a robbery that deserves death, the Magistrate shall cut off the hair of his head."

Concerning the SCALE of PUNISHMENT, for scandalous or bitter Expressions, which species of offence will be further explained under a subsequent article, (Page 101.)

	PUNIS	COWRIES
Code, page 182. " A man of equal caste and equal abilities with the accused, shall be fined, - - - - -	-	1,000
(about sixteen rupees, less than £. 2.)		
" A man of inferior caste and inferior abilities, - - - - -	-	2,000
" A man of superior caste and superior abilities, - - - - -	-	500
" An equal in caste and abilities, accusing another of one of the crimes in anoo patuk, (the third class of this offence) - - - - -	-	100
" An inferior in caste and abilities, ditto, - - - - -	-	300
" A superior in caste and abilities, ditto, - - - - -	-	50
(about one rupee.)		

183. " A Sooder, accusing one of a superior caste of any of the crimes of the three first classes, (which will be hereafter described,) shall have his *tongue cut out, and a hot iron of ten fingers breadth thrust into his mouth.*" This article may be compared with the one immediately preceding. The Sooder forfeits his tongue, and in effect his life, for committing against a superior that offence, which, if a superior commit it against him, costs only half a crown; a fine so trifling, whilst the penalty of retorting on the other side is so dreadful, as rather to encourage than prevent this species of wrong in the upper ranks.

Concerning CIVIL AFFAIRS.

As to interest of money, the proportion of rates payable by the different classes, shall be introduced for the sake of illustrating the spirit of the code:

Code, page 2. " Where a Brahmin pays per month 1 per cent.	
" A Kheteree shall pay - - - - -	1½
" A Bice (or Vyse) - - - - -	2
" A Sooder - - - - -	5
" And so in proportion whatever the rate is *."	

PAYMENT OF DEBTS.

Code, page 21. " If a very rich man, of *weak understanding* and of a *very mean tribe*, from a principle of fraud and obstinacy refuses to pay his debts, the Magistrate shall oblige him to discharge the money claimed, and *fine him double the sum.*"

22. " If a very rich man, of *an excellent education* and of a *superior caste*, from a principle of fraud and obstinacy refuses to pay his debts, and the creditor commences a suit against him, the Magistrate shall cause the money in dispute to be paid, and shall *fine the debtor one-twentieth* of the sum recovered."

As to TAXES ON BUYING and SELLING.

Code, page 258. " On all sales. Inland purchase and sale 10 per cent.	
" Foreign - 5 per cent. on the profit.	
" A Brahmin, learned in the Bedes, shall pay no tax on sales."	

As

* The English government in Bengal has now obtained twelve per cent. per annum, to be the general legal maximum of interest, without distinction of castes or nations. Wealthy natives however, probably still favour borrowers of the higher castes.

As to FINDING THINGS.

Code, page 256. "A man finding *his own*, long lost, is to inform the Magistrate, who is to take from him,

"If he be a needy unlearned person, *one-sixth*;
"If a man of science, - - - *one-half*."

256 "A learned Brahmin finding any thing, the property of a stranger who is unknown, takes the whole; an unlearned Brahmin takes five-sixths, and gives one-sixth to the Magistrate."

"A Kheteree is to give the Magistrate one-fourth, and the Brahmins one-fourth."

"A Vyse is to give the Magistrate one-fourth, and the Brahmins one-half."

"A Sooder finding any thing, divides to the

"Magistrate, five-twelfths;

"Brahmins, five-twelfths;

"Himself, - two-twelfths."

"A Magistrate finding any thing, shall give one-half to the Brahmins, and keep the other half himself."

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As to GIFTS, and SUCCESSION to the PROPERTY of BRAHMINS.

Code, page 26. "A woman may give to the Brahmins any part of her husband's effects to procure his future happiness: if she gives the whole, the gift is approved, but she is blameable."

"A gift proposed to be given to a Brahmin, if afterwards withheld, shall be enforced by the Magistrate with interest."

33. "The property of Brahmins, must always descend to Brahmins."

46. "So must the property of Brahmins' wives."

128. "On failure of heirs to one of the three lower castes, the Magistrate may appropriate the property to himself."

"But if a Brahmin has no heir, his property shall pass to other Brahmins; and if there are no Brahmins, the Magistrate shall cause it to be thrown into the water †."

As to SLAVERY.

Code, page 143. "Slaves are made of the three castes of Kheteree, Vyse, and Sooder."

"A Brahmin can never be a slave."

"A man of superior caste, if he is upright and steady in the principles of that caste, can never be the slave of a man of inferior caste."

144. "If a Brahmin has purchased a Sooder, or even if he hath not purchased him, he may cause him to perform service."

These instances may suffice to illustrate the nature of the distinctions which obtain among the different castes. They extend indeed to all the concerns of life; and the laws regulating them are diffused throughout the code; make up a great part of it, and seem in reality to be its main business.

THIRD, Of those Laws, which without reference to Caste, give a direct Sanction to Immorality.

Concerning EVIDENCE, PROMISES, and FALSE PRETENCES.

Code, page 115. "Wherever a true evidence would deprive a man of his life, in that case, if a false testimony would be the preservation of his life, it is allowable."

* So it is in the code, and the proportion in this instance seems to contradict the main principle of the law; but the striking point of comparison is, that a Brahmin, finding what belongs to a stranger, keeps the whole, or five-sixths of it; and another person finding his own, is obliged to give up a part of it.

† "Should the king be near his end, through some incurable disease, he must bestow on the priest all his riches accumulated from legal fines." Institutes of Menu, page 286.

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"to give such testimony; and for absolution of the guilt of false witness, he shall perform the *Poojah Sershuttee* (worship to Sershuttee, the Goddess of Letters): but to him who has murdered a Brahmin, or slain a cow, or who being of the Brahmin tribe has drunken wine, or has committed any of these particularly flagrant offences, it is not allowed to give false witness in preservation of life."

"If a marriage for any person may be obtained by false witness, such falsehood may be told; as upon the day of celebrating the marriage, if it is liable to be incomplete for want of giving certain articles, at that time, if three or four falsehoods are asserted, it does not signify; or if a man promise to give his daughter many ornaments, and is not able to give them, such falsehoods as these, if told to promote a marriage, are allowable."

"If a man, by the impulse of lust, tells lies to a woman; or if his own life would otherwise be lost; or if it is for the benefit of a Brahmin; in such affairs falsehood is allowable."

136.—"If a man says to another, I will give you something if you are able to apprehend a thief or a murderer, or such kind of criminals, then even if the other should apprehend and bring such a person, nothing shall be bestowed on that account. If any thing had been given before the business, it may be taken back."

19. 20.—"A creditor is repeatedly directed, by feigned and by evasive pretences, to get hold of some of the debtor's goods."

Introd. to the Code, page 114. "The Magistrate is directed to send to the party in hostility against him, a man of intelligence, and well skilled in artifice, to insinuate himself among the enemy's men, and make them dissatisfied with each other, that they may quarrel and fight among themselves, and so be ruined."

It will be remembered, that the two last articles are not supposed to describe merely the practice or the counsel of sinister human policy, but to be, like the rest, the dictates of a divinity.

MODE OF SHARING among ROBBERS.

Code, page 129. "The mode of shares among robbers is this: If any thieves by the command of the Magistrate, and with his assistance, have committed depredations upon, and brought any booty from another province, the Magistrate shall receive a share of one-sixth of the whole; if they received no command or assistance from the Magistrate, they shall give the Magistrate, in that case, one-tenth for his share; and of the remainder their chief shall receive four shares, and whosoever among them is perfect master of his occupation, shall receive three shares; also whichever of them is remarkably strong or stout, shall receive two shares, and the rest shall receive one share. If any of the community of the thieves happen to be taken, and should be released from the Cutchery Court upon payment of a sum of money, all the thieves shall make good that sum by equal shares."

This is in every view, a curious, characteristic article. The translator of the code maintains, that it "by no means respects the domestic disturbers of the tranquillity of their country; or violators of the first principles of society, but only such bold and hardy adventurers as sally forth to levy contribution in a foreign province." It were to be wished the article itself had spoken as definitely; but suppose it to be thus understood. In the first place then, it sets before us, not an open military expedition, but a thieving, robbing, excursion; for the actors are "robbers, thieves, by profession," they are recognized to be of a "community of thieves," to be amenable for the depredations they have committed, to the civil court, and if taken, liable to punishment.

2d.—The Magistrate directs and assists these robbers and thieves to plunder in another province. It is a clandestine operation, and his concern in it must therefore be clandestine. Booty is the professed object, and he shares it with them.

3d.—As this regulation authorizes the procuring of a release from the court which may have seized any of these offenders, by the payment of a sum of money, it sanctions the concurrence of the Magistrate in such a transaction, which has strongly the complexion of being a private corrupt bargain between the judge of that court and

and the culprit; but whether the ransom be a secret bribe, or a more open commutation for punishment, the principles of justice are violated, the Magistrate becomes a party in a complicated outrage against society, and is in fact countenanced by this ordinance in being indulgent, in his turn, to criminals who may come into his power, for a pecuniary consideration.

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4th. But it may be asked, how this "community of thieves," some "perfect masters of their occupation," are formed and brought to such a state of perfection in their vocation?—Can we conceive it to be solely by the exercise of their parts in alien lands? Born, educated, and dwelling in the Magistrate's district, is it to be supposed that they never practise at home? Yet the Magistrate harbours these *banditti*, he knows them personally, and he sets them at work.

If the translator's apology be admitted, that this is an ancient law, correspondent to the early manners of other nations, still it is to be remembered, that it stands in a code which claims to be divine, that therefore an equal authority is necessary to its repeal, and that it is offered to us as a law of the Hindoos at this day.

But what are we understand by "another province:" if it means another state, Hindostan consisted anciently, as it does now, of many states. This law was made for the whole Hindoo people; therefore it authorizes and encourages them to rob and plunder each other. It recognizes a community of thieves and robbers in each state, and makes it lawful for them to live by depredations on their neighbours. Such accordingly has been the practice of at least smaller divisions, in all time past. The zemindars, throughout Hindostan, keep robbers and thieves under their protection; and whatever else has changed, the business of pillage, often attended with murder, still continues universally and systematically. Can it be doubted whether this ordinance has not had a most powerful effect in establishing and fortifying a practice so ruinous to the peace and good order of society? Must we not believe that robbers, finding their professions evidently recognized and sanctioned by the law, have thence with a quiet conscience formed themselves into castes and bands, and that it is the persuasion of acting upon the divine authority of the Shaster, which inspires them with contempt of death, and perseverance, from one generation to another? Can we suppose that our prohibition, and our punishment of predatory outrage, will in minds prone to them, destroy that persuasion? But the ordinance under consideration can hardly apply to any other than small divisions of territory: and if we were certain that "province" means the territory of another master, yet no fact is more notorious than that the bands of robbers whom the zemindars of Bengal are known to entertain, employ themselves within that country; for its "domestic tranquillity is disturbed by them" perpetually from one end to the other, as the extract before quoted from Lord Cornwallis has evinced, and a variety of other vouchers might be produced, if necessary, to prove.

We see then a most glaring instance in this ordinance, of immorality in principle, and of the consequent wide diffusion of evil in practice.

To proceed to further examples.

SERVANTS committing Crimes by order of their MASTERS.—Divers Cases of Licentiousness.

Code, page 149. "If a servant, at the command of his master, commits theft or murder, or any such crimes, in that case, it is not the fault of the servant, the master only is guilty."

239. "Adultery with common prostitutes and dancing girls, shall not be finable."

247. "Several kinds of adultery allowed, with consent of the Magistrate, for the trifling fine of ten puns of cowries," (less than a shilling.)

"If a man by violence commits adultery on his own slave girl, a fine of ten puns of cowries," (about a shilling.)

158. "Prostitutes and dancing women."—Cases stated, and decrees thereupon, including pimps, &c.

COMMISSION of a BAD ACTION allowed, to save life.

Code, page 271. "If a man in immediate danger of his life, by committing a bad action can save his life, in that case the Magistrate shall act for him."

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DESIGNING TO PROCURE DEATH.

Code, page 268. "Performing a jugg (religious ceremony), to procure the death of an innocent person, a fine of two hundred puns of cowries."

268. "Causing an innocent person to drink a potion, in order to procure his death, a fine of two hundred puns of cowries."

Note.—They have great faith in both these expedients; intentional murder is therefore here rated at about ten shillings.

Concerning GAMING.

Code, page 254. "Games of chance are allowed before the Magistrate, or a man belonging to him; the winner to give half to the Magistrate." This last clause explains the reason of prohibiting hazard, except before the Magistrate.

138. "A man may become a slave by loss on the chances of dice, or other games."

SCANDALOUS and BITTER EXPRESSIONS.

This is a copious article in the code, and becomes such from a correspondent feature in the character of the people. Virulent, foul, criminating abuse, overflows among them in a manner probably unparalleled any where else in the world. No language but their own could describe its shameless nature, and the malicious persevering eagerness with which they lavish it upon each other.

The Hindoo law has therefore found it necessary to arrange the various topics of scandalous abuse under distinct denominations, expressive of the quality, or rank, of the crimes which it imputes.

This classification is curious: it places together offences of very unequal enormity; it distributes into the same division, moral and ceremonial pollutions; and thus tends to lessen the guilt of some heinous iniquities, and to confound all just ideas of morality. For instance, under the second denomination, or class of crimes termed *maha-patuk*, with the murder of a Brahmin and incestuous adultery, there appears stealing eighty *ashruffees*, (about £. 120.) from a Brahmin, and a Brahmin drinking wine. Under the third, with "the murder of a friend," and divers kinds of incestuous adultery, is conjoined, "eating the victuals of the washerman's or any base caste." The fourth class termed *opoo-patuk*, which the glossary of the code explains to be "small offences," contains a large association of crimes, of which the following make a part.

Code, page 108. "Slaying a cow; adultery with the wife of another; performing the jugg to procure the death of any person; giving a philter to obtain an unwarrantable power; spoiling trees; eating victuals at the hands of an astrologer; a man's not paying his debts; stealing grain and metals, except gold; depriving a woman or a man of either of the three inferior castes, of life."

Petty assaults (see code, 191) are also frequent among these people, and proceed from the temper just described. They employ a large chapter of the code, in which a number of frivolous ridiculous cases, hardly fit to engage the attention of children, the offspring of superstition, pushed to endless punctilios, are stated. The punishment, though lighter in itself, proceeds in the same gradation, as that for scandalous imputations, of which the scale has been already given. But concerning these it may be observed, under this head, that there is surely a direct breach of moral propriety in taking "abilities" into the decision, especially by the superiority of ability to alleviate indecorous behaviour; yet this direction, very frequently occurs; and how is the superiority of ability to be ascertained? In this instance, as in numberless others, every thing is left to the judge.

FOURTH, Of Laws which, without reference to Caste, go upon principles of Oppression and Injustice.

Of INHERITANCE.

Code, page 64. "A person born blind, deaf, or dumb, without a hand, a foot, or a nose, &c.; whoever is of such general ill-behaviour, that his relations and partners

“ partners refuse to eat or drink with him; whoever is so incurably disordered as
 “ that remedies have no effect upon him; a man afflicted with a consumption, &c;
 “ whoever procures his subsistence by an unwarrantable business or profession; is
 “ thereby incapacitated for inheritance.”

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Note.—The relations must probably be often interested in the succession.

OF RECOVERING DEBTS.

Code, page 19. “ After other methods prescribed there to a creditor for recovery
 “ of debt, fail, he shall carry the debtor home with him and detain him. If this
 “ mode also fails, he shall by feigned pretences, endeavour to get hold of some of
 “ the debtors goods. If he succeeds not here, and has no pledge, he shall then
 “ seize and confine the debtor's wife, children, cattle, buffaloes, horses, and such kind
 “ of useful animals, also his pots, (necessary for dressing, his food,) clothes, matts,
 “ and furniture; and seating himself at the debtor's door, there receive his money.
 “ If even these methods prove unsuccessful, he shall seize and bind the debtor's
 “ person, and procure by forcible means, (corporal punishment,) a discharge of the
 “ debt.”

21. “ If a man acknowledges himself indebted to another, and yet refuses to
 “ pay, the creditor shall use the means above specified, to recover his money
 “ without hindrance or molestation from the Magistrate. If the debtor should
 “ lodge a complaint, the judge shall fine him, and cause the creditor to be
 “ paid.”

37. “ If during the time of a famine, or for the execution of some religious
 “ purpose, or on account of sickness, or to satisfy the importunate demands of a
 “ creditor, who has proceeded so far as to seize his debtor, and confine him with-
 “ out victuals, the husband should appropriate to himself his wife's property, with-
 “ out her leave, he is justifiable, nor is he obliged to return or repay what is so
 “ appropriated.”

These regulations are limited by the following.

Code, page 20. “ If a man lends money to a Magistrate, his own master,
 “ or a Brahmin, he shall not be rude or uncivil in procuring payment.”

23. “ When a creditor procures his money by application to a Magis-
 “ trate, he shall give him one-twentieth of the sum received, for his interpo-
 “ sition.”

270. “ If a Magistrate's officer hath brought before the Magistrate any person
 “ for any crime, and upon the Magistrate's examining that person, he should
 “ deny the crime laid to his charge, then, even if a small offence be proved
 “ against him upon a trifling crime, the Magistrate shall levy a great fine.”

FIFTH, Specimens of laws which, without reference to Caste, discover a Spirit of Cruelty.

Code, page 211. “ A man killing a goat, horse, or camel, except for sacrifice, to
 “ have one hand and one foot cut off.”

212. “ A man always guilty of selling the flesh of dogs or jackalls, for goat or
 “ stag flesh, to have his hand and his nose cut off, and his teeth broke.”

217. “ A man selling white copper, &c. to counterfeit silver, the Magistrate
 “ shall break the hands, nose, and teeth, of such person, and fine him a thousand
 “ puns of cowries.”

220. “ A man stealing an elephant or horse, excellent in all respects, the
 “ Magistrate shall cut off his hand, foot, and buttock, and deprive him of life.”
 (Note.—Stealing a man of inferior caste is rated at a fine of a thousand puns of
 cowries, as we have already seen.)

218. “ A man frequently guilty of counterfeiting gold, to be cut in pieces with
 “ a razor.”

But the cruelty of the Hindoo people appears in no way more evident than in the
 whole of the treatment to which their women are subjected in society, under the
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sanction and authority of the code. They are truly an unfortunate part of the community, and greatly to be pitied. Receiving no education, disposed of in marriage without having their consent asked, or knowing any thing of the person to whom they are to be given, they are immured for life, and made mere servants in the family of their despotic lord. If barren, or bearing only daughters, they are neglected; and not always released from oppression, even when death removes the husband; for they are then frequently reduced to the alternative of sinking into a state of infamy, or of burying themselves with his dead body.

The code expressly sanctions this inhuman and astonishing custom.

253. "It is proper for a woman, after her husband's death, to burn herself in the fire with his corpse."

"Every woman who thus burns herself, shall remain in paradise with her husband, three *crore* and fifty lacks (three millions and a half) of years."

This strong recommendation and injunction from a law-giver, believed to be divine, is of course admitted to have the force of a religious obligation; and it is one of those institutions of which the Brahmins are very tenacious. We are naturally led to inquire, what could have been the primary cause of an institution so horrid. The Hindoo writings, so far as they are known, seem to be silent on this head: but an explanation however offers itself, from the principle of the perpetual separation of castes, and the manners of the people. It was essential to that principle, that the castes should marry each within itself. In a few permitted cases, men of a higher caste might take a wife from an inferior one of the original four orders, and all the children were deemed of that to which the father belonged; but in no case was it allowed to a woman of a higher caste to marry with a man of a lower.

Mixed intercourses were therefore almost universally prohibited under penalties; and the offspring which, notwithstanding prohibitions, appeared from that source, was degraded below the fourth caste. But polygamy has always been practised among the Hindoos, especially among those of the higher orders; and the latter wives must infallibly, from the custom of the country, be considerably younger than the husband, and generally still young when he dies. A multitude of widows must thus soon arise in the community, and from the nature of the case, progressively encrease. Second marriages of women, appear to be unknown and repugnant to the Hindoo law and usages.

When a woman's husband therefore dies, she is reckoned an useless being, and what is worse, a dangerous one. The jealousy of the Eastern people has placed their honour in the conduct of their women, as being what touches them most. Not the husband himself only, but the whole family are stained by the misbehaviour of a wife; and if she degrades herself after his death, they are still affected by her dishonour. If she should bring other children by a man of inferior caste, she would introduce, more signally than any misconduct in a man could, that disorder and confusion into the society which would tend to break down the lines of separation between castes. But seeing the number of widows must always be great, and they have no effectual superintendent or protector, there must be a proportionable danger of such irregularity as would at length make the exceptions bear down the rule; and if mothers, as in many instances might thus happen, were to rear the children of a Sooder with those left by her former noble husband, the higher caste could not be preserved, during infancy, from defilements produced by eating and drinking, and touching what appertained to the other; nor could the son of a Sooder, brought up in this way, afterwards regard his Brahmin brother and companion with the veneration deemed indispensably requisite to be shown to that order.

How then, might it be said, shall the evils to be apprehended from this source, notwithstanding prohibitions and disgrace, be prevented? Let an ordinance, professedly divine, recommend to widows a voluntary departure with their husbands to paradise, under an assurance of enjoying there a very long succession of felicity; honour shall stimulate them to embrace this choice, and lest the love of life should still prevail, the fear of infamy shall compel them to die. Nor would this expedient appear as shocking to the Hindoos, as it does to us. Admitting the separation of castes to be a sacred institution, whatever tended to subvert it, might be obviated, not only lawfully, but as a matter of duty.

Women

Women there have no concern in the education of their children after infancy; they cannot go abroad; the chief, if not the only way in which they are considered to be useful, terminates with the life of the husband; the code imputes to them the most depraved, impure, unsafe nature; they are ranked in the "*Bhagvad*" with those who are "of the womb of sin;" and it is believed that they are doomed to successive transmigrations, until they are regenerated in the body of a Brahmin. Vile therefore in their nature, and become useless and dangerous, to remove them from the earth, would be to study the preservation of order below, and to accelerate the course they have to pass through to a happier state. And thus there is a regular progress from the first stage of a false principle to a practical consummation that is tremendous.

Our supposition, that the original design of this institution was to prevent the dishonour and confusion of castes, appears to be confirmed by the terms of the ordinance in which it is delivered; for after saying that "it is proper for a woman to burn herself in the fire with her husband's corpse," it adds, "*if she cannot burn, she is to maintain an inviolable chastity.*" *If she remains always chaste, she goes (still) to paradise, and if she does not preserve her chastity, she goes to hell.*"

It is probable that though the ordinance speaks in general terms of any woman, the Brahmins might not mean its operation to extend beyond the higher orders, and might especially intend to preserve their own in all the distinction of purity necessary to maintain their authority. Among the lower castes it is seldom enforced. With the others, what was originally in part at least policy, is now superstition, or an honourable family distinction; and in this last view, the practice seems to have extended to other Eastern nations, who probably adopted it from the Hindoos. Expenses and domestic inconveniences attend it, which may contribute to confine it to those alone, even of the superior castes, who are in better circumstances; but among persons of that description, happiness and misery, honour and infamy, the present and the future, are all urged as motives to destruction, with great and horrid success. The number of women thus annually destroyed in Hindostan, probably far exceeds the general conception of Europeans †.

As connected with this subject, it may be added in illustration of the cruel genius which pervades the Hindoo code, that the Vedes undoubtedly enjoin human sacrifices; that such were certainly formerly offered to Kallee, the Goddess of Destruction, one of whose terrific ornaments is a necklace of human skulls; and that there is reason to believe, that this infernal practice, though now publicly disused, has not yet entirely ceased ‡.

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* A paper in the fourth volume of the Asiatic Transactions, published long after this passage was written, exhibits a variety of detestable sentences from the Vedes and Shasters, relative to this subject, confirming in general the view of it here given. *Asiatic Transactions*, Vol. IV. page 209.

† No judgment can be formed of the number, from the transactions of this kind, occasionally seen about English settlements; by far the greater part takes place in the interior of the country, out of the view and intelligence of foreigners. Roger, a writer of great credit in the last century, relates that the *Kheterees* compelled their women to burn, reckoning it a disgrace if their wives were not laid on the funeral pile with them; and that during his residence at Paliacatta, a man of distinction of that caste dying, sixty of his wives were burnt alive with his corpse. A Hindoo of education stated to a friend of the writer, his conjecture that the victims thus annually burnt in the Bengal provinces, amounted to fifteen thousand. The calculation indeed seems excessive; yet if we adopt moderate data, the result will be enormous. Hindostan has been estimated to contain a hundred millions of inhabitants, and at least one-tenth of these to be Mahomedans. In the more opulent families of the three inferior original tribes, particularly the *Kheterees*, the practice in question is occasionally followed. Suppose then the four original tribes to make up two-thirds of the Hindoos,

that is, sixty millions, the Brahmin families, with a small proportion of the *Kheterees*, and a few of those belonging to the other two tribes, to constitute a tenth part of the four original tribes, or six millions, the heads of families in this number to be one-sixth, or one million, the deaths of these annually, one in thirty, and (and a plurality of wives being in many of these families) one woman only to be burnt for each, the number annually sacrificed in Hindostan will then be about thirty-three thousand.

These data are all hypothetical and have little certainty; but let the proportion be reduced to the lowest probable scale, the annual immolation of human victims to a dire superstition, will still appear an enormity under which language must sink.

‡ The principle alone, however, is so dreadful, that it needs not the aid of numbers to shew its atrocity.

§ When Mr. Elliot, deputed by Mr. Hastings in 1777 to the Rajah of Berar, had advanced into the country, between that prince's capital and our territories, a young man presented himself, and solicited leave to travel under the protection of his suite; on being asked his reason, he replied he understood the rajah or zemindar of a district, before them, offered every year a human sacrifice, and generally seized some stranger passing by at that time.

One article more shall close the elucidations from the Hindoo code.

Code, page 274. "In cases where it is ordered, a man shall be put to death, instead thereof he shall pay one hundred ashrupees, (about £. 150); and where it is specified that one of his hands, or one of his feet, shall be cut off, instead thereof he shall pay fifty ashrupees; and instead of having two of his fingers cut off, he shall pay twenty-five ashrupees; so also, when banishment from the kingdom is his sentence, instead thereof he shall be fined twenty-five ashrupees."

"Men of rank, or good principles, or learning, committing such a crime as to deserve capital punishment, if they are not men of property, the Magistrate shall take less than one hundred ashrupees, according to his fortune."

"If a Brahmin who hath always acted in conformity to the Vedes, commits such a crime as to deserve capital punishment*, the Magistrate, to prevent him in future from the commission of such crimes, shall confine him in perpetual imprisonment." (No heavy punishment to a Hindoo, to whom indolent inactivity is a species of enjoyment.)

From what has been stated in the former part of this chapter, it will be understood that the ordinances quoted under this last article, as relating to criminal law, are not now a rule of judgment in our territorial courts, but they are introduced here for the sake of illustrating the genius of the Hindoo code. At first sight, they seem to diminish the cruelty of that code. They only afford however, a fresh and striking demonstration of its injustice and venality.

The best apology for a severe system of laws would be, that they were impartially administered. But here is an office of indulgence set up to the rich, and the pecuniary rates fixed at which they may commit crimes worthy of death. On the poor, who cannot perhaps raise one ashrupee, the laws must still have their course; and thus it becomes evident, that their steady object is not the prevention of offences, and that their remissions do not proceed from clemency; but that there is in the dispensation of punishments, a scandalous partiality in favour of rank and wealth, and a palpable regard to the emolument of the Magistrate. Indeed pecuniary fines are one great object of the code; they occur perpetually, the law is so loosely delivered that in personal disputes almost every thing is left to the discretion of the Magistrate, and one sure issue of them is his private advantage.

From this brief inspection of the Hindoo code, a tolerable adequate idea of its genius, in points upon which the happiness of society essentially depends, may be obtained. The articles which have been selected, are such as do not take their character from the light wherein they are placed, from forced constructions, or extraneous circumstances; their real nature, their intrinsic quality, their conformity or repugnance to the fair unalterable standard of good and evil, is evident. It cannot certainly have escaped attention, that the immorality, the injustice, and the cruelty of the code, are by no means confined to the instances which have been adduced under these heads, respectively, but appear in glaring colours in the numerous regulations which have been quoted, in reference to that wide and important subject, the distinctions in favour of the superior tribes. Actions are indeed often estimated, not according to their intrinsic good or evil, but according to the relation they have to caste.

Immoralities of every description are tolerated on easy terms to one part of the society, and some of the most atrocious kinds are permitted without reprehension, that is to say, have all the encouragement which a legal sanction can give them.

An unfeeling barbarity also runs through the punishments of the code; it defends sanguinary inflictions; and the translator, who is usually its apologist, acknowledges, that its "various modes of capital retribution contradict the general opinion adopted in Europe, that the Gentoo administration was wonderfully mild, and averse to the deprivation of life." If such an opinion has ever been general in the West, it was plainly a gross prejudice, and may show the necessity of paying more attention than has hitherto been given to the character of this people, in order to know it.

Of

* The implied consistency of these two suppositions deserves to be remarked.

Of the effects produced upon a feeble, ignorant, superstitious people, by such a departure from the genuine principles of equity, truth, honesty, purity, benevolence, peaceableness, and good order, in a word, by such a standard of morals as these laws, professing the authority of a divine appointment, establish, it cannot be difficult to judge. It is a maxim so plain as not to be mentioned without apology, that a corrupt rule, must produce a practice still more corrupt, since no higher point of perfection being aimed at, and a progressive degeneration common to all establishments, the spirit and manners of the people, if seasonable reforms are not interposed, will in time become generally vicious.

Causes of the present Situation and Character of the Hindoos.

But other causes have essentially co-operated in the formation of the Hindoo character; these are to be found in that part of their complex system which is purely Religious, and of which we next proceed to give some account.

So great an undertaking as a general or systematic exposition of the Hindoo religion, is not here intended. All that is proposed or thought necessary, is only a view of some of its tenets and institutions, which have a direct influence upon the morals and sentiments of the people; and these shall be presented under the five following heads:

- First,* Ceremonial and pecuniary atonements.
- Secondly,* Doctrines relating to transmigration.
- Thirdly,* The characters of the Hindoo deities.
- Fourthly,* Modes of worship.
- Fifthly,* Superstitious opinions, immediately affecting the conduct of the Hindoos in common life.

In the first place then, concerning that grand article, *the expiation of the guilt of sin*; the Hindoos are taught to have recourse to various ceremonial works and observances, and confidently to depend on these for absolution: real contrition and amendment, hatred of evil, and a respect to the holiness of the divine nature, do not appear to enter into their consideration of this subject. The whole is reduced to certain external performances; and in the Vedes, there are long enumerations of sins, that is to say, of offences against morality, and every species of offences which men can commit, with the particular expiation prescribed for each*. In general, these

* Ayeen Akberry, Vol. III. page 252.—Roger, pages 262, 267.—Somnerat, Vol. I. pages 220, 273, & seq.—Religious Ceremonies, Vol. VI. pages 190, 221.—Baldæus, in Churchill's Collection, Vol. III. page 785.—Bernier, Tome II. page 721.—Herbert's Travels, page 334.—Bhagvad Geeta, page 46 et seq.—But see more particularly the Institutes of Menu, published since this tract was drawn up, Chap. II. pages 307, 343. The professed business of this chapter is to treat of *penance and expiation*. The efficacy of expiatory penance is laid down as a general principle or doctrine.

"Some of the learned, consider an expiation as confined to involuntary sins; but others, from the evidence of the Veda, hold it effectual even in the case of a voluntary offence."

"A sin involuntarily committed, is removed by repeating certain texts of the scriptures; but a sin committed intentionally, through strange infatuation, by harsh penances of different sorts."

After employing near thirty pages in describing various crimes, many of the deepest dye, and the performances by which atonement for them, if they are publicly known, and thence mischievous by their example, may be made, we meet with some sentences which speak of open confession, repentance, loathing of the sin committed, and abstinence from it. If the most favorable construction be put upon these expressions, what are a few such glimmerings of mental religion, amidst a heap of ceremonial observances, painful or ridiculous? They are overwhelmed and lost in a mass of false principles and senseless practices. They are indeed superseded and contradicted by the general tenor of this very chapter, and by the

doctrine of penances; for no hint is any where given that the expiations and sacrifices prescribed in the Vedes are emblematical or typical, the plain and obvious sense of the precepts which enjoin them is that they really atone for sin. "By these penances," says the legislator, to quote the conclusion of his impositions for one species of offence, *may a twice-born man* (one of the three superior castes) *atone for the guilt of theft.*" So with respect to secret sins, "the man who desires to expiate his secret sins, great and small, must repeat once a day, for a year, the text *ava ar* the text *yatinchida*. Though he have committed many secret sins, he shall be purified by repeating for a month the text *samarandra*, or the three texts *aryamna*, while he bathes in a sacred stream: or if he thrice repeat a *sandihâ* of the Vedas, or a large portion of them, with all the *mantras* and *brahmanas*, dwelling in a forest with subdued organs, and purified by three *pâracas*, (a total abstinence for twelve days and nights,) he shall be set free from all sins, how heinous soever." If some of the Brahmings should have juster views of the evil of sin, and of the necessity of moral purity, we may be assured that the bulk of the people, from whom even the contents of the Vedes are carefully concealed, rest in the external forms which are prescribed to them. So it has happened in various parts of Europe, amidst more general knowledge, and a light truly divine. Men have turned aside from that light, and resorted to inventions of their own, to penances, pilgrimages, indulgences, and supererogatory works; which being corruptly grafted upon a system in itself altogether pure and complete, have thence reconciled the practice of allowed sin, with the hope of pardon and of heaven.

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these expiations consist in pilgrimages, in living and dying in places reputed holy, in ablutions, in penances, in the celebration of festivals, in fasts, in largesses to Brahmins, in sacrifices and offerings to idols, in anointing the body with the excrements of a cow, and in other expedients of a similar nature.

It would far exceed the limits of this treatise, to enter into a detail of the methods adopted among the Hindoos for obtaining remission of sin. Besides those which the authority of the Vedes, or general usage has established, there are many other inventions, imposed by teachers individually upon their respective followers:—a few examples however shall be stated, of those which fall under the former description.

I. HOLY RIVERS, dedicated to one or other of the deities, Brahma, Vishnow, or Mahadeo, may be mentioned in the first place. There are twenty-eight of them named in the Ayeen Akberry, beginning with the *Ganges*, and traversing the whole continent to the *Indus*; so that all the professors of Hinduism are within reach of an antidote against the consequences of guilt. Each of these rivers has some peculiar property ascribed to it, and many places upon the banks are held sacred, and annually resorted to.

The virtues of the river *Ganges* are universally allowed to be pre-eminent;—the water of it assuredly purifies from all sin. Ablutions in it are used continually for this end, as Europeans daily see; and the dying, when within a moderate distance of it, are carried to its edge, and their feet are placed in the river, that thus they may have a happy passage out of life. Its water is conveyed to distant parts for the same purposes; and if persons confiding in its virtue are not within reach of it, thinking of it and invoking it, when they bathe in any other water, will still give them all the efficacy of it. This river is believed to have flowed down from Heaven; hence its transcendent excellency.

II. HOLY PLACES*, dedicated to the same deities, are also spread through all parts of Hindostan. Some of the most distinguished are the following.—The city of *Kashee*, or *Benares*, with the district around it for ten miles. It is held that those who die here are transmitted immediately to Heaven. The celebrity of this city, and the continual resort to it of pilgrims, are well known.

Ayoda, or *Oude*, is another sacred region of considerable extent, hallowed by the birth of Rama, one of the most popular deities of the Hindoos.

Metra, with a territory around, is famous for the birth of *Crishna*, another of their distinguished deities.

Herdewar, where the *Ganges* falls into Hindostan, a place of great annual resort.

Ellahbass, formerly *Pyag* or *Prayaga*, at the confluence of the rivers *Jumna* and *Ganges*. This place is esteemed superlatively holy; the man who dies there, not only has the pardon of all his sins, but it is said, that whatever he wishes for, he will obtain in his next regeneration; and there also *suicide*, though in general thought by the Hindoos to incur future punishment, is deemed meritorious.

“The Hindoos,” says *Abul Fazel* † “regard all *Cashmere* as holy land. Forty-five places are dedicated to Mahadeo, sixty-four to *Bishen* or *Vishnow*, three to *Bramha*, and twenty-two to the goddess *Durgah*. In seven hundred places, there are carved figures of snakes which they worship.”

Cashmere is about two hundred and forty miles in length, and thirty-five in breadth.

The famous Pagoda of *Jaggernaut*, in *Orissa*, is another place of great sanctity. It is alleged that the body of *Crishna* was carried there, by an inundation of the sea, from *Dowarka*, near *Surat*, formerly a station of distinguished fame and resort. At *Jaggernaut*, a Brahmin, who would every where else be defiled even by the touch of a Sooder, may receive, without the least stain, victuals from his hands.

There are many more such places of great resort in the Decan, and the northern parts of Hindostan. Rules are laid down for every pilgrimage to them, and various rewards promised to those who perform them †.

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* Ayeen Akberry, page 255.

† Ibid. Vol. II. page 156.

‡ Ayeen Akberry, Vol. III. page 254.

Not only are pilgrimages held beneficial, both to the soul and to the body, but such is the virtue ascribed to the sanctity of the sacred places, that by *naming them only*, men receive the remission of their sins; and on that account great persons, who are somewhat solicitous on this score, run over the names of the principal of them every morning, as if they repeated a prayer; so that where a pilgrimage cannot be conveniently undertaken, yet the benefit may thus be secured*.

III. SACRIFICES, OFFERINGS, and FESTIVALS, are celebrated at particular periods, and by the different castes in their respective forms. These are deemed eminent means of obtaining absolution from guilt.

IV. ALMSGIVING is prescribed in various ways, for the remission of particular crimes, or the obtainment of particular favours †. The *Dau-Poojah*, a religious ceremony, in which by many fantastic modes, costly presents are bestowed, is conceived to be followed by prodigious rewards in a future state.

V. ENDOWMENTS TO THE BRAHMINS, TO PAGODAS, &c. are all esteemed highly meritorious, and the variety and extent of these cannot be described. A large portion of the lands of Hindostan has been transferred, by means of them, into the hands of the Brahminical order.

VI. RIGOROUS PENANCES, procure the pardon of some species of offences particularly enormous.

VII. Methods are likewise devised for the benefit of those who have not been sufficiently careful during their own lives to ensure the pardon of their sins, by which their friends who survive, are enabled to be highly useful to them. The body or the bones of the deceased being thrown into the Ganges, temporary happiness at least is procured to the soul, and the advantage of such a condition in another transmigration as shall at last bring it to Heaven. At Gaya, a famous resort of pilgrims in Bahar, there is a particular stone on which the god Vishnow set his foot; and a person by putting on this stone, in the form prescribed, a certain paste prepared there, and by repeating at the same time the name of a deceased friend, can transfer that friend from hell itself to supreme felicity. And this benefit he may extend, not to one friend only, but by repeated applications of paste, to as many as he can recollect, even of his distant connections.

VIII. WORKS OF SUPEREROGATION, to procure distinguished eminence in the heavenly world, are also exceedingly numerous, and many of them altogether astonishing. An account of them would fill a volume; and a few instances, however striking, would give but an inadequate idea. The hideous painful distortions, and tormenting inflictions to which the Joguis subject themselves, till life is wasted away, would be perfectly incredible if they were not so abundantly attested, and yet seen, by many who visit those countries. They afford new proofs of what the human mind can invent, and the body endure, in the way of torture, under the influence of superstition. There is reason however to believe, that this species of zeal rather declines in the present day.

But though the painful details which it furnishes must be spared, it would be injustice to the present subject not to mention that divers kinds of suicide are held by the Hindoos to be meritorious. These, as stated in the institutes of Akber, are five in number. "1. Starving. 2. Covering himself with cow-dung, and, setting it on fire, consuming himself therein. 3. Burying himself in snow. 4. At the extremity of Bengal, where the Ganges discharges itself into the sea, through a thousand channels, he goes into the water, enumerates his sins, and prays till the alligators come and devour him. 5. Cutting his throat at Allahabad, at the confluence of the Ganges and the Jumna." To this last species of suicide, performed at appointed times, such as eclipses of the sun and moon, great stores of wealth are promised in the next state †.

In short, the modes of expiating guilt, and of acquiring merit, are endless among this people. To accomplish this end, is the business of all their vast train of ceremonies, services and external performances; it is the very thing that has upheld

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* Roger. † Ayeen Akberry, page 174. ‡ Ayeen Akberry, pages 274. 174.

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the fabric of Hindoo superstition, and has perpetuated the credulity of the multitude, and the impostures of their priests: even the *Bhagvad*, the purest production of Hindoo theology, proceeds upon the same principles for the remission of sin. The ingenious Translator, upon whose authority it has been stated that this work is carefully concealed from the vulgar, also observes that the great ignorance in which they are kept, contrary to the better knowledge of at least the more enlightened of the Brahmins, supports, together with the ceremonies of the Vedes, the consequence, and the very existence of the Brahminical order. But although the *Bhagvad* refines upon the popular system, and contains some moral passages, with others, which though mystical, have respect to the intention of the mind in religious worship; yet it palpably admits polytheism and idolatry, and inculcates such pitiable and pernicious doctrines as the following:

“ Those who eat not but what is left of the offerings, shall be purified from all their transgressions. Some attend to the worship of Devatas or angels; others sacrifice their ears and other organs in the fire of constraint. There are also the worshippers with offerings, the worshippers with mortifications. Some there are who sacrifice their breathing spirit, and force it downward from its natural course, whilst others force the spirit that is below, back with the breath. All these different kinds of worshippers, are by their particular modes of worship, purified from their offences*.”

An intelligent friend of the writer expresses himself thus in a late letter from Calcutta. “ One day at a Brahmin's house, I heard a wonderful man, a Pooranee (a reader of commentaries on their sacred books,) explaining their Shasters. He frequently made the people burst into tears, and weep aloud. Whenever their passions were touched with any pathetic passage, the man obtained several rupees, thrown to him both by Brahmins and Sooders, only the latter attended their donations with a *pernaum*, or act of worship to the Pooranee. The Sooders, you know, are taught to worship the Brahmins, and they do it by *pernaum*, that is, touching the ground with their heads while they pronounce the word, then the Pooranee holding out his hand in a convex manner, says *isho*, i. e. *come*, amounting to “ thy sins be forgiven thee,” for by “ come ” they mean to call all the sins on the neck of the Sooder to the hollow of their hand, where a mystic fire consumes them. The Brahmins are the true idols, while they carry about with them the powers of absolution, and to break off their yoke will not be easy. One evening I went to Kallee-Ghaut (a temple of Kallee), at the time of the Arutee, which is performed by the moving of a lamp with several wicks about the face of the goddess. When the operation was over, a Brahmin brought up the lamp, and walked through a passage lined with poor Sooders on each side, who anxiously, as he passed, put their hands for a moment over the flame before it went out, in order to procure the remission of their sins for that day.”

Upon the whole then it appears, that the Hindoos pursue methods of obtaining pardon of sin without regard to the disposition of the mind, or the conduct of life on their own principles. They may go on committing wilful offences every day, and as regularly wiping them off, and die at last pure and in peace, and pass through the water of the Ganges to happiness in a new state. For the violations of conscience, which though smothered is not extinct †; for the disregard of truth, of justice, and of mercy, their system has enabled them, without making any the slightest compensation to men, to give sufficient satisfaction to their gods ‡. To them they pay a certain quit-rent, or acknowledgment, for liberty to do whatever their inclination and ability may prompt them to, as far as their fellow creatures are concerned. Can we hesitate to say what must be the effect of such principles on their character? Among such a people, crimes must prevail. True it is, and greatly

* *Bhagvad-Geeta*, page 55.

† “ If having performed any expiation, he feel not a perfect satisfaction of conscience, let him repeat the same devout act, until his conscience be perfectly satisfied.”—*Institutes of Menu, On Expiation*, page 339.

‡ This is spoken of their practical system. In a passage of the work just quoted (page 330) it is said that “ the penitent thief must always restore the goods that he stole.” But besides that neither restitution nor penance can satisfy the of-

fended justice of God, this seems to be spoken only of those who literally, by the act of stealing, subduct the property of others. It ought certainly to apply to all dishonest agents and traders, but is probably not so understood; if it be, surely no precept was ever less observed. The banks of the Ganges afford every day the sight of multitudes of worshippers of different lines of business, who are in the habitual practice of cheating, and never think of restitution.

greatly to be lamented, the prevalence of crimes is no new thing, nor peculiar to them. The ancient world exhibited a picture of the same kind; and to the dishonour of the Christian name, in countries nearer home, that pure religion has been changed into a mystery of imposture and corruption. But though it must be said, that the light which overspreads Europe, has prevented the same degree of effect from the system of delusive fraud still practised there, yet have not the consequences been infinitely prejudicial to those countries where it has prevailed; and is not that system likely, in the end, to dissolve the frame of society in them?*

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SECONDLY, The DOCTRINE OF TRANSMIGRATION, and others connected with it, universally received among the Hindoos, have great influence upon their modes of thinking and acting, and serve to weaken their sense of moral obligation. The Hindoos are taught to believe that their present corporeal habitation, and earthly sufferings, whatever they may be, result from their actions in a former state; and that there are inherent original qualities in the constitution of man, from which all his good and all his evil actions proceed. From these tenets it follows, that the commission of crimes is the result of *destiny*, and yet that they are punished; and that natural evils, the consequences of personal misconduct, will be regarded as the chastisement of offences to which destiny compelled the sinner in a former state. Thus ideas are introduced of original injustice, of arbitrary destination to sin, and to punishment, in the constitution of things; and offences bear the character of misfortunes rather than of guilt. It is very common to hear a criminal answer, when he is asked how he could be guilty of such atrocity, "that it was his *nussaab*," his fate. The same persuasion extends to the success of men in life, particularly of warriors and conquerors; and he who has once got the opinion of a happy destiny in his favour, will from that very prejudice, achieve things which a contrary opinion might have rendered impracticable to him.

The doctrine of transmigration tends likewise to weaken the idea of future responsibility. It unites the soul sometimes to the human form, then again to one of the lower animals, in which, even according to the Hindoo notions, there is an incapacity for the exercise of rational powers, and a want of a moral sense: it likewise supposes the consciousness of former states of existence to be lost. Hence there is no sense of personal identity, no suffering from the reflection of past crimes, no real perception of the reasons of suffering; but merely passive temporary endurance. It is true the Brahmins have an art by which they profess to discover the former state and character of persons, by their present sufferings; but the existence of such an imposture does not invalidate these observations, since with whatever credulity it may be regarded by a Hindoo, it cannot impart to him the conscious knowledge of experienced truth. Its chief object seems to be money, and as it affords a curious specimen of the subjection into which the human mind may be brought, some notice of it shall be taken hereafter.

The Hindoos, indeed, entertain such inadequate and obscure apprehensions of a future state of punishment, and have so many ways of fortifying themselves against them, that their moral conduct is little influenced by fear derived from that source.

One of the notions which they have acquired from the doctrine of transmigration is, that some departed spirits may be doomed to whirl for ten days after death, like devils, in the air, suffering from hunger and thirst; and therefore during that space, after funerals, victuals are laid out for the birds, that the unhappy deceased, if they are floating in the airy regions, may partake of the food. On the other hand there is a happy state, to which the *course* of transmigrations may convey men, to the court of *Indra*, God of the Firmament, "where," says Sir William Jones, "the pleasures, as in Mahomed's paradise, are wholly sensual."

But even he who is arrived at paradise is not secure; for the omission of certain ceremonies, or oblations to the manes of deceased ancestors, by the *descendants* of those no longer in a state of probation themselves, is dreadfully fatal, "precipitating the unhappy persons into *nark*, or hell, thence to be borne again into the bodies of unclean beasts, until by successive regenerations, all sins are done away." These offerings, which come under the denomination of *sheradha*, are made by some daily, by others monthly and annually; and the manner of performance is thus explained in the *Ayeen Akberry* †. "He gives to the Brahmins, money, goods, and food, dressed and undressed, in the name of his father, grandfather, and great-grandfather,"

* Notes to the Bhagvad.

† Vol. III. page 231.

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"grandfather, and of his mother, grandmother, and great-grandmother." The principle upon which they proceed, is that of increasing the welfare, solace, and enjoyment of departed progenitors; the real effects are to provide a stated succession of sacrificial entertainments for the Brahmins, to add to the ceremonial burthens and superstitious terrors of the people, by threatenings of dreadful consequences, as well to those who omit these rites, as to the spirits of the deceased, who are thus neglected.

What suitable ideas of spiritual happiness and of divine justice can a people, adopting such a practice, possess; and how must it discourage virtuous exertion to think, that all may be *undone after the death of the performer*, by the carelessness of another person!

THIRDLY, THE CHARACTER OF THE WHOLE MULTITUDE OF HINDOO DEITIES, male and female, is another source of immorality. The legends and histories of their actions are innumerable, and in the highest degree extravagant, absurd, ridiculous, and incredible. But the feature by which they are, above all, distinguished, is the abandoned wickedness of their divinities, Brahma, Vishnow, Mahadeo, (who are held to be respectively the creator, the preserver, and the destroyer of the world,) and of all the rest, in their several subordinate capacities. The most enormous and strange impurities, the most villanous frauds and impostures, the most detestable cruelties and injustice, the most filthy and abominable conceits, every corrupt excess and indulgence, are presented to us in their histories, varied in a thousand forms. These scandalous legends are more or less known among all the millions of Hindostan; they form an immense series of adventures, which fill the imagination of a weak and credulous people; very many of them are perpetuated by images, temples, and ceremonies, and those of such a nature as it were pollution to describe. Representations which abandoned licentiousness durst hardly imagine within the most secret recesses of impurity, are there held up in the face of the sun to all mankind, in durable materials, in places dedicated to religion; nay, they are the objects of religious adoration, and miniatures are taken from them and worn by multitudes about the neck*. Is it conceivable that the senses and imagination of the people, especially of the youth, should not be utterly depraved by such representations; or that all feelings and ideas of natural modesty should not be confounded and extinguished by them? What then must be the effect when religious influence is superadded?

If such indecent exhibitions as are now forbidden by the law in this country, were to be presented to public view with the highest honour, in lofty and elegant edifices, appropriated by the legislature for that purpose, and all ranks, sexes, and ages, were encouraged to resort to them; if religious merit were added as a further encouragement; and if the practice were to be permanent; what would be the effect upon the general manners? A great revolution in all ideas of modesty, chastity, continence, and decorum; the exclusion of sentiment and virtue. Of all these, nothing would be left, but the consideration of what custom had prescribed, and positive institution had forbidden, as to exterior demeanor and conduct. Such is the state of the people of Hindostan as to these points: there is a discernible absence of our feelings and opinions of propriety and decorum in what regards the sexes, a grossness in their language, manners, and ideas, which (whatever allowances are to be made for the differences of eastern or of ancient habits of life) is best to be accounted for by tracing it to this source. There is a certain modesty which seems to be inherent in the constitution of the human mind; traces of it are to be seen in the rudest hordes still uncorrupted; it is positive corruption that destroys it; and the usages of the Hindoos must therefore be an effect, as well as a cause of depravity.

Nor are these which have been enumerated, the only ways in which the Hindoo mythology influences the manners of the people. He who wants to glut his revenge, knows where to address himself to a patroness, Kali (or Kalee), the Goddess of Destruction, has still many votaries; and the Vedes afford examples of sacrifices and tremendous incantations for the destruction of enemies. The robber also, when about to issue forth against the person and the property of his neighbour, propitiates his

* Ceremonies Religieuses, Tome VI. passim.—Roger, page 157.—Voyage de Gentil, Tome I. page 163.—Voyage de Sonnerat, Vol. I. page 41 & 175.—Hamilton's Travels, Vol. I. page 379.—Pietra della Valle, page 55, &c.—Sir William Jones,

Jones, in the first Vol. of the Asiatic Transactions, page 254.—Baldæus, in Churchill's Collection, Vol. III. passim.—Nieuboff, in Ditto, Vol. II. page 184.—Fryer's Travels, page 179, &c.

his tutelar deity for a successful expedition. We have seen from the code, that the practice of offering worship and sacrifices, in order to compass the death of another, is known to the law. In short, what is the nefarious practice for which a patron may not be found in the Hindoo pantheon? The morals of these people are therefore poisoned at the fountains and altars of religion.

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FOURTHLY. THE WORSHIP AND CEREMONIES practised by the Hindoos, with various circumstances appertaining to them, have the effect of *vitiating*, as well as of *stupifying*, their minds. In an enlightened land it may appear superfluous, formally to state, that such are the consequences of idolatry; but that which is admitted, it may be well also, to recollect and to view, as exemplified in practice. The divine nature is infinitely degraded by every material representation; and the man already so gross as to resort to one, becomes more gross in using it. If he does not at length drop the idea of a distinct invisible power, and think only of the object before him, (as there is reason to suspect he will,) he at least believes that his god inhabits the stock or the stone, which he has set up. European apologists for so monstrous a practice, have been willing to deny this idea of idolatry; but an evidence of far superior authority, the author of the Bhagvad, asserts its reality. He introduces Krishna, who is there represented as Vishnow, with supreme authority, saying, "the ignorant * believe me, who am invisible, to exist in the visible form under which they see me †." And the learned translator of the Bhagvad is of opinion, that it was one of the aims of that work; "to induce men at least to believe God, that is the Supreme God, present in every image before which they bent." Between depraved opinions entertained of the Divine Being, and depraved practice, there is a necessary and inseparable connection. Those opinions originate from corruption, and he who makes a god for himself, will certainly contrive to receive from him an indulgence for his corrupt propensities. Hence all the scandalous and shocking proceedings, of which some intimation has been given in the preceding pages. If we suppose the origin of the erroneous notions in question to have been the allegorization of physical truths, or of the powers of nature, still if the inventors had not ceased to be shocked by lust, fraud, and robbery, would they have stamped those qualities on their gods, and chosen extravagant representations of them as badges of religion? In all the popular worship of the Hindoos, God is never set forth under the idea of *Holiness*, "as of purer eyes than to behold iniquity;" nor is any service offered to him worthy of a rational mind. *The Supreme God has indeed neither temple nor honour among the people*; the few Brahmins, who recognize his being, do not suppose him to concern himself with the affairs of the world; and the better conceptions which they have of his nature, (though the rays of original truth scattered through their system, are overwhelmed in the mass of polytheism and idolatry,) they hold as speculations, which they conceal from the multitude, and in practice oppose. So that the indulgence in immorality, which we have seen to be carried to such a length, is not the perversion and degeneracy of their system, but its very essence.

Unrestrained however as the Hindoos are, with respect to immoral licence, they gain little satisfaction from their religion, with regard to those things which affect them most, namely, natural evils, and the interests of the present life. They do not consider one Mind, one Power, as governing the universe; they are distracted by a multiplicity of deities, who are not represented as acting in uniform concert, but often as at variance. It must generally therefore be an uncertainty among them, whether the tutelar deity whom they have chosen, is able to protect them; whether the prayers of their enemies may not prevail; whether other deities, whom they do not assiduously serve, may not injure them; though they multiply inventions to persuade themselves, and others, of the pre-eminence of their respective peculiar deities; and the followers of Vishnow and Eswara are, on this account, in mortal opposition to each other.

They invoke indeed particular deities for particular things, (with ceremonies of the most abominable kinds, in which the women are pre-eminent,) and those of the subordinate classes are perhaps not to be enumerated. But after all, they think it best, especially the lower castes, to endeavour to conciliate evil spirits likewise, to deprecate their malice, and implore their friendship. To one of them † they sacrifice,

OR

* The "ignorant," from the whole scope of the work whence this is taken, appear to be all except a few of the most enlightened Brahmins.

† Bhagvad-Geeta, page 71.

‡ Called by Roger, page 245, Ganga-gramma.

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on the festival dedicated to his honour, goats and buffaloes, instead of a man, the sacrifice which it is said was formerly offered; at which time also, some of his deluded votaries were wont to throw themselves before his processional car, that by being crushed under it, they might receive a happy death. The practice still common, of swinging by hooks fixed in the muscles of the back, and attached to ropes, which with a lever raise the body to a considerable height, is performed in honour of this malevolent spirit. This is the same deity described by Sonerat* as a goddess, under the name of Mariatale, who, he says, was a most infamous woman, guilty of all sorts of cruelties; but her body after the head had been deservedly severed from it, being re-animated by an evil spirit, she is now, under this decapitated form, greatly feared and served by the lower Indians on the Coast of Coromandel, and by the Pariaus in particular, who put her, he adds, above God.

Another mode of honouring their deities, is common in those provinces where the Mahomedan invaders never fully settled themselves. Troops of prostitutes are attached to the pagodas, they are brought up as the servants of the idol, dance in its processions, and make part of the establishment of the place. The accession of such auxiliaries to a religious institution, and the belief of their being even in an enviable state as to another world, are justified by the legendary merit of one of their order, who is related to have been visited by Dewender, keeper of the celestial regions, in the form of a man, and to have shown great fidelity to him. Let this notorious fact declare, whether the impurity of their deities and temples, has any connection with immorality in practice.

The Hindoo mythology has not only the tendency of directly vitiating the heart, but gives such false notions of nature, as must envelop the mind in gross ignorance and error, and thus strengthen the dominion of superstition, and its attendant vices. Their legendary allegorical histories of the creation of good and evil spirits, and saints, with their wars and actions; of the elements, the seasons, and the planets, all of which are personified by them, have come at length literally to be received by the vulgar; who thus seriously believe that the sun and moon are animated beings, or Dewtahs, and that when they are eclipsed, two evil spirits, or dragons, have seized them. On such occasions therefore vast multitudes have been used to resort to the rivers for the purpose of ablution and prayer, to beat the water, and make hideous noises, in order to induce the dragons to relinquish their hold. Bernier witnessed a scene of this sort at Delhi, in the last century, of which he has given a striking description†. The people in our settlements do not seem now to be so loud on these occasions. The learned among the Brahmins know better: but if they have for more than two thousand years, persisted in keeping the vulgar under such absurd deception, they are very unworthy depositories of science. In the knowledge of the globe they seem to be themselves grossly defective, maintaining a scheme of geography, imaginary and ridiculous, the offspring of the same genius as the mythological legends. The extravagant errors of the Hindoos respecting visible nature, tend to render their minds less apt for the perception of moral truth.

Besides the consequences of idolatry, which are universal, the very appearance of the Hindoo idols in general, has a tendency to degrade the worshippers: they are hideously ugly, with many heads, arms, and weapons; with great teeth and eyes, and terrific countenances, of a black colour; many of them smeared with oil, and smelling strongly of it. They are shut up in narrow dark rooms, and the approach to them is through obscurity and silence. The scandalous obscenity of others has been before hinted. Figures of the monkey, the bull, and of various other animals, are often placed around, and worshipped as the attendants of the superior deity of the place.

Of the innumerable, strange, and antic ceremonies, gestures, and postures, practised by the Hindoos in their worship, no full description can be given. They are varied according to the rules of different sects, and the fancies of individuals. The account contained in the Ayeen Akberry‡, of the *Poojah*, a form in daily and ordinary use, will give some idea of them, and hardly fail to excite commiseration for the deplorable blindness of the people.

" *Poojah* is divided into sixteen ceremonies. After the worshipper has performed his usual ablutions, with the *Sindehya* and *Howm*; he sits down, looking towards the east or the north, with his legs drawn up in front; then taking in his hand a

" little

* Vol. I. page 246.

† Tome II. page 97.

‡ Vol. III. page, 226.

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“ little water and rice, sprinkles the idol, thinking that he thereby begins the worship of God. Next is the *Kush Poojah*, or the worship of the conch-shell. Last is the *Gunta-Poojah*, which is plastering the bell with sandal wood. When he has performed these Poojahs, he throws down a little rice, and wishes that God may be manifested; thus far includes the first of the sixteen ceremonies. 2. He places a table of metal, or any thing else, as a seat for the deity. 3. He throws water into a vessel, to wash his footsteps. In Hindostan it is the custom, that when a superior enters the house of an inferior, he washes his feet. 4. He sprinkles water thrice, to represent the idol rinsing his mouth. It is also the custom for an inferior to bring to a superior water to rinse his mouth before meals. 5. Sandal flowers, beetle, and rice, are offered to the idol. 6. The idol and his seat are carried to another spot. When he takes in his right hand a white conch-shell full of water, which he throws over the idol, and with his left rings the bell. 7. He dries the idol with a cloth, replaces it upon its seat, and dresses it. 8. He puts the *zenar* (a sacred thread) upon the idol. 9. He makes the *kushck* (lines with a composition of cow-dung, &c.) upon the idol, in twelve places. 10. He throws over the idol, flowers or green leaves. 11. He fumigates it with perfume. 12. He lights a lamp with ghee (clarified butter). 13. He places before the idol, trays of food, according to his ability, which are distributed amongst the bystanders, as the idol's leavings. The 14th is called *numskar*, which is worshipping God with heart and tongue; and stretching himself at full length, with his face towards the ground, (this prostration is called *dundowt*); then he lays himself in such manner that his eight members touch the ground, namely, the two knees, two hands, forehead, nose, and cheeks; and this they call *shastang*. These kinds of prostrations are also performed to great men. 15. He compasses the idol several times. 16. He stands like a slave with his hands uplifted, and asks permission to depart. There are particular prayers, and many different ways of performing these sixteen ceremonies; and others believe that only from the ninth to the thirteenth are indispensable duties. Excepting a *Somy-assy* and a *Sooder*, all other Hindoos perform this Poojah thrice every day.”

FIFTHLY, The spirit of superstition extends among the Hindoos to every hour, and every business of life. The particulars recently stated, though striking, give no adequate idea of the universality of its operation; and to follow it through all its influences, would be an endless task. Some further illustrations may however suffice to confirm the existence of such a spirit, and to prove its powerful and incessant influence over the minds of this people. Affecting, in a variety of ways, their understanding and their conduct, it must also enter, in no inconsiderable degree, into the constitution of their moral and national character.

The Hindoos, it has been already observed, are afraid of evil spirits, such as are denominated among us, *dæmons* and *genii*. They believe the world to abound with them; every little district has its haunted places; and persons who pass them often, make some offering, or render homage to appease and conciliate the residing genius. Many are the devices in use amongst them to fortify themselves against the assaults of these malignant beings, which they apprehend on small occasions as well as on great; for when a Hindoo yawns, he performs a short exorcism, to prevent the *dæmon* from seizing that opportunity of entering into his body. Possessions are most firmly believed by them, and the appearance of them is not at all uncommon. The persons are evidently convulsed and agitated in an extraordinary manner; they declare that a spirit has seized them; and there is seldom reason to think them insincere in making such assertions, because the circumstance happens to servants, and others, who from caste, and the usages of the country, hardly ever meddle with the curious arts. The notion of apparitions, is also very familiar among the people. Their legends countenance it, and their imaginations, weak and inordinate, multiply relations of this kind. It is supposed also, that the spirits of the dead have access to the living, in various ways, and may do them good or evil. Witchcraft is universally believed, and practised among them. Every village has one or more female professors of this art, and wizards also abound: these are dreaded, accused, and resorted to, as was the case in Europe in the dark ages. But in Hindostan, this is still an active and flourishing profession. The several arts of divination, soothsaying, sorcery, necromancy, and above all, astrology, are well known and highly regarded. From the work of Abul Fazil, it would appear, that they are all explained and sanctioned in the *Shasters*. The Vedes, we know, enjoin the horoscope to be drawn at the birth of a child, and this is constantly

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stantly practised. The Magistrate, among the Hindoos, was bound always to have skillful astrologers and soothsayers about him. The code imposes punishment upon any one ignorant of astrology, who shall presume to predict misfortune to the Magistrate. No affair of importance is at this day undertaken without consulting a soothsayer.

Incantations also, which form another very large branch in the occult arts of the Hindoos, are amply treated of in the Vedes, and in practice are universal. Their object is unlimited; to procure all good, and avert all evil.

With incantations, may be classed the endless variety of charms, spells, talismans, amulets, and other inventions of this nature, of which no individual, small or great, of all the millions of the Hindoo race, is destitute. The confidence reposed in these things is wonderful. It is a part of the duty enjoined in the Hindoo code to the sovereign, "that he keep magicians, men who can cure by spells," upon which far more reliance is placed than on medicine. While the writer of this sketch was in Hindostan, he saw in one morning, two fine young men, the pupils of a snake-charmer, lying dead, in consequence of their undoubting confidence, that the spell which he had taught them would render the poison of the serpent innocuous. Presuming upon this spell, first one and then the other provoked a most venomous snake to bite him, and in two hours they were both corpses, leaving destitute families. Unsuccessful instances of this sort do not open the eyes of the people. They are referred to irregularity in the application of the spell, and do not impeach the efficacy of the art.

As a further illustration of this vast system of imposition, the following transcripts are made from the Ayeen Akberry*, the work it is to be remembered, of a man of the first eminence for talents, rank, and information, who was born and passed his life in Hindostan.

SUR,

"Is the art of predicting events, by observing in what manner the breath issues through the nostrils. The breath comes out of the nostrils after three ways. First, when it comes mostly out of the left nostril. This they attribute to the influence of the moon, and call *adda* and *chandernaree*. The second, when it issues most from the right nostril, which they attribute to the influence of the sun, and therefore call *soorejnaree* and *pingela*. The third is, when both nostrils breathe equally. The following is the order in which the breath ought to pass through the nose:—from pervva to the third tith, *chandernaree*, and the same number of days *soorejnaree*, alternately throughout the month: others, make it weekly, thus, Sunday, Tuesday, Thursday, and Saturday, *soorejnaree*; and Monday, Wednesday, and Friday, *chandernaree*. Others maintain that it is regulated by the sun's course through the zodiac, Aries beginning with the *soorejnaree*, Taurus with *chandernaree*, and thus alternately through all the signs. All the learned of the Hindoos believe, that if a man breathes differently from one of these three ways, some misfortune will befall him; if the irregularity lasts two days, a quarrel will ensue; if it continues ten days, some misfortune will befall him; if fifteen days, he will have a severe fit of sickness; if for a month, his brother will die. Others speak thus of the irregularity of breathing; if for a day and night, *soorejnaree* is in excess, the person will die at the expiration of a year; if it lasts two days and nights, he will live two years; and so a year for every day; if the excess continues for a month, he will die at the end of the ensuing month. For the excess of *chandernaree*, they say, if it lasts a day and night, that person will have a fit of sickness at the expiration of a year; and according to the number of days he will be so many years sick."

The manner of predicting events by the knowledge of this art:

"If any one comes to enquire whether a woman who is pregnant shall be delivered of a boy or girl, the person who is to answer, must examine the nostrils of the questioner; if he breathes more through one nostril than the other, and stands on that side, it shall foretel a son; but if he happen to place himself on the opposite side, it shall indicate that it will be a daughter; if he breathes equally through both nostrils, there will be twins. Some believe that if the questioner stands on the *soorejnaree* side, it will be a boy; and if on the *chandernaree*, a daughter; and that if the breathing be equal, it denotes an hermaphrodite."

If

* Vol. III. page 175.

† Ayeen Akberry, Vol. III. page 176.

" If an inquiry is made concerning a person who is sick ; if the questioner stands on the soorejnaree side, the sick person will die; but if on the chandernaree side, he will recover."

" If it be inquired whether or not an enemy's army will come; if the questioner is chandernaree, and stands on that side, the army will come; but if he is soorejnaree, and stands on that side, it will not come."

" If he enquires concerning peace and war; chandernaree implies the first, and soorejnaree the last."

AKUM*,

" Teaches what incantations are advantageous, and what are hurtful; what will improve the understanding, increase rank and fortune, cure diseases, subdue enemies, cement friendships, insure the conquest of countries, and advance the success of government."

SHOOGUN †,

" Is the art of discovering what is now happening, and predicting future events by observing the motions of birds. This is an art in which many Hindoos are skilled."

" The learned Hindoos discover hidden things by means of five things; 1, *Astrology*,—2, *Sar*,—3, *Shoogun*,—4, *Keyweel*, which are omens learnt by throwing dice, —5, *Sandring*, predicting from observing the form of the limbs, and their motion, and the lines and moles on the body."

GARUD ‡,

" Is the art of repeating certain incantations for recovering a person who has been stung by a scorpion, or snake, or any other venomous reptile. This is done by repeating his genealogy and praising his ancestors, which obliges the animal to present itself. The following is a wonderful fact. When they have caught an old snake of a particular species, they repeat certain incantations, and then make it bite a Brahmin; when the poison takes effect, the Brahmin continues for some time in a state of stupefaction, when, upon any question being put to him, he gives answers which are invariably found to be true. The Hindoo philosophers believe that during the revolution of the Cal-jowg, nothing is truer than such answers. And these answers have been collected together into several volumes."

INDERJAL §,

" Includes the art of necromancy, talismans, and slight of hand, in which they are wonderful beyond description."

But the excessive solicitude of the Hindoos about the future, is in nothing more conspicuous than in their regard to omens, signs, lucky, and unlucky days. They carry this attention to a length almost incredible. It interferes perpetually in all the affairs in which they are concerned, as Europeans who have to act with them have the mortification to find. Roger, a Dutch clergyman of great credit, frequently cited in this treatise, has given in his work, written in the earlier part of the last century, on the Coast of Coromandel, and since translated into French, an account of their proceedings in this respect, which so well suits the present manners of Bengal, that while it fully illustrates the subject under consideration, it evinces the sameness of character, prevalent among them in distant periods and places.

" D'autant qu'il a esté dit dans l'onzieme chapitre, que les Brahmins, et autres nations payennes, prennent garde aux jours, quand ils ont dessein d'aller faire la demande d'un mariage, ou pour le confirmer, il ne sera pas pour ce sujet, hors de propos, de parler un peu comme on prend garde au signes et aux choix des jours."

" Ils n'entreprendront point une affaire qu'en un jour, qui, selon leur compte, est bon; et s'il se presente quelque signe ce bon jour-là, qui selon leur opinion, est mauvais, ils ne la poursuivront pas, craignant que la fin n'en soit pas bonne. " Quand

* Ayeen Akberry, Vol. III. page 177.

† Ibid. - - - III. - 178.

‡ Ibid. - - - III. - 178.

§ Ayeen Akberry, Vol. III. page 179.

|| Roger, Porte Ouverte, page 71.

“ Quand ils ont le dessein d'entreprendre un voyage par terre, ils avanceront souvent leur voyage, pour prendre l'occasion d'un jour et d'une bonne heure, quoique ce seroit vers le soir, et qu'ils ne pourroient pas aller plus d'un quart d'heure loin de la ville, cela n'estant pas capable de les en empescher, estant assurez que quand ils partent en une bonne heure tout leur voyage sera heureux. Ils diffèrent souvent leur voyage quelques jours, pour avoir un bon jour et une bonne heure; et il arrive souvent, (comme j'ay dit,) qu'ils ont perdu, en attendant les bons jours, la bonne occasion, et le temps propre, pour avancer leur voyage, et pour avoir un heureux succes de leurs affaires. De façon qu'on peut dire, avec justesse raison, de ces payens-là, ce que *Senèque* disoit des sabbats des Juifs; “ que plusieurs choses, qu'on devoit faire à l'instant, estoient souvent perdues, ou ne se faisoient jamais, à cause qu'on différoit, et qu'on ne les faisoit pas en temps.” Il s'en va de cette façon avec ces payens-ly; car pendant qu'ils attendent assez les bons jours, et les bonnes heures, ils les perdent souvent, et souffrent beaucoup de dommage; et ce que je n'ay pas vu seulement une fois, pendant que j'ay fait là ma résidence, mais d'an en an, que par le retardement, ils ont laissé passer le temps de *mousson*, et ont esté contraincts de revenir, sans rien faire, après estre parvenus à la moitié du chemin de *Pegu*, *Jannasseri*, et *Achim*. C'est une chose estomante, qu'ils ne devienent pas plus prudents pour l'avenir, par le dommage, et la perte qu'ils souffrent continuellement; qu'ils persistent et continuent toujours dans leur ancienne erreur, et inutile pratique. Comme cette opinion est profondément enracinée en eux, ils n'en peuvent pas estre divertis.”

“ Mais † pour entendre ledit *panjangam* (almanach) il faut sçavoir, comme nous avons dit au chapitre précédent, que les payens avoient trente heures au jour, et trente heures à la nuit. Il est déclaré dans ce *panjangam*, touchant chaque jour de la semaine, et touchant chaque heure qui se rencontre dans le jour, ce qu'on peut faire en icelles avec bons succes, et ce qu'on doit laisser.”

“ 1. Que le dimanche commençant au lever du soleil, la premiere heure est bonne pour toutes sortes d'affaires de discours, ou de conseil.”

“ 2. Si l'on entreprend quelque affaire, qui apporte ordinairement du profit, elle succédera bien, et apportera du profit.”

“ 3. Si l'on entreprend quelque affaire pour en recevoir du profit, elle ne succédera pas bien.”

“ 4. Si l'on espere recevoir quelque chose de bon, l'enemy jouira de ce bien-là.”

“ 5. Il y aura du profit à faire marchandise.”

“ 6. Il fait bon célébrer une feste, ou entreprendre quelque chose concernant joye ou doctrine.”

“ 7. Traité touchant femmes succédera selon le desir.”

“ 8. La marchandise ne donnera point de profit.”

“ 9. Comme en la sixième heure.”

“ 10. Ce qu'on entreprend ne succédera pas bien.”

“ 11. Il est mauvais de prendre médecine, ou de faire quelque chose pour le contentement du corps.”

“ 12. Qui cherche victoire, il luy succédera bien.”

“ 13. Il fait bon d'acheter des vaches, des bestes, &c.”

“ 14. Il fait bon de prendre quelqu'un à son service.”

“ 15. Il est mauvais d'entre dans une maison neuve, ou de visiter quelqu'un dans sa maison.”

“ 16. Il est bon de commencer quelques maisons, village, ou ville.”

“ 17. Il n'est pas bon d'entreprendre un voyage.”

“ 18. Il est bon de visiter les grands.”

“ 19. Il est bon de faire des images à l'honneur des pagodes.”

“ 20. Il est mauvais d'entreprendre quelque chose.”

“ 21. Celuy qui pense gagner quelque chose, sera trompé.”

“ 22. Celuy qui entreprend une bataille, la perdra.”

“ 23. ¶

* The mariners concerned in these voyages were probably Mahomedans, the owners of the vessels may have been Hindoos, but both have this superstition.

† Roger, page 84.

- “ 23. Il est bon de rechercher l'amitié.”
- “ 24. Il fait bon se battre.”
- “ 25. Il fait bon prendre conseil de quelqu'un quelque part.”
- “ 26. La marchandise n'apportera pas de gain.”
- “ 27. Qui aura la connoissance d'une femme, aura un enfant.”
- “ 28. Tout ce qu'on entreprendra, réussira.”
- “ 29. Celui qui entreprendra quelque chose de plantage, aura bon succes.”
- “ 30. Tout ce qu'on souhaitera auparavant, ne succédera pas bien.”
- “ Il ira de mesme la nuit, d'heure à heure, jusqu'au soleil levant.”

The other days of the week, and the sixty parts into which each is divided, are detailed in the same strain; and thus every half hour is marked by something specific to be undertaken or to be avoided*. How much the affairs of life, and all rational considerations about them, must be interrupted; how much the poor people, who are enslaved to this superstition, must be harassed by it; may easily be conceived. They seek relief from every thing, and fear every thing except the Supreme Lord.

But this is not the only yoke imposed upon them. Their ceremonial defilements, pollutions, and uncleannesses, the ways in which caste may be stained or lost, the methods of purification, the regulations concerning food, the manner of dressing and eating it, the ceremonies at births, at different ages, at marriages and deaths, all these multiplied beyond enumeration, with a prodigious calendar of burthensome festivals and fasts, constitute a most grievous bondage.

A scrupulous Hindoo cannot go forth from his house without being accessible, on all sides, to dangers from omens and defilements. He must proceed every step with fear and circumspection, lest some calamity should come upon him. “Dust † shaken from flesh, from a broom, a garment, or from divers animals; the touch of a burnt net, a crow, a cock, a hen, a rat or mouse, an eunuch, a washerman, a hunter, a fisherman, a gamester, a distiller, an executioner, a tanner, a dealer in leather, an oilman, and of any sinner;” these are some of the manifold ways in which by contact, by accidents, or by the arts of others, personal pollutions may be contracted. The ceremonies which respect the article of food alone, might form a volume. Many kinds of provisions are totally forbidden; others become, in particular circumstances, unlawful; and those which are allowed, may be defiled by a thousand contingencies. The vessels used in preparing food, if touched by one of the lower caste, are defiled. The shadow of a chandal, (a person of the base caste before mentioned,) passing even over water, defiles it. All things usable, liquids, grain, metals, silks, cottons, vegetables, domestic utensils, the earth itself, are liable to pollution, and the remedies to be applied for their purification are prescribed ‡. “Sunshine, moonshine, the light of a fire, air, water, earth, ashes, mustard-seed, wild grain, the shade of a tree, the hind part of a cow's leg, a plough, milk, milk curds, ghee or clarified butter, the dung and urine of a cow,” are a very few of the things which are esteemed to have a purifying virtue, and mostly in cases of personal defilement.

Besides the time employed in their daily ablutions and ceremonies, that which is lost from attending to the lucky and unlucky hours, and that which must be given to the removal of contracted defilements, there are many rigorous fasts § prescribed, and a still greater number of festivals ||. Of these last only, the whole number appointed for the different castes appears, from the Ayeen Akberry, to be about a hundred in the year, and they are in general carefully observed.

It is not however enough, that the Hindoos bear the accumulated evils, natural and fictitious, of their present state of existence. The Brahmins profess a science called *Kurrembeypak*, “by which,” says Abul Fazil, “can be discovered whatever was done by men in their former state of existence;” and it prescribes a particular expiation for each crime ¶. It is probable that there has always been more discretion than

<p>* A few articles in the detail are curious enough to be noted.</p> <p>“Celuy qui entreprendra quelque chose au deavantage de son prochain, cela lui réussira.”</p> <p>“ Il fait bon, entreprendre une mauvaise affaire.”</p> <p>“ Il est bon, d'entreprendre quelque chose, pour donner de la crainte à quelqu'un; celuy qui a mangé du poison, il en recevra les mesme avantages que de l'Amortiam.” (supposed to be the same as Amrita, the nectar of the gods.)</p>	<p>“ Il fait bon brusler les malades, ou les couper.”</p> <p>“ Celuy qui cherche chose pour tromper, il ne le recontera pas.”</p> <p>“ Qui veut entreprendre quelque chose, ses ennemis mouront.”</p> <p>† Ayeen Akberry, page 242.</p> <p>‡ Ibid. - - - 243.</p> <p>§ Ibid. - - - 247.</p> <p> Ibid. - - - 268.</p> <p>¶ Ibid. - - - 267.</p>
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than rigour, in the exercise of the authority derived from this source; but the invention itself is so singular, as to merit some further observation.

The art is subdivided into *four kinds*; and distinct examples of each are given in the Aycen Akberry, (Vol. III. page 167)*.

From these examples, the following only shall be selected, as being short, and affording a sufficient explanation of the nature, and possible extension of this new species of taxation.

DISEASES which are Punishments for CRIMES in a FORMER STATE.

"Lameness is a punishment for having kicked a Brahmin.—*Cure*, Let him take one tolah of gold, in the form of a horse, and bestow it in charity; and give food to one hundred and eighty Brahmins."

"A fever is a punishment for killing an innocent Kheteree.—*Cure*, Repeating one hundred times the incantation of Mahadeo, feeding thirteen Brahmins, and sprinkling with water the image of Mahadeo one hundred times."

"A cough is a punishment for killing a Brahmin.—*Cure*, Making a lotus of four tolahs of gold, and after repeating certain incantations, performing with it the ceremony of the *Howm*, and giving it to a righteous Brahmin."

"A woman whose husband dies before her, in her former state was of a great family, which she left to live with a stranger, and when he died burned herself with him.—*Cure*, She must pass all her life in austerities, or put an end to her existence by burying herself in snow."

"A woman who has only daughters, is punished for having possessed a great deal of pride in her former existence, and not showing proper respect to her husband.—*Cure*, Besides ornamenting a white ox with gold, &c. she is to satisfy with food one hundred Brahmins: or she must make ten meshes of gold, in the form of a deity, and after performing certain incantations, give it in charity, and feed fifty Brahmins."

The review of the Hindoo religion shall be closed here. Whatever antiquity may be justly ascribed to that religion, whatever acknowledgements its mysterious writings may contain of one Supreme Being †, and of some of his perfections, whatever mixture

* The Institutes of Menu established the doctrine of sufferings for sins committed in a former state, and describe both the signs by which those sins may be discovered, and the expiations which must be made for them. Some passages from that work will further illustrate the doctrine.

"If a twice-born man, by the will of God in this world, or from his natural birth, have any corporeal mark of an expiable sin committed in this or a former state, he must hold no intercourse with the virtuous while his penance remains unperformed."

"Some evil minded persons, for sins committed in this life, and some for bad actions in a preceding state, suffer a morbid change in their bodies."

"A stealer of gold from a Brahmin, has whitens on his nails; a drinker of spirits, black teeth; the slayer of a Brahmin, a marasmus; the violator of his guru's bed, a deformity in the generative organs; a malignant informer, fetid ulcers in his nostrils; a false detractor, stinking breath; a stealer of grain, the defect of some limb; a mixer of bad wares with good, some redundant member;

"A stealer of dressed grain, dyspepsia; a stealer of holy words, or an unauthorised reader of the scriptures, dumbness; a stealer of clothes, leprosy; a horse-stealer, lameness."

"Penance therefore, must invariably be performed for the sake of expiation; since they who have not expiated their sins, will again spring to birth with disgraceful marks."

Institutes of Menu, page 313.

† It is doubtless very pleasing to discover the recognition of this grand principle, the foundation of all true religion, even under an immense mass of falsehood and superstition; but some persons seem to have thought, that in ascertaining the existence of this principle in the writings of the Hindoos, or in the opinions of their learned men, they had substantially vindicated and established the religious character of that people; making little account of their idolatry, which is practised by the Brahmins, they represent to be no more than a symbolical worship of the divine attributes; and which as admitting among the vulgar, the idea of subaltern intelligences, they represent to arise from the veneration paid to the elements, which are thought to contain a portion of God, who according to an alleged tenet of the Hindoo faith, is held to be the soul of the world*. Not to dwell upon the fallacy of this view of Hindoo idolatry, which has been already contradicted by quotations from the Bhagvad-Geeta, it may be sufficient to observe to any who lean to so latitudinarian an opinion, an opinion which falls below even the creed of deism, that the speculative admission of one or more important truths will not, in the least, prove the religious system, or the religious practice, of any person or community to be right. The picture of the ancient Heathens, given to us by unerring authority, is a striking, and affecting representation of the people of whom we now speak. "They held the truth in unrighteousness. From the visible works of the Creator, they understood

* Dow's History of Hindoostan, Vol. I. Dissertation on the Religion, &c. of the Hindoos.

mixture of moral principles may be found interspersed in its ordinances (for without some cement of this kind it would be impossible to constitute a religion for creatures, endowed with any share of reason and conscience) it plainly appears, that its general system is in theory most depraved; and that it is a system which, when reduced to practice, renders abortive the few moral principles originally admitted into it; and not only tolerates, but necessarily countenances, and encourages, the most extravagant and abandoned wickedness. The manners of some of the Brahmins who pass their time in going through the ceremonies of their religion, or an indolent application to their books, exempt from the concerns of the world, and therefore unblackened with the crimes so common among those of more active pursuits, form no exception to this remark; nor the rigorous austerities practised by the devotees of another class, who give themselves entirely up to a life of wandering mortification. Both these descriptions of men deny themselves in some things, but it is in order to be more abundantly gratified in others. The pride of their superior rank and qualifications, and above all, of their supposed sanctity, and the idolatrous reverence which they receive from the common people, render them insufferably arrogant; and there is the grossest deviation from rational and meritorious principles in the conduct of both:—in that of the Brahmin, who imposes upon the people a worship and ceremonies, which he knows to be groundless and pernicious; in that of the Jogee, who abandons his wife, children, and connections, to become useless and burthensome to others, and to himself, for the rest of his days.

The absolute dominion which this religion gives to the Brahmins, and a few of the second tribe, over the rest of the people, must also have forced itself upon the attention. No similar invention among men, seems to have been so long and so completely successful. This success may be accounted for, partly, from a favourable concurrence of various circumstances; but chiefly, from the character of the religion itself. Erected upon the darkest ignorance, and the boldest falsehood, it has been the work of ages to strengthen these foundations, and to render the fabric impregnable. The understanding is chained and kept in perpetual imprisonment, like dreaded rivals for power in the East, who deprived of their eyes, and immured in dungeons, receive poisoned provisions from the gaoler's hands. Every avenue which might lead to, emancipation, is strongly guarded. Fear is immeasurably excited, and incessantly

“ stood his eternal power and godhead
 “ But when they knew God they glorified him not
 “ as God, neither were thankful; but became vain
 “ in their imaginations, and their foolish heart was
 “ darkened. Professing themselves to be
 “ wise, they became fools. And changed
 “ the glory of the incorruptible God into an image
 “ made like to corruptible man, and to birds, and
 “ four-footed beasts, and creeping things
 “ Wherefore also God gave them up to uncleanness,
 “ through the lust of their own hearts, to dishonour
 “ their own bodies between themselves;
 “ Who changed the truth of God into a
 “ lie, and worshipped and served the creature more
 “ than the Creator, who is blessed for ever, amen.
 “ For this cause, God gave them up to vile
 “ affections. And even as they did not like
 “ to retain God in their knowledge, God gave them
 “ over to a reprobate mind, to do those things
 “ which are not convenient; Being filled
 “ with all unrighteousness.” *Romans* i. 18. 24.
 26. 28. 29.

With respect to the real tenets of the Hindoos on subjects of theology, they are to be taken from their ancient books, rather than from the oral declarations of the most learned Brahmins of modern times, who have discovered that the opinions of Christians, concerning the nature of God, are far more rational than those currently entertained among them, and that the gross idolatry of the Hindoos is condemned by the more intelligent natives of the western world. Bernier* seems to have found occasion for the same remark in his time, for after relating a conference between him and some learned pandits, in which the latter en-

deavoured to refine away the grossness of their image-worship: “ Voila (says he) sans ajouter, ni
 “ diminuer, la solution qu'ils me donnerent, mais
 “ vous dire le vrai, cela me sembloit un peu trop
 “ bien concerté, *a la chretienne*, aux prix de ce
 “ que j'en avoit appris de plusieurs autres pandits.”
 —It may be allowable to add here, that it is of importance in communicating, through the medium of European tongues, the writings of Eastern nations, not only to render their sense with rigid strictness and accuracy, but as much as possible, with the dress, the air, the manners of the original; for it is conceivable, that elegance of language, harmony of periods, grace of composition, and the illuminations of European learning, may in a version, unintentionally impart to doctrines, sentiments, or narrations, an elevation, a symmetry, or a polish, which, in their original garb, they do not possess. In this view, an author, to whom the world are under considerable obligations, may be quoted with applause.

“ In executing this work,” (says Mr. Wilkins, “ of the translation of the Heetopades) I have “ scrupulously adhered to the text; and I have “ preferred drawing a picture, of which it may be “ said, *I can suppose it a strong likeness, although “ I am unacquainted with the original*, to a flattering portrait where characteristic features, be- “ cause not altogether consonant to European “ taste, must have been sacrificed to the harmony “ of composition. I have ever attended to the “ form of my model, and have preserved what “ was originally in verse, distinct, by indenting “ every line but the first of each distich.”—Mr. Wilkins' Preface to the Heetopades, page 14.

* Tome II. page 159.

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wrought upon; not a rational fear of falling into moral evil, and offending the righteous and holy Sovereign of the universe, but a fear of numberless fictitious dangers from every part of nature, from things real and imaginary, in every situation, and in every transaction. Fear is the grand instrument by which these poor people are held down, never daring to examine into the reality of what they are told is impending over them. False hope is likewise held out to them; and they are taught to seek deliverance, safety, and happiness, in a multitude of unmeaning, fantastic ceremonies, which constitute a grievous drudgery, engrossing their time, and confining their thoughts. In all these rites, and in whatever regards the civil and personal, as well as the religious concerns of the Hindoos, the Brahmias have made themselves indispensably necessary. They formed the religion, they are the sole exclusive depositaries of its ordinances, they are the expounders of them, they are, under a Hindoo sovereign, authorized to assist in the government of public affairs, and in effect to control it; they are the framers and administrators of the law, they have exorbitant personal privileges in all the ordinary affairs and transactions of life, they are the sole ministers, either officiating or directing, in all the vast train of ceremonies, observances, ablutions, defilements, purifications, penances, and works of supererogation, of which their religion consists; the endless questions arising about caste, are determined by them. In short, a Hindoo, from the hour of his birth, through the different stages of his existence, in infancy, in youth, in manhood, in old age, and in death, in all the relations, and in all the casualties of life, is subject to an accumulation of burthensome rites, with which the preservation of his caste, his credit, and place in society, are strictly connected: nay, for his conduct in former states of being, preceding his birth, these absolute lords of his faith, conscience, and conduct, bring him to account, nor do they resign their dominion over him when he is dead. The return he has for unbounded subjection, is an indulgence in perpetual deviations, even from those few principles of morality which his religion acknowledges. It is thus that abject slavery, and unparalleled depravity, have become distinguishing characteristics of the Hindoos.

Before we dismiss this branch of our subject, it may be proper to meet an enquiry which may have been rising in the mind of the reader while this account has proceeded. It may be said, If the representation here given be just, if such be the consequences of the complex system of Hindoo government, religion, and laws, how has Hindostan flourished under that system, as it is said to have done in ancient times? How has even the frame of society among the Hindoos been preserved from dissolution?

That country, certainly possessed of various advantages, derived them however from nature, not from its government. It enjoyed a most genial climate, a most fertile soil, a situation the most happy for security and for commerce. But its political institutions cramped its natural powers; in process of time they produced general corruption; the interest of the country, or of the state, came to be no concern with people, who, excluded even from thinking of public affairs, and unalterably fixed to one rank and occupation, had little to hope, or to fear, from a change: whence it was, as the ancients inform us, that the husbandman might be seen calmly tilling his field, while two armies were contending in his sight for dominion. Those institutions failed in effectual provision against foreign invasion, in the same degree that they produced internal degradation; and the people having at length filled up a high measure of immorality, the natural consequence of their principles, their northern neighbours, after many desolating inroads, and massacres, brought them under a foreign yoke.

But though the Hindoos lost the dominion of their own country, the influence of their religion, and their priests, remained. The ignorance and fear of the people, their terrible apprehension, especially of the loss or contamination of caste; the necessity thence resulting of adhering to the profession, and remaining in the country in which they were born; these causes, with the great extent of continent over which Hinduism had anciently spread, and the prodigious number of the people professing it, upheld its institutions (institutions which eventually sacrificed every thing else to perpetuate themselves) long after the transfer of sovereignty to foreigners of another faith. Thus the people were held together in the forms of the social state, by a chain, which the rude bigotry and ignorance of their conquerors only served to fasten more strongly; and this, in a word, with the coercive power exercised by the conquerors, explains

explains why they still continue united, beyond the period, when their corruptions might have dissolved the frame of society*.

CHAP. IV.

Inquiry into the Measures which might be adopted by Great Britain, for the Improvement of the Condition of her Asiatic Subjects; and Answers to Objections.

WE now proceed to the main object of this work, for the sake of which all the preceding topics and discussions have been brought forward,—an inquiry into the means of remedying disorders, which have become thus inveterate in the state of society among our Asiatic subjects, which destroy their happiness, and obstruct every species of improvement among them.

That it is in the highest degree desirable, that a healing principle should be introduced, no man surely will deny. Supposing it to be in our power to convince them of the criminality of the annual sacrifice of so many human victims on the funeral pile; of the profession of robbery, comprehending murder; of the indulgence of one class of people in the whole catalogue of flagitious crimes, without any adequate punishment; of the forfeiture of the lives of others, according to their institutes, for the merest trifles; of the arbitrary imposition of burthensome rites; devoid of all moral worth; of the pursuit of revenge, by offerings to vindictive deities; of

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Inquiry into Measures for improving the Condition of our Asiatic Subjects; and Answers to Objections.

* The ancient splendor of India, its career in refinement, and the happiness resulting from its policy, have been viewed by the celebrated author of the *Historical Disquisition*, through a medium which hath magnified them to his apprehension greatly beyond their just dimensions, and guided his masterly hand in the delineation of a picture, far more beautiful than the original. In treating of the progress of society, one position seems of late to be generally assumed, that men at first set out from the savage state; a position which may sometimes at least be questionable, and which in respect to the original inhabitants of Hindostan, must be disputed. From this point however, Dr. Robertson conceives them to advance, through a long series of internal improvements, to the highest stages of refinement, unaided even by the accession of extraneous lights; whereas it appears more probable, that upon the first dispersion of mankind from the plains of Shinar, where the habits of civilized life must have prevailed, the most attractive climates would direct the lines of migration, and that early colonies proceeding to the eastward, through tracts of fertile country, would, without sinking into barbarism, soon spread into the luxuriant regions of India, where the rich abundance of the soil would speedily lead them to the arrangements of regular society. For countries extremely productive of the bounties of nature, seem to ripen the ideas of men, in some respects, with a quickness analogous to the rapidity of their vegetation; and where enjoyments are profusely offered, a certain degree of refinement will easily take place, and rights of property be understood, though the faculty of acquisition will not be favourable to the spirit of improvement, and there may be vices in the political constitution which will absolutely limit its progress.

With respect to the Braminical system of religion, law, and science, from which the strongest arguments for a long progressive course of refinement are deduced, reason has of late been given us to believe, that the elements of them did not spring up in Hindostan, but were derived from a source nearer to the original seat of the post-diluvian

vian race. (See, in the *Asiatic Researches*, the papers of Sir William Jones, concerning the Hindoos.) But whatever the origin, or extent of knowledge among the Hindoos might be, it was, as we have seen, monopolized and concealed by the Bramins. It spread little light among the great body of the people, and it is incorrect to refer to the whole nation, what only the priests possessed and guarded as a mystery. So with respect to the accumulations of wealth, which the nation enjoying abundant produce, and having few wants, might at length contain, it would centre with the Princes, Bramins, and some of the chief persons of the other tribes. There might be numerous armies, splendid retinues and establishments, appertaining to the great, with a profusion of jewels and effeminate finery, in which these people delight; there would be many superbly endowed pagodas, astonishing for their workmanship and cost, there would be great bodies of indolent well appointed priests, troops of buffoons, players, and dancers, the last belonging to the temples as well as the court; and all these appearances, with the general face of a country ever verdant and luxuriant, would strike the imagination of a stranger, especially if his business were with the metropolis, like that of Megasthenes, from whose superficial account of a country then little known, the opinions of the ancients seems to have been formed. But there is no reason to believe, that wealth was diffused freely through all the body politic; the head and arms might be enlarged, but the other parts would retain nearly their original size. There is no reason, in short, to believe, that the common people ever lived upon any thing but rice, or other inferior grain; ever wore any thing but a cincture, or at best a slight half covering of ordinary cotton cloth; or ever inhabited any better dwellings than low inconvenient huts, with matted or mud walls, and straw roofs. Such is the present style, and such in all probability it ever has been, not because the people preferred this, but because they had no choice.

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of the establishment of lying, false evidence, gaming, and other immoralities, by law; of the pardon of capital offences for money; of trying to purchase the expiation of wilful and habitual iniquity, by ceremonial observances; and of the worship of stocks, stones, impure and malevolent deities; no man living, surely, would affirm that we ought, that we are at liberty, to withhold from them this conviction.

Are we bound for ever to preserve all the enormities in the Hindoo system? Have we become the guardians of every monstrous principle and practice which it contains? Are we pledged to support, for all generations, by the authority of our government and the power of our arms, the miseries which ignorance and knavery have so long entailed upon a large portion of the human race? Is this the part which a free, a humane, and an enlightened nation, a nation itself professing principles diametrically opposite to those in question, has engaged to act towards its own subjects? It would be too absurd and extravagant to maintain, that any engagement of this kind exists; that Great Britain is under any obligation, direct or implied, to uphold errors and usages, gross and fundamental, subversive of the first principles of reason, morality, and religion.

If we had conquered such a kingdom as Mexico, where a number of human victims were regularly offered every year upon the altar of the Sun, should we have calmly acquiesced in this horrid mode of butchery? Yet for near thirty years we have, with perfect unconcern, seen rites, in reality more cruel and atrocious, practised in our Indian territories. If human life must be sacrificed to superstition, at least the more useless, worthless, or unconnected members of the society might be devoted. But in Hindostan, mothers of families are taken from the midst of their children, who have just lost their father also, and by a most diabolical complication of force and fraud, are driven into the flames.

Shall we be in all time to come, as we hitherto have been, passive spectators of this unnatural wickedness? It may indeed well appear surprising that in the long period during which we have held those territories, we have made no serious attempt to recal the Hindoos to the dictates of truth and morality. This is a mortifying proof how little it has been considered, that the ends of government, and the good of society, have an inseparable connection with right principles. We have been satisfied with the apparent submissiveness of these people, and have attended chiefly to the maintenance of our authority over the country, and the augmentation of our commerce and revenues; but have never, with a view to the promotion of their happiness, looked thoroughly into their internal state.

If then we ought to wish for the correction of those criminal habits and practices which prevail among them, it cannot reasonably be questioned, that we ought also to make allowable attempts for this end; and it remains therefore only to consider in what manner this design may be best pursued.

Shall we resort to the power we possess, to destroy their distinctions of castes, and to demolish their idols? Assuredly not. Force, instead of convincing them of their error, would fortify them in the persuasion of being right; and the use of it, even if it promised happier consequences, would still be altogether unjust.

To the use of reason and argument, however, in exposing their errors, there can be no objection. There is indeed the strongest obligation to make those errors manifest, since they generate and tend to perpetuate all the miseries which have been set forth, and which our duty, as rulers, instead of permitting us to view with silent indifference, calls upon us by every proper method to prevent.

The true cure of darkness, is the introduction of light. The Hindoos err, because they are ignorant; and their errors have never fairly been laid before them. The communication of our light and knowledge to them, would prove the best remedy for their disorders; and this remedy is proposed, from a full conviction, that if judiciously and patiently applied, it would have great and happy effects upon them, effects honourable and advantageous for us.

There are two ways of making this communication: the one is, by the medium of the languages of those countries; the other is, by the medium of our own. In general, when foreign teachers have proposed to instruct the inhabitants of any country, they have used the vernacular tongue of that people, for a natural and necessary reason, that they could not hope to make any other mean of communication.

education intelligible to them. This is not our case in respect of our Eastern dependencies. They are our own, we have possessed them long, many Englishmen reside among the natives, our language is not unknown there, and it is practicable to diffuse it more widely. The choice therefore of either mode, lies open to us; and we are at liberty to consider which is entitled to a preference. Upon this subject, it is not intended to pass an exclusive decision here; the points absolutely to be contended for are, that we ought to impart our superior lights, and that this is practicable; that it is practicable by two ways, can never be an argument why neither should be attempted. Indeed no good reason appears why either should be systematically interdicted, since particular cases may recommend, even that which is in general least eligible.

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The acquisition of a foreign language is, to men of cultivated minds, a matter of no great difficulty. English teachers could therefore be sooner qualified to offer instruction in the native languages, than the Indians would be prepared to receive it in ours. This method would hence come into operation more speedily than the other; and it would also be attended with the advantage of a more careful selection of the matter of instruction. But it would be far more confined and less effectual; it may be termed a species of deciphering. The decipherer is required to unfold, in intelligible words, what was before hidden. Upon every new occasion, he has a similar labour to perform, and the information obtained from him is limited to the single communication then made. All other writings in the same character, still remain, to those who are ignorant of it, unknown; but if they are taught the character itself, they can at once read every writing in which it is used. Thus superior, in point of ultimate advantage, does the employment of the English language appear; and upon this ground, we give a preference to that mode, proposing here, that the communication of our knowledge shall be made by the medium of our own language. This proposition will bring at once to trial, both the principle of such communication, and that mode of conveyance which can alone be questioned; for the admission of the principle must at least include in it the admission of the narrowest means suited to the end, which we conceive to be the native languages. The principle, however, and the mode, are still distinct questions, and any opinion which may be entertained of the latter, cannot affect the former; but it is hoped, that what shall be offered here concerning them, will be found sufficient to justify both.

We proceed then to observe, that it is perfectly in the power of this country, by degrees, to impart to the Hindoos our language; afterwards through that medium, to make them acquainted with our easy literary compositions, upon a variety of subjects; and, let not the idea hastily excite derision, progressively with the simple elements of our arts, our philosophy and religion. These acquisitions would silently undermine, and at length subvert, the fabric of error; and all the objections that may be apprehended against such a change, are, it is confidently believed, capable of a solid answer.

The first communication, and the instrument of introducing the rest, must be the English language; this is a key which will open to them a world of new ideas, and policy alone might have impelled us, long since, to put it into their hands.

To introduce the language of the conquerors, seems to be an obvious mean of assimilating the conquered people to them. The Mahomedans, from the beginning of their power, employed the Persian language in the affairs of government, and in the public departments. This practice aided them in maintaining their superiority, and enabled them, instead of depending blindly on native agents, to look into the conduct and details of public business, as well as to keep intelligible registers of the income and expenditure of the state. Natives readily learnt the language of government, finding that it was necessary in every concern of revenue and of justice; they next became teachers of it; and in all the provinces over which the Mogul Empire extended, it is still understood, and taught by numbers of Hindoos.

It would have been our interest to have followed their example; and had we done so on the assumption of the Dewannee, or some years afterwards, the English language would now have been spoken and studied by multitudes of Hindoos throughout our provinces. The details of the revenue would, from the beginning,

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have been open to our inspection; and by facility of examination on our part, and difficulty of fabrication on that of the natives, manifold impositions of a gross nature, which have been practised upon us, would have been precluded. An easy channel of communication also, would always have been open between the rulers and the subjects; and numberless grievances would have been represented, redressed, or prevented, which the ignorance of the former in the country languages, and the hindrances experienced by the latter in making their approaches, have sometimes suffered to pass with impunity, to the encouragement of new abuses. We were long held in the dark, both in India and in Europe, by the use of a technical revenue language; and a man of considerable judgment, who was a member of the Bengal administration near twenty years since, publicly animadverted on the absurdity of our submitting to employ the unknown jargon of a conquered people. It is certain, that the Hindoos would easily have conformed to the use of English; and they would still be glad to possess the language of their masters, the language which always gives weight and consequence to the natives who have any acquaintance with it, and which would enable every native to make his own representations directly to the Governor-General himself, who, it may be presumed, will not commonly, henceforth, be chosen from the line of the Company's servants, and therefore may not speak the dialects of the country. Of what importance it might be to the public interest, that a man in that station should not be obliged to depend on a medium with which he is unacquainted, may readily be conceived.

It would be extremely easy for government to establish, at a moderate expense, in various parts of the provinces, places of gratuitous instruction in reading and writing English: multitudes, especially of the young, would flock to them; and the easy books used in teaching, might at the same time convey obvious truths on different subjects. The teachers should be persons of knowledge, morals and discretion; and men of this character could impart to their pupils much useful information in discourse: and to facilitate the attainment of that object, they might at first make some use of the Bengaleze tongue. The Hindoos would, in time, become teachers of English themselves; and the employment of our language in public business, for which every political reason remains in full force, would, in the course of another generation, make it very general throughout the country. There is nothing wanting to the success of this plan, but the hearty patronage of government. If they wish it to succeed, it can and must succeed. The introduction of English in the administration of the revenue, in judicial proceedings, and in other business of government, wherein Persian is now used, and the establishment of free-schools for instruction in this language, would insure its diffusion over the country, for the reason already suggested, that the interest of the natives would induce them to acquire it. Neither would much confusion arise, even at first, upon such a change: for there are now a great number of Portuguese and Bengaleze clerks in the provinces, who understand both the Hindostanny and English languages. To employ them in drawing up petitions to government, or its officers, would be no additional hardship upon the poorer people, who are now assisted in that way by Persian clerks; and the opportunity afforded to others who have sufficient leisure, of learning the language of the government gratuitously, would be an advantage never enjoyed under Mahomedan rulers.

With our language, much of our useful literature might, and would, in time, be communicated. The art of Printing, would enable us to disseminate our writings in a way the Persians never could have done, though their compositions had been as numerous as ours. Hence the Hindoos would see the great use we make of reason on all subjects, and in all affairs; they also would learn to reason, they would become acquainted with the history of their own species, the past and present state of the world; their affections would gradually become interested by various engaging works, composed to recommend virtue, and to deter from vice; the general mass of their opinions would be rectified; and above all, they would see a better system of principles and morals. New views of duty as rational creatures would open upon them; and that mental bondage in which they have long been holden would gradually dissolve.

To this change, the true knowledge of nature would contribute; and some of our easy explanations of natural philosophy might undoubtedly, by proper means, be made intelligible to them. Except a few Brahmins, who consider the concealment of

of their learning as part of their religion *, the people are totally misled as to the system and pænomena of nature; and their errors in this branch of science, upon which divers important conclusions rest, may be more easily demonstrated to them, than the absurdity and falsehood of their mythological legends. From the demonstration of the true cause of eclipses, the story of *Ragoo*, and *Kctoo*, the dragons, who when the sun and the moon are obscured are supposed to be assaulting them, a story which has hitherto been an article of religious faith, productive of religious services among the Hindoos †, would fall to the ground; the removal of one pillar, would weaken the fabric of falsehood; the discovery of one palpable error, would open the mind to farther conviction; and the progressive discovery of truths, hitherto unknown, would dissipate as many superstitious chimeras, the parents of false fears, and false hopes. Every branch of natural philosophy might in time be introduced and diffused among the Hindoos. Their understandings would thence be strengthened, as well as their minds informed, and error be dispelled in proportion.

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But perhaps no acquisition in natural philosophy would so effectually enlighten the mass of the people, as the introduction of the principles of mechanics, and their application to agriculture and the useful arts. Not that the Hindoos are wholly destitute of simple mechanical contrivances. Some manufactures, which depend upon patient attention and delicacy of hand, are carried to a considerable degree of perfection among them; but for a series of ages, perhaps for two thousand years, they do not appear to have made any considerable addition to the arts of life. Invention seems wholly torpid among them; in a few things, they have improved by their intercourse with Europeans, of whose immense superiority they are at length convinced; but this effect is partial, and not discernible in the bulk of the people. The scope for improvement, in this respect, is prodigious.

What great accessions of wealth would Bengal derive from a people intelligent in the principles of agriculture, skilled to make the most of soils and seasons, to improve the existing modes of culture, of pasturage, of rearing cattle, of defence against excesses of drought, and of rain; and thus to meliorate the quality of all the produce of the country. All these arts are still in infancy. The husbandman of Bengal just turns up the soil with a diminutive plough, drawn by a couple of miserable cattle; and if drought parches, or the rain inundate the crop, he has no resource; he thinks he is destined to this suffering, and is far more likely to die from want, than to relieve himself by any new or extraordinary effort. Horticulture is also in its first stage: the various fruits and esculent herbs, with which Hindostan abounds, are nearly in a state of nature; though they are planted in inclosed gardens, little skill is employed to reclaim them. In this respect likewise, we might communicate information of material use to the comfort of life, and to the prevention of famine. In silk, indigo, sugar, and in many other articles, what vast improvements might be effected by the introduction of machinery. The skilful application of fire, of water, and of steam, improvements which would thus immediately concern the interest of the common people, would awaken them from their torpor, and give activity to their minds. At present it is wonderful to see how entirely they resign themselves to precedent: *custom* is the strongest law to them. *Following implicitly*, seems to be instinctive with them, in small things as well as great. The path which the first passenger has marked over the soft soil, is trodden so undeviatingly in all its curves, by every succeeding traveller, that when it is perfectly beaten, it has still only the width of a single track.

But undoubtedly the most important communication which the Hindoos could receive through the medium of our language, would be the knowledge of our religion, the principles of which are explained in a clear, easy way, in various tracts circulating among us, and are completely contained in the inestimable volume of Scripture. Thence they would be instructed in the nature and perfections of the one true God, and in the real history of man; his creation, lapsed state, and the means of his recovery, on all which points they hold false and extravagant opinions; they would see a pure, complete, and perfect system of morals and of duty, enforced by the most awful sanctions, and recommended by the most interesting motives; they would learn the accountableness of man, the final judgment he is to undergo, and the eternal state which is to follow. Wherever this knowledge should be received, idolatry, with all the rabble of its impure deities, its monsters of wood and stone,

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* Page 48.

† Page 66; and Bernier, Tome II. page 102.

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its false principles and corrupt practices, its delusive hopes and vain fears, its ridiculous ceremonies and degrading superstitions, its lying legends and fraudulent impositions, would fall. The reasonable service of the only, and the infinitely perfect God, would be established: love to him, peace and good-will towards men, would be felt as obligatory principles.

It is not asserted, that such effects would be immediate or universal; but admitting them to be progressive, and partial only, yet how great would the change be, and how happy at length for the outward prosperity, and internal peace of society among the Hindoos! Men would be restored to the use of their reason; all the advantages of happy soil, climate, and situation, would be observed and improved; the comforts and conveniences of life would be increased; the cultivation of the mind, and rational intercourse, valued; the people would rise in the scale of human beings; and as they found their character, their state, and their comforts, improved, they would prize more highly, the security and the happiness of a well ordered society. Such a change would correct those sad disorders which have been described, and for which no other remedy has been proposed, nor is in the nature of things to be found.

Desirable as it must be that such animating prospects were realized, and reasonable as the grounds on which they are held out are presumed to be, it is nevertheless probable, that various objections, more or less plausible, may be started against all that has been advanced. These objections, as far as they are foreseen, shall now be distinctly met; and it is hoped, that upon examination, none of them will be found to possess that substance and validity, which we are entitled to require in arguments opposed to a scheme resting on principles the most incontrovertible, and having for its end the most diffusive good.

FIRST. The plan here proposed, presenting so new an association of ideas, so strange a revolution, as the abject Bengaleze using the language and the light of Europe, may upon the very suggestion of it, be treated as in its nature *idle, visionary, and absurd*.

But this would be the decision of prejudice, rather than the conclusion of mature reflection and reason. If the character of the Hindoos proceeded only from a physical origin, there might be some foundation for thinking it unalterable; but nothing is more plain, than that it is formed chiefly by moral causes, adequate to the effect produced: if those causes therefore can be removed, their effect will cease, and new principles and motives will produce new conduct and a different character. It is unwarrantable to infer, that because the Hindoos, or to narrow the term, the Bengaleze, are at present low in their sentiments, conduct, and aims, they must always remain so. We cannot presume from the past state of any people, with respect to improvement in arts, that they would, under different circumstances, for ever continue the same. The history of many nations who have advanced from rudeness to refinement, contradicts such an hypothesis; according to which, the Britons ought still to be going naked, to be feeding on acorns, and sacrificing human victims in the Druidical groves. In fact, what is now offered, is nothing more than a proposal for the further civilization of a people, who had very early made a considerable progress in improvement; but who, by deliberate and successful plans of fraud and imposition, were rendered first stationary, then retrograde. These considerations alone, forbid us to assume, that if they were released from the darkness and stupefaction of ignorance and superstition, the human mind could not among them, regain some ordinary degree of elasticity; or that if light shone upon them, they would still be incapable of seeing or judging for themselves. Let it however be again observed, that the argument maintained here supposes only a *gradual* change. If we bring into *immediate* contrast, the *present state* of the Hindoos, and the *full, general, accomplishment* of such a change, tacitly sinking in our comparison, a long series of years, and of slow progressive transitions, we shall indeed form to ourselves a picture of egregious contrarities, but it will not be a just representation. Nothing is contended for, which cannot be supported from the nature of man, and the experience of past ages.

SECOND. Nearly allied to the objection now considered, is another which some persons acquainted with the Hindoo character and habits, and possibly apologists for them, may derive from the *attachment of that peopl. to their own modes and customs*. "If," may it be said, "the Bengaleze are not to be reckoned below the reach of in-

struction,

struction, and incapable of new perceptions and views, still their attachment to long established opinions and usages, is so rooted, as to form an *insuperable obstacle* to such an innovation as is proposed; and therefore the scheme may at least be regarded as *impracticable*."

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Is this argument however, quite philosophical? Must it be granted, without fair trial, that there is any portion of the human race, upon which reason and science can have *no* influence, which is doomed by nature to perpetual ignorance and prejudice? It is true that the Hindoos have a strong predilection for their system; but still it must be remembered, that in the bulk of the people, this is a predilection consequent of a privation of light, and riveted by the errors which darkness generates, not an attachment which has resisted the light, or as have ever been tried by it. Many Europeans have implicitly adopted an overstrained notion of the immutability of Hindoo opinions in matters of religion, and of the obstinacy of the people in retaining their own practices, even in civil life. But if we look to facts, we shall find that a variety of sects have prevailed, and still prevail, among them. The rise, especially of the *Seeks*, a new religious order, numerous and powerful, who have abjured the Brahminical faith, is sufficient to evince that the Hindoos are capable of considerable fluctuations of opinion. Hitherto indeed they have more commonly fluctuated only from one delusion to another; though it must be allowed, that the system of the *Seeks*, if the accounts which have been received of it are accurate, is comparatively simple and rational; and we cannot without wonder behold a set of Hindoos casting off at once, in the heart of their country, the whole load of Brahminical incumbrances, and as it should seem, renouncing polytheism and the worship of images*. A sight far more pleasing has also been exhibited to us, in the conversion of Hindoos to the divine religion of the Gospel. These were not encouraged by an armed protection, or actuated by the prospect of conquest, which may have stimulated the followers of the *Seeks*; but in opposition to the allurements and terrors of the world, they yielded to conviction; and rendered homage to the truth. This important fact, which is perfectly established, it may suffice barely to state here, since there will be occasion, in speaking to a following objection, to which it more pointedly applies, to enlarge upon it. When we read of these things on the one hand, and on the other of the extremities which Hindoos have sometimes endured through the bigotry of their Mahomedan masters, or from the pressure of misfortune, rather than submit to apprehended contamination, what is the inference fairly deducible from these dissimilar views but this, that whether the dread either of dishonour in this life, or of degradation in the next transmigration; whether resentment, or the idea of acquiring distinguished merit, were the principle from which these people suffered, still what terror could not induce them, misguided as they were by false notions, to relinquish, they yielded voluntarily to reason and persuasion."

If we now turn to instances of a more familiar nature, in the affairs of common life, here too actual experience will inform us, that it is not insuperably difficult to induce the Indians to depart from old established practices, and to adopt new ones. One or two cases of pre-eminent magnitude and notoriety will suffice to confirm this position. Raw-silk, as is well known, has been for many years a great article of commerce in Bengal. The natives had their own methods of winding it, and much attachment to those methods, defective as they were. The India Company attempted to introduce the Italian mode of winding this article, a mode more complex; but far more perfect; they have completely succeeded, and that mode is now practised in all parts of the country. So again with respect to the culture and manufacture of indigo, which the skill and industry of Europeans have, within these last twelve years, introduced into Bengal, and have now rendered an immense article of commerce between that country and Europe: the natives, though possessed of the indigo plant, from which their dyers extracted a very inferior substance for domestic purposes, held the culture of it rather in disesteem, and had no idea of those modes, and that scale of manufacture, of which the Europeans gave them examples; but those examples they now begin to follow on their own account, and there is reason to believe the Hindoos will come in for a share of the produce of this article in the London markets. Be it acknowledged then, that they are now incurious, and without love of learning; yet make it their interest, and they will attend to new discoveries; make it easy for them also to know the English language, and they will acquire it; show them profitable improvements in agriculture and the arts; and they will imitate them; make

* See Mr. Wilkins's account of the *Seeks*, in the first volume of the Asiatic Transactions.

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make it in short their interest, and why may they not become *in time* students, and even teachers of natural philosophy?

Let not the idea be hastily treated as chimerical, if we add that the India Company possessing the revenues of a great country, might very beneficially for themselves and that country, set the example in introducing such improvements. It would be worthy of them to turn their attention to this fruitful subject, to employ skilful artists of various kinds in ascertaining what improvements are practicable, and in carrying plans for them into execution. Were such a design to be taken up, with due zeal, by the Company, and their governments abroad, the expense and labour would assuredly be repaid in the end, probably by specific returns, but certainly by the augmentation of the agriculture and commerce of the country, and the general effects upon society. In like manner, if *after the English language begun to be diffused*, seminaries, with suitable apparatus, were instituted, for gratuitous instruction in natural philosophy, and premiums assigned to those who should excel, young persons, both Hindoos and Mahomedans, would become students and candidates; and if those who were found competent, were at length to be taken as assistant teachers, with suitable salaries, such a measure would prove a new and powerful means of establishing this species of knowledge. If a kind, patient, and encouraging conduct, were observed towards the Hindoos; that contempt with which Europeans in general regard them, restrained; and their first inaptitude borne with; it cannot be irrational to expect, that in things which come home to their business and interest, which respect the truths of nature, and the improvements of art, such a conduct should be productive of success. Many of the Hindoos and Mahomedans are brought up to the ready practice of writing and accounts; and persons of this class might be more easily carried on further.

THIRD. It may be objected, with more plausibility, that the *Brahmins, by their determined opposition to innovations, which would so essentially affect their interests, would prevent the introduction or success of them.*

It is certainly natural to suppose, that they could not look with indifference upon any attempt from which they might apprehend danger, to that system whence they "have their wealth," their honour, and their influence. It shall be readily admitted therefore, that upon any serious alarm for the stability of these distinctions, such opposition as should be within the power of that order of men might be expected. But though it will be proper to consider the effect of that opposition, and the force of the objection grounded upon it, we must previously maintain that it can constitute no reason at all against endeavouring, by prudent and pacific means, to make the truth known; for to admit this, would be to make the resistance of those who profit by abuses, an argument for continuing to tolerate them, and upon the same principle, Christianity had never been propagated.

To objections of a prudential or political kind, it is one main design of this piece to oppose answers founded on considerations of a like nature; and we venture to believe, that if the cause here pleaded for, rested on this ground alone, it could have nothing to fear. But the employment of political arguments does not oblige us to decline the use of others justly applicable to the subject; and upon the present occasion, it would be strange to omit one of decisive weight, which flows from the very nature and principles of Christianity.

The divine authority of that religion, its unrivalled excellence, and incomparable fitness to promote the happiness of man, its whole tenor, and many particular injunctions and encouragements which it holds forth, impose upon those who profess subjection to it, the duty of contributing to diffuse, by all proper methods, the knowledge and influence of it in the world. No man who takes the Gospel as the standard of his reasoning, can for a moment dispute this position; to deny it, would be virtually to deny the authority of Christ, and therefore it will not be expected, that we should enter here into the proof of a position which rests upon the truth of Christianity itself. But affirming as we may with perfect right, the validity of this argument, it will apply to communities as well as individuals; the duty is incumbent upon this nation, and it is augmented two-fold by the addition of that which we owe to the misguided Pagans who are become our subjects.

Having asserted the regard due to this important argument, let us proceed, in the next place, to examine how far the present objection is warranted, in ascribing so great an efficacy to the opposition of the Brahmins; or in other words, to inquire into the

the extent and probable amount of their counter-action, *still supposing their resistance to be strongly excited*; for here it will be proper to remark, that in general where they see no indication of *persecution*, they are not likely to feel any alarm. As the more learned and ingenious of them lead a retired life, inattentive to novelties, so the rest, chiefly men busied in worldly concerns, possess the confidence which often belongs to deluded ignorance. They know that their system is held by numerous nations. They believe from their legends, that it always has been, and always will be so. They possess the same spirit as that Pagan votary of old, who felt himself quoting a fact of universal notoriety and authority, sufficient to appease a popular tumult, when he affirmed that the image of the great goddess Diana fell down from Jupiter. When therefore they see a few simple foreigners offering "certain strange things" to the ears of their people, they may be ready secretly, if not to use the language of the conceited Athenians, yet to say with a more ancient scoffer, "what do these feeble Jews?" Still less will the people be apprehensive about consequences. And whilst things continue in this state, it will be the business of Christian teachers to confine themselves chiefly to the positive declarations of the Gospel, giving no occasion for an imputation which indeed they should never wish justly to incur, that of being "blasphemers," or resorting to abusive language in speaking of the Hindoo gods, or the Hindoo absurdities. They have greater themes; "temperance, righteousness, and judgment to come;"—the noble topics brought forward by St. Paul to the superstitious Athenians. "God that made the world the Lord of Heaven and Earth, who is not worshipped with men's hands who giveth to all, life, and breath, and all things in whom we live, move, and have our being And that forasmuch as we are the offspring of God, we ought not to think that the godhead is like unto gold, or silver, or stone graven by art and man's device And the times of this ignorance God winked at; but now commandeth all men, every where to repent; because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

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If by such doctrines as these, or the fruits of them, resentment and opposition should be provoked, let us now consider what the utmost activity of opposition so stimulated could effect. Usually true religion has been combated, and false religions have been upheld, either by fraud or force, or by both. What artifice, imposture, misrepresentation, and vicious indulgence have not been able to effect, persecution and the coercion of the secular power have been called in to accomplish. False religion shuns fair examination; before this test it cannot stand. Such is the force of truth, that on the first promulgation of Christianity, it prevailed against all the deceptions, impositions, ignorance, prejudice, and prescriptive authority of the ancient superstition, aided by the utmost cruelties that tyrannic governments could inflict. Now in the present case, the Brahmins will not possess the instrument most effectual for the support of religious error and imposture, that is, the power of the sword. They may be able to strengthen indisposition to new opinions by their personal influence, by availing themselves of traditional respect and existing habits, by venting calumnies, by denouncing spiritual judgments, especially that most formidable of their punishments, loss of caste; and it shall be granted, that these expedients may be sufficient to narrow the avenues, and retard the progress of truth. Such obstructions are to be contended with only by patient perseverance, maintained on Christian principles. But with these expedients, the means of opposition end; and if all such means have not prevented many Hindoos, even of the superior orders, on the Coast of Coromandel, from embracing the doctrine preached by a few humble Europeans, without national or local consideration, why should it be thought that pious, discreet, intelligent teachers, should have no success in Bengal, where the full establishment of our authority must at least secure the national religion from open contempt or disrespect. In that country, the gross absurdities of Heathenism have never yet been clearly exposed, and their abettors would find themselves extremely at a loss to defend by argument, assumptions wholly destitute of evidence, internal and external. Indeed how is it possible to justify to the common sense and imperfect natural light of men, the monstrous actions ascribed to the deities of the Hindoos, the immoral tenets established by the Hindoo system, and the immoral practices which they are used to sanction? These things could not stand before the pure and heart-searching word of God, which recommended by the lives of those who declared it, could not fail to make a powerful impression; especially as the Hindoos, who easily suppose the authenticity

authenticity of other systems of religion, (thus with Pagan latitude concluding the certainty of that which they hold to be peculiarly assigned to them,) would not be inclined to controvert the truth of ours, and therefore would be reduced to the task of proving that their own is of divine authority. And the great difference between this kind of contest, and the religious controversies which have usually prevailed in Europe, ought to be considered. For here the dispute has commonly been, which of two contrary systems or tenets was the right one, and entitled to general acceptance. But the Hindoos do not wish for proselytes; they cannot receive any: on the other hand, Christian teachers neither able nor desirous to resort to any kind of compulsion, would be confined to a quiet exposition of the truths of their own system, and of the errors of Heathenism. From such a state of things no violent contention could easily arise. If finding excommunication insufficient to deter Hindoos from embracing Christianity, the Brahmins should attempt to follow with persecution those who had been converted, the calm interposition of the civil government to prevent such an infraction of justice and good order, would be sufficient. And if natives acknowledging from conscience the Christian revelation, at the hazard of sacrifices which the confession of it might require, were thereby rendered more honest, more faithful, and upright, would this be any injury to society? Need we ask whether it would make them better servants and agents, make them more useful and valuable in all the relations of life? Would not such persons be a real accession to European masters; and must it not be supposed, that men professing Christianity, whose interest would be promoted by employing such converts, would not reject them, upon a principle which even Paganism could not justify, that is, because they had honestly followed their convictions? In this way the great terror of excommunication would be obviated; for it is in the loss of employment, the want of subsistence, and protection, that its great evil consists. Let it not be said, that such views might tempt natives hypocritically to assume the profession of Christianity who would afterwards disgrace it. The truth is not to be kept back, nor a credible profession of it discouraged, because it may be thus abused; and those who should act so dishonestly, would generally soon find themselves despised by all parties.

Thus it is hoped a satisfactory answer has been offered to the objection now under consideration, even when admitted in its strongest form; that is, in supposing the great question respecting religion to be brought into early and direct controversy. Of such a collision of systems however, for some considerable time to come, the probability may, from the observations which have been advanced, be reasonably doubted; and if the more gradual process here assumed, a process by the concurring extension of the English language, should be followed, additional aids will, in the mean while, arise to the argument we maintain. That extension for instance, and the employment of the language in public business, cannot be disputed by the Brahmins; for how could they deny the same obedience to our government which they formerly yielded to the Mahomedans, and in a matter on which it is solely the province of government to decide? Brahmins themselves have spoken English for a century past; many of them now speak it; and no religious plea can therefore be henceforth advanced against the use of it. Improvements in manufactures and the arts, the Brahmins could not exclude; for in the adoption of some such improvements introduced by Europeans, they have also joined. The true system of natural philosophy, demonstrable as it is to the sight by machines, could be communicated to the Mahomedans, through whom it would have a wide diffusion, even if the Brahmins could prevent all Hindoos from attending to it, which is not to be imagined; nor could such an expedient occur to them until the progress of light had made an impression. That progress it is probable, would operate silently with persons who would not choose to encounter the painful feelings attendant on the dereliction of caste; and in this way, without any great external change which should excite alarm, a gradual enlargement of views and opinions, guided by that spirit of order and obedience which the Gospel eminently inculcates, and operating rather to the prevention of any vehement conflict of opinions, might take place, to the true happiness, as far as it went, of all parties.

FOURTH. It may possibly occur to some of the readers of this tract, that the Portuguese of India, many of whom speak English, are nevertheless still a vicious and contemptible race.—There are among them, it must be admitted, many who cannot be cleared from this imputation. These men, descendants of the Portuguese soldiers and free-booters of a rude age, and of the lowest Bengaleze women, born in
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the meanest stations, dispersed under governments foreign to them, adopted by no other class of society, commonly without education, retaining only the errors of the Roman Catholic persuasion, grow up in ignorance, immorality, and superstition, like the Heathen around them; and if they know the English language, it is but imperfectly and colloquially. They cannot be referred to as specimens of the effects of Christianity, any more than some of the Indians of America, for they understand and possess hardly any thing of it beyond the name. But there is another description of persons ranking under the general denomination of Portuguese, more respectable; persons of some education, who are clerks, traders, or merchants. These are often men of decent lives and tolerable information; they are, in some degree, an improving set of people, and have clearly profited from their acquaintance and intercourse with Europeans, particularly the English. Now the proposed plan of communicating instruction to the Hindoos, through the medium of our language, does not suppose that the vilest out-casts of society are first to be selected for the purpose, or that a new name merely is to be imparted, but that men of substance and consideration, men employed in the affairs of government, connected with the revenues and with the administration of justice, will procure for their children, if not for themselves, the knowledge of a tongue which will then be necessary in transacting business; and that the instruction to be conveyed by this, or any other vehicle, shall be important and practical.

FIFTH. Another objection may arise from the result of the direct attempts which been made to enlighten the Hindoos, by the preaching of the Christian religion: It has been said by some, that the success of such attempts has been very small, and has been confined to the Parriars and others of the lowest castes.—This statement is, in the first place, very erroneous; and in the next, to infer from it the impracticability of extending, by any efforts however strenuous, by any means however prudent, and under any circumstances however favourable, the influence of Christianity in Hindostan, would be altogether illogical and fallacious. Little stress shall be laid here upon the attempts of Roman Catholics; for it must be confessed, that though they made numerous converts, they too often only changed one set of ceremonies and images for another. Yet it must also be admitted, that the Romish establishments in Europe have shewn a zeal in this matter, much superior to that of any of the Protestant nations; and that Xavier, who traversed a great part of the coasts and islands of India, about the beginning of the sixteenth century, and appears to have been a pious indefatigable man, planted the Gospel in various places, in a way that might have led to a large extension of it, if his labours and zeal had been well seconded. The efforts of the Dutch to establish Christianity in their Indian settlements, as being made under circumstances more similar to our own, may deserve greater attention. There was, in the earlier periods of that republic, a very laudable spirit in the government at home for the promotion of this object, and the number of native Christians in their colonies abroad was very considerable. Baldæus, the author of the History of Ceylon, a person of great credit, who was one of the Dutch ministers there in the last century, and wrote from his own knowledge, has stated that in the year 1663, the Christians in the province of Jaffnapatnam, * amounted (exclusive of slaves) to sixty-two thousand, many of whom must no doubt have been educated in the Romish churches, which the Portuguese had founded there; but it is extremely

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* The inhabitants of Jaffnapatnam are Malabars, known to have come originally from the continent, and are a distinct people from the Cingaleze, who possess the rest of the island, and follow the religion of Bowde, or Bhoudda, whom the Brahmims treat as a heretic; whilst some learned Europeans are inclined with great appearance of reason to believe, that his religion, which prevails over many countries of the East, is more ancient in India than the Brahmimical system. He is mentioned by Jerome, Clemens Alexandrinus, and other authors of antiquity, and is now held to be the same as the Sommonacodom of Siam, the Foe of China, and the Sacs of Japan. See in the first volume of the Asiatic Transactions a curious and learned paper, which has relation to this subject, by William Chambers, Esq.

A premature and lamented death has since deprived learning and society of this excellent man, who to an exquisite skill in several Oriental

languages, joined a very uncommon knowledge of Asiatic history and manners. But these qualities were in him only themes of inferior praise. He exhibited, during a long residence in India, in all his relations, employments, and intercourses, a consistent and distinguished example of the Christian character: and from him, inquisitive and ingenious natives, both Mahomedans and Hindoos, with whom it was his practice often to converse, received at once just views and favourable impressions of Christianity. If the occasion had permitted, it would only have been doing justice to his name to place it in a far more conspicuous station than the present note assigns to it; and for this particular reason, among many others, that he was always a strenuous advocate for the diffusion of the Gospel in the East. He had himself begun, with great care, a translation of the Gospels into Persian. 1797.

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worthy of remark, that this author declares the number of *children in the schools*, maintained by the Dutch government, to have risen at the time of his departure from the island, to *eighteen thousand*.

The learned John Leusden, Professor of Hebrew at Utrecht, about the end of the last century, produced several letters from his correspondents, which gave the following further accounts of the state of Christianity in the Dutch possessions in Ceylon. "Mr. Herman Specht, minister of the Gospel at Columbo, writes, that in the province of Jaffnapatnam, without including Manaar, which appertains to it, there are, according to the last computation and the list sent thence to us, one hundred and forty-one thousand four hundred and fifty-six Christians, who have five pastors to take care of them." The same Mr. Specht, in another letter from Columbo, dated January 6th, 1688, says, "the number of converted Indians, who have embraced Christianity, is in the space of four years greatly encreased; for the province of Jaffnapatnam, subject only to the Dutch East India Company, hath two hundred and seventy-eight thousand seven hundred and fifty-nine inhabitants; among whom there are Indians professing to be Christians, one hundred and eighty-eight thousand three hundred and sixty-four*." Another very respectable authority of the same period informs us, that "the Dutch East India Company maintain in the Indies, thirty or forty ministers for the conversion of poor Infidels, who are under their dominion, and are at the annual expense of £. 10,000. for this purpose, and have hereby converted *many hundred thousands of them to the true Christian faith*; and for the further propagating of it, have lately erected a college in the Island of Ceylon, in which one place only they have above eighty thousand converted Indians *upon the roll*, for whose use they print bibles, catechisms, and many other books †."

The Dutch Company however, it appears from recent information, never could get a sufficient number of ministers to undertake the work of propagating the Gospel in those countries, or even to serve the churches which had been founded in them; and in later times, the funds allotted for the support of those churches and of the clergy there, have been more and more curtailed; so that from want of labourers, of maintenance, and zeal, Christianity has greatly declined in most of the Dutch settlements, through the course of the last fifty years.

Nearer to our own days, the single Protestant mission which has been seriously prosecuted, that of the Danes at Tranquebar, under the patronage of the English Society for promoting Christian Knowledge, though extremely limited in its funds, and aided by little, if any, territorial or commercial influence, has produced solid and valuable effects, not among the lowest castes only, but among the Brahmins and Pandarims, persons of the highest order and greatest knowledge; and some of the converts have themselves become useful teachers to their countrymen. There has been, since the beginning of this century, a succession of zealous missionaries at Tranquebar, who by no other means than preaching the truth, and exposing the errors of Heathenism, have won multitudes over to the faith of Christ, and formed several respectable churches on the Malabar Coast †. The congregations of native Christians under this mission, have indeed been diminished by the wars and calamities, which within the last twenty years have ravaged the Carnatic; but upon the whole, the number of converts made by it, in spite of all the opposing terror of exclusion from their own tribes, has been very considerable; and it may be asserted, upon unquestionable

* Millar's Propagation of Christianity, Vol. II. page 318, in which is cited *Mastricht's Theologica Theo-practica*.—If it were asked, whether all these converts were sincere in their profession, it might be answered, that probably some were ignorant and some hypocritical; but so would the result be upon any large survey, even in Europe. Yet to have discarded the horrid idolatry and mythology of the Hindoos, and to come under the stated instructions of a pure and divine system, would be important changes.

† A proposal from the eminent Dean Prideaux to the Archbishop of Canterbury (Dr. Tension) for the propagation of the Gospel in the English settlements in the East Indies, contained in a letter to his grace, dated the 20th January 1694-5. In this letter the Dean greatly complains of the in-

disposition of the English East India Company to the good work which he recommends. The Company, then under the management of Sir Josiah Child, must have much declined from its earlier zeal for the honour of religion.

See the *Life of Dean Prideaux*.

‡ "The Danish mission of Tranquebar was very highly extolled by several people here, (Columbo in Ceylon) who at the same time assured me, that had the Catholics in their endeavours to propagate Christianity in India, conducted themselves with equal gentleness, moderation, and Christian charity, devoid of avarice, haughtiness, and violence, the major part of the numerous inhabitants of Asia would, at this present time, have been converts to this doctrine."—*Thunberg's Travels*, Vol. IV. Anna, 1778.

able authority, that many of them have been truly sincere and earnest living and dying in a manner worthy of the Christian profession. It is evident then, that the light of Christianity has not been held out by this mission without effect. Such is the force of eminent goodness, that the name of *Swartz* in particular, a missionary still living, who has laboured with a spirit truly apostolical for more than thirty years in that country, exposed to its hottest sun, and furnished only with the scantiest necessaries of life, is revered all over the peninsula of India, by Hindoos, Mussulmans, and Europeans. The Hindoo King of Tanjore, when dying, was solicitous to make him the guardian of his heir, and to put the whole management of affairs into his hands, a trust which he declined. The famous Hyder Ali, received him as an envoy on the part of the English, and offered to take his word as the guarantee of a proposed engagement, when, as we have been assured, he would trust no one else; and Colonel Fullarton, who was commander of an English army in that country, though severe in his strictures upon others, has declared publicly, that Mr. *Swartz* singly had retrieved the European character in India. This mission, supported by men of such a stamp, has still real success in educating the young, and converting the adult, not to a new name only, but to a better life and conversation. And if the number of missionaries there were greater, it cannot reasonably be doubted, that the success would be proportionably increased.

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The history of the Romish missions proves, that it is practicable to induce multitudes of the professors of Hinduism, to embrace a new faith. The present low state of Christianity, both in those missions, and in the Dutch establishments; is clearly to be ascribed, not to the determined adherence of the Indians to their own tenets, but to the remissness, indifference, and at length almost total neglect of the Europeans, whose too general disregard of the spirit, and precepts of their own professed faith, is, it must be acknowledged, a hindrance of another kind, more lamentable and pernicious than all the rest put together; for had they generally lived conformably to their religion, Hindostan would at this time probably have been Christian.

The observation therefore of a late writer, that "notwithstanding the labours of missionaries for two hundred years, and the establishments of different Christian nations who support and protect them, out of perhaps one hundred millions of Hindoos, there are not twelve thousand Christians, and those chiefly Chandalas or outcasts*" leads to a wrong conception of facts, and to conclusions totally unsupported. Though this number were correct, it ought by no means to be taken as the utmost possible product of united exertions for a long series of time; for nothing is plainer, than that these exertions, never great, never in any degree what they ought to have been, have gradually declined, except in the solitary instance of the small mission of Tranquebar, for more than a century past, and are in most places now entirely abandoned, not for want of success, but for want of the spirit that should animate such undertakings. Even if the success had never been greater than it is said to be at this day, and had been confined to the lower classes, who however have immortal souls, they who consider the value of Christianity, and the vast importance of the interests connected with it, as well as the opposition which the priests of other religions have uniformly made to it, would still think this success an object of very considerable magnitude. But we have seen what had been done in the times of Baldæus, and of Specht †, and we may judge how far it is reasonable to take the number of twelve thousand ‡ in the year 1790, as the existing amount of Christians in Hindostan, when we may fairly state no less a number than one hundred and eighty thousand to have been existing in the year 1688, a full century earlier. Length of time however, can be no exact criterion in this case. Persecutions, wars, and famines, may reduce the number of Christians. A want of pastors may disperse them, and in a generation or two leave no vestige of flourishing churches. The diligence and earnestness employed in this work will in general be found the truest test, and wherever these have appeared, the effect has been proportionable. As to "the establishments of different Christian nations, who support and protect them," where are they? Exclusive, first of wandering Romish missionaries, who to do them justice subsist on little, and submit to a painful course of life, and next of the Tranquebar

* Sketches concerning the Hindoos, quoted in Dr. Robertson's Ancient India, page 230.

† Page 165, 166.

‡ A letter recently received from a very respectable person on the Coast of Coromandel, states that

that in consequence of the capture of Ceylon by the English, twenty thousand native Christians in the province of Jaffnapatnam were left without pastors, and thence were falling off to Paganism. 1797.

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quebar mission already mentioned, which consists not of above seven or eight ministers, on very narrow appointments, where are the establishments, where are the support and protection? Do the Dutch, possessing many large islands and settlements, now maintain even a sufficient number of clergy for their factories? Do the British, the lords of immense territories, and of twenty-four millions of Heathen subjects, maintain a single missionary? *Pudet hoc opprobrium!* This is a very serious subject, which would require and well deserves a distinct consideration*.

The conclusion therefore, which the writer recently quoted, would draw, that the peculiarly obstinate attachment of the Hindoos to their religion, has prevented, and by parity of reason will ever continue to prevent, their conversion to Christianity, is repugnant to the past experience of Europeans. Wherever an attempt has been seriously and prudently made, a certain degree of success has followed it; and if such attempts were more extended, the success would be correspondent.

Doubtless there is always difficulty in turning men from error to truth; and those who have been taught to place a high degree of merit in abstinence from certain meats and liquors, will be prejudiced, as has also been objected, against a religion which treats these things as indifferent. But prudence and discretion will do much. The Danish missionaries have never encouraged converts to shock their Heathen neighbours, nor to run themselves into unnecessary expense and danger in this respect; for in imitation of the conduct of the first teachers of Christianity towards the Jews, whilst they have explained to them the allowableness of using any kind of food without exception, they have also inculcated the expediency, in their circumstances, of forbearance. But it is idle to lay any great stress as some have done upon such an impediment, when in order to real conversion, much greater obstacles must be overcome. Undoubtedly the grand hindrance, on the part of the Hindoos, to the reception of the Christian faith, is not so much an attachment to their religion, as the dreadful forfeitures which follow the dereliction of it,—excommunication from society, family, wife, children, inheritance, employment, subsistence, every thing valuable in life, and every thing necessary to its support; yet these prodigious sacrifices many have made for conscience sake; and if converts could have protection from persecution, and the means of subsisting themselves by honest labour, which among so many European Christians as are in Bengal could not be wanting, their numbers would be far more considerable than they are at present. In remoter ages, we know from undoubted authority, that the diffusion of Christianity in India, was more general than it has been in modern times†; but the people were the same, their religion and prejudices the same as they are now; nothing was different, but the ardour for propagating the Gospel; and when this ardour revives, in places where the ascendancy of Europeans has prevailed over the Hindoo government, it may be expected that more homage will be paid to true religion, than it has yet received.

SIXTH. If after all that has been already said of the causes by which the Hindoo character is formed, any person should still be willing to believe, *that nothing more is necessary for the social peace, order, and happiness, of our Asiatic subjects, than to enact good laws, and duly to administer them,* such persons may be pleased to consider

* National support is here spoken of. The Society for promoting Christian Knowledge, before noticed, from their moderate funds, the subscription of individuals, have for a long series of years given an annual allowance to the Danish missionaries of Tranquebar, or more properly have upheld the valuable mission established there nearly since its commencement; and they wish to extend their labours both on the Coast and in Bengal; but their funds, enlarged as they have lately been, are not adequate to the scheme now proposed.

An evasive plea, with which some persons meet proposals of this kind, is hardly entitled to notice. "Let us, say they, begin at home;" as if they were hindered in any domestic plans of benevolence by such proposals; as if he who sincerely wishes the extension of religion at home, must not also wish it abroad; as if it were ability, and not will, for both, which is wanting; as if we ought to postpone the communication of light to other countries, whilst any individuals remain uninstructed, (though through the fault of appointed

pointed teachers,) among ourselves; as if the duties of sovereignty did not extend wherever we hold possessions; as if the communication of the Gospel to all our subjects, were not an indispensable duty, and the obligation to perform one duty, could justify the neglect of another both incumbent and practicable; as if, in a word, a resident of this country, having a foreign estate peopled with Heathens, should not immediately attend to their religious instruction.

† A considerable church subsisted on the Coast of Malabar from a very early period, and when the Portuguese first visited India, the Christians on that coast were still very numerous and respectable. They were a simple people, and by a complication of artifice and force were brought into subjection to the Romish see, whence they were incorporated with the Portuguese and shared in their fate. See *Histoire du Christianisme des Indes, par la Croze*, and the Portuguese writers cited by him.

consider a maxim which experience has established in the science of legislation, "that laws are of no avail without manners." Where the general spirit of a community runs counter to particular laws, those laws, instead of overcoming that disposition, more commonly lose their own efficacy, as may be seen in the case of duelling, and many other forbidden practices among ourselves. And it usually happens, that regulations which have the maintenance of good morals for their immediate object, fall sooner into neglect, and are infringed with more impunity, than those made to protect the property of individuals.

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Our government in India is besides, in this respect, under some peculiar disadvantages. A handful of foreigners presides over a very numerous people, extremely corrupt, and fortified in their corruptions by their own institutions. Out of that mass, we must take the subordinate instruments of our administration in all departments, particularly in the courts of law, and in the police of very extensive provinces. The number of our courts, and of British judges or officers in them, from the heavy expense which they occasion, can hardly be made equal to what is required for the convenience of the people, of whom also, many reside at a distance from the seats of justice, where moreover the formalities of procedure, and the accumulation of suits, necessarily produce delays repugnant to the nature and circumstances of that people, who earnestly desire prompt decisions.

It may easily be seen, that these causes, especially the national characteristics attaching to the multitudes whom we are obliged to employ in all the inferior lines of administration, would, notwithstanding the many excellent things done to render the fountains and the channels of justice pure, hinder the perfect operation of our legal institutions, even if it were in the nature of such institutions to furnish internal principles of morals, as well as to punish the external violations of right. That it is not, authority and experience concur to assure us. It is the judgment of the great Lord Bacon, a man pre-eminent in jurisprudence as well as in philosophy, "that good government, and good laws, though they indeed nourish virtue when grown, do not much mend that seed." Corruption has destroyed many states, where legislation had attained to considerable perfection; and how plainly does it come within our own observation, that even in countries where the awful sanctions of true religion are added to the wisest laws, uprightly dispensed, all are found little enough to check the progress of depravity? The insufficiency of laws alone to this end, cannot then be better stated than in the words of another writer of superior order, which may close the discussion of a topic in itself so clear. "As for human laws, made to encourage and requite virtue, or to check and chastise vice, it is also manifest that they do extend to cases in comparison very few; and that even as to particulars, which they touch, they are so easily eluded or evaded, that without intrenching upon them, at least without incurring their edge, or coming within the verge of their correction, men may be very bad in themselves, extremely injurious to their neighbours, and hugely troublesome to the world; so that such laws hardly can make tolerable citizens, much less thoroughly good men, even in exterior demeanor and dealing. However no laws of men can touch internal acts of virtue or vice; they may sometimes bind our hands, or bridle our mouths, or shackle our feet; but they cannot stop our thoughts, they cannot still our passions, they cannot bend; or break our inclinations; these things are beyond the reach of their cognizance, of their command, of their compulsion, of their correction; they cannot therefore render men truly good, or hinder them from being bad*."

SEVENTH. There is another species of objection, which does not peculiarly apply to the plan now in question, but equally to all schemes which go upon a principle of proselyting men of one religion to another. The objection is to the principle itself. It supposes that if any religion be necessary, the religion in which a man happens to be born, will do at least as well for him as any other; that being sincere in his hereditary religion, he will be safe and happy in a future state; and that it is therefore wrong to disturb him about any new one. Now this objection plainly assumes, that all religions, however contrary to each other, are much the same as to their end and efficacy. It must suppose, that they are all indifferent or all acceptable to the Deity; and if the latter, that either they had their origin from him, or that human inventions of various and opposite systems of faith and practice, according to the different tastes, fancies, habits of men, and their degrees of knowledge, are at least approved of by him.

This

* Dr. Barrow, Vol. II. page 335.

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This is no other than the old Heathen opinion, revived and extended by modern infidels*. But some men who have fallen into it perhaps carelessly, as an easy way of solving points dubious or disquieting to their minds, have surely not reflected on the gross and impious absurdities with which it is pregnant. Allowing that it does not mean to discard morals, it proceeds upon a fatal sophism, too common, that they may equally subsist with any or with no religion, and that only the duties which our fellow creatures claim, are important, those owing to God, mere ceremonies; it implies, that an infinitely pure, wise and good Being, may be pleased with rites fantastic, cruel, and impure, which in their nature violate every idea, even of morals; or what is nearly as monstrous, that he places on the same level, doctrines and services essentially contrary to each other, and many of them utterly unsuitable to his own holy character. In either case, the greatest outrage will at once be offered to right reason and to the infinite perfections of the divine nature. But one inference will thus be reserved, which it is to be feared is too often the main drift of all the crude profane notions unhappily indulged upon a subject the most momentous,—that no religion has an exclusive claim to be preferred, or that in other words, there is no such thing as a divine revelation; for if a revelation were acknowledged, the consequence must of course be, that it is entitled to supreme regard.

But this is directly to attack the truth of Christianity, which claims God for its author, and, including as it does, the Jewish and patriarchal dispensation, to be the only religion that he hath revealed. This is not the place to vindicate the justice of the claim, nor is it necessary. The truth of Christianity has been a thousand times proved, against every species of attack which the abilities or the passions of men have been able to devise. It stands upon such various invincible evidences, external and internal, as belongs to no other object of human belief; evidences sufficient to satisfy the most secret doubts of every honest inquirer, and to astonish him with its clearness and power. All the assaults of ancient and modern enemies have only served to establish the authenticity of Christianity more firmly. It gains by being examined. It courts the light. The age in which it was introduced, and made its way in the world against all opposing powers, was an age of light. With the revived and increased light of modern times, it has received new lustre and confirmation. Those superior geniuses, who have extended the sphere of human knowledge, have been steady believers in Christianity. The discoveries of science invalidate none of the truths of revelation. The improvement of the mental faculties yields no illumination that can disparage the matter, or lessen the importance of those truths. But in proportion as the investigation of nature, and of the character and state of man, enlarges his views of the great Creator, and his acquaintance with himself, he sees more of the suitableness of the Christian scheme, to the perfections of the one, and the condition of the other. It is by a gross perversion of language, that the light of this advanced period is spoken of, as affording any ground for dissent regarding the doctrines or the precepts of the Gospel. Men have indeed, by no general agreement, departed from them in practice, and thence the transition is easy to a denial of their authority, the source of all which is corruption, and the consequence, a return to the darkness of error; yet this common, profane relaxation, in opinions and in manners, is all that is often meant by such phrases as “the light of the eighteenth century;” and experience has shown, that wherever the Gospel has been obeyed, it has made communities and individuals better and more happy; as in proportion to the degree in which it has been rejected or slighted, vice and misery have prevailed. It is the only religion which ever has wrought any reformation among mankind; all other systems have made men easy in their immoralities. Christianity will allow no compromise with evil, and this is the true cause of the resistance made to it; men do not oppose it from the love of truth, or any honest intelligent conviction of its want of foundation, but because it holds out too strong a light, and too strict a rule. To argue therefore as if it were untrue, (which is indeed done when the sufficiency of any other is pleaded,) after every attempt to destroy its authority has ended in its stronger confirmation, is a high strain of unjustifiable assumption, and most indecorous in a country where this religion is the established

faith,

* It is the creed of Voltaire, and many others styling themselves philosophers, who from pleading for toleration, moderation, indifference, in matters of religion, proceeded gradually, and by a thousand insidious arts, first to bring into contempt, and then to overturn the established faith

of that country, in which they were left at liberty to enjoy even their most extravagant dogmas; and to effect this purpose, razed its civil constitution, its monarchy, all its existing establishments, to the foundation, covering them with anarchy and blood.

faith, and a part of the law of the land. This single consideration however, our national acknowledgment and profession of its truths, imposes upon us, as has been already stated, the obligation of communicating, as far as we are able, the blessings of it to the Heathen world, and precludes therefore the use of any such objection as we are now combating, especially in all national or public discussions of this subject.

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It may not be unnecessary however, to repeat here, that every kind and degree of compulsion is utterly excluded from this scheme, as subversive of the rights of private judgment and conscience, and totally contrary to the spirit and genius of Christianity. The abuses which have been committed in this way, whether under the name of that religion, or avowedly in opposition to it, have furnished the enemies of revelation with a set of common-place objections, which also require some notice, because they are applied, not merely against religious persecution, but against the principle of propagating the knowledge of the Gospel in Pagan countries. "The agitation of religious opinions," say those opposers, "and particularly of the doctrines of Christianity, has been the occasion of manifold contentions and immense bloodshed." That is so say, in effect, that because some wicked men have persecuted their fellow-creatures for preaching or embracing Christianity, and others, professing that religion, have been guilty of similar cruelties against those who could not hold every dogma which they sought to impose, nothing should be done that might possibly awaken this persecuting spirit; men ought not to be disturbed in their errors, however fatal; and the occasional or possible abuse of a thing, however excellent in itself, is sufficient to decide against the dissemination or maintenance of it. The mere statement of these objections is enough to expose their weakness: they alledge the conduct of the greatest enemies of religion, against religion itself. They go to supersede reverence to God, love to man, obedience to conscience, and all freedom of opinion.

But the very ground of these objections, surely never sincere, has now ceased. Toleration in matters of religion is well understood. Religion is not propagated by force; and all that is now proposed is, that a certain moderate number of individuals, armed with nothing but truth, reason, and argument, shall in a mild, pacific way, communicate the Christian system to those who have never hitherto had an opportunity of hearing it, and who, whether they listen to it or not, certainly have need of its benign and salutary influences.

It is not, let us again disavow the idea, the introduction of a new set of ceremonies, nor even of a new creed, that is the ultimate object here. Those who conceive religion to be conversant merely about forms and speculative notions, may well think that the world need not be much troubled concerning it. No, the ultimate object is moral improvement. The pre- eminent excellence of the morality which the Gospel teaches, and the superior efficacy of this divine system, taken in all its parts, in meliorating the condition of human society, cannot be denied by those who are unwilling to admit its higher claims; and on this ground only, the dissemination of it must be beneficial to mankind.

Do we then wish to correct, to raise, to sweeten the social state of our Indian subjects? Would we at little cost, impart to them a boon, far more valuable than all the advantages we have derived from them? The Gospel brings this within our power. Of the effects which it would produce in civil society, if men acted according to its principles, we may, in the words of a distinguished prelate*, say, that "in superiors it would be equity and moderation, courtesy and affability, benignity and condescension; in inferiors, sincerity and fidelity, respect and diligence. In princes, justice, gentleness, and solicitude for the welfare of their subjects; in subjects, loyalty, submission, obedience, quietness, peace, patience, and cheerfulness. In parents, tenderness, carefulness of their children's good education; comfortable subsistence, and eternal welfare; in children, duty, honour, gratitude. In all men, upon all occasions, a readiness to assist, to relieve, to comfort one another. Whatsoever, in a word, is pure, and lovely, and good."—Can we help exclaiming, with the celebrated author of *the spirit of laws*,—"How admirable the religion, which while it seems only to have in view the felicity of the other life, constitutes the happiness of this †!"

And

* Bishop Horne. Sixteen Sermons, page 101.

† L'Esprit des Loix, Liv. XXIV. Chap. 3.

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And is this the religion which we hesitate to communicate,—to communicate to those whose welfare it is alike our duty and our interest to consult? Is it not enough that more than thirty years have already elapsed, more than twenty millions of our subjects have passed into eternity, without our making any attempt to instruct them?

EIGHTH and LAST. Another objection still remains to be stated, one of an opposite nature to some of those which have been discussed, and in appearance more formidable than any of them. Its constituent idea is, *the danger which might result from the adoption of the proposed plan*. Put in its strongest and amplest terms, it may be thus expressed: “if the English language, if English opinions, and improvements, are introduced in our Asiatic possessions, into Bengal for instance; if Christianity, especially, is established in that quarter; and if, together with these changes, many Englishmen colonize there, will not the people learn to desire English liberty and the English form of government, a share in the legislation of their own country, and commissions in the army maintained in that country? Will not the army thence become, in time, wholly provincial, officered by natives of India, without attachment to the sovereign state:—will not the people at length come to think it a hardship to be subject, and to pay tribute, to a foreign country:—and finally, will they not cast off that subjection, and assert their independence?”

Before we proceed to offer a reply to this objection, it is fair to remark, that whoever seriously entertains it, cannot also entertain those which may be advanced against the practicability of the plan, or the possibility of its succeeding. And in like manner, he who thinks success hopeless, can feel no real alarm for the danger which another might conceive success to be capable of producing. Hence though every man is unquestionably entitled to follow the best decision of his own judgment, yet in this case, an opposition, increased in numbers by contradictory principles, would therefore be diminished in argumentative strength, since objections incompatible with each other could not both be valid.

It will be proper likewise, previously to separate and exclude from this complex objection, some parts of it, which can with no justice be reckoned among the imaginable consequences of any estimated improvement in the state of our Indian subjects. Such are the free colonization of Europeans in that country, and the gradual transfer of military appointments and military power into the hands of provincials. These are things which do not depend on the admission of any particular religion into our territories, or its exclusion; nor upon the will of the people inhabiting them; but upon the government of this country. They are wholly unnecessary; they would, in our humble apprehension, be most unwise; and that light which we now possess regarding our Eastern affairs, that sound policy in the management of them, of which late years have furnished so many proofs, forbid the admission of suppositions so superfluous and extravagant.

With respect to colonization, the nature of our connection with that country, renders the residence there of a certain number of Europeans, for the various lines of public service, necessary. The admission of a further number as merchants, navigators, artists, and professional men, is useful and important; but beyond such a fair proportion as may be requisite for these different lines of employment, and the prosecution of useful improvements and enterprizes, in which the energy and skill of Europeans are essential, their ingress into that country ought not to be permitted; for otherwise a new race might spring up, with larger pretensions, and more untractable than the Hindoos. Those also admitted should be laid under particular restrictions; the more considerable settlements should be confined to the sea coasts; and the laws against the entrance of unlicensed adventurers be strictly enforced; for these adventurers may be of nations hostile to our interests, they will be less known, less to be depended on by us, more liable to fail of success in their own views, and from necessity, be more likely to colonize. But in all the decent and liberal classes of Europeans, there is even an ardent desire to return at length to their native country; and hardly an instance can be found of any person, capable from his circumstances of following this course, who has deliberately chosen to make India his ultimate home. The state of native society there, may, no doubt, contribute to form this disposition; but the Indian climate is not congenial to the European constitution, and the strong endearing attachments of early days, with the rational judgment

Judgment of maturer years, powerfully impel the natives of this happy island to their original seat*.

The other idea, which makes our Indian power to depend at length on provincial officers and soldiers, proceeds upon the supposition of previous unrestrained colonization, which has just been shown to be needless and inadmissible; and upon other imagined changes, into the probability of which we need not now examine. For upon any hypothesis compatible with our retention of the country, it is not conceivable how we should ever be exposed to the danger here alleged. Is it not among the first prerogatives of government to select its military servants? What inducement could possibly arise to transfer the delicate and important trust of military command from the natives of this country to those less connected with it? Do we act thus with our American colonies, peopled by subjects of the British race? As we now ultimately depend not only on British officers, but on British troops, so, in the opinion of most competent judges, an opinion which appears to be indisputably solid and important, *ought we to do in all time to come* †.

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Among,

* The following remarks, added as a postscript to the first copy of this tract, and intended to apply to the subject of the Company's charter, then about to be renewed, it may still not be improper to insert here.

“ Lest the scope of these observations should be misunderstood, the writer begs leave to declare, that he is no advocate for any system of intercourse between this country and our Eastern territories, which shall give Europeans an unlimited freedom of entrance there; but would most earnestly deprecate all schemes, of which such unlimited freedom should be the professed basis, or the actual, though unavowed consequence. There is a question concerned here, of far greater importance than the merely commercial one of an open or a restricted trade to India; it is a question that involves in it the welfare, both of Great Britain and of our Asiatic possessions.

“ If the subjects of this country are permitted, at their pleasure, to visit those possessions as they may our American colonies, though professedly but for the purposes of traffic, great numbers of them will settle; for mercantile transactions must entail residence, because it will be impossible for a government to say, that all such transactions shall be closed, and the parties be gone within a certain time, or to take cognizance in this manner of the conduct of every individual; and if such a measure were at first attempted, it would not continue any time. All the lines of trade and manufactures would soon be overstocked, and then men would seek to fasten themselves on the soil. Colonization would therefore very soon commence in India, especially in Bengal; those whom uncontrolled enterprizes in commerce would carry thither, would see a rich soil, apprehend great scope for exertions, and regard the natives as a subjected people, feeble, timid, and contemptible; all things would tempt them, and many, both agents and seamen, would remain. But the increase of Europeans there would not be regulated by the gradual progress of colonial industry. Multitudes of the needy and the idle, allured by the fame of that country, and eager to seize novel privileges, would flock thither at once. Britain would, in a short space, be thinned of inhabitants, and those eastern provinces filled with a new race of adventurers, many of them low and licentious. Being there, they must subsist; they would spread themselves throughout the country, would run into the inland trade, fix themselves wherever they could on the lands, domineer over the natives, harass, extrude, expel, and at length provoke them to plots and insurrections; they would be bold and

“ assuming towards our own government there; its present form calculated chiefly for the natives, would not be sufficiently coercive in such a new state of things, and hardly any government which we could maintain in that quarter, would controul swarms of Europeans, thus let loose, and animated by the spirit of adventure, and acquisition. Nor would the emigrations be confined to our countrymen only. If we tolerated the practice of free colonization in India, people from all the nations in Europe, would resort thither, mix with other subjects, and aggravate the mischiefs of such an invading system. In a certain degree, we should have that lawless destructive scene acted over again, which the Spaniards exhibited when they first poured into America. It was thus that the Portuguese power in the East, declined. The intolerable licence of the roving adventurers of that nation, rendered them odious to the natives, and armed the coasts and islands of India against them, so that weakened before, they fell an easy prey to the Dutch. And thus too, we should ourselves be exposed, perhaps at no distant period, to the danger of general convulsion and revolt in those possessions, which prudently guarded and cultivated, may under the favour of Providence, to conciliate which should be our first care, be preserved for ages, to our great advantage, and the happiness of their native inhabitants.

“ The question now therefore, with respect to these possessions, is, not, whether all British subjects shall have a right to trade thither in their own persons, but whether the natives shall be protected from being over-run and oppressed by foreigners. A different cause recommends, that the intercourse with these provinces be still carried on by one national organ, like the India Company. At first, such a collective body was preferred, as a better defence against the arbitrary and rapacious temper of the native governments. Now that the countries are our own, such a limited channel is also preferable, to save this nation, and our Asiatic subjects, from the evils which might accrue from too great a transfusion of the people of Europe among the Hindus.”

† It, upon premises very opposite to those on which the objections we are now answering are grounded, a doubt should be started of the propriety of keeping any people perpetually under foreign rule, this would be to agitate a question involving the right of conquest, and the nature of government; but it might perhaps be sufficient to reply, that we can foresee no period in which we may not govern our Asiatic subjects, more happily for them than they can be governed by themselves

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Among the articles unreasonably crowded into the objection now to be examined, are those which state the people as becoming, in consequence of some future supposed events and combinations, dissatisfied at the payment of a foreign tribute, and with subjection to a foreign country. Is it to be thought, that such ideas are then only to have existence, or that the people have in any past time been contented under the dominion of strangers? Surely not. The only point for consideration here is, their comparative acquiescence in this condition under their present circumstances, and under those which it is assumed may hereafter arise.

We shall now enter upon the consideration of the objection itself; and the first things which attract our attention here, are the *foundation* on which the whole of this objection rests; and the *principle* upon which it proceeds. The *foundation* is *pure hypothesis*, or conjecture; and hypothesis supported by no real experience of any case similar to the one assumed to happen, nor by any just analogy. Some general apprehension, prepossession, or unexamined suspicion, suggests the possibility of certain events; and to this suggestion, without any satisfaction concerning the premises on which it is advanced, or the conclusion deduced from it, without regard to all the other relations of the subject in question, we are required to give our assent. The *principle* of the objection, at least equally remarkable, is plainly no other than this, that to prevent the remotest chance of such consequences as the proposed improvements might produce, our Asiatic subjects must be for ever held in the same state of ignorance and error in which they now are. "Give them not," says the unstrained sense of this objection, "the light of true religion, teach them not a better system of morals, provide no stated means for their public or private instruction, impart not to them our knowledge of nature, be not liberal to them, even in communicating the principles of our arts; afford them, in a word, no benefit whatever of light and improvement, lest our interest should in some future period suffer; keep them blind and wretched for all generations, lest our authority should be shaken, or our supremacy over them incur the slightest possible risk." Surely those who may have inconsiderably lent themselves to this objection, will not, upon a clear deliberate view of its principle, seek to justify or to contend for it. A Christian nation cannot possibly maintain or countenance such a principle. To do so would be virtually to trample upon every sentiment which we profess in religion or in morals. It would be to make ourselves parties in all the impositions of the Brahminical system, and in effect to hold with its priests, the doctrine of Demetrius, "by this craft, we have our wealth." To enlarge upon so very obvious an argument, must be unnecessary.

Besides the series of effects which the objection professedly supposes, certain other positions are tacitly comprehended in it, which next claim our notice. It implies, that the establishment of Christianity in a country may, on the whole, prove unfavourable, or less favourable than some other religious institution, to good government; that its efficacy may, on the whole, be inferior in securing the subordination, obedience, and attachment of the people, and the authority of the sovereign. Since reason, experience, and general consent, have fully decided against this position, it would be superfluous and unbecoming to enter into any refutation of it. It is certainly one of the grossest misconceptions of the nature and tendency of the religion of the Gospel, which is known to afford precepts, motives, and encouragements to lawful submission and good order, infinitely more powerful and efficacious than those of any other system. Its real genius is so contrary to licentiousness and anarchy, that as we have seen in a late memorable instance, their triumph can be raised only upon its extinction. If we would read the judgment of enlightened Europe upon this subject in a single sentence, the celebrated author already quoted, who spent a long life in profound and certainly unbigotted investigations into the nature of different systems of religion and law, may supply it. "True Christians," says he, "must be citizens thoroughly enlightened respecting their duties, with the greatest zeal for fulfilling them; the more they feel the obligations of religion, the more must they be sensible of what they owe to their country. The principles of Christianity well engraven on the heart, must be infinitely stronger than the false honour of monarchies, the humane virtues of republics, and the servile fear of despotic states †." the

or any other power; and doing this we should not expose them to needless danger from without and from within, by giving the military power into their hands.

* Aets, Chap. 19.—Page 159.

† L'Esprit des Loix, Liv. XXIV. Chap. 6.

The objection implies also, that rather than expose ourselves to the possibility of suffering future evils, which it is assumed Christianity might ultimately introduce, we should forego great advantages which are confessedly within our reach. The probability of effecting considerable improvements is not denied; it is, on the contrary, supposed; and this supposition constitutes the very ground of resistance. "Though the field be spacious, and much might be done, attempt not to benefit either your subjects or yourselves, lest success should, at some very distant day, be abused. Let us not do moral good, that political evil may not come." Such is the language of the objection; an acquiescence in the propriety of which, since the duty of aiming at those salutary ameliorations has been sufficiently established, would imply this further notion: "that the way of duty is not, on the whole, the way of prosperity." It is enough to have pointed out these exceptionable positions.

But another still remains to be mentioned, which goes to the essence of the present subject. The objection silently assumes, "that in a system opposite to the one proposed in this essay, must consist our future safety and stability in India." The high importance of this proposition, not surely one of such intuitive evidence as to command instant assent, entitles it to particular consideration; but that consideration will be more conveniently bestowed, after we have viewed the direct matter of the objection, to which we now proceed.

It alleges then, the probability of the utmost possible success from the adoption of a system of improvement, and the greatest possible abuse of that success. We have no design to exaggerate the effects or events which are necessary to justify these large conjectures; but we apprehend, that upon any reasonable estimate of them, they will be found to form a long series of stages, not only in the advancing, but also in the descending scale of human society; for no partial change in the people, either with respect to opinions or to numbers, seems adequate to the production of them. Let us endeavour therefore, to trace the career which is thus imagined, and to expand to the view, the various gradations of that ample progression by which we are to be conducted through greatness to decline. First, the diffusion of a foreign language, of foreign opinions and arts, of a spirit and religion the most dissimilar to those of the natives, who are a people exceedingly numerous; and from remote antiquity peculiarly attached to their own customs and notions; next a large increase of agriculture, manufactures, commerce; with new wants, tastes, and luxuries; a great demand for English productions and fashions; and a gradual separation from neighbouring nations, in whom these changes, probably misrepresented to them, would beget disgust and aversion to the converted Hindoos. The objection must imply moreover, not only the rise of just notions of civil liberty, but that they have become deeply rooted in a country where despotism seems to have been in all ages, and to be still, the natural and only idea of government*; it must imply vigour and unanimity to assert this liberty; then (before it can be abused) the possession and enjoyment of it; after this, a progress to licentiousness; and lastly, the violent dissolution of their connection with their sole protector, in the midst of nations become hostile to them, without a rational prospect of improving their situation, if they threw themselves upon the support of other European or native powers, or of maintaining independence if they stood alone.

To what distant age, may we not now ask, does this immense process lead us? If we even contract it to any space which an objector could urge as at all commensurate to the assumed consequences, should we still, in reasoning upon such conjectural delineations, stand upon any solid foundation? Would we act in serious and great concerns, even of private, individual import, upon such precarious remote contingencies? Do they not set us afloat upon the ocean of possibilities, where the prospect, extended so far as to become wholly indistinct, confounds sea and sky, and, in interspersed clouds of many shapes, gives fancy easily to discover formidable promontories and rocks?

But if we look to known realities, to some of the many and great obstacles which will stand in the way of any such political revolution as is imagined, we shall be at a loss to give any sober satisfactory account of the manner in which they are to be removed. We insist not on the difficulty of disseminating, only by just and rational means, a new religion, opposed by inveterate habits and prejudices. The friends of that

* The government of the *Sects*, though it have no real exception to this observation, still less the more of an aristocratic or republican form, seems a synthetic connection of the Alharatta chiefs.

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that scheme, indeed, dare not speak of success, with the confidence which the language of the objection seems to favour; yet they are not without hope; and they are animated by a conviction, that even a partial diffusion of Christianity, would improve the whole mass of society. But if we inquire, for instance, into the probable period of the general abolition of castes, which allowing it ever to happen, must be conceived, in the natural order of things, to precede some other supposed changes, what place shall we assign to it? Some point, we may venture to say, not within our ken; and beyond which, it seems vain to stretch our political solicitude in so changeable a world as this, wherein political prediction is so often baffled; perhaps indeed, because it is so seldom connected with present duty. Supposing, however, the tendency of events to be towards such an abolition, we may conclude, that the progress to it will be gradual. With the institution of castes, are blended not only religious doctrines and legal privileges, but the whole system of Hindoo manners. Deep rooted prejudices, combined with strong interests and immemorial habits, cannot reasonably be expected to give way to sudden impressions. The entire manners and usages of a people do not change at once. The institution therefore, will not be deprived of its power by any violent rupture or convulsion. And even after the doctrine of castes shall have lost its religious authority, and its tyrannical influence in society, (still arguing on the supposition that these things may happen,) the manners which it contributed to form, will, in a considerable degree, and for a certain time, remain. Among the Malabar converts to Christianity, distinctions of caste have not lost all their force; the habit of separation, the repulsive feelings, the secluding reserves, which spring from that source, though abated, still exist, in some degree perhaps analagous to the ceremonial prejudices of the first Christian Jews. As long as a principle of this nature remains in society, preventive as it will be of an intercommunion in marriages and professions, no formidable political association is likely to arise. Hence as the decline of the institution of castes will be slow and imperceptible, so the moment of its expiration will be unperceived; subsequent observation only will discover that it is past: therefore neither can this change be a signal for new events.

The grand danger with which the objection alarms us is, that the communication of the Gospel and of European light, may probably be introductive of a popular form of government and the assertion of independence. Upon what grounds is it inferred, that these effects must follow in any case, especially in the most unlikely case of the Hindoos? The establishment of Christianity in a country, does not necessarily bring after it a free political constitution. The early Christians made no attempts to change forms of government; the spirit of the Gospel does not encourage even any disposition which might lead to such attempts. Christianity has been long the religion of many parts of Europe, and of various protestant states, where the form of government is not popular. It is its peculiar excellence, and an argument of its intended universality, that it may subsist under different forms of government, and in all render men happy, and even societies flourishing; whereas the Mahomedan and Hindoo systems are built upon the foundation of political despotism, and adapted, in various instances, only to the climates that gave them birth. Christianity seeks moral good, and general happiness. It does not, in the pursuit of these objects, erect a peculiar political system; it views politics through the safe medium of morals, and subjects them to the laws of universal rectitude.

Nor are we to expect, that Christianity is entirely to supersede the effects of physical causes. The debilitating nature of the climate of our Eastern territories, and its unfavourable influence upon the human constitution, have been already mentioned*, and by others represented in strong colours: "Notwithstanding," says the celebrated historian of the British Transactions in Hindostan, "the general effeminacy of character which is visible in all the Indians throughout the empire, the natives of Bengal are still of weaker frame, and more enervated disposition, than those of any other province; bodily strength, courage, and fortitude, are unknown; even the labour of the common people is totally void of energy; and they are of a stupidity, which neither wishes, nor seems to be capable of extending its operations into any variety of mechanical dexterity. All those of the better castes, who are not fixed to the loom, are bred to the details of traffic and money, in which their patience and perseverance are as great as their detestation of danger, and aversion

* Chap. III, pp. 39, &c.

"aversion to bodily fatigue*." From this striking description ought to be excepted the military tribes, to whom it will not properly apply; and the general features, we must take the liberty to say, are overcharged: but having made due allowances on these accounts, the picture will certainly possess no faint resemblance of the original.

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Indolence, pusillanimity, insensibility, as they proceed not wholly from physical sources, would be at least partially corrected by moral improvement; but the influences of a tropical sun would still be oppressive. The slight structure of the human body, with its ordinary concomitants, still forming the taste to a vegetable diet, would ill second ardent designs, even if the mind were vigorous enough to conceive them. In the early formation of the relations and habits of domestic life, which modify, in no inconsiderable degree, the Hindoo character, there would be no material innovation. The nature of the country adds to the effects of the climate. It is unfavourable for long journeys; and the Hindoos, in general a remotely inland people, have a strong aversion to the sea; even the air of it is offensive to them. They are thus deprived of all the advantages which the intercourses of navigation, and an acquaintance with the world at large, would procure to them. Nor is there the least probability, that they will ever become maritime; and as little likely are they to become in other respects, an enterprising people. More calculated for passive suffering than for arduous attempts, they little love such exertions as freedom demands, and wish rather to be protected, than to have the trouble of protecting themselves.

Where then is the rational ground for apprehending, that such a race will ever become turbulent for English liberty? A spirit of English liberty is not to be caught from a written description of it, by distant and feeble Asiatics especially. It was not originally conceived nor conveyed by a theoretical scheme. It has grown in the succession of ages from the active exertions of the human powers; and perhaps can be relished only by a people thus prepared. Example is more likely to inspire a taste for it than report; but the nations of Europe have seen that liberty and its great effects, without being led to the imitation of it; for the French revolution proceeds not upon its principles; it is an eruption of atheism and anarchy.

The English inhabiting our settlements in India, have no share in the British government there. Some are employed as servants of the Public, but no one possesses any legislative right. Why then should we give to the natives, even if they aspired to it, as it is unlikely that they will thus aspire, what we properly refuse to our own people? The British inhabitants would be extremely averse to such a participation. Our Government, as it is now constituted, interests Europeans in its support, without the danger which colonization might ultimately incur, their views of establishment and of final comfort centering in the mother country.

The conduct of the British American colonies has raised, in some minds, confused surmisings and apprehensions of the possibility of similar proceedings on the part of our Indian provinces. These alarms are easily caught by such persons, as shrink from the idea of whatever might have a remote tendency to advance our Asiatic subjects in the scale of human beings; conceiving, (with what political truth may perhaps hereafter appear,) that the more entirely they continue in their present ignorance, superstition, and degradation, the more secure is our dominion over them†. But never surely were apprehensions more destitute of solid foundation.

There

* Part II, page 5th, of the History of Military Transactions, &c. by Mr. Orme, an author well entitled to the high rank he holds in public estimation, by his generally just and comprehensive views of the subjects which he treats, the clearness, accuracy, vigour and dignity of his narration; but not appealed to in the former part of this Tract in the account there given of the state of society among the Hindoos, from an idea that he had not any large opportunities of intimately observing the conduct and manners of the middling and lower classes, who live remote from European intercourse.

† From the mischief which has recently been done in this country, by the dissemination of pernicious publications among the lower people, some persons seem inclined to think, that it would be better for the national security and tranquillity, if that

that class of the community received no education. As this opinion touches very nearly the main argument which is maintained in the present Tract, the writer, though conscious that neither his ability, nor the limited space of a note, can do justice to the subject, hopes he shall be pardoned in throwing out a few observations upon it.

Springing probably from much better motives than the old exploded maxim, that "ignorance is the mother of devotion," it nevertheless seems to go upon a principle of a similar kind; it seems to imply, that "ignorance is the surest source of obedience." But it is presumed, that neither history nor reason will justify such a position, in any sound sense, or indeed in any sense at all, unless a government could be supposed to confine all the knowledge of a country to itself. Knowledge has been said, with apparent truth, to be a species

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There is, and there ever must be, an essential dissimilarity between the two cases. The Americans were, in fact, Englishmen, (with some infusion of foreign Europeans, which may have contributed to alienate the colonies from this country,) they possessed all the energy of the European character, all the lights of Europe; they were born in a temperate climate, nursed in the largest principles of freedom; nay the seeds of republicanism were sown in the first formation of the leading colonies. They had already

species of power. The knowing have power over the ignorant; even the pretence of knowledge, where ignorance only is opposed to it, has a similar advantage; and knowledge, like other kinds of power, the more exclusively it is possessed, the more it may be made an instrument of abuse. In the dark ages, when the stock of learning and information was comparatively little, and that little was shared only among a few, the abuses of knowledge and of pretended knowledge, and the ill consequences of those abuses, were greater than they have been in more enlightened times. In our own country, what numerous and gross evils prevailed in society from these causes? - Corrupt churchmen and ambitious nobles, (who had the credit of superior intelligence as well as the honour of superior rank,) led the common people within their respective spheres, as they pleased. The common people indeed, had then a spirit of implicit obedience, but it subjected them continually to the impositions of those who assumed the direction of them, and generally to the detriment of the nation at large. Hence the history of this island, prior to the Reformation, exhibits a frequent succession of internal convulsions. That grand event introduced new light; and it was diffused among the lower orders, whose instruction became thenceforth an object of particular care. The consequences were greater internal order, peace, and stability; thence sprung enlarged industry, adventurous enterprizes, and all the long succession of prosperity which this country has enjoyed.

We have advanced to a high degree of improvement in sciences and arts, in all the conveniences and enjoyments of civil life. Vast commerce has brought vast wealth; and wealth has been followed by its too inseparable attendant, corruption of manners. Our old solid principles, which were the foundation of our greatness, have been gradually falling into disregard and neglect. They might have been well enough in our humbler beginnings, or in a less liberal age; but increased lights, greater elevation, and a fulness of all means of gratification, have seemed to many to plead first for relaxation, and then for the admissions of other principles allowing a suitable enlargement in indulgences without fear. This spirit has spread through the whole mass of society. Writings and representations have helped the diffusion of it. Its effects have been visible on morals, and on the happiness of private life. Reverence for religion and for government has decayed. Both have been insidiously attacked from time to time; and at length, as the more mature produce of this spirit, some, disdaining the measured advances hitherto made in unprincipled men, and encouraged by the fatal consummation of a like career in a neighbouring country, have openly and furiously attempted the subversion of all legitimate authority, human and divine. The incendiary torch and the secret mine, have been industriously employed to destroy the venerable fabrics of our religion and our constitution. Seditious and atheistical writings, superlative in the impudence of their falsehood, have been particularly adapted to the vulgar taste; and obviously, because the ignorance of the vulgar exposes them to easier imposition, as the too general example, which they had long seen around them, predisposed them to progressive boldness in licentiousness. Then it is, that some

men seeing the foundations of our political existence thus attacked, begin to argue from the abuse of a thing against its use, and to think it would be better for the community, that the lower people should not be instructed even to read, as by such privation they would, it is conceived, be inaccessible to infection from the press.

But in fact, the evils of which we complain, originate in no small degree from the ignorance that has naturally followed the dereliction of right principles. The symptoms indicate a method of cure contrary to that which is proposed. The habit is diseased; the disorder, too deep to be reached externally, requires that the application be directed to its source. A return to ignorance may hasten the destruction of a society become corrupt through refinement, but can hardly contribute to restore it to soundness. At our advanced stage of improvement, it must be vain to imagine, that any retrograde movement we could effect in knowledge, would avail to secure the common mind from agitations and commotions. If any scheme of that kind even succeeded so far as to confine knowledge again among a smaller number, it could not reach to such characters as are now zealous to loosen and root out all received opinions in religion and government; but they would, on the contrary, be able to do more mischief than they effect now, because the more profound were the ignorance of the multitude, the more scope would there be, as in the dark ages, for the arts and activity of wicked men to work upon their credulity. Of this France has furnished a recent instance, too memorable to be ever forgotten. The want of knowledge and principle among the lower classes, left them a prey to Jacobinical impostures and delusions, by which they were hurried at once into the atrocities of anarchy and atheism.

It is not then by exposing our common people, unarmed and defenceless, to the daring blasphemies and sophistries of the preachers of impiety and sedition, that we can hope to keep them quiet. Our security lies, and lies only, in diffusing good instruction and right principles among them. In this too, the French revolutionists have afforded a lesson, which may suggest something useful to us. They endeavour that the minds of the people may not remain in that uninformed state, of which they made advantage; but that the young especially, may be imbued with the tenets and prejudices favourable to their cause.

It is perhaps a mistake to suppose, that the common people among us, who have been most prone to tumult and disorder, are such as can read and write, or that the tendencies to commotion which have appeared, are to be ascribed to any degree of education possessed by that class. Besides that one reader in a circle or in a village would be sufficient to disseminate what was level to the vulgar understanding and acceptable to vulgar prejudices, and that the lower ranks are more affected by what they see or hear, than by what they read; those tendencies have chiefly manifested themselves in large towns, abounding with manufacturers, or idle vagabonds destitute of character or qualities sufficient to procure an honest livelihood, and it is therefore fair to presume, the least instructed part of the community. The manufacturers, generally put to work when yet chil-

already a popular government. They were invited to arms, to hardships, and toils. The spirit of improvement animated them in a thousand different lines. They were expert seamen; their country abounded in excellent harbours; and in their geographical situation, they were (with the exception of one or two of our detached, more recently settled colonies) the sole civilized people in a great tract of continent, which seemed to offer to them the tempting prospect of becoming there the only political power. With all this, they were near enough to our insidious enemies to be constantly instigated to resistance by their arts, and effectually aided by their arms and resources. To what one of these many particulars, shall we discover a parallel among our Hindoo subjects? To none, as they now are; and in various important points, no resemblance is ever to be expected. The origin, the physical character, and

as power, or as an instrument of civilization, we might safely rest the present question upon this ground. The diffusion of knowledge would, in the end, render a nation more disposed to check the admission of disorganizing principles. Doctrines it is admitted, while new, might make, as they often do, an irregular impression; but at length these irregularities would be corrected by good sense and reflection; and solely literature, even in its lowest stages, must be allowed to be more favourable to the production of good sense and reflection than ignorance.

But when we take into the question the influence of religion and all its salutary principles, certainly no one who considers their force and tendency can hesitate how to decide. Christianity was given to be a "light to the world;" ignorance is declared in the inspired writings to be one of the leading causes of the ruin of the Jewish nation, and of the vices of the Heathens. The ancient Pharisees were condemned by the Author of our religion for taking away the key of knowledge, that is, the use of the Scriptures from the people; which also has been eminently the sin of the Romish Church. It is, on the contrary, a stated prayer of the Church of England, that the people may so read the word of God as duly to profit by it; and as that word "thoroughly furnishes" those who submit to it "for all good works," so where else shall we find such pointed authoritative precepts for the due regulation, order, and peace of society? "Put the people in mind to be subject to principalities and powers, and to obey magistrates, not only for fear of human punishment, but for conscience sake; to submit to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or to governors, as sent by him, for so is the will of God. Prayers are to be made for Kings and all in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." Christians are commended "to study to be quiet and to mind their own business, to fear God and the King, and not to meddle with those who are given to charge."

Those, therefore, who would, by withholding the knowledge of letters from the vulgar, abridge the use of the Scriptures, would in fact aid the views of such as wish to overthrow our Christian faith and our civil establishment. If there be any who misuse the doctrines of the Gospel, by teaching a wild and shallow religion, which may indeed too easily connect with political error and disorder; the remedy must assuredly be, in this or in any similar case, not to leave the field entirely to mistaken guides, but more strenuously to oppose error by truth; and if the same zeal, the same personal interest, with which the emissaries of sedition have laboured, were universally employed on the other side, rationally and solidly to inculcate right principles and wholesome instructions, we might comfortably hope, that the attempts of domestic and foreign enemies to excite internal troubles among us would end in their disappointment and disgrace.

Indeed, if we were even to set aside the consideration of religion, and the good principles it inculcates, and to regard knowledge merely

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and condition, the intellectual, moral, and political state of the Hindoos, have already appeared, in the course of this essay, to be totally different. On their local circumstances only, it remains to say, in addition to what was before intimated, a few words. If they were ever "to exalt the spear of enmity" against their ancient masters, they would do so almost environed by Hindoos, whose faith they had renounced, and to whom their apostacy would have rendered them odious. Could they trust such neighbours as allies, or resist them as enemies? What their interest would obviously require them to avoid, surely we have no right to assume that they would be so unwise as to commit. And if they called in the assistance of an European power, would they thus obtain independence, or only change one master for another? On all the coast of Hindostan there are but three or four good ports, and these at great distances from each other; though the shore is in many places accessible to an invading force, and there are some tolerable harbours in the islands of the Bay of Bengal, of which an enemy could take great advantage. Now if the Hindoos could be renovated in every other particular, no assignable period can be imagined for their acquiring and practising the art of navigation; and therefore those of them now subject to Great Britain must, in their supposed new circumstances, not only continue to need the supply of many wants from that country, but always be exposed to the hostile approaches of the navies of Europe. By a people so circumstanced, it does not appear how independence is attainable. They must, in effect, be at the mercy of the strongest maritime power. Whilst therefore, we continue to be that power, it is rather to be expected that their own interest, and the preference which their imitation of our manners will have given us over other European nations, will jointly induce them to remain safe under our protection; as these motives, on their part, will strengthen us in India against European invaders, and so contribute to maintain our naval superiority at home; which superiority, in the present state of our Hindoo subjects, is still more necessary for the preservation of our Eastern possessions, than it would be on the supposed approximation of that people to the British character.

It may now be fair to enquire into the propriety with which that species of doubt or apprehension, which has just been considered, insinuates, as it does, some moral relation between the American revolution, and such principles as are proposed to be introduced among our Indian subjects. Is it to be supposed, that if the Americans, being in their physical character, their local and political circumstances, the same, had professed Mahomedanism, or any pagan religion, they would not have been at least, equally prone to a revolution? If we had maintained in America, the same kind of despotic government which has prevailed in the East, where the sovereign, when dispatching a viceroy to a distant province, could seldom know that he should not soon have to send an army to reduce him to obedience, will it be asserted that our authority would have been better or equally secured? But after all that is said of the separation of the American colonies from Great Britain, it is now a fact well known, that it did not spring from the general disposition, or the previous design of the people: in the possession of all the advantages, which have been enumerated, they had not become impatient for independence; and among the reasons to be assigned for the attachment which then still remained among them for this country, may certainly be reckoned their possession of the same language and religion.

If it be urged, that a comparison between the American colonists, and the natives of our Eastern territories, can be justly instituted only in considering the latter, not as they are at present, but as they would be after all the proposed improvements were diffused among them, it may be answered, that our previous statement of the effects of these improvements, affords matter for this comparison, so far as things contingent and unknown, can be compared with things established and known; and that it is fair, for a double reason, to state the present disparity between the two races of people, first to shew the immense career which the Hindoos have yet to run, even in the prosecution of such improvements as are attainable, and secondly to demonstrate, that in the character, situation, and circumstances of the Americans, at the era of their revolution, there were radical important distinctions, which no improvement, on the part of the Hindoos, could annihilate; or in other words, that they could never be expected to arrive at the point at which the Americans then stood.

Indeed those who know the country of Hindostan will probably think that political liberty is the last thing likely to flourish there. Though that country has been, from
causes

causes of a different nature which will be hereafter noticed, always subject to revolutions and convulsions: a revolution, the idea and act of the popular mind, upon the principles, or rather from an abuse of the principles of civil liberty, would bear great a political phenomenon as the world has exhibited, and one of which Asia has given no example. To bring a timid submissive people, whom the Tatars called "shippers of power," up to the manliness of the European character, to elevate the feeblest of them, the Bengaleze, to so high a point of energy, that like the American descendants of the British themselves, they should plan the daring project of an independent empire, seems to be something beyond what has yet been seen, or is reasonably to be expected from the effects of institutions, civil or religious, upon nations.

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Having thus considered the adverse consequences held forth by the objection, it may now be proper to notice more particularly, the favourable suppositions which it contains. The dangers it fears, are the dangers of prosperity. If then, this prosperity were realized, and the produce, the manufactures, and the riches of the country were greatly increased, as according to the objection, English manners, tastes and wants, must also have become common, would not exports thither, and the reciprocal commerce arising from the change (not to reckon the imposts which merchandizes now hardly taxed at all, would then easily bear) be proportionably augmented? For what series of years, and with what multiplying powers, may we then conceive this augmentation to be progressive? Large as the assertion may seem, perhaps the shortest term we could assign to it would produce an accumulation of commercial profits and advantages, more than tantamount to a very high valuation of the five simple of our provinces, if we could suppose a sale of them to be now made. And it is fair also to admit, that if the country were finally lost, our commerce might still be necessary to it, and possibly even continue to increase. Such then would be the conclusion afforded by this formidable objection; if for the sake of argument, we were to allow the process described in it, to go on without resistance to its exceptional parts. But we first, we have already shewn, that it is not entitled to this concession, and that whilst it holds forth evils, only as distant and hypothetical, it is obliged, as the sole ground of its apprehension, to admit advantages to be certain and proximate.

It remains now to examine one important position, already mentioned to be tacitly contained in the objection, "that in a system, opposite to the one here proposed, must consist our future safety and stability in India." Unwilling as the writer is, to enter on so delicate a subject, and indeed inadequate to the due treatment of it, he feels himself called by his argument, to make some circumspet observations upon it. Certainly in a political view, the great question which this country has to determine respecting India is, "What are the best means of perpetuating our empire there?" Not, what set of measures or line of policy may suit with the aspects of the day, or keep up the motion of the machine of government; but upon what general principles may we best hope to make our connection with that country permanent, and, as far as we can, indissoluble? Towards the determination of this question, perhaps it will be well to revert to the past history of our Indian provinces (or let us say to those of Bengal in particular, the chief seat of our dominion) and to the character of the natives of them. The English, it is true, were at first guided in their eastern administration, rather by nascent events, than by abstract principles or recorded experience; but however natural this may be, in the progress to establishment, a more extended survey of the course of past affairs in the acquired country, with their causes and consequences, may well benefit the new possessors, when firmly settled in their power. It is not perhaps enough to exempt them from this review, that they follow a system of government widely different from the system of their predecessors, and are themselves a very different people. Among their Asiatic subjects, certain general properties which belong to human nature, and certain peculiar qualities resulting from a peculiar composition of society, may be expected to have a steady operation, where not controlled by stronger influences. If we look back then to the history of Bengal for five centuries,

* Some will be ready to answer, "By securing to the people their religion and laws;" and in the just sense of the words, namely, that no violent change in either, contrary to the sense of the people, is to be enforced, we agree to the proposition.

But what if the religion should be less favourable to our dominion than another system, and the people were induced voluntarily to make that other their religion; would not the change be for our interest?

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we shall find, that except in the period when the Mogul empire was in its vigour, and the component parts of it thereby kept in peace with each other, that country has been the scene of frequent revolutions; and we cannot fail to discover, that as the despotism of eastern government may be reckoned the first and remote principle of such changes, so they have immediately proceeded from two causes, the lawless spirit of ambitious adventure common among all the military tribes of Hindostan; and the nature of the general mass of the people inhabiting that region.

The Persians and Tartars, who have poured into it from early ages, have generally been soldiers of fortune, who brought little with them but their swords. With these they have not unfrequently carved their way to dignity and empire. Power has been, and is their darling object; nothing was scrupled by them to obtain it; the history of Mahomedan rule in Hindostan is full of treasons, assassinations, fratricides, even parricide is not unknown to it. These northern adventurers by their spirit and pursuits, became in fact an accession, of more active and stronger qualities indeed, to the military division of the people of Hindostan. The Hindoos, though held to be less prone to the shedding of blood, have not however, carried their nicety far, when the prize of sovereignty or authority has been in question; but among them, sanguinary ambition has been usually confined to the Brahmans and the military caste; to the latter more.

The military class of the Hindoos, which in its institution has some of the features of a militia, forms in reality a great standing army of mercenaries, ready to be hired on all occasions, though usually not obliged to enter into actual service. Thus the sovereign of a country cannot always command their assistance, whilst the existence of such a body may often render a domestic competitor, or a foreign enemy, formidable to him. From this copious source, any man of enterprise, whatever were his views of pretensions, could always find partisans, if he had funds to entertain them; the treasure of the prince has been often used by his servants, to hire men to despoil him also of his throne. No character has been so bad, no cause so unjust, as not to find an army to support it if there were money to pay them. The members of the military caste, conceiving themselves destined by their creation to fight, often take up arms with the same indifference and indiscriminate as a labourer takes up a spade; insomuch that it has not been unusual to see a defeated army join the standard of the victor, upon the same principle which carries the labourer from one employer, with whom business runs low, to another whose service and means he deems more sure. The military Mahomedans (for many of the descendants of the Tartars who settled in Hindostan fell into the lines of civil life) are equally ready as the military Hindoos to engage themselves in commotions, quarrels, and any species of warfare, both having always, in times of confusion, an eye to plunder.

From this institution of a military class, the wisdom of which is surely impeached by the general effects it has produced, the military spirit came at length to reside almost wholly in one portion of the people. And hence may, in part at least, have followed the abjectness of the inferior tribes, composing the main body of the nation, and their want of public spirit. However much they may, on different accounts, have preferred a Hindoo to a Mahomedan government, no instance is recollected of their rising to support any native prince, or keep out any invader. The whole history of the Mahomedan empires in Hindostan, as well as the traces we have of the anterior government of the Hindoos, and what we see in modern days, all concur to prove the slavish disposition of that people, and their want of attachment to their rulers.

From these several causes, the despotic genius of Eastern government, the exclusive hereditary allotment of the military profession to one class, and the abject character of the people, have proceeded the great encouragement of individuals to the violent assumption of power, and the frequency of insurrections, convulsions, and revolutions in that country. And the same causes, though their operation may, by various circumstances, be occasionally suspended, will as long as they exist, have a tendency to produce the same effects. Hindostan has alternately been united under one great head, or partitioned into many states. New conquerors have, in different ages, appeared on that continent, who increasing as they went on, have at length, by the vast number of their followers, overwhelmed every thing that opposed them. We now, indeed, see the empire of the Moguls prostrate, and may be apt to think, that arranged as the politics and powers of Hindostan are, the same order of things

Things is not likely to return; but it was upon the subversion of the Pátan empire that the Moguls rose; and may not a new adventurer, and a new horde from Tartary, establish yet another dynasty? It was perfectly in the option of Nadir Shaw, when he entered Delhi as a conqueror, in 1739, to have done this*. And if one of those scourges of mankind who have so frequently desolated India, should again arise, sending his fame, and the idea of his "happy destiny" before him, might not the multitudes collected in his progress, poured out at length into the remote quarter of Bengal, endanger our existence there? Whether we suppose him to advance in the first flush of conquest, or after he had given a central consolidation to his power, he would be backed by the resources of a vast inland region, by large armies of horse, and myriads of infantry. If we now figure to ourselves the progress of his operations, it will not bring them nearer; it will be in order that we may be better guarded against them. The Tartars, unaccustomed to cope with our steady military gallantry and skill, might be repeatedly repulsed. Still fresh swarms of assailants might be brought forward, and season after season, invasion be renewed. We could bring few cavalry into the field; the numerous squadrons of the enemy might waste and exhaust the country; the landholders, from whom the revenues are derived, would, as is usual in Hindostan, upon the appearance of commotion, withhold the payment of their rents; the produce of the districts which the enemy might occupy, they would immediately appropriate; and the credit of our government, as indeed we even now experience in times of exigency, would not procure us any adequate supplies. We should thus be straitened and embarrassed in our resources; suspicions of our stability might arise in the minds of our subjects, and among them would be a great number of the military caste, unemployed by us, and ready to make their own use of any promising occasion. Many of these subjects, won by the splendor of new power, and the proud display of an imperial standard, or desirous of securing an early interest, perhaps indulging new hopes from a revolution, would fall away from us: others would wish for a cessation of predatory vexations, at the expence of our expulsion. The Seapoys, whose attachment to us has appeared surprising, though the causes of it seem neither inexplicable nor immutable,† supplied tardily, and perhaps only partially with the pay, of which the regular advance had before so conciliated them to our service; and instead of being animated by the career of victory, cooped up in a dubious defensive warfare, might also be tempted to listen to the large offers of a dazzling leader, in whom their ready notions of fatalism might easily present to them a new *king of the world*. In such an arduous crisis, we trust that every thing to be expected from bravery, fortitude, and military science, would be performed on our part; but must not our lasting dependence be chiefly on British troops, on our maritime power, and on supplies by sea? With all these, it is very easy to see how oppressive, how threatening a long struggle, maintained under such circumstances, possibly by aids derived from the mother country, must be to us; how much also it must shake our interests and our stability in the rest of India. Now in any such state of things, in any case of the same nature, less extreme, what would be of more importance to us, what could so effectually fortify our cause, as to have the people of our territories sincerely attached to our government; to have established in their minds such an affectionate participation in our lot, such an union with our interests, as should counteract the defection, defalcations, and treachery, to be otherwise apprehended from the ordinary bent and practice of the Asiatic character? We should thus have the service of all the resources which our rich provinces contained, we should have the steady adherence and co-operation of the people; and in this way, might certainly confound and baffle even the powerful preparations of an imperial despot, to whose affairs long and spirited resistance might prove highly detrimental, by encouraging distant provinces which he had before over-run, to throw off the yoke. And how are our subjects to be formed to a disposition thus favourable to us, to be changed thus in their character, but by new principles, sentiments, and tastes, leading to new views, conduct, and manners; all which would, by one and the same effect, identify their cause with ours, and proportionably separate them from opposite interests? It is not, we may venture to affirm, from such a change, but in continuing as we are, that we stand most exposed to the dangers of political revolution. The objection which conceives remote evils to result from a plan of improvement, does not advert to others which may, in the mean time, arise from causes of a different kind. We join with it in the desire of securing in permanence, the fair possession this country

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* If he had, we might probably have still been mere merchants in India.
† See note to page 31.

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has obtained (more, it may be concluded, by the overruling dispensation of Providence, than by any scheme of man,) but differ as to the means. To us it appears, that nothing promises so fair for the end proposed, as engaging the attachment and regard of the people, and removing those causes which have hitherto made them so acquiescent in every change. It was this passive temper, joined to the expectations which many might entertain from the deposition of the reigning Nabob, that contributed to our easy acquisition of the country; but the same temper would render our hold of it less sure in any arduous contest. At present, we are every way different from the people whom we hold in subjection; different in country, in language, in manners, in customs, in sentiments, and in religion; their interest also, for the reasons mentioned in the early part of this memoir, they must conceive to be different from ours. What then can be a healing principle with regard to all these points, but a principle of *assimilation*, a *common-bond*, which shall give to both parties the reality and the conviction of mutual benefit from the connection? Without an uniting principle, a conjoining tie of this nature, we can suppose the country to be, in fact, retained only by mere power; but in the same degree that an identity of sentiments and principles would be established, we should exhibit a sight new in the region of Hindostan, a people actively attached, cordially affected to their government, and thus augmenting its strength. In this laudable way, we should become more formidable to the other powers of that continent, we should be best secured against foreign enemies, insurrections, and the dangers of an hereditary military body; we should have more support from the mass of the people, and in a word, be most effectually guarded against a revolution.

It is remarkable, that the radical principle of the conclusion thus made, a conclusion to which an acquaintance with the Indian character, and the experience that progressive time has afforded of the effects of knowledge, particularly the divine knowledge of Christianity, may now easily lead an ordinary mind, directed according to the judicious historian of *The ancient European Intercourse with India*, the policy of the Grecian conqueror of that country, in securing his Eastern acquisitions. However different, in other respects, the circumstances of that celebrated personage may be from ours, in this we agree with him, that we have an Asiatic empire to maintain. And Dr. Robertson, who in acknowledging the eccentricities of that extraordinary man, gives him also the credit of profound political views, observes, "he early perceived, that to render his authority secure and permanent, it must be established in the affection of the nations he had subdued, and maintained by their arms; and that in order to acquire this advantage, all distinctions between the victors and the vanquished must be abolished, and his European and Asiatic subjects be incorporated and become one people, by obeying the same laws, and by adopting the same manners, institutions, and discipline." It is the leading idea only of this policy, that is meant to be applied here; and that leading idea is plainly the principle of *assimilation*. It would neither suit us, nor our subjects, to act upon it universally, as Alexander proposed. We ought not to wish, that the distinctions between the two races should be lost, or to aim at introducing into Asia laws framed for this country; but to attach our subjects by affection, by interest, by winning them to our religion and our sentiments,—this would be at once to add to their happiness, and to arrive at the same object which the great conqueror had in view, that of rendering our authority permanent and secure.

This policy is recommended by some other considerations, which shall be briefly noticed. It is sufficiently understood, that since our first appearance on the theatre of Indian war and politics, the native powers have improved in military discipline, and that we now find it necessary to bring into the field, armies proportionably larger than those that served to achieve our early victories. Having so interesting an evidence of the capability of the natives to improve, there appears no good reason to conclude, that their advancement in military skill may not be further progressive. It is extremely probable, that the beneficial effects of our civil policy will also in time force themselves upon their attention, and from the cogent motive of self-interest, produce at least some imitations. All the advances they make in the arts of war or of peace, will serve to lessen that superiority in both, by which, under the disadvantages attaching to us as foreigners, and with forces comparatively small, we have acquired an ascendancy among the powers of Hindostan. The nearer we approach to an equality, the more these disadvantages will be felt. Our business seems to be therefore, by new resources in policy, still to preserve the relative rank in which we have hitherto stood; and what can more directly conduce to this end, than to infuse new principles

principles of attachment, of activity, and industry, among the people we govern, thus strengthening their character, and deriving additional support from them?

The European nations have an undisputed possession of the Indian seas, and are now so much connected with the continent of India, that every material change which takes place in them, may be expected, in some shape or other, to extend its influence thither. It cannot be irrational, therefore, to suppose, that the astonishing events which have lately convulsed Europe, and are likely to produce consequences durable and momentous, may have their bearings upon our Asiatic interests. That exorbitant ambitious power which seeks our destruction, may aim, by different channels and instruments, to excite troubles and disorders in our possessions, or to embroil us with our Indian neighbours. The Cape of Good Hope, the head of a vast country, in a fine climate, and singular in the felicity of its position for a great emporium, whether it remain with us or fall under French influence, will probably, by a change already begun in its internal policy, swarm, at no distant period, with a numerous race, of European character and descent, planted at the entrance into the Indian seas, and within two months sail of the Indian coasts. Another great colony of the same race, in a climate equally favourable to the human constitution, is springing up on the eastern side of the Indian Ocean. The appearance of many adventurers of these descriptions on the shores of Hindostan, as one day they may be expected to appear, (a day perhaps nearer than it is possible to bring other apprehended improvements,) can hardly fail to have some effect upon the political affairs of that country, those of the native princes as well as our own. In all these, or any other supposable cases then, the more closely we bind the people under our rule to ourselves, the more firmly shall we be prepared, in that quarter, against adverse events and combinations.

It may be urged by some, in opposition to the systematical improvement here proposed, that the influence of the British government and character, especially where the intermixture of Europeans is large, will of itself gradually produce a change in the sentiments of our Eastern subjects. Let this position be, to a certain degree, admitted; it is one interesting enough to merit some attention. The English, in their obscure commercial state, were little known or regarded by the people whom they now govern. Their elevation to power, brought into public display all the particulars of their character, with their manners and customs. These, in various instances, at first shocked the prejudices of the Hindoos, who thought, with a kind of horror, of the new masters to whom they bowed. But by degrees they perceived, that usages the most repugnant to their ideas, were free of that turpitude which they had associated with them. They found these foreigners superior to them in general powers and knowledge, in personal honour and humanity; and at length saw the British government assume a character of equity and patriotism, unknown in their preceding administrations. These qualities, it shall be granted, have a tendency to conciliate in some measure, the natives *who are near enough to observe them*. Among those who live in our settlements, or are much connected with Europeans, long habits of intercourse have softened down repugnancies, or blunted the sensations which our manners at first inspired; and there is in such, an apparent, perhaps a real abatement of jealousy and solicitude respecting their own notions and punctilios. But in all these varying aspects of the European character, something essential to those disposed to fall into an imitation of it has been absent. Men that meet together in this country for the purposes of business, seldom enter into communication respecting the foundations of their faith and practice; any serious discussion of this nature, occurs still more rarely there. The indifference for religion, which Mr. Hume ascribes to the English in general of the present age, (he calls it profound indifference,) may there pass for liberal toleration, or complaisant forbearance towards inferiors of another faith. Discovering in their intercourses with us little of the nature of the religion we profess, they will not, of course be apt to refer the good qualities of which the English appear possessed, to that source; nor will they know, that the national standard of morals formed from it, has an influence, even upon the conduct of those who pay no particular regard to a religious system. If then any of the Hindoos should, in time, feel some tendency to imitate that freedom in manners, sentiments, and intercourses, that latitude as to religious opinions and observances, which they see in their European masters, what would be the consequence but evidently this, that they would be loosened from their own religious prejudices, not by the previous reception of another system in their stead, but by becoming indifferent to every system. For a transition from one error to another is, it must be acknowledged,

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more readily made, than a transition from error to truth. Error is more easily imbibed, more hardly eradicated; truth more slowly received, more easily resigned. And in this way it is, that if we conceive the anarchial principles which have burst forth in Europe ever to spread to India, they will be most likely to have their entrance. Indeed so wonderfully contagious do they appear to be, so congenial to the worst qualities of human nature, that it may be difficult to point out a place where they can find nothing to fasten upon. Societies in which much corruption and much superstition prevail, seem in general more liable to them, than those in which true religion and morals are still strongly rooted. The French, it will readily be allowed, fell into them more readily than they would have embraced any scheme of personal reformation, or a more pure and strictly practical religious system. The abuses of civil and religious institutions lead to them, and furnish the most plausible pretences for them. False principles, and the fooleries of a false religion, even when used to support things good in themselves, as government and subordination, would ill stand before such arts and abilities as have lately assailed the truth. Truth only is invincible. To teach it therefore, is to take the surest means of excluding the infection of licentious disorganizing sophistries. A change from false religion to the true, is a movement from an exposed place to a strong fortress; and every advance made in the system of moral and religious instruction here recommended, so far from opening the way to those loose latitudinarian notions which tend to a rejection of all authority, would establish rights, human and divine, upon their proper basis, and bind the conscience to the observance of them.

To these considerations, which on the whole may certainly be deemed not unworthy of attention, two other reflections may serve to give additional weight. First,—It is to be feared, that the number of lower Europeans will go on to increase in our territories; they mix most with the natives, and by them the worst parts of our manners will be exhibited. Secondly,—By the security which we have with great wisdom given to the land tenures of Bengal, the value of property there, and the consideration arising from the possession of it, will naturally be enhanced, so that in process of time, the owners of large estates, hitherto little productive to them, may become of consequence by their wealth and possessions. We know also, that increasing prosperity tends to strengthen pride and disorderly propensities. Here again, therefore, we find motives for the introduction of our principles; for if some at least, both of the higher and lower orders, may be led, by European manners, to adopt new ideas of relaxation, at the same time that new powers are put into the hands of the former, we ought, in good policy and reason, to communicate to them a system which, divested of all burthensome unnecessary ceremonies, and all superstitious folly, is yet calculated to produce a purer and higher influence than their own, upon the general moral conduct, and all the relative duties of life. As then we have already been gradually led, by good sense and expediency, to introduce regulations derived from our national ideas and principles, into the government and management of our possessions, their advantage and our safety may dispose us also to wish, that our religion and moral principles might obtain a fair establishment there; for if we can suppose, that through the increasing relations between Europe and India, the common lights and manners of Europeans adventuring thither should ever make a strong impression, unaccompanied by the knowledge of those principles, which do not propagate themselves spontaneously, and are not to be implanted without culture and care, that change might not be favourable to our interests; since the present circumstances of Europe seem emphatically to point out, that nothing but such principles can be depended upon, for keeping subjects in obedience and subordination*.

In

* These several objections, and the answers to them, excepting the sixth and seventh, were, as to their substance and scope, committed to writing in the latter end of the year 1792, though not then in any shape brought into notice. In April 1793, a discussion took place in a general Court of Proprietors of East-India Stock, in which almost all the same objections were advanced, by persons with whom the writer never had any communication on such subjects. This was on occasion of two resolutions which the House of Commons, very honourably for itself, had voted in the view of introducing the purport of them into the Act of Parliament then about to be passed, for

renewing the charter of the East-India Company. The resolutions were these:

“RESOLVED, That it is the opinion of this House, that it is the peculiar and bounden duty of the legislature, to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India; and that for these ends, such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.

“RESOLVED, That sufficient means of religious worship and instruction be provided for all persons of the Protestant communion in the service,

In coming, as we now do, to the close of the answer to the last and most material of the objections which are foreseen against the proposed scheme, that objection which questions the expediency of using the English language, it will be proper to call to recollection what was stated in the first opening of it,—that the principle of communicating our light and knowledge, and the channel or mode of communication, were two distinct things; that the admission of the former did not depend on the choice

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“ service, or under the protection of the East India Company in Asia, proper ministers being from time to time sent out from Great Britain for those purposes; and that a chaplain be maintained on board every ship of 500 tons burthen, and upwards, in the East-India Company's employ; and that moreover, no such ministers or chaplains shall be sent out, or appointed, until they first shall have been approved of, by the Archbishop of Canterbury, or the Bishop of London, for the time being.”

Several Proprietors of East India Stock made a violent attack upon these resolutions, and the following is an abstract of all the arguments or objections urged against them, as they are reported by Mr. Woodfall. It is with reluctance that any reference is made here to the opinions then given, because they stand connected with particular names; and it is far from being the wish of the writer, to introduce any thing that may seem to have even a remote tendency to personality; but as opinions delivered in a public assembly, and afterwards made more public by the press, are fairly open to animadversion, so justice to the present subject, renders some notice of those now in question, indispensable.

OBJECTIONS STATED GENERALLY. “ That sending missionaries into our Eastern territories, is the most wild, extravagant, expensive, unjustifiable project, that ever was suggested by the most visionary speculator. That the principle is obnoxious, impolitic, unnecessary, full of mischief, dangerous, useless, unlimited.”

SPECIFIC ARGUMENTS, *First Class.* “ The plan would be dangerous and impolitic; it would affect the peace and ultimate security of our possessions. It tends to endanger and injure our affairs there most fatally, it would either produce disturbances, or bring the Christian religion into contempt. Holding one faith or religion, is the most strong common cause with mankind, and the moment that took place in India there would be an end of British supremacy.”

“ That the principle of proselyting was impolitic, and was, or ought to be exploded, in so enlightened a period as the eighteenth century.”

“ That it would be a most serious and fatal

“ disaster, if natives of character*, even a hundred thousand of them, were converted to Christianity.”

“ That the establishment of seminaries and colleges in America, was one of the most efficient causes of the loss of that country.”

“ That suffering young clergymen, (who are usually of pleasurable habits,) to over-run the interior of India, would be dangerous, and prove ultimately destructive to the Company's interest.”

Second Class. “ The scheme would be unsuccessful. It is extravagant to hope for the conversion of the natives. They are invincibly attached to their own castes; their prejudices, manners, and habits, are all against a change.”

“ It is vain to attempt to overcome prejudices fixed by the practice of ages, far exceeding the time in which Britons had any idea of religion at all. The attempt is, in these views, idle, absurd, and impracticable.”

“ Only the dregs of the people can be converted; they will pretend conversion, and disgrace Christianity.”

“ The higher, and more respectable natives, are people of the purest morality, and strictest virtue, (this was said only by one speaker, who knew little of India.)

“ The services of religion are devoutly performed in the Company's settlements and ships, either by clergymen or laymen, and their ecclesiastical establishments are sufficient.”

Third Class. “ The scheme would be expensive. The expense would be enormous, intolerable; one, two, or three hundred thousand pounds.”

Fourth Class. “ The scheme would be unlimited, in respect of the numbers and qualifications of the missionaries.”

All these objections will be found already answered in the text. A few brief remarks upon them may however be proper, and will be sufficient here.

1st. The objections urged in general terms, are merely declamatory. They are accompanied by no reasonings or elucidations. But the principle, which they censure as the most wild, extravagant, unjustifiable, mischievous, dangerous, useless, impolitic, that ever was suggested by the most visionary

* It will be remembered, that these are chiefly *Idolaters*, something of whose character and worship we have already seen. With whatever indifference idolatry may be viewed, and however venial it may be accounted in these times, even by persons born in Christian countries, it is a crime against which the displeasure of the holy and true God, the sovereign and unerring judge of the qualities of actions, is expressed, with peculiar indignation, contempt, and abhorrence, throughout that revelation which he hath vouchsafed to us; and it is therein shewn to have often brought on, by its nature and effects, the misery and ruin of individuals and of nations.

Even the wisest men of ancient Pagan Europe, between the superstition of which, and the idolatry of the Hindoos, an identity has been proved, (by Sir William Jones, in the Asiatic Transactions, Vol. I.) saw and complained of the evils of their popular system of religion. Cicero brings in an Epicurean philosopher, arraigning that system in severe terms: “ The most absurd things, observes he, are said by the poets, things which are noxious even by the agreeable style in which they are conveyed; for they have introduced gods mad with anger, inflamed with lust, and have presented to our view their wars, battles, fightings, wounds; their hatred, differences, strivings; their births,

“ deaths, complaints, lamentations; their lusts, exceeding in every kind of intemperance; their adulteries, fetters; their lying with mankind, and mortals begotten of immortal gods.” (*De Nat. Deor.* Lib. I. §. 16.) And again, in the person of a Stoic, he thus reprobates the same system: “ The introduction of feigned gods, has begotten false opinions, and turbulent errors and superstitions, no better than old wives' fables; for the figures of the gods, their ages, dress, and ornaments, are set forth; their alliances, marriages, affinities, and all are reduced to the similitude of human imbecility: They are brought in as men disturbed by passion; we hear of their lusts, sickness, anger; yea as fables tell us, the gods have not wanted wars and battles. . . . These things are said and believed most unjustly, and are full of extreme vanity and folly.” (*Ibid.* Lib. II. §. 28.)

To these base gods, however, temples were erected, and divine honours paid. They had their costly trains of priests, sacrifices, festivals, and games. Some of their rites were atrociously cruel, others infamous for debauchery, prostitution, and the most unbridled excesses. Hence corruption was diffused among the people, the moral system, even of the philosophers, was very defective, and their allowed practices, in some respects abominable.

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choice which might be made of the latter, and was alone absolutely contended for. The channel of the English language, however, has been preferred, in the present plan, as being deemed the most ample and effectual; and though new, also safe and highly advantageous. Against this channel, however, the writer thinks it possible, that reluctancies may remain when arguments are obviated. Strongly as he is himself persuaded, that great and peculiar advantages would flow from it, he nevertheless

would
sionary speculator, is the principle of the Gospel itself.

The Gospel was propagated by missionaries; missionaries planted it in the different countries of Europe. Almost all those countries have, in imitation of the same practice, sent missionaries into infidel parts; and how is it possible for men to communicate it otherwise? In this kingdom, two societies are established by royal charter, for propagating the Gospel in Heathen lands; and there is a third society of long standing, employed in the same object, which enrolls among its members, many of the most eminent persons of the nation. So much for the antiquity, authority and general acknowledgment of *this principle*, which is treated as if nothing like it had ever been heard of before.

2^d. It is obvious, that the first and second classes of specific objections, militate against each other. Since the scheme proposes only a pacific exposition of Christian truths, it cannot be both dangerous and unsuccessful. The danger is avowedly founded mainly, if not wholly, on the supposition of success. If success therefore is not to be hoped for, where is the danger? And again, if the scheme really threatens so much danger, what becomes of the argument against success?

These contradictory objections cannot both be just. The same speaker however, who is reported to have "thanked God" that the conversion of the natives would be a matter of *impracticability*, strenuously opposed the scheme on this ground, that the moment they and we came to hold one faith there would be an end of our supremacy in the East: but if he thought it *impracticable* to convert them to our faith, with what reason could he urge the *danger* which would follow from such conversion as a serious and alarming objection? When the *cause* does not exist, neither can that, which can only flow from it as its effect.

3^d. The principle of *not communicating to the Hindoos the Christian religion, lest this should in the end, destroy our government over them*, is however here fairly acknowledged and argued upon. The establishment of seminaries and colleges in our American colonies, is in the same spirit adverted to in a way of warning; as if Christianity had produced the revolution there, when in fact they were men of infidel opinions, who planned both the American and French revolutions.

The reason assigned in justification of this precautionary principle also deserves attention; "because a cause holding one religion is the most strong common cause with mankind." If the proposal had been, that the English should become converts to Hindooism, this argument might have been well placed; but applied to the present scheme, it can only operate in favour of it.

4th. It is curious to find it alleged, among the arguments against the proposed clauses, that some of the Hindoos were too good, and others too bad to be converted.

This was advanced by only one gentleman, little acquainted with India, whose speech happening by a common newspaper to reach the Reverend Mr. Swartz, already noticed as long a missionary of distinguished reputation in the Tanjore and Trichinopoly districts, produced from him a vindication of the conduct and effects of the mission in which he is concerned; a vindication framed indeed in modest and simple terms, suitable to the character

of the writer, but highly honourable to the cause of missions, and though he intended it not, to his own. This piece, too good to be concealed, has been printed in the Transactions of the English Society for promoting Christian Knowledge, and a copy of it is given in the Appendix.

The assertion of the same speaker, that the higher natives of India are people of the purest morality and strictest virtue, is altogether new, and in palpable opposition to testimony and experience. Upon the gospel scheme, no man is too good or too bad for the benefits it proposes; and there is a very large class between the best and the worst, of whom the speaker took no notice. His other assertion, that the ceremonies of religion, or the service of the Common-prayer Book, were with great decency and devotion regularly performed by laymen on board the Company's ships, and on land, in places where there happened to be no clergyman, is a topic for ridicule, if the subject were not of so serious a kind; the reverse of this assertion being so notorious. And is there no use for a minister of religion, but to perform a ceremony, or to read a form of prayer once a week?

5th. The objections urged on the ground of the *unlimited* expence of the scheme, the *unlimited* numbers of the clergy that would be sent, their *improper* character, and their *roving* through the country, all go upon assumptions not only unwarranted, but contradicted by the tenor of the clauses themselves, and in opposition to the dictates of common sense. The Directors of the Company were themselves to be entrusted with the execution of the scheme; they were to judge of the number of missionaries sufficient, they were to regulate the expence. Was it conceivable, that they would have gone, in either article, to a length burthensome or dangerous to the Company? Was it conceivable that they would have suffered missionaries to ramble, at their pleasure, through the country, if the missionaries sent should have been men so disposed? but can it be imagined, that the friends of the scheme, and the respectable authorities whose testimonials were to render the missionaries receivable by the Company, (not to force them into their employ,) would have had so little regard to the success of their own object, as to select persons the least likely to promote it? In fact, the danger was of another kind; so much was left in the discretion of the Directors that if they should have had the disposition, they might also have possessed the power, very materially to thwart the prosecution of the scheme. And as to the real number and expence of missionaries at first, the former, if proper persons should have been found, would perhaps have been thirty; and the annual charge of their establishment, including dwellings, probably about fourteen thousand pounds.

6th. Upon the whole of this discussion, it appears to have been undertaken with a vehement determination against the principle of introducing Christianity among our Asiatic subjects; but without much previous consideration, or a large acquaintance with its bearings and relations, still less with a dispassionate temper of mind; for arguments subversive of each other, assertions palpably erroneous, assumptions clearly unwarrantable, were pressed into the opposition; the question was argued chiefly upon a partial view of supposed political expediency, and the supreme

importance

would do injustice to the cause for which he pleads, if he were to suspend its success entirely upon the adoption of this mode. The channel of the country languages, though less spacious, less clear, less calculated to transmit the general light of our opinions, our arts, and sciences, less free also for the conveyance of the light of religion itself, is nevertheless so far capable of rendering this last and most important service, in which are essentially involved all the other proposed meliorations, that if the question were between making no attempt, or making it in this way, undoubtedly there could be no hesitation. This mode ought, by no means to be declined or neglected, if there were no other. Through the medium of the country languages, though more contracted, more dim, and distant, still something may be done, and that in a concern which is of the last importance to present and to future happiness. But in choosing this method, more instruments ought necessarily to be employed; and then the meliorations which are so much wanted, may in time be partly effected; and the apprehensions which some may entertain from the diffusion of the English language, will have no place. But still it must be maintained, that for every great purpose of the proposed scheme, the introduction and use of that language would be most effectual; and the exclusion of it, the loss of unspeakable benefits, and a just subject of extreme regret.

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THUS, we trust, it has been evinced, that although many excellent improvements have of late years been made in the government of our Indian territories, the moral character and condition of the natives of them is extremely depraved, and that the state of society among that people is, in consequence, wretched. These evils have been shewn to lie beyond the reach of our regulations, merely political, however good; they have been traced to their civil and religious institutions; they have been proved to inhere in the general spirit and many positive enactments of their laws, and more powerfully still in the false, corrupt, impure, extravagant, and ridiculous principles and tenets of their religion. Upon any of these points, it is conceived, that persons who either form their opinion, from actual observation, or from the current of testimony, will not greatly differ; shades of distinction there may be between them, but no substantial, radical contrariety. A remedy has been proposed for these evils;—the introduction of our light and knowledge among that benighted people, especially the pure, salutary, wise principles of our divine religion. That remedy has appeared to be in its nature suitable and adequate; the practicability also of applying it has been sufficiently established; our obligation to impart it has been argued, we would hope convincingly, from the past effects of our administration in those countries, from the more imperious consideration of the duties we owe to the people of them as our subjects, and from our own evident interest, as involved and consulted in their welfare. Our obligation has been likewise urged from another argument, the authority and command of that true religion which we have ourselves the happiness to enjoy and profess. As the leading subject of this essay has been intentionally treated chiefly upon political grounds, the argument now mentioned has not been insisted upon at great length; but all its just rights are claimed for it, and it is transcendent and conclusive.

Nothing it would seem besides these intrinsic properties of the proposed measure, and these powerful extraneous motives, can be necessary to recommend the adoption of it. Yet since some persons have appeared to think, that the improvements which they allow to be likely from the prosecution of the suggested scheme might, by producing a course of encreasing prosperity, at length open the way to consequences unfavourable to the stability of our Indian possessions, these conceived consequences

importance, authority, and command, of Christianity, were left out of sight.

It ought to be remarked, upon the second of the two resolutions passed in the House of Commons, that the maintenance of a chaplain on board every ship of considerable size, employed in the long navigation to and from India, was the early spontaneous practice of the Company, and enjoined to them in the charters of King William and Queen

Anne,

Anne, the clauses of which, respecting this point, the said resolution did no more than revive.

* To disallow either the fitness of our religion as a remedy, or our obligation to promote the knowledge of it, would be to differ from the reasoning of this essay in first principles; and such a difference, if any mind were influenced by it to resist the projected communication, ought in candour to be avowed.

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have also been largely examined; and if the whole of the reasoning used by the writer has not been erroneous, they have been found to resolve themselves at last into mere apprehensions, conjectures, and general surmises, which the causes assigned for them seem so little to warrant, that in proportion to the degree in which those causes may actually exist, effects propitious to the permanence, as well as prosperity of our Eastern dominion, effects more propitious than our present system can generate, may rather be expected from them; as indeed it would not be less a phenomenon in the political than in the natural world, that from a root the most excellent, the worst fruit should be produced. The principle also upon which such consequences are objected, and the improvement of our Heathen subjects opposed, the principle of keeping them for ever in darkness and error, lest our interest should suffer by a change, has been shown to be utterly inadmissible in a moral view, as it is likewise contrary to all just policy.

In reasoning about things future and contingent, the writer would wish to stand remote from whatever should have the appearance of dogmatical decision, which indeed is not the right of even superior penetration, and to speak with that diffidence of himself, and deference for others, which so well become him; he would wish to speak for no cause further than the truth will bear him out; but the views he entertains of the present subject afford him no other conclusions than those he has advanced, and in them he thinks he is well supported. That a great remedy is wanted; that we have an excellent one in our hands; that it is our duty, on general and special grounds, to apply it; all these, are in his apprehension, positions nearly self-evident: from these alone a strong presumption, he conceives, arises, that it must be our interest to make the application; and if cogent specific reasons are further adduced to prove, that our interest would, in fact, thus be promoted, opposition to this scheme ought, in his opinion, to be justified by arguments very clear and very powerful; and such, he must honestly say, he has not been able to discover.

This subject has not hitherto received a formal consideration; but the objection which would resist all improvement, lest future inconvenience should arise from it, necessarily brings on this decisive question, whether we shall, in all time to come, passively leave our subjects in the darkness, error, and moral turpitude in which they now grovel, or shall communicate to them the light of truth, and the means of melioration, and of happiness personal and social? The question may more properly be,—whether we should keep our subjects in their present state? For if improvement ought not to be communicated to them, we should not be merely passive, but be careful to exclude it; as on the other hand if it ought to be communicated, or if it is possible that any rays of light may fortuitously break in upon them, we should not leave the task to others, or to chance, but be ourselves the dispensers of the new principles they receive, and regulate the administration of them. This question then is to determine the grand moral and political principle, by which we shall henceforth, and in all future generations, govern and deal with our Asiatic subjects: Whether we shall make it our study to impart to them knowledge, light, and happiness; or under the notion of holding them more quietly in subjection, shall seek to keep them ignorant, corrupt, and mutually injurious, as they are now? The question is not, whether we shall resort to any persecution, to any compulsion, to any sinister means:—No; the idea has been frequently disclaimed; it is an odious idea, abhorrent from the spirit of true religion; but whether, knowing as we do the falsehood and impity of idolatrous polytheistic superstitious, knowing the cruelties, the immoralities, the degrading extravagancies and impositions of the Hindoo system, we shall silently and calmly leave them in all the fulness of their operation, without telling our subjects, who ought to be our children, that they are wrong, that they are deluded, and hence plunged into many miseries? Whether, instead of rationally, mildly explaining to them the divine principles of moral and religious truth, which have raised us in the scale of being, and are the foundation of all real goodness and happiness, we shall wink at the stupidity which we deem profitable to us; and as governors, be in effect the conservators of that system which deceives the people? Whether, in a word, we shall do all this merely from fear, lest in emerging from ignorance and error, they should be less easy to rule, and our dominion over them be exposed to any risk.

The wisdom, as well as the fairness of such a proceeding, must also be determined; whether on the whole it would be the best policy for our own interest, even if we look only to the natural operation of things: and here at least we should be careful

careful and clear; for if we mistake our interest, we lose our all, the very thing to which we sacrifice other considerations: especially it should be pondered, whether believing the moral government of the world, we can expect the approbation and continued support of the supreme Ruler of it, by willingly acquiescing in so much error, so much moral and political evil, when so many just means for the alleviation of them are in our power.

CHAP. IV.
Inquiry into Measures for improving the Condition of our Asiatic Subjects; and Answers to Objections.

These are the inquiries which this subject presents; the inquiries which fidelity to it, and to all the interests involved in it, would not permit the writer to suppress when he originally considered it; and the same motives, to which he may add, the duty of the station wherein he has since had the honour to be placed, forbid him to keep them back now: But does he in stating them, mean to point them offensively to any individual or body of men? No,—far from it; they were, at first, penned as they are now delivered, in good will and with a general aim: in this great question he strives rather to abstract his mind from personal recollections; and if it glances involuntarily at the idea of any one who he fears may not accord with his sentiments, if he should especially dread to find among such any whom he particularly respects and loves, it is a painful wound to his feelings. He cannot wish to offend or to dispute,—he has no objects to serve by such means; and is sufficiently aware of the situation in which a work of this nature may place him, both in Europe and in India, never to have brought it forward but from some serious sense of duty. This question is a general one; if it seem to carry in it any retrospective censure, that censure applies to the country and to the age. Circumstances have now called for a more particular consideration of it, and of the result of that consideration he entertains encouraging hopes. He will not allow himself to believe, that when so many noble and beneficial ends may be served by our possession of an empire in the East, we shall content ourselves with the meanest and the least, and for the sake of this, frustrate all the rest. He trusts we shall dare to do justice, liberal justice, and be persuaded, that this principle will carry us to greater heights of prosperity, than the precautions of a selfish policy. Future events are inscrutable to the keenest speculation, but the path of duty is open, the time present is ours. By planting our language, our knowledge, our opinions, and our religion, in our Asiatic territories, we shall put a great work beyond the reach of contingencies; we shall probably have wedded the inhabitants of those territories to this country; but at any rate, we shall have done an act of strict duty to them, and a lasting service to mankind.

In considering the affairs of the world as under the controul of the supreme Disposer, and those distant territories, as by strange events, providentially put into our hands, is it not reasonable, is it not necessary, to conclude that they were given to us, not merely that we might draw an annual profit from them, but that we might diffuse among their inhabitants, long sunk in darkness, vice, and misery, the light and the benign influences of truth, the blessings of well-regulated society; the improvements and the comforts of active industry? And that in prudently and sincerely endeavouring to answer these ends, we may not only humbly hope for some measure of the same success which has usually attended serious and rational attempts for the propagation of that pure and sublime religion which comes from God, but best secure the protection of his providential government, of which we now see such awful marks in the events of the world.

In every progressive step of this work, we shall also serve the original design with which we visited India, that design still so important to this country,—the extension of our commerce. Why is it that so few of our manufactures and commodities are vendid there? Not merely because the taste of the people is not generally formed to the use of them, but because they have not the means of purchasing them. The proposed improvements would introduce both. As it is, our woollens, our manufactures in iron, copper, and steel, our clocks, watches, and toys of different kinds, our glass-ware, and various other articles are admired there, and would sell in great quantities if the people were rich enough to buy them. Let invention be once awakened among them, let them be roused to improvements at home, let them be led by industry to multiply, as they may exceedingly, the exchangeable productions of their country, let them acquire a relish for the ingenious exertions of the human mind in Europe, for the beauties and refinements, endlessly diversified, of European art and science, and we shall hence obtain for ourselves the supply of four and twenty millions of distant subjects. How greatly will our country be thus aided in rising still superior to all her difficulties; and how stable, as well as unrivalled, may we hope our commerce will be, when

Mr. Grant's State
of Society among
the Asiatic Subjects
of Great Britain.

when we thus rear it on right principles, and make it the means of their extension? It might be too sanguine to form into a wish, an idea most pleasing and desirable in itself, that our religion and our knowledge might be diffused over other dark portions of the globe, where nature has been more kind than human institutions.—This is the noblest species of conquest; and wherever, we may venture to say, our principles and language are introduced, our commerce will follow.

To rest in the present state of things, or to determine that the situation of our Asiatic subjects, and our connection with them, are such as they ought to be for all time to come, seems too daring a conclusion: and if a change, a great change be necessary, no reason can be assigned for its commencement at any future period, which will not equally, nay, more strongly recommend its commencement now. To say, that things may be left to their own course, or that our European settlements may prove a sufficient nursery of moral and religious instruction for the natives, will be, in effect, to declare, that there shall be no alteration, at least no effectual and safe one.

The Mahomedans, living for centuries intermixed in great numbers with the Hindoos, produced no radical change in their character; not merely because they rendered themselves disagreeable to their subjects, but because they left those subjects, during that whole period, as uninstructed in essential points as they found them. We are called rather to imitate the Roman conquerors, who civilized and improved the nations whom they subdued; and we are called to this, not only by the obvious wisdom which directed their policy, but by local circumstances, as well as by sounder principles and higher motives than they possessed.

The examples also of modern European nations pass in review before us. We are the fourth of those who have possessed an Indian empire. That of the Portuguese, though acquired by romantic bravery, was unsystematic and rapacious; the short one of the French was the meteor of a vain ambition; the Dutch acted upon the principles of a selfish commercial policy; and these, under which they apparently flourished for a time, have been the cause of their decline and fall. None of these nations sought to establish themselves in the affections of their acquired subjects, or to assimilate them to their manners; and those subjects, far from supporting them, rejoiced in their defeat; some attempts they made to instruct the natives, which had their use; but sordid views overwhelmed their effects. It remains for us to shew how we shall be distinguished from these nations in the history of mankind; whether conquest shall have been in our hands the means, not merely of displaying a government unequalled in India for administrative justice, kindness, and moderation, not merely of increasing the security of the subject and prosperity of the country, but of advancing social happiness, of meliorating the moral state of men, and of extending a superior light, further than the Roman eagle ever flew.

If the novelty, the impracticability, the danger of the proposed scheme, be urged against it, these objections cannot all be consistent; and the last, which is the only one that could have weight, presupposes success. In success would lie our safety, not our danger. Our danger must lie in pursuing, from ungenerous ends, a course contracted and illiberal; but in following an opposite course, in communicating light, knowledge, and improvement, we shall obey the dictates of duty, of philanthropy, and of policy; we shall take the most rational means to remove inherent great disorders, to attach the Hindoo people to ourselves, to ensure the safety of our possessions, to enhance continually their value to us, to raise a fair and durable monument to the glory of this country, and to increase the happiness of the human race.

APPENDIX.

Extract from the Transactions of the Society for promoting Christian Knowledge, for the year 1795.

“ANOTHER letter has been received from Mr. Swartz, dated at Tanjore, February 13th, 1794, which being of a particularly interesting nature, the Society judge fit to produce at length. As moreover the Society, after forty years experience, have had constant reason to approve of Mr. Swartz’s integrity and veracity as a correspondent, his zeal as a promoter of Christian knowledge, and his labours as a missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the Public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth, in the minutest particular.”

To the Reverend Dr. GASKIN, Secretary to the Society for promoting Christian Knowledge.

Reverend and Dear Sir,

Tanjore, February 13, 1794.

AS His Majesty’s seventy-fourth regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam, to perform divine service to four companies of that regiment.

When I lately went to that place, the 210th number of a newspaper, called the Courier, Friday evening, May 24th, 1793, was communicated to me.

In that paper I found a paragraph, delivered by Mr. Montgomerie Campbell (who came out to India with Sir Archibald Campbell, in the station of a private secretary) wherein my name was mentioned in the following manner:

“Mr. Montgomerie Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, missionaries have made proselytes of the Parriars; but they were the lowest order of people, and had even degraded the religion they professed to embrace.

“Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point;—he had been preaching for many hours to this caste of proselytes, on the heinousness of theft, and in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives, did the doctrine of the missionaries operate. Men of high caste would spurn at the idea of changing the religion of their ancestors.”

As this paragraph is found in a public paper, I thought it would not displease the Honourable Society to make a few observations on it; not to boast (which I detest) but to declare the plain truth, and to defend my brethren and myself.

About seventeen years ago, when I resided at *Tiruchinapally*, I visited the congregation at Tanjore. In my road, I arrived very early at a village which is inhabited by *Collaries*, a set of people who are infamous for stealing; even the name of a Collary (or better, *Kallen*) signifieth a thief.

These *Collaries* make nightly excursions, in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage, they annually pay fifteen hundred chakr, or seven hundred and fifty pagodas, to the Rajah.

Of this caste of people, many live in the Tanjore country, still more in Tondiman’s country, and likewise in the Nabob’s country.

When I arrived at one of those villages, called *Pudaloor*, I took off my stock, putting it upon a sand-bank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time, some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased.

But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder.

All the inhabitants of that village were Heathens; not one Christian family was found therein.

Many of our gentlemen, travelling through that village, have been robbed.

The trifle of a buckle I did therefore not lose *by a Christian*, as Mr. Montgomerie Campbell will have it, but by Heathen boys.

Neither did I preach at that time: Mr. Montgomerie Campbell says that I preached two hours: I did not so much as converse with any man.

This poor story totally misrepresented, is alleged by Mr. Montgomerie Campbell to prove the profligacy of Christians, whom he caded, with a sneer, virtuous and enlightened people.

If Mr. Montgomerie Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

Neither is it true, that the best part of those people who have been instructed, are *Parriars*. Had Mr. Montgomerie Campbell visited, even once, our church, he would have observed that *more than two thirds were of the higher caste*; and so is it at Tranquebar and Vepery.

Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life.

That some of those who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the Apostles, have experienced this grief.

It is asserted, that a missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge, that the missionaries have been beneficial to government, and a comfort to the country.

This I am able to prove, in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

That the Reverend Mr. Gerické has been of eminent service to Cuddalore, every gentleman, who was at Cuddalore at the time when the war broke out, knows. He was the instrument, in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed.

He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

When Nagapatnam, that rich and popular city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gerické behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many who owed their, and their children's lives, to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honourable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras, he is esteemed by the governor, and many other gentlemen, to this day.

It is a most disagreeable task to speak of oneself. However, I hope that the Honourable Society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor many of the Christians, have hurt the welfare of the country.

In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the Fort, numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the Fort. When the country people formerly brought paddy (rice in the husk) into the Fort, the rapacious dubashes deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the Fort. The late Rajah ordered, nay intreated the people, by his managers, to come and help us; but all was in vain.

At last the Rajah said to one of our principal gentlemen: "We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz." Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The seapoys fell down as dead people, being emaciated with hunger; our streets were lined with dead corpses every morning; our condition was deplorable. I sent, therefore, letters, every where round about, promising to pay any one, with my own hands; and to pay them for any bullock which might be taken by the enemy. In one of two days, I got above a thousand bullocks, and sent one of our catechists, and other Christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the Fort, in a very short time, eighty thousand kalams (of rice.) By this means, the Fort was saved. When all was over, I paid the people (even with some money which belonged to others) made them a small present, and sent them home.

The next year, when Colonel Braithwaite, with his whole detachment, was taken prisoner, Major Alcock commanded this Fort, and behaved very kindly to the poor starving people. We were then, the second time, in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay, they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the Fort with grain. When the inhabitants were paid, I strictly enquired whether any of the Christians had taken from them a present. They all said, No, no; as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it.

But

But Mr. Montgomerie Campbell says, that the Christians are prodigate to a proverb.

If Mr. Montgomerie Campbell was near me, I would explain to him who are the prodigate people who drain the country. When a dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy?

Nay, government was obliged to send an order, that three of those Gentoo dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

It is asserted, that the inhabitants of the country would suffer by missionaries. If the missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them. If they are not what they profess to be, they ought to be dismissed.

When Sir Archibald Campbell was governor, and Mr. Montgomerie Campbell his private secretary, the inhabitants of the Tanjore country were so miserably oppressed by the managers and the Madras dubashes, that they quitted the country: of course, all cultivation ceased. In the month of June, the cultivation should commence; but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the Rajah to remove that shameful oppression, and to recal the inhabitants. He sent them word, that justice should be done to them; but they disbelieved his promises. He then desired me to write to them, and to assure them, that he, at my intercession, would show kindness to them. I did so. All immediately returned; and first of all, the Kallar (or as they are commonly called, Collaries) believed my word, so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner: "As you have showed kindness to us, you shall not have reason to repent of it; we intend to work night and day, to show our regard for you."

Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

As there was hardly any administration of justice, I begged and entreated the Rajah to establish justice in his country. "Well," said he, "let me know wherein my people are oppressed." I did so. He immediately consented to my proposal, and told his manager, that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

When the Honourable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

During the assumption, government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse those water-courses. The gentlemen consented if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting one hundred thousand collums (of rice) more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

No inhabitant has suffered by Christians; none has complained of it. On the contrary, one of the richest inhabitants said to me; "Sir, if you send a person to us, send us one who has learned all your ten commandments;" for he, and many hundred inhabitants, had been present when I explained the Christian doctrine to Heathens and Christians.

The inhabitants dread the conduct of a Madras dubash. These people lend money to the Rajah, at an exorbitant interest, and then are permitted to collect their money and interest, in an appointed district. It is needless to mention the consequences.

When the Collaries committed great outrages in their plundering expeditions, Seapoyas were sent out to adjust matters; but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries; they appeared; we found out, in some degree, how much the Tanjore, and Tondaman's, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon (their) cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource they think, but that of plundering.

At last some of those thievish Collaries desired to be instructed. I said, "I am obliged to instruct you; but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them; and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that, I visited them; and having examined their knowledge, I desired to see their work. I observed, with pleasure, that their fields were excellently cultivated. "Now," said I, "one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly.

The

The only complaint against those Christian Coillaries was, that they refused to go upon plundering expeditions, as they had done before.

Now I am well aware, that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly.

I might have enlarged my account; but fearing that some characters would have suffered by it, I stop here.

One thing, however, I affirm, before God and man, that if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefited by it.

If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely, is not right, and discourageth.

The glorious God, and our blessed Redeemer, has commanded his Apostles to preach the Gospel to all nations.

The knowledge of God, and his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind, than by instructing them well. To hope that the Heathens will live a good life, without the knowledge of God, is a chimera.

The praise bestowed on the Heathens of this country, by many of our historians, is refuted by a close (I might almost say, superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished, how some historians have prostituted their talents by writing fables.

I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel? Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

These observations I beg leave to lay before the Honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God and Jesus Christ, may be beneficial to many thousands.

I am sincerely,

Reverend and Dear Sir,

Your affectionate Brother, and humble Servant,

C. F. SWARTZ.

(East India Affairs.)

No. 4.

Copy of Two LETTERS;—viz. one to the Honourable Court of Directors of The *East India* Company, dated 22 April 1813; and one to *James Cobb*, Esq. Assistant Secretary to The *East India* Company, dated 23 April 1813;—from JOHN BEBB, Esq.—respecting the *Eleventh* Proposition, submitted on the 22 March 1813, to Parliament. ^{Now the Proposition}

Ordered, by The House of Commons, to be printed,
17 June 1813.

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LETTER I.

TO THE HONOURABLE COURT OF DIRECTORS OF THE EAST INDIA COMPANY.

GENTLEMEN,

1. **P**REVENTED for a length of time beyond my expectation, from attending in my place in the Court Room, I cannot longer forbear addressing you upon a subject of great delicacy and importance, viz. the proposition submitted on the 22d ultimo, by His Majesty's Ministers to Parliamept, as follows:

LETTER
From Mr. Bee
the East India
Company.
(Church Estab-
ment in India.)

"That it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three Archdeacons, and that adequate provision should be made from the territorial revenues of India for their maintenance."

3 June
12th Resolution.

2. I mean to consider the question purely in a political light, as it may, in my view of the subject, affect the British dominion in India. I disclaim entering into any theological controversy, that I may, as far as I can, guard myself from misrepresentation or improper motives being attributed to me; I hope I may be excused the egotism of saying, that I am a member of the Church of England, and that the Church is the only place of public worship I attend.

3. Among the causes which may produce or accelerate the downfall of the British authority in India, may be reckoned a spirit of proselytism, manifesting itself in endeavours to convert the natives of India subject to the Company's authority. The numerous publications and advertisements which, within these few years have issued from the press, will show the natives of India that this spirit exists in this country; that it pervades the minds of great numbers of men of various associations; and advertisements of a recent date will evince that, at this particular juncture, this spirit is eminently fervid. The recent advertisements I particularly allude to, are those of the undermentioned meetings:—

One at the New London Tavern, on the 2d March 1813; Samuel Mills, Esquire, Chairman.

One at the City of London Tavern, on the 29th March 1813; Right Honourable Lord Gambier in the Chair.

One at the King's Head Tavern, on the 2d April 1813; W. Smith, Esquire, M. P. in the Chair.

One at the New London Tavern, on the 6th April 1813; Joseph Gutteridge, Esquire, in the Chair.

One at the same place, on the 13th April 1813; Right Honourable Lord Gambier, in the Chair.

4. While these advertisements speak of *prudent, quiet, and safe* means of attaining the ends proposed, the authors of them by the very publishing them, have done acts imprudent, tending to promote disorder, and highly dangerous. In the blindness of zeal, they have furnished both the European and Indian enemies of the British empire, with a most formidable engine to promote alarm, discontent, and insurrection among the natives of India. To prevent the idea of my treating the advertisements with unmerited animadversion, I transmit copies of them.

See Enclosures
No. 1 & 2, and
No. 3, being an
extract from the
Advertisement of
the 13 April 1813,
with Remarks upon
the 7th Resolution.

5. For some years past a violent irritation has prevailed in the minds of the natives of India, from apprehension of their religious opinions being molested. They conceived the English were desirous of converting them to Christianity, and alarm was widely excited.

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6. It

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ment in India.)

6. It has been evinced by the complaints* of missionaries, of persecutions in the Tinnevely country; most dreadfully by the native Indian soldiery in the Company's service, massacring the European officers and soldiers at Vellore in 1806 †; by the agitations existing at the same time in the native soldiery at Hydrabad; by the military orders of the government of Fort St. George in December 1806; and by the ferment in the populace of Calcutta, which required the very judicious interference of government ‡. I do not allude to instances, information of which rests upon private authority or general report, I refer to those only which are established upon official communication, and they are of great weight and moment.

7. So long ago as the year 1650, an incident occurred which had nearly endangered the permanency of the Portuguese establishment at St. Thomé, near Fort St. George. A Portuguese padre had refused to allow a procession of the Hindoo religious ceremonies to pass his church. In this dispute, the English most wisely avoided interfering; and, after relating the transaction, gave an opinion to the Court of Directors of the small hopes and great danger of attempting to convert the people of India: I transcribe their own energetic words.

“By this you may judge of the Lyon by his paw, and plainly discern what small hopes, and how much danger we have of converting these people, y^e are not like y^e naked and brut Americans, but a most subtle and politique nation, who are so zealous in their religions, or rather superstitions, y^e, even among their owne differing castis, is grounded an iræconcilable hatred, which often produced very bloodie§ effects.”

See Letter, Agent & Co. of Fort St. George to the Court, dated 18 Jan. 1650, and Agent at Masulipatam, to the Court, 28 Feb. 1650-51.

8. Should the legislature adopt the proposition of administration, predisposed to alarm, as the minds of the people of India already are, by the recent events to which I have alluded, and by the various publications and advertisements in this country which will reach India, they may, on the arrival of the dignified clergy, infer, that the constituted authorities in England, and the governments in India, intend converting them to Christianity, and be filled with terror. Even names often have a great effect among the multitude. The bishop, on his arrival in India, will probably be called *Lord Padre Sahib*, perhaps *Lord Padre Burra Sahib*, and the archdeacons, *Lord Padre Chutta Sahib*. These appellations, and the very appearance of the dignified divines will excite curiosity, and curiosity produce enquiry. For what purpose are these great padres|| come? may be asked among each other: the answer will be obvious, alarm be excited, and the recent irritations be renewed and widely spread. The principal Mahomedans, or their adherents, many of them as enthusiastic as any of our own zealots for the propagation of their faith, will, as they did at Vellore, eagerly seize the opportunity, and unite with and inflame the Hindoos against the Christians. Should the Brahmin and other religious men conceive their religion to be in danger, the alarm will soon catch the native soldiery. When their minds, and those of the great mass of people, are filled with apprehension, there is no saying how slight an incident may occasion an explosion. Massacres similar to that at Vellore may take place in various places. The cry of *Sauf Curra Teringee*, i. e. in the English idiom, *Down with the Europeans*, resound from Hurdwa to Cape Comorin, and your power, be annihilated with wonderful rapidity. We may have to deplore our own rashness, and posterity be astonished at our folly.

9. The

* See Letter from the Court of Directors to Fort St. George, dated 23 January 1805, par. 16. The representations of the Tinnevely people have never reached the Court. It is not therefore known who were the aggressors. It is, however, remarkable, that many of the soldiers of the battalion which took the lead in the massacre of Vellore, were natives of Tinnevely.

	Killed.	Wounded.
† King's Officers	3	3
Company's D ^o	9	0
Non-commissioned D ^o , Fifers, Drummers, and Privates	85	97
Paymaster, Deputy Commissary, and Conductor of Ordnance	3	0

100 100
of whom 15 died of their wounds.

‡ Letter of the Governor General in Council, dated 24 November 1807.

§ Probably alluding to the frays which frequently occur between the Hindoos and Mahomedans. A dreadful affray of this nature occurred at Benares, in 1809.

|| The people of India call all the Christian Clergy by the name of *Padre*.

9. The only reason I have heard assigned for the alleged expediency of the measure, is, that people in India may have the benefit of confirmation. Let us examine the number and situation of the persons to be so benefited.

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ment in India.)

10. The officers and men of his Majesty's regiments form the most numerous body of British-born subjects in India; they serve for a time in India, and then return to England. They all go out at an age when either they have received the benefit of confirmation, or it must be presumed, from causes of which each individual must judge for himself, do not mean to receive it.

11. The other British-born subjects may be classed together, as differing from the former, in the circumstance of their not returning to Europe in large bodies in the ordinary routine of service. They consist of the Company's civil and military servants, including non-commissioned officers and soldiers; their medical servants, and those of their marine of every rank; the judges, officers, barristers and attorneys of His Majesty's Courts of Justice, the free merchants, free mariners, artificers, tradesmen, indigo-planters, and ladies, and Englishwomen of humble station, permitted to go to India. All of this description, with scarcely an exception, go abroad at an age when they have had the benefit of confirmation, or as before presumed, do not mean to receive it.

12. The children of British-born fathers and mothers are all, whose parents can bear the expense, sent to this country at a tender age, for education; the children of those who are poor, are very few, and are generally taken care of by private benevolence. The children of Europeans by Indian women, whether legitimate or illegitimate, receive religious and moral instruction and education, according to their condition; those of the soldiers and non-commissioned officers, in that benevolent institution, the lower Military Orphan School; those of officers in the upper school; there are schools for educating the children of those who can bear the expense, and free and charity schools educate and support the children of distressed persons.

13. The whole number of individuals of the above descriptions do not justify incurring the heavy expense of the proposed establishment.

14. The Christians of those parts of the island of Ceylon which are under his Majesty's government, may be divided into two classes, viz. Roman Catholics, and Protestants of the Dutch Church. The Dutch Church is not episcopal, and there were, under the Dutch government, establishments for the education and religious instruction of the children of their faith. But should His Majesty's ministers deem a bishop to be necessary for that island, they should devise the means of bearing the expense, without charging it upon the revenue of the Company's territories.

15. I put altogether out of the question the case of the foreign settlements in India, conquered during the present war, until their fate shall be determined by treaties of peace. The only wise system is to maintain the existing establishments according to their several usages, as far as may be consistent with our own safety.

16. Is more meant than meets the ear? or have Administration been induced to propose a measure of the bearings and consequences of which they are not fully aware? Is it intended that the bishop should ordain priests in India from among the persons who, contrary to law, have resorted to India under the name of missionaries, or from persons of the half east or pure Indian blood? Among persons of this description will be found men, who elate with their new dignity, ardent to please their patron by zeal, and trusting to the support of high authority at the presidency, will, whether stationary or itinerant, increase the alarms of the Mahomedans and Hindoos, will involve themselves in religious affrays, and tend to produce the most dangerous consequences. I ask, from what fund are such ministers to be paid?

17. Great pains have been taken, in various publications, to misrepresent the character of the natives of India, to place them in a degraded and barbarous light, and to keep their good qualities and real state of civilization out of sight. When minds take a certain bias, they pervert, bend and twist every thing to their particular object; defects in the moral character of the people of India, arising from political, have been attributed to religious causes. The character of the Hindoo will not suffer by a comparison with that of the Christian of Ceylon, or of the territories in India, once belonging to, or still under the dominion of the Portuguese. Throw the vice of drunkenness into the scale, and the latter will be found most degraded. The Copt, the Christian of modern Egypt, is represented in a moral light as extremely similar to the Bengallee. The Greek of the Turkish Empire is described as low,

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ment in India)

See Inclosure,
No. 4.
Quarterly Review,
No. 1, page 210.

In 1799.

crafty, subtle, insidious, and fawning. Concealment and artifice are the usual resources of weakness against tyrannic oppression and grinding exaction; whatever be the religion of the individual, similar causes produce similar effects.

18. For a just account of the state of civilization of the Hindoos, I refer to Colonel Munro's evidence to the Committee of the whole House of Commons.

19. Much pains have also been bestowed to delude the people of this country on the score of safety; the disposition of the Indian is described to be so timid, that he may be outraged with impunity. A periodical publication of some celebrity distinctly says, "Whatever be the difficulty of converting the Hindoos, there is no danger in making the attempt. A new religion may not immediately be dipt or sprinkled into them, but an old one could be washed out." Then follows a suggestion so shocking to any humane mind, and so horrible to a Hindoo, that I will not give it circulation by quoting it; but will observe, that if any Englishman could be found so frantic and wicked as to attempt any thing of the kind, the speedy destruction of himself and all his countrymen in India, would be the probable consequence. I allude to the passage in question, merely to shew the arts that have been practised to mislead the people of this country; arts which I have no doubt have led many well meaning but ill informed men, to wish the attempting doing that, in which they have been induced to suppose there is no danger.

20. I was a spectator, many years since, of a religious tumult suddenly produced in Calcutta by the ignorance and indiscretion of the then Judges of the Supreme Court. A Mahomedan procession, at the festival of the Mohurrun, was passing the Court House while the Judges were upon the bench; they were disturbed by the vociferation of the zealots invoking their saints, Hossein and Hussein. The Judges, unthinkingly, desired the Deputy Sheriff to quiet the noise; he went into the street for the purpose, and in his efforts to procure silence, rashly struck or touched the tomb which was carried in the procession; the fury of the attendants immediately rose, the Deputy Sheriff narrowly escaped from them; they maltreated every European and Hindoo who came near them, drove in the centres of the Court House, and kept the Judges blockaded, so that no person could go in or out of the Court House, until a guard of Hindoo sepoy was sent to their relief. In this case, the Government, and the bulk of the population of the town, were of one mind; but it affords an instance how soon mischief may arise. If Mahomedans and Hindoos unite, as they did at Vellore and Hydrabad, dread another tragedy more fatal and more extensive.

21. The examples of other nations may guide and warn us. The Romans, on the acquisition of their vast dominions, molested not the religions of the countries they conquered; the latter Emperors pursued a different system of policy, and accelerated the fall of the empire. Whoever has been at Goa, or travelled in the countries formerly subject to the Portugueze in India, must have perceived the magnificent churches and religious buildings and establishments that once existed, and of which there are still remains; vast sums must have been expended on these objects. Had the Portugueze governments respected the religions or superstitions of the natives, and kept their own edifices and establishments on a moderate scale, they might not have lost the affections of the natives; such heavy burdens need not have been laid upon the country, and yet larger sums have been allotted to the means of defence.

22. The late Tippoo Sultan was a zealous advocate for proselytism to the religion of Mahomet. By his efforts in this cause he excited the resentment of the Malabars, especially of those of the Coorg country. They cheerfully assisted the Company's Bombay army in its march up the Ghauts, and furnished necessaries for the siege of Seringapatam, without the aid of which, that fortress might not have fallen so soon as it did, or Tippoo* have lost his life in it. I more particularly refer to these events, because allusions have been made to the success which is alleged to have attended his efforts to convert Hindoos, while the consequence, loss of empire and life, is not mentioned.

* He was preparing to quit the place on the night of the day on which it was taken.

23. From the long experience of their predecessors, as well as of their own, the conduct of the Company's governments in India, with the exception of that of Fort St. George, about six or seven years ago, has hitherto with respect to the religious opinions of the natives, been highly judicious, prudent and wise. The same remark may be made with respect to Englishmen, generally, I may say almost universally, both clergy and laity, excepting instances of individuals of late years. Why depart from the recorded sound policy of above a century and a half? Why not take warning
ly

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by recent events produced by the deviation from that policy? Why run the slightest hazard of exciting apprehensions which involve a question of the existence of your power, and may defeat even the very objects, assumed or concealed, which are to be promoted? If our own history, and those of the other powers I have alluded to, are not a sufficient guide, read the History of Japan.

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From Mr. Belsb to
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ment in India.)

24. It is difficult to legislate for countries situated at a great distance; we need not look, even in our own times, so far as India, to see that Parliament may commit great errors. When the Stamp Act passed, respecting the British colonies in America, did the administration or legislature of the time, admit that it would lead to the successful revolt of almost all of them, and that in little more than forty years the people of those countries, would, as an independent nation, make war upon us? Those persons who forewarned the danger were treated with contempt and scorn. The American colonists were not then three millions in number. The Company's authority extends over 50 or 60 millions of people, and we are sporting with their tenderest feelings, while the main strength of our army consists of the very natives of that country, outnumbering the European troops as five to one; and we have felt, that when their fears on the grounds of religion are excited, they will turn their arms against us.

25. I cannot avoid taking another view of the question, that is upon the ground of expense. In 1809, when the Court determined to increase the number of chaplains in India, they were so sensible of the additional inconvenient burthen the measure would bring upon their finances, that with a view of lightning the charge upon the Company, they recommended "the imposition of a per centage upon the salaries of all Europeans in the several branches of the Company's service, civil and military, and in some other mode extending the same principle to all other European inhabitants living under the Company's protection." Our finances are still greatly embarrassed; we are obliged to resort to Parliament for assistance, we are pressed by heavy debts in India and at home, we are endeavouring to contract our civil and military charges; surely this is not a time to incur a new train of expense. If the Court were sensible in 1809 of the weight of the then increased charge of a clerical establishment, to be consistent, they should point out to Administration and to Parliament the much heavier and more distressing charge the adoption of the proposed measure will occasion. The people of India cannot be taxed like the people of England; they have already complained grievously upon this head. The salaries paid to a bishop and three archdeacons must be considerable, but this will be only a commencement of expense. Other charges must necessarily be incurred, and how shall they be limited? Men of high dignity, of learning and piety, probably of impressive eloquence, of engaging manners and conversation, will always command respect and attention; with minds on the stretch towards their particular objects; they will seize every favourable opportunity of attaining them; the civil government may readily yield, or find it difficult to resist projects urged with zeal and plausibility, and a train of expense be created which cannot be calculated. Let Goa be a beacon to us.

See Letter 26th
April 1809, to the
several Govern-
ments in India,
par^t 14, 15, 16,
(passed in Court on
the 12th April) and
my Dissent of the
25th April 1809.

26. If, however, Parliament should be earnestly desirous of placing the Church Establishment in India under the superintendance of a bishop and archdeacons, let the measure be delayed until times more suited to it than the present; until a perseverance in our former line of conduct shall have restored the confidence of the natives of India, and have caused the recent irritations to be completely forgotten, until the fervour which has possessed the minds of many men in this country be moderated, until the finances of India be better able to bear the expense than they now are, and until the descendants of the English in India be considerably increased in number.

27. I have passed near thirty years of my life in the civil service of the honourable Company, and for nearly twenty-eight years of that time have resided in India. My opinions are formed from observation and experience. Should what I have felt it my duty to state to the Court be favourably received, I respectfully submit, that it be referred to the consideration of His Majesty's Ministers. I also respectfully suggest to you, that counsel be instructed to examine evidence before the Committee of the House of Commons, and at the bar of the House of Lords, as to the probable effect the passing into a law the 11th Proposition may have upon the minds of the people of India, combining therewith the ideas they may imbibe from a knowledge or suspicion of the object of the various publications and advertisements to which I have alluded. There are many honourable men in the kingdom, competent to give

LETTER I. information upon the subject, men who cannot have any personal interest in it, and whose general conduct and character will guard them from the suspicion of having imbibed any bias on the subject.

From Mr. Bebb to the East India Company: (Church Establishment in India.)

See Advertisements in No. 2, marked E. G.

28. In my discussions I have found it impossible to avoid noticing the views of associations and individuals. Their actions will make deep impressions upon the multitude in the Company's territories in India. The public prints will show them that petitions are presented to Parliament for the express purpose of converting them. If the 11th Proposition pass into a law, they will see Parliament do, what it never did before, send ministers among them, and those of high rank and dignity. The conclusion in their minds will be plain. They are not the ignorant uncivilized beings so industriously represented, they are not stocks or stones, but as the Company's servants described them above 160 years ago, a "subtile and politique" people, zealous in their religions.

29. My opinions upon this important question are respectfully submitted to the Court, in a conscientious discharge of the duty required by my oath as a Director; and I earnestly hope they may tend to arrest the progress of the dangers I fear.

I have the honour to be,

Gentlemen,

Your obedient Servant.

(Signed) JOHN BEBB.

Gloucester Place, }
22d April 1813. }

A.

CHRISTIANITY IN INDIA.

References in Mr. Bebb's Letter.

AT a Special Meeting of the Committee of the Protestant Society, for the protection of Religious Liberty, convened at the New London Tavern, to consider the propriety of renewing their exertions to diminish the difficulties which have impeded the freedom of Christian Missionaries in India, on March 2, 1813:

SAMUEL MILLS, Esq. Chairman;

The Committee having referred to the proceeding adopted by them in March and April 1812, and to their correspondence with the late Right Honourable Spencer Perceval, upon the same subject;

Resolved, 1. That this Committee, including Members of the National Church, and representing many hundred congregations of Protestant Dissenters in England and Wales, of all denominations, must primarily exert their vigilance and energy for the protection of religious freedom within the United Kingdom; but that principle and sympathy must equally impel to approve, to desire, and, if possible, to obtain the enjoyment of that liberty in every part of the British empire throughout the world.

2. That, as Men, as Britons, and as Christians, this Committee continue to regard with anguish, the moral depression and religious ignorance of very many millions of immortal beings who people the plains of India, subject to British power. That their "hearts are pained" at the fearful penances, licentious rites, female degradation, human sacrifices, and horrible infanticide, which there prevail. And that, convinced by history, observation, and experience, that Christianity would afford inestimable benefits, and that their diffusion is practicable, wise, and imperative, they cannot but persevere eminently to desire its speedy and universal promulgation throughout the regions of the East.

3. That motives urgent and irresistible must, therefore, induce this Committee still to deplore, and to condemn every obstacle which has been interposed to prevent the dispersion of gloom, so lasting and so profound, by the irradiating beams of Christian truth.

4. That they esteem the power possessed and exercised by the East India Company, to prohibit Christian Missionaries from residing within the vast dominions under their controul, as the greatest impediment which has recently existed, to the progress

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progress of Christianity in India, and as inconsistent with the religious freedom which this Committee must invariably defend.

*References in
Mr. Bebb's Le*

5. That although this Committee would deprecate and abhor any intolerant interference, either with Mahomedans or Hindoos, and do not advocate any ecclesiastical establishment, they must continue strenuously to contend, that, on the renewal of the Charter to the East India Company, their former powers of exclusion should not be renewed; but that Christians of every sect should be permitted, unlicensed, to explain and peaceably to promulgate throughout India, the holy religion which they profess, and should enjoy the equal protection of the State.

6. That to effectuate a result which they deem interesting and most desirable, this Committee will renew their application to His Majesty's government, and intreat their interposition and assistance; will, if necessary, express their wishes by Petitions to both Houses of Parliament; and will, by the public avowal of their sentiments, endeavour to excite the attention of the benevolent and the pious, to an object deserving of their best consideration and ardent support.

7. That this Committee cannot but communicate the pleasure with which they perceived, that, stimulated by their former efforts, various other associations displayed, during the last Session of Parliament, considerable solicitude and zeal for the establishment of these invaluable rights, and cannot but invite their renovated exertions and continued aid.

8. That these Resolutions be transmitted to the President of the Commissioners for the Affairs of India, and to the Chairman of the East India Company, for the information of the Directors; and be advertised, signed by the Secretaries, in the public papers, and in those periodical publications, which most extensively circulate.

(Signed) *Tho. Pellatt,*
John Wilks. } Secretaries.

B.

AT a very numerous Meeting of Persons friendly to the Religious Instruction, Moral Improvement, and Civilization of the Inhabitants of our Indian Empire, held at the City of London Tavern, on Monday the 29th instant;

The Right Honourable Lord GAMBIEB, in the Chair;

The following Resolutions were unanimously adopted:—

1. That there are more than Fifty Millions of Inhabitants subject to the British Empire in India, under the influence of inhuman and degrading superstitions, which form an effectual bar to their progress in civilization.

2. That it appears to this Meeting, that the only remedy which can be successfully applied to this enormous evil, is to diffuse through this portion of our fellow subjects the blessings of Christian knowledge, and of moral, social and domestic improvement.

3. That this Meeting does therefore most cordially concur in the Resolutions expressed by the Honourable House of Commons in the year 1793:—

“ That it is the peculiar and bounden duty of the Legislature, to promote by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.”

4. That this Meeting coinciding as it does, in these just and humane sentiments, persuaded as well of the political wisdom, as of the religious duty of giving them effect, and lamenting, that so little should have hitherto been done to that end, feels it to be a sacred obligation to exert itself to the utmost of its power, in order to procure such provisions in the new Charter to be granted to the East India Company, as may afford an opening for the gradual communication, by safe and prudent means, of our superior religious light and social improvements, and more especially such as shall afford sufficient opportunities to those benevolent persons who shall be desirous of

References in
Mr. Bepu's Letter.

going to India for these purposes; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

5. That although this Meeting has reason to hope, that His Majesty's Government is favourably disposed to the principles asserted in the preceding Resolutions, yet as the terms of the renewal of the East India Company's Charter, are now the subject of discussions in Parliament, and all the conflicting interests and opinions involved in those discussions, are supported by petitions from all parts of the kingdom, it is the sense of this Meeting, that Petitions to both Houses of Parliament, from persons anxious to obtain, and willing to promote, the religious, moral, and civil improvement of the inhabitants of India, will be seasonable and proper.

6. That a Petition to Parliament, founded on the Resolutions which have been passed, be adopted by this Meeting, and that it be left for signature at the bar of this House, and also at the bars of the Crown and Anchor, the Freemasons Tavern, and the St. Alban's Tavern.

7. That the following Gentlemen be a Committee, with power to add to their number, for carrying into execution the objects of this Meeting; and that the Committee be open to all Members of both Houses of Parliament, who are friendly to those objects, and to all Clergymen, and other Ministers.

(Signed)

W ^m Alers, Esq.	Samuel Mills, Esq.
Tho' Allan, Esq.	John Miller, Esq.
William Allan, Esq.	J. A. Oldham, Esq.
Tho' G. Babington, Esq.	Tho' Pellatt, Esq.
Joseph Bunnell, Esq.	Joseph Reyner, Esq.
W ^m Burls, Esq.	William Samler, Esq.
David Cook, Esq.	H. P. Sperling, Esq.
Tho' F. Forster, Esq.	Richard Staintorth, Esq.
J. W. Freshfield, Esq.	Robert Steven, Esq.
Joseph Gutteridge, Esq.	John Thornton, Esq.
L. Hoslope, Esq.	E. N. Thornton, Esq.
W. H. Hoare, Esq.	W. B. Trevelyan, Esq.
Z. Macaulay, Esq.	John Weyland, jun. Esq.
Robert Marsden, Esq.	Samuel Woods, Esq.

8. That the Right Honourable Lord Gambier be requested to present the said Petition to the House of Lords; and Sir Thomas Baring, Bart. M. P. that to the House of Commons.

9. That the Committee be authorized to advertise, at their discretion, the proceedings of this Meeting; and to adopt such other means of giving effect to its objects, as to them shall seem expedient.

10. That a subscription be now entered into, in order to defray the expense of carrying into effect the objects of this Meeting.

11. That the cordial Thanks of this Meeting be given to the Right Honourable Lord Gambier, for his able conduct in the chair.

The following is a copy of the Petition which the Meeting resolved to adopt:

That your Petitioners are deeply impressed with the moral degradation of the immense population of the British dominions in India, and lament that so little has hitherto been done to remove it, although the Honourable the House of Commons was pleased in 1793, to resolve;

"That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

That your Petitioners most cordially concur in the just and humane sentiments contained in the above Resolutions.

Your Petitioners, therefore, implore your Lordships, that such provisions may be inserted in the new Charter to be granted to the East India Company,

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pany, as shall afford sufficient facilities to those benevolent persons, who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and moral and religious improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

References in
Bebb's Letter.

And your Petitioners shall ever pray, &c.

Subscriptions are received by the members of the Committee; by Messrs. Down and Co. Bartholomew-lane; Messrs. Hoare, Fleet-street; Messrs. Ransom and Co. Pall-Mall; Mr. Hatchard, 190, Piccadilly; and Messrs. Z. Macaulay and Babington, 26, Birch-lane.

C.

AT a General Meeting of the Deputies appointed for supporting the Civil Rights of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, on Friday, the 2d day of April, 1813;

WILLIAM SMITH, Esq. M. P. in the Chair;

The following Resolutions were unanimously agreed to:—

That this Deputation most cordially concurs in the Resolution expressed by the Honourable House of Commons, in the year 1793;

“That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.”

That this Deputation coinciding (as it does) in these just and humane sentiments, and persuaded as well of the political wisdom as of the religious duty, of giving them effect, is desirous of exerting itself to the utmost of its power, in order to procure such provisions in the new Charter to be granted to the East India Company, as may afford an opening for the gradual communication, by safe and prudent means, of our superior religious light and social improvements; and more especially such as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for these purposes; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

That Petitions, founded on these Resolutions, be presented to both Houses of Parliament.

That the Right Honourable Lord Holland be requested to present the Petition to the House of Lords; and William Smith, Esq. M. P., the Chairman of this Deputation, that to the House of Commons.

That the Thanks of this Deputation be given to the Committee, for their attention to the subject brought before this Meeting; and that they be requested to continue their exertions in the further prosecution of so important an object.

That the Thanks of this Deputation be given to the Chairman, for his uniform attention to the interests of religious liberty, and for his conduct in the Chair this day.

D.

AT a Meeting of the Supporters and Friends of the Baptist Mission in India, resident in and near the Metropolis, held at the New London Tavern, Cheapside, on Tuesday the 6th April 1813;

JOSEPH GUTTERIDGE, Esq. in the Chair;

It was resolved, unanimously:

1. That there are more than Fifty Millions of the Inhabitants of India, subjects of the British Empire, under the influence of the most deplorable superstitions.

2. That

References in Mr.
Bebb's Letter.

2. That the Baptist Missionary Society, from a deep conviction of the invaluable blessing of Christian knowledge, has for a period of nearly twenty years been endeavouring to promote this desirable object among the inhabitants of India, and principally by the translation and circulation of the sacred Scriptures in the various languages of the East, and the formation of extensive schools for instruction in the Holy Scriptures, both in the English and native languages; in the prosecution of this work, they have, by a divine blessing, met with considerable success. And that this Meeting entertains an ardent wish, that the Legislature of their country may encourage their endeavours to pursue this important design, by which the happiness and eternal welfare of so large a number of their fellow subjects, sunk in heathenism and idolatry, may be effectually promoted.

3. That this Meeting most cordially concurs in the Resolution expressed by the Honourable House of Commons in the year 1793;

“ That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interests and happiness of the British dominions in India; and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.”

4. That Petitions to Parliament, founded on the above Resolutions, be adopted by this Meeting, and that they be left for signature at the bar of this House, till Tuesday the 13th instant.

5. That the following Gentlemen be a Committee, with power to add to their number, for carrying into execution the objects of this Meeting; and that the Committee be open to the Members of both Houses of Parliament, who are friendly to those objects, and to all Clergymen and other Ministers, viz.

(Signed)

B. Shaw, Esq. M. P.	W ^m B. Gurney, Esq.
Mr. Chapman Barber.	Mr. Sam ^l Jackson.
B. B. Beddome.	Mr. Peter Lindeman.
Joseph Benwell, Esq.	George Meyer, Esq.
Rob ^t Bowyer, Esq.	Mr. Sam ^l Medley.
Mr. W ^m Buris.	William Napier.
W ^m Cornwall.	James Norton.
Benjamin Chandler.	George Phillips.
John Dyer, Esq.	J. B. Pewtress.
W ^m Freme, Esq.	James Pritt.
Joseph Gutteridge, Esq.	Edw ^d Smith.
Dr. Olinthus Gregory.	Mr. Tho ^s Smith.
John Gurney, Esq.	Henry Weymouth, Esq.

6. That the most noble the Marquis Wellesley be requested to present the Petition to the House of Lords; and that William Wilberforce, Esq. M. P. be requested to present the Petition to the House of Commons.

7. That the Committee be authorized to advertise, at their discretion, the proceedings of this Meeting, and to adopt such other means of giving effect to its objects as to them shall seem expedient.

8. That the cordial Thanks of this Meeting are due and are hereby presented to the Rev. Dr. Ryland, Mr. Fuller, Mr. Sutcliff, Mr. Hogg, and others, the original promoters and subsequent supporters in this country, of the Baptist Mission in India.

9. That a subscription be now entered into, in order to defray the expenses of carrying into effect the objects of this Meeting.

10. That the cordial Thanks of this Meeting be presented to Joseph Gutteridge, Esq. for his able conduct in the chair.

N. B. The Committee will meet to attend to the business of this Meeting, at the New London Tavern, Cheapside, every evening, at six o'clock precisely. Subscriptions will be received by the Members of the Committee, here and at the banking-house of Sir J. Perring, Bart., Shaw, Barber, & Co. Cornhill.

E.

CHURCH MISSIONARY SOCIETY.

AT a Special General Meeting of this Society, held at the New London Tavern, Cheapside, on Tuesday the 13th April, instant; References i
Bebb's Lett

Right Honourable Lord GAMBIER, President, in the Chair;

The following Resolutions were unanimously adopted:—

1. That this Society, persuaded of the indispensable obligation which lies on its members as Christians, to extend the inestimable benefits of their religion among ignorant and heathen nations; and lamenting that greater efforts for the accomplishment of this object have not been made, in modern times, by members of the Established Church, has been formed about twelve years, for the purpose of introducing the Gospel into various countries in Africa and the East.

2. That it now employs on the western coast of Africa various Missionaries, who as the members trust and believe, are successfully labouring to dispel the ignorance and superstition prevailing in those parts, and to introduce the light of Christianity, by the preaching of the Gospel, and also by the institution of schools, and by the circulation of religious tracts; to which will soon be added, some parts of Scripture, which have been translated into the languages of that coast.

3. That this Society, believing the nations of India, both Mahomedan and Hindoo; to be in a state of mental and moral degradation, which may reasonably excite the warmest zeal for the introduction of the Gospel among them; and esteeming their condition as fellow subjects of the British Crown to be an additional motive to this important work, has considered it to be one great purpose of its institution, to provide Missionaries and other means of instruction for our Indian settlements and the adjacent countries; and that it has already, in some degree, directed its attention to this general object, by contributing to the translation of the Scriptures into some of the languages of India, by promoting their circulation in that country, and by giving education in England to persons likely to undertake the employment of Missionaries; but that it has been discouraged by an apprehension of difficulties arising on the part of the East India Company, by whom, as it conceives, the territories within the limits of their charter, have been rendered less accessible to Christian Missionaries than almost any other region of the earth.

4. That this Society is persuaded, that the apprehension of danger arising from every attempt to diffuse the knowledge of the Gospel in India, is not founded in any facts which have occurred; and it is deeply convinced, that there is no true prudence or political expediency in any system which tends to perpetuate the idolatry and other corruptions of our Indian fellow subjects; and that to suppose their present prejudices in favour of these evils to be an insuperable obstacle to the introduction of the Gospel among them, is a sentiment inconsistent with the known experience of the world, and utterly unworthy of a generous and Christian nation; it being well known that in various instances, and at different times, vast numbers of Hindoos have renounced their native superstitions, and have adopted new modes of faith.

5. That large bodies of Syrian Christians have existed for many centuries on the coast of Malabar, a considerable portion of whom profess our own faith; and that the declension of Christian knowledge in those churches, as well as the state of numerous other native Christians, and also the circumstances of many of our own countrymen, and of their descendants by native women, together with the condition of at least fifty millions of British subjects in that quarter of the globe, involved in gross and inhuman superstitions, are subjects which have attracted the serious attention of this Society, and which it cannot contemplate without the most earnest desire, that no unavoidable impediments to the instruction of the inhabitants of India to Christian truth, may be suffered to remain.

6. That this Society is duly sensible of the great advantages which the natives of India have derived from their subjection to the East India Company, through the upright administration of law, the communication of important civil rights and privileges, and various new securities which have been given for the protection of their persons

References in Mr.
Bebb's Letter.

persons and property; and has also heard with satisfaction, of the suppression of a few of the inhuman parts of their superstition; but it laments that the moral and religious degradation of the inhabitants of India, has not excited the same degree of attention that has been employed in improving their civil and political state, and it observes with deep regret, that the number of clergymen sent to that country, appears wholly inadequate to the spiritual care of the European inhabitants; that very few churches or other decent places of worship have been provided; that by no means sufficient attention has been given to the establishment of schools for the children of the lower orders, and especially for the descendants of Europeans by native women; that the number of Missionaries allowed to instruct the natives has been extremely limited; and that even the murderous and most offensive enormities of the Hindoo idolatry, appear to have been too partially restrained.

7. That this Society has learnt with pain, that Christianity is liable to discouragement, in consequence of native converts thereto having been generally excluded from those official situations in India, which are freely bestowed on Hindoos and Mahomedans; although an opposite course of policy has been pursued by the King's government in Ceylon, without any interruption of the public tranquillity.

8. That this Society is far from wishing the authority of Government to be employed in imposing Christianity on the Mahomedans and Hindoos, and would deprecate any departure from the principles of toleration towards the professors of those religions, but earnestly desires to promote the peaceable diffusion of moral and religious light, by all prudent and quiet means; and is of opinion, that manifest and flagrant crimes, from whatever cause they may proceed, ought by all proper methods, to be suppressed in every state.

9. That this Society has observed with much concern, that in the propositions lately submitted to Parliament, by His Majesty's Ministers, no adequate provision is made for supporting true religion in the East Indies, and for facilitating its further diffusion in the vast and populous regions comprehended within the limits of the charter of the East India Company.

10. That this Society, on the several grounds which have been stated, earnestly hopes that at this important era, when a new charter is about to be granted to the East India Company, which may affect the highest religious interests of many thousands of their countrymen, and of many millions of their fellow subjects, care will be taken to prevent future obstructions to the introduction of Christian light into our Indian territories, and to afford facility to Christian Missionaries and schoolmasters, who may be disposed to go out to India with a view to that important object, as well as to assure them protection during their residence in that country, so long as they shall conduct themselves in an orderly and peaceable manner; and that such other steps may be taken, as may secure to our own countrymen in India, a larger portion than they have hitherto enjoyed, of those religious advantages which are possessed in the parent country.

11. That Petitions to the two Houses of Parliament, conformable to the principles of the foregoing Resolutions, be prepared forthwith, for the signatures of the Members of the Society.

12. That the said Petitions lie for the signatures of the members, at the house of the Secretary, the Rev. Josiah Pratt, 22, Doughty-street; at the Deputy Secretary's, Mr. Thomas Smith, 19, Little Moor Fields; and at Mr. L. B. Seeley's, 109, Fleet-street.

13. That the respectful Thanks of this Meeting be presented to the Right Honourable the President, for his great attention to the interests of the Society, and to the business of this day.

(Signed) *Josiah Pratt*, B. D. Secretary.

F.

CHRISTIANITY IN INDIA.

PETITIONS to both Houses of Parliament lie for signature at Mr. Hatchard's 190, Piccadilly; Mr. Seeley's, 109, Fleet-street; at the Bars of the Crown and Anchor Tavern, in the Strand, and Freemasons Tavern, in Great Queen-street, Lincoln's-inn-fields; and at the Committee Room, City of London Tavern, Bishopsgate-street.

G.

CHURCH MISSIONARY SOCIETY.

PETITIONS to both Houses of Parliament, on the subject of introducing Christianity into India, agreed on at a Special General Meeting of this Society, held at the New London Tavern, on Tuesday the 13th instant, the Right Honourable Lord Gambier, President, in the Chair, lie for Signatures by Members of the Society, at the houses of the Secretary, the Reverend Josiah Pratt, 22, Doughty-street; at the Deputy Secretary's, Mr. Tho' Smith, 19, Little Moorfields; and Mr. J. B. Seeley's, 169, Fleet-street; at one of which places the Members are requested, as soon as possible, to affix their Signatures.

(Signed) *Josiah Pratt, B. D. Sec^r.*

EXTRACT from the Resolutions, unanimously adopted by the

“CHURCH MISSIONARY SOCIETY, at a Special General Meeting of the Society, held at the New London Tavern, Cheapside, on Tuesday the 13th of April instant.”

7th Resolution. “That this Society has learnt, with pain, that Christianity is liable to discouragement, in consequence of native converts thereto having been generally excluded from those official situations in India, which are freely bestowed on Hindoos and Mahomedans; although an opposite course of policy has been pursued by the King's government in Ceylon, without any interruption of the public tranquillity.”

REMARKS on the above RESOLUTION.

Here is a transition from spiritual to *temporal* objects.—The ignorance of the Church Missionary Society of India may furnish an apology for them in many respects; but it will not excuse the injustice of this proposition, to say nothing of the impolicy of it. It, however, does not originate with the Society, but in the publication of a divine, who was a chaplain at Fort William. Such preference and persecution are near kindred, and both are allies of the Reverend Doctor's recommendation, “that we should use every means of coercing this contemptuous spirit of our native (*i. e.* Indian) subjects.” I pass over his lamentations of there being no tythes in India.

I bar the *Test Act* being quoted as a precedent; there is no analogy between the state of this country and that of the Company's territories in India. What was wise in our ancestors, would be madness in our Indian governments.

The state of the provinces of Ceylon, subject to the King's government, is widely different from that of the countries under the Company's governments on the continent of India; the population of the former is extremely thin in proportion to the extent of territory and fertility of the soil; they have not yet recovered the devastations of the Portuguese in converting the natives, though above 150 years have elapsed since the Portuguese were completely driven from Ceylon.

EXTRACT from the Evidence of Colonel Thomas Munro, delivered before a Committee of the whole House of Commons, on the 12th of April 1813.

See Minutes of Evidence, N^o 9, page 131.

“With regard to civilization, I do not understand what is meant by the civilization of the Hindoos. In the higher branches of science, in the knowledge of the theory and practice of good government, and in an education which, by banishing prejudice and superstition, opens the mind to receive instruction of every kind from every quarter, they are much inferior to Europeans; but if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury; schools established in every village for teaching reading, writing, and arithmetic; the general practice of hospitality and charity among each other; and, above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindoos are not inferior to the nations of Europe.”

LETTER II.

To JAMES COBB, Esq. Deputy Secretary.

SIR,

† marked H, advertising a Pamphlet.

† marked I, advertising another Pamphlet.

† marked K, from a Meeting at Westminster, dated the 15th Instant, with Petitions to Parliament.

† marked L, from a Meeting of Protestant Dissenting Ministers, in Redcross Street, on 20th Instant.

See Correspondence, 11 Aug. 1807.

Ramiseram is in N. Lat. about 9. 30. Benares in N. Lat. 25. 20.

I beg of you to submit to the Honourable Court the enclosed Advertisements from a public print of this morning, and to state my request that this letter may be considered as a supplement to my address of yesterday to the Court.

These advertisements, on reaching India, will tend to increase the alarm of the natives, as stated in my letter of yesterday. It is to be regretted, that men whose good meaning is not to be questioned, and that ministers, who it must be presumed are men of learning, and ought to be men of reflection and prudence, should thus furnish means to increase the irritation of the public mind in India, and supply our enemies with weapons to effect our overthrow.

It may be said the natives of India will not understand the publications and advertisements; but this is an unfounded notion, many of them read English, and fully comprehend what they read. Even some of our enthusiasts in India may in exultation communicate the publications and advertisements, to shew how their cause is supported in England, and our enemies freely supply translations to inflame discontent against us.

Administration have wisely resolved not to countenance some of the wild requests made by various persons; but this will not be obvious to the natives, while if the 11th Proposition become law, they will infer that the bulk of the people and high authorities in this country, and the governments abroad, have one common object respecting them—their conversion.

I cannot forbear on this occasion referring to Dr. Kerr's letter to the Government of Fort St. George, written within thirteen months after the massacre at Vellore, and giving an extract of his suggestions. The native writers in the Public Offices at Madras would see this, and spread the knowledge of it to their countrymen. I have heard it alledged, that the natives of the Carnatic are ignorant of what passes in Hindostan, and vice versa; but it is well known that Hindoos travel from far to every place of reputed sanctity. In 1797, at the celebrated Pagoda of Ramiseram, I conversed with a pilgrim, who told me had come from Benares. Men of this description range from the Northern mountains to the extremity of the peninsula, from the Attoch to Arracan. Many affluent Mahomedans and their dependents, resort from various parts of India to the nearest sea ports, to embark on their pilgrimage to Mecca; they associate there, and on their return home impart the ideas and notions they have collected. These channels, independent of any other, afford ample means widely to spread alarms in matters so important both to Hindoos and Mussulmans.

As the junction of springs and brooks form large rivers, so may the circumstances I have noted, and others of which I am imperfectly informed or wholly ignorant, form an irresistible torrent, which may speedily overwhelm our power in India. May past experience, prudence and wisdom, guide our steps.

I am, Sir,

Your obedient Servant,

Gloucester Place, }
23d April 1813. }

(Signed)

John Bebb.

Enclosures.

No. 1.—Advertisements marked H, I, K, L.

2.—Extract from the Appendix to Dr. Kerr's Letter of 23d July 1807.

H.

CHRISTIANITY IN INDIA.—Price 1s. 6d.

AN Address to the Public, on an important Subject connected with the Renewal of the Charter of the East India Company. By Rev. Robt. Hall, A. M.

Enclosure,
Appendix, No.

Published by Josiah Conder, Bucklersbury.

I.

CHRISTIANITY IN INDIA,

In one Volume, 8vo. price 5s. 6d. sewed.

AN Essay on the Duty, Means and Consequences of introducing the Christian Religion among the native Inhabitants of the British Dominions in the East. By J. W. Cunningham, A. M. Vicar of Harrow on the Hill, &c.

Printed for J. Hatchard, 190, Piccadilly.

K.

AT a General Meeting of the Protestant Dissenting Ministers of the Three Denominations, residing in and about the Cities of London and Westminster, holden in the Library, in Redcross Street, on Tuesday, April 20th, 1813;

Resolved,

1. That any public measure connected with the rights of conscience, the unrestricted liberty of worship, and the extension of the Christian religion, is a proper object of attention to this body.
2. That the vast extent of territory and power which the British nation has acquired in the East Indies, bears an important relation to all those great principles.
3. That it appears by satisfactory evidence, that the natives of this country resident in India, are in many stations unprovided with the means of Christian worship and instruction; that in other situations where the defect is not total, the modes of worship which this body prefers, are exercised only by permission; and that such permission is granted as a matter of connivance, and is held on an arbitrary and precarious tenure.
4. That it is equally established by evidence, that the greater part of the native population of the territory now under His Majesty's dominion, consists of heathens enslaved by immoral and cruel superstitions, which are degrading to the individual and social character of man, and destructive of human happiness, to a degree scarcely paralleled in the history of mankind.
5. That in the conscientious persuasion of this body, the Christian religion in its pure profession and practice, would be an effectual remedy for those moral disorders.
6. That it is the duty of all Christians to employ all proper means of proposing the claims and evidences of Christianity to their fellow-men universally, disavowing the employment of coercion, artifice, or any other means of persuasion, except those of argument and blameless lives.
7. That the members of this body recognize as brethren, those laborious and learned ministers of different denominations, who have gone to India with the benevolent purpose of gratuitously instructing those who are willing to learn the principles of Christian knowledge.
8. That the members of this body do respectfully and firmly assert for themselves, for their brethren, and for their children who may enter the Christian ministry, a natural and unalienable right to preach, teach, and worship, in whatever place opportunity may be afforded, so long as they conduct themselves as upright and peaceable members of civil society.
9. That the power possessed by the Honourable East India Company, of prohibiting the residence of Christian teachers in the Indian territory, is unjust on the principles

Enclosure,
Appendix, No. 1.

principles of religious liberty, and that the exercise of such power must, in every case, be a violation deeply to be lamented, of the high command of Heaven.

10. That as measures for the future government of India are now under the consideration of the Legislature, Petitions be presented from this body to both Houses of Parliament, praying for the enactment of such laws as shall protect Christian Ministers and Missionaries of all denominations in the exercise of their functions, so long as they approve themselves to be loyal subjects of the British Crown.

L

EAST INDIA CHARTER.

AT a respectable Meeting of the Inhabitants of Warminster and its Vicinity, convened by public Notice, on Thursday, the 15th April 1813;

W. M. EVERETT, Esq. in the Chair;

Resolved unanimously,

1. THAT the depraved state of the millions of our fellow-subjects in India is truly lamentable, and calls for the sympathetic aid of those who possess the blessings of Christianity.

2. That the removal of every obstruction to their mental and moral culture is urged, not only on the principle of religion, but also of sound policy.

3. That as the object of this Meeting is alike the cause of religion and patriotism, every constitutional means should be exerted for its accomplishment.

4. That at this particular season, (the Charter being about to be renewed,) it appears highly desirable that our steps should be prompt, prudent, and firm, lest future years should elapse, and the East India Company possess the same power of exclusion which they have had, and have exercised in years that are past.

5. That this Meeting cannot but express its gratitude to the Sitting Committee of Churchmen and others, at the City of London Tavern; "to the Committee of the Protestant Society for the protection of Religious Liberty," and to the Directors of "the Missionary Society," for the measures which they have adopted to disseminate information upon this important subject.

6. That the Thanks of this Meeting be given to the various Deputies who have waited upon his Majesty's Ministers, for the frank, yet firm and constitutional manner, in which they have advocated this momentous subject.

7. That the following Petition be sent to both Houses of Parliament.

To the
The humble Petition of the undersigned Inhabitants of Warminster and its Vicinity;
Sheweth;

That your Petitioners cannot but deplore the degraded state of the millions of British subjects in our Indian territory.

That while they admire the Resolution passed by the Honourable the House of Commons, in the year 1693, viz. "That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement," they humbly and earnestly implore the insertion of some clause in the projected renewal of the East India Company's Charter, which may remove existing obstructions, and secure future protection to benevolent and pious persons of every denomination, who may wish to promulgate throughout India the holy religion they profess, so long as they shall conduct themselves in a loyal and peaceable manner.

That your Petitioners rely with confidence upon the justice, wisdom, and liberality of your
in regarding the prayer of this
Petition.

And your Petitioners shall ever pray, &c. &c.

8. That the Most Noble the Marquis of Lansdowne be requested to present the Petition to the House of Lords, and honour it also with his vote and interest.

9. That

EAST INDIA AFFAIRS.

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9. That a similar Petition be transmitted to Richard Long, and Paul Methuen, Esquires, our County Members, with a request, that they would present it to the Honourable the House of Commons, and honour it also with their votes and interest.

Enclosure,
Appendix, No. 1.

10. That the Petition and Resolutions be inserted in the Salisbury, Bath, and two of the London Papers.

11. That the Petition to each House be left for signatures at Mr. Brodrigg's, until Tuesday next.

W. M. Everett, Chairman.

12. That the Thanks of this Meeting be given to the Chairman, for his able and liberal conduct.

EXTRACT from the Appendix to the Reverend Dr. Kerr's Letter of 23d July 1807, to the Governor in Council at Fort St. George.

Appendix, No. 2.

Note.

To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective in the different Country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune; and on the Coast the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it; for they despise us too much to suppose, that there is any danger of overturning the principles of Braminism; but their ill-founded ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this without making any alarming attack directly on the religion of the Hindoos.

Enclosure,
Appendix, No. 2.

(East India Affairs.)

No. 4.

Copy of

Two LETTERS;—viz. one to the Hon. Court
of Directors of The *East India* Company,
dated 22 April 1813; and one to James Cobb,
Esq. Assistant Secretary to the *East India*
Company, dated 23 April 1813;—from
JOHN BEBB, Esq.—respecting the *Eleventh*
Proposition, submitted on the 22 March 1813,
to Parliament.

Ordered, by The House of Commons, to be printed,
17 June 1813.

(East India Affairs.)

Copy of a LETTER from JOHN BEBB, Esq. (a Director of the *East India Company*) to the Court of Directors, dated the 31st May 1813;—respecting the *Thirteenth* Proposition, submitted to the House of Commons, on the renewal of the Company's Charter.

TO THE HONOURABLE THE COURT OF DIRECTORS OF
THE UNITED EAST INDIA COMPANY.

GENTLEMEN,

HAVING, in consequence of my unavoidable absence from the Court Room, deemed it a duty to address you on the 22d and 23d ultimo, on the subject of the 11th Proposition, (now the 12th) as submitted by His Majesty's Ministers to Parliament on the 22d March last, I crave leave, in consequence of one important addition being made by Administration to the above Proposition, and, as I understand, intended to be laid before Parliament to-day, to record my sentiments on the occasion, lest my silence should be construed into a change of opinion, or acquiescence in the wisdom of the new intended measures.

The addition I mean is as follows:

“ XIII. That it is the duty of this country to promote the interest and happiness of the native Inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That, in the furtherance of the above objects, sufficient facilities shall be afforded by law to persons desirous of going to, and remaining in India, for the purpose of accomplishing those benevolent designs.

“ Provided always, that the authority of the local governments respecting the intercourse of Europeans with the interior of the country be preserved, and that the principles of the British government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained.”

Within these last five weeks hundreds of Petitions have been presented to both Houses of Parliament, from various meetings and religious associations in town and country, and from numerous places throughout the kingdom, all having one common object, viz. the *Conversion of the Natives of India to Christianity*.

The dangers I pointed out in my former letter will, if the Propositions, as they now stand, pass into a law, be greatly increased. The people of India will conceive that the whole British nation, that the Parliament, the India Company, and the governments of India, mean the same object as the Petitions above stated; they will see, on the arrival of dignified Divines and of licensed Missionaries, added to the many regular chaplains and irregular Missionaries already in India, that active measures are pursued to give effect to the desired purpose; and when the mass of the people and the native soldiery are alarmed respecting their religion, it is not to be conceived how slight an incident may, as I, in my former letter, stated, occasion an explosion similar to, but more extensive and fatal than, the massacre at Vellore. Mahometan fanatics or Hindoo zealots, possessed of ardour in defence of their respective faiths, corresponding to the enthusiasm now running through this land to destroy them, may speedily light a flame which will consume the British power in India, and with it terminate, in that populous civilized region, even the well-intended

efforts of the overweening zeal of this country. It is dreadful to reflect on the numbers of British-born subjects (and possibly also of the natives of India, who may fall in the conflict) that may become sacrificed in consequence of the measures proposed.

The caution in the latter part of the Proposition, will have little comparative influence. Positive actions will be evident, and carry greater weight than the professions meant to soothe, or, as the people of India may conceive, to cajole their minds. Accustomed to despotism, the *earnest desire* of the ruling powers, and the *order* of those powers, will, in their apprehension, be nearly the same thing.

After the opinions which have already been delivered in evidence before Parliament, by men of such knowledge of India, and who have filled such important stations, as Mr. Hastings, Mr. Cowper, and Mr. Graham, upon the original 11th Proposition of the 22d March last, as well as the allusions which have been made to the subject by other most respectable men, it seems an infatuation that any statesman should thus propose to risk the dangers so forcibly forewarned. Though my suggestions of the 22d April do not appear to have produced any measures, I again respectfully submit that the Court offer to Parliament to produce evidence, showing the danger of adopting the Propositions in question, as they now stand. Whether the application be refused or acceded to, it will convince our constituents and the sober-minded part of the community of Great Britain, that it is not for want of the means of obtaining good information, that imminent hazards are about to be incurred.

I beg leave to repeat what I have before said in my letter of the 22d, that it is from a conscientious discharge of my oath as a Director, that "to the best of my skill and understanding, I give my best advice, counsel, and assistance, on the occasion," and that holding the opinions I do, I should, in my own mind, deem it a dereliction of duty to act otherwise than I have done. Whatever evils may arise, it will be consolatory to me to reflect, that I have earnestly raised my voice in endeavours to prevent them.

Gloucester House, }
31st May 1813. }

I have the honour to remain,
Gentlemen,

Your most obedient humble Servant,

(Signed) JOHN BEBB.

(East India Affairs.)

Copy of a LETTER from the Reverend Dr. *Claudius Buchanan* to the Court of Directors of The *East India Company*, dated the 8th June 1813;—containing his further Observations on Mr. *Buller's* Statements, relative to the Idol JAGGERNAUT.

To the Court of DIRECTORS of The Honourable The *East India Company*.

Honourable Sirs,

MY former Letter to your Honourable Court, of the 25th May, having been hastily called for, I had not time to notice a certain part of Mr. Buller's letter so fully as the occasion demanded. I, therefore, now beg permission to address your Honourable Court a second time.

1.—The subject to which I would now beg leave to direct the attention of your Honourable Court is, the attempt made by Mr. Buller to extenuate the impure character of the Hindoo worship. He acknowledges that indecent emblems are sculptured on the Temple of Jaggernaut, and that he has seen them; but, he adds, they are merely what may be seen “in representations of ancient sculpture.” This is true. They are of the same character with those which ornamented the Temple of the obscene god at Rome. Mr. Buller has also, without doubt, seen the painted and engraved emblems on the cars of Jaggernaut in Bengal. It is proper to observe, that in some places, the rutt, or chariot of the Idol, as well as his Temple, is covered with characteristic devices. At Ishera, about eight miles from Calcutta, the chariot of Jaggernaut is freshly painted previously to the annual Rutt Jattrra, and the figures (which exceed all conception, for variety of obscenity) become the objects of sensual gaze to persons of both sexes. It is thought necessary that the god should have his appropriate insignia before he sets out on his progress. No classical scholar can witness these representations without being reminded of the Phallic ceremonies. Now, if any man were to assert that, after such preparation, and with such accompaniments, there was yet no impropriety, in word or action, manifested in the subsequent procession, and by a people too who worship the Phallus, could we believe him? For, in endeavouring to elicit the truth on the subject in question, which Mr. Buller has agitated, and to which he has drawn the attention of your Honourable Court and the Imperial Parliament, we ought not to forget (and the whole nation ought at the present time to keep it in mind) “that the mass of the Hindoo people worship an indecent emblem.” Some sects have an allusion to it in the marks of cast painted on their foreheads. Some pagodas assume an analogous shape*. In sacred groves, and in the Temples of Maha-deva (the great god), the significant Lingam presents itself conspicuously to view. It is the daily, emphatical, primeval, and almost universal worship of the Hindoo people. For the truth of this fact I refer your Honourable Court to every civil and military officer in your service, who has passed through Hindostan, and to every historian of the customs and superstition of the Hindoos that can be produced.

2.—The Rutt Jattrra bears some analogy to the ancient feasts of Bacchus. Learned men entertain no doubt of the fact. “The worship of Bacchus was the same as that which is paid to Siva. It had the same obscenities, the same bloody rites, and the same emblem of the generative power †.” An author well versed in the mythology of the South of India, expressly calls the Rutt at the Temple of Ramisseram, “the car of Bacchus ‡.” The Temple of Ramisseram is also within the territories of

* Paolino, page 379.

† Asiatic Researches, vol. 8. p. 50.

‡ “The triumphal cars employed to carry about the images of their gods, on days of solemnity, are also of beautiful workmanship. Some of these cars cost from 20 to 30,000 rupees.

“Of this kind is the car of Bacchus in the Temple of Ramanacoil (or Ramisseram) on the boundaries of the kingdom of Marava. There are others of like kind also at Tiruvandoda, Lanja-puri, and Jaggernat.”

of the East India Company, and is nearly as famous in the South as Juggernaut is in the North of India. A particular account of the scenes exhibited at the Rutt Jatra of that place, may, I understand, be soon expected. In the meantime the Reverend Mr. Cordiner's narrative may suffice. That gentleman describes the "Swamy Coaches" or Ruttts at Ramisseram, which place he visited in 1804, in the following terms:—"The outside is covered with an extraordinary assemblage of obscene images, representing lewd and indecent scenes, too scandalous in the eyes of an European to admit of a description. Each carriage has four wheels of solid wood, and requires two hundred men to draw it. When they are dragged along the streets, on occasions of great solemnity, women, in the phrenzy of false devotion throw themselves down before the wheels, and are crushed to death by their tremendous weight; the same superstitious madness preventing the ignorant crowd from making any attempt to save them." Cordiner's history of Ceylon, vol. 2. p. 16.

3.—It ought further to be observed, that the Phallic worship includes the Hindoo, Triad, Brahma, Vishnoo, and Shiva. The Pedestal is the type of Brahma, the Yoni that of Vishnoo, and the Lingam or Phallus that of Sheva*. And so peculiar are the effects of this impure worship on the minds of the Hindoos, that they are disposed to symbolize the objects of nature in a manner analagous to it. If a man digs a pond, he considers it as a Yoni or emblem of female nature, and he consecrates it by fixing in it a mast, decorated with a chaplet of flowers. The sea, or well or cave, conveys a similar type. A mountain, obelisk, or any thing conical excites the idea of the Lingam †. Thus, in like manner as Christians spiritualize natural scenes for an edifying purpose, the Hindoos *sensualize* the objects of nature.

4.—It seems worth while to consider what was the ultimate object of Mr. Buller in addressing your Honourable Court, and through you, the Council of the Nation, on the rites of Juggernaut. It could not be merely to describe more accurately the circumstances of a Hindoo festival, or to offer an opinion respecting the sculptures on the Temple, for the satisfaction of the antiquary. Had these been his objects, I should not have been disposed to notice them. But his purpose seems to me to have been to exculpate the Hindoo worship from the charge of blood and impurity, in order that our Christian nation might feel itself justified in leaving the Hindoo people as they are, involved in a baneful superstition.

5.—In regard to the charge of blood, the seventy immolations of females in Bengal in the months of May and June last, just brought before the public, will be a sufficient answer. The same proportion of human life is supposed to be devoted to destruction in the same way, every current month. This is a horrid and painful recital to the feelings of the nations! The cry of such blood arising from a country placed under a Christian administration, cannot fail to enter the ears of the Lord of Sabaoth.

6.—As to the impurity of the Hindoo worship, all the argument of Mr. Buller in extenuation of it, is (without referring at present to its obvious principle), that when he happened to be at Juggernaut he did not see any thing improper in the scene. He admits indeed, that he might have heard the *Cubbe*, had he been near enough. But of what consequence is it whether there be a cessation of indecency at times before Europeans, at Juggernaut, or not? If there were even a complete cessation, what, I would ask, is the occasional exhibition of indecency at a public festival, compared to the common constant characteristic impure worship of the people? Is Mr. Buller prepared to inform us that the worship of the *Lingam* has ceased?—or, that it has been diminished in his time?—or that he indulges the smallest hope that it ever will be diminished? Why then need he be at pains to make the Hindoos appear a chaste and decorous people in the eyes of the English, when his own eyes must have witnessed their impure worship, times without number?

7.—Every

" Besides these grand festivals, there are several others, such as the Shiva Ratri or the Night of Shiva, on which the Phallophoria ceremonies; that relate to the worship of the Lingam, are celebrated. On this occasion all the inhabitants of both sexes hasten in great numbers to the Temple of Shiva or Maha deva, remain there, the whole night, sing all sorts of indecent songs in honour of the Lingam, go a hundred times

" in solemn procession around the temple, or around the tree, under which a Lingam is placed, and carry about with them at the same time, a wooden representation of the Lingam, amidst dancing and singing." Paolino. p. 361.

* Sonnerat, vol. 1. p. 179.

† Moor's Hindoo Pantheon, p. 379.

7.—Every man who has studied the genius of the Hindoo superstition, knows, that the contemplation of indecent emblems, from early youth, is a fountain of licentiousness to the people. The prostitution of the heart to sensual images in the daily worship, is the deep, copious, prolific source of general impurity of heart, and indecency of speech and action. With such an ordinance of worship, prescribed from infancy, can we believe it possible that any people should consider lasciviousness as a sin against God? They might, indeed, consider it as a sin against public reputation, and against political principle; for the policy of the rudest nations will restrain community of vice. But that the Hindoos in general account lasciviousness a sin against God, is what, I think, the boldest advocate for their religion will not venture to affirm*.

8.—Let our Christian nation then behold the greater part of the Hindoo people, a hundred million at least of our fellow creatures falling prostrate before a black stone, and that black stone an indecent emblem! Let us imagine the females decorating it, according to their constant custom, with flowers! Let us contemplate the probable effects (without any specific relation) of such a worship on the general morals of the people; and then let us deny to India the instruction of Christianity, if we can.

9.—One argument urged sometimes by the European defenders of the *Phallic* worship is, that young persons do not understand the emblems, as they are not exhibited entirely in the natural form. But where is the sense of supposing a person worshipping emblems which he does not understand? One should think, that the very first business of the Bramins would be to make the pubescent youth understand them; besides, it is not admitted, that the people pronounce at their festivals, certain licentious songs, which must soon explain the supposed mysteries. Admired and familiar songs, consecrated by religion and ancient use; ancient, they doubtless are, and bear a strict analogy to the *Phallica Asmata* †, the *Phallic* songs of Greece and Egypt.

10.—But the grand apology of certain philosophers for the worship of the *Lingam*, and its companion, has been, that they are merely symbols of the procreative power of the Deity, and therefore that the worshippers may have very sublime conceptions, and cherish very pure thoughts, notwithstanding the presence of such objects. I do not however believe, that there exists a philosopher among us, who will now seriously avow and defend the proposition, that the constant exhibition of sensual images will not taint the purity of the youthful mind ‡.

11.—The only object which I can conceive Mr. Buller to have had in writing the letter which has been laid before Parliament is, that of insinuating that the Hindoos are not imbued by such impure principles as has been asserted, and that therefore it need give us no pain to see them remain as they are. It becomes necessary therefore, on the other hand, to assert the truth, and however painful it must be to the pure mind, to reveal the whole scene of the polluted worship of Brahma, in its principle, essence, origin and practice. Let us only suppose (to bring this matter home to our feelings), that the youth of both sexes in Great Britain were brought to the Temple, and instructed to worship indecent symbols, and what must be the effect on their moral habits; is it then to be regarded as either decent or humane, to labour to perpetuate this unseemly worship of our fellow subjects in India, by
excluding

* "It is probable, that the idea of obscenity was not originally attached to these symbols; and it is likely, that the inventors themselves might not have foreseen the disorders which this worship would occasion amongst mankind. Profligacy easily embraces what flatters its propensities, and ignorance follows blindly wherever example excites; it is therefore no wonder that a general corruption of manners should ensue, increasing in proportion as the distance of time involved the original meaning of the symbol in darkness and oblivion; obscene mirth became the principal feature of the popular superstition; and was, even in aftertimes, extended to and intermingled with gloomy rites and bloody sacrifices." *Asiat. Res.* vol. 8. p. 55.

† *Φαλλικά Ασματα.*

‡ "The *Sacra* of *Siva*, whose emblem is the *Phallus*, is herself typified by the female organ. This the *Sacras* worship, some figuratively, others LITERALLY." In this last mentioned sect "the *Sactus*, as in most others, there is a right handed and decent path, and a left handed and indecent mode of worship: but the indecent worship of this sect is most grossly so, and consists of unbridled debauchery with wine and women"—"They require their wives to be naked when attending them at their devotions." See Mr. Colebrook on the Religious Ceremonies of the Hindoos. *As. Res.* vol. 7. page 280 & 281.

4 PAPER RELATING TO EAST INDIA AFFAIRS.

excluding true religion; or to endeavour to extenuate its moral turpitude in the face of a nation professing the pure religion of Jesus Christ.

12.—Mr. Buller has told us that he saw obscene sculptures on the walls of Jaggernaut; but has not told us what he heard of the scenes within. Had he wished to give the English nation a just idea of the worship of Brahma, there are two circumstances of a fundamental character, in relation to that worship, which he would no doubt have mentioned in the outset; viz:

First:—The band of courtesans retained for the service of the Temple. These form a part of the religious procession in the public streets on certain days, and are kept in every great Temple of Hindostan. From infancy they are prepared by education and elegant accomplishments for public seduction. Now, these Priestesses form the character of the worship, "being consecrated," says Sonnerat, "to the honour of the Gods. They are the ministers of the Idol, and it is a part of their service "to sing hymns to his praise." Is Mr. Buller then prepared to inform us, that this character of the worship is abolished, and that the courtesans at Jaggernaut do not receive the accustomed stipend presented, with other charges, for the sanction of the English Government; he knows that we might as well attempt to raze the Tower of Jaggernaut from its foundations, as attempt to remove this constituent part of the Brahminical ritual. And thus it is throughout the extensive regions of the Hindoo idolatry; the ministration of the Priestesses being a natural fruit of the worship of the Lingam. Does not this admitted fact alone set the question at rest, respecting the character of the worship in question? In regard, however, to its moral effects (for that after all is the main object to be considered), let us only suppose, that the youth of Great Britain of both sexes were accustomed to worship at the altar, in company with a band of impure females invested with a sacred character, and then to witness the songs and dances of those females in the same place, what would be the character of the people of this country in a few years?

Second:—In my printed account of the transactions at Jaggernaut, I wished to state merely what I myself saw; and therefore, as I was not within the Temple, I have not thought fit to mention what I heard. But Mr. Buller having resided for some time at the place, and having held while there a high official station, must have had various opportunities of obtaining satisfactory information as to the character of the scenes within the Temple, particularly at certain festivals; and under such circumstances, he might have stated what he had heard to the public with perfect confidence. Is all then, according to Mr. Buller's information and belief—pure; is all decorous within the Temple? And, if it be not, what signifies it, whether at certain festivals, the ministering Priest used unseemly attitudes in the presence of the European superintendent, or not? If there actually be impurity "within," in the sacred place—in the recess of sanctity, how can a vindication of Jaggernaut remove this corner stone from Brahma's Temple?

13.—I would not impute a bad motive to those Asiatic Gentlemen who maintain a different opinion from me on these subjects. Much allowance is to be made for the effects of an imperfect education previously to leaving England, and for the constitutional habits which grow upon men by long intercourse with Indian scenes, and which, in some instances, have changed the very principles and character; but I apprehend, that those who labour to extenuate the atrocities of the Hindoo idolatry, may be justly charged with two most serious delinquencies; first, by defending and confirming a sanguinary and obscene superstition, they are in effect, guilty of the utmost cruelty towards whole nations of men; and secondly, they are guilty of a culpable indifference to the truth and excellency of the Christian religion.

I have the honour to be,
Honourable Sirs,
Your obedient Servant,
(Signed) C. BUCHANAN.

Kirby Hall, Borobridge, }
8th June 1813. }

P A P E R S

RELATING TO

EAST INDIA AFFAIRS.

Advances by the Bengal Government to Indigo Planters:
cial Letter from Bengal (August 1809;) and one from the C
Directors, in answer thereto:
Supplies furnished from India to China—Merchandize and Bullion.

Ordered, by The House of Commons, to be printed,
10 July 1813.

LIST OF PAPERS

Presented to The Honourable House of Commons, pursuant to Orders,
dated the 28th April, and 11th & 14th June, 1813.

— No. 1. —

Copy of the PETITION of *Alexander Nowell*, Esq. to the Honourable The Court of Directors of the *East India* Company, dated the 15th April 1811, with Enclosures N^{os} 1. & 2;—on the subject of Advances by the *Bengal* Government to the INDIGO PLANTERS:—Together with a Copy of the REPLY of the Court of Directors to the said Petition, dated the 14th June 1811.

— No. 2. —

Copy of a FINANCIAL LETTER from the Governor in Council of *Fort William*, to the Court of Directors of the *East India* Company; dated 23^d August 1809.

— No. 3. —

Copy of a LETTER from the Court of Directors of the *East India* Company, to the Governor in Council of *Fort William*, dated 20th June 1810, in Answer to their Financial Letter of 23^d August 1809.

[No. 4.—Copy of a LETTER from the Rev. Dr. *Claudius Buchanan* to the Court of Directors of the *East India* Company, dated 8th June 1813;—having been printed under Order of 5 July, is not here inserted.]

— No. 5. —

An ACCOUNT of the Description and Amount of SUPPLIES furnished from *India* to *China*, in the Years 1798 and 1812.

— No. 6. —

Account of MERCHANDIZE and BULLION respectively Imported into and Exported from *Bengal* in each Year, from 1795-6 to 1810-11 inclusive: And a similar Account from *Madras* and *Bombay*, from 1802-3 to 1810-11.

East India House,
3 July 1813.

No. 1.

Copy of the PETITION of *Alexander Nowell*, Esquire, to the Honourable the Court of Directors of the *East India Company*, dated the 15th April 1811, with Enclosures N^o 1 & 2;—on the subject of Advances by the Bengal Government to the INDIGO PLANTERS:—Together with Copy of the REPLY of the Court of Directors to the said Petition, dated the 14th June 1811.

The PETITION of *Alexander Nowell*, Indigo Planter, to the Honourable the Court of Directors of the United Company of Merchants of England trading to the East Indies;—

Humbly Sheweth,

THAT, whereas your Petitioner did in the year 1792-3, obtain leave from the late Marquis Cornwallis to resign the military service on your establishment at Bengal, in which he had served many years, and further, did obtain his Lordship's permission to remain in India; That your Petitioner did in the same year 1792-3, settle in the district of Tirhoot and province of Behar, as Indigo Planter; That by the great encouragement given by your Honourable Court, and your Government abroad, to Indigo Planters, by granting licenses, enabling Europeans to purchase lands of the Natives for the purpose, exclusively, of erecting factories for the manufacture of Indigo, as well as by paragraphs of General Letters of your Honourable Court, at different times to your Government abroad, and which were published by your said Government, to promote the extension of this valuable commerce, your Petitioner was induced, in common with many other industrious men, to erect and establish Indigo factories, on a scale which had no equal in any other part of the world. For your Petitioner, depending on his own industry, and relying implicitly on that protection which had so encouraged and promoted his speculations, was convinced, that under such auspices East India Indigo must soon completely put down competition of every other country; and although perfectly aware that the uncommon capability of your provinces to produce the article he had so extensively embarked in, would in all probability create excess to an exclusive situation, even your Petitioner was not afraid to take his chance with his brother planters, in the natural fluctuations inseparable from all mercantile pursuits. But your Petitioner, as your Honourable Court must be aware, could not, from a conduct in your Honourable Court and your Government abroad so encouraging, possibly expect that your Honourable Court would at any time lose sight of that interest they had so warmly espoused; much less that your Honourable Court would at any time embark in, or undertake to do any thing in or concerning this valuable branch of commerce, fatal to its best interests, and inevitably ruinous to a body of men who had with infinite labour, and adventure unprecedented, brought it to an unrivalled state of perfection. Your Petitioner, therefore, humbly solicits the attention of your Honourable Court to the condition of himself and others, Indigo Planters in general, as affected by the purchase of Indigo on the spot by the Company, or advancing for the same, as causing most ruinous extension of the manufacture.

As your Petitioner, in order to save trouble to your Honourable Court, and time, begs leave to state, by the accompanying letters, numbered 1, 2, 3, to which your Petitioner craves the most serious attention of your Honourable Court. And your Petitioner, relying on the justice and consideration of your Honourable Court, most humbly hopes that your Honourable Court will, by the present opportunity, signify to your Government at Bengal, your intention, neither to advance for the manufacture of, or to purchase, Indigo, in future. Your Petitioner is the more sanguine (if he could for a moment suppose your Honourable Court could consider any thing in competition with the general and more enlarged interests of this valuable branch of commerce) that his prayer will be attended to, when it must be obvious, he humbly presumes, to your Honourable Court, as well as from the arguments contained in his letters above alluded to, as perhaps from the experience of your Honourable Court, that a trade in this article cannot be advantageous to the Honourable Company, but ultimately, must be greatly prejudicial to their interests and to the interests of the empire at large.

(Signed) *Alexander Nowell*.

43, Wimpole-street,
April 15, 1811.

No. 1.
Advances to
Indigo Planters.
Petition of
Mr. Nowell.

PAPERS RELATING TO

(Copy.)

No. 1.
Advances to
Indigo Planters.
Enclosure
(No. 1.)
Mr. Nowell's
Letter.

My dear Sir,

Tirhoot, November 1801.

WHEN last in Calcutta, I observed with pleasure the sense in which you received my opinions on the public loan to Indigo Planters; and I feel persuaded you will excuse my again introducing a subject, which so intimately regards a principal branch of the commerce of the British possessions in India.

With all due deference to perhaps the ablest and most energetic Government the British Empire in India has ever experienced, the loan in question, in my humble opinion, is a violence done to the constitution of commerce; and so far from adding permanent strength, must inevitably induce debility and ruin to this branch of it.

Indigo is now as much established in these provinces, and become as much a staple commodity, as cloths or any other of the manufactures; and it is a maxim, founded in experience, that commerce, which delights in independence, should neither be clogged with burthensome taxes, or forced by unnatural expedients. It is equally vain to expect Indigo, or any other natural production, to flourish in any climate without interruption, as it is to hope for the success of every adventurer in any line of life. But we ought not to lay to the charge of climate, an evil in this instance entirely our own; or to conclude, because Indigo, from a combination of circumstances in Europe and this country, is at present in demand, that this demand cannot be satisfied in the regular and natural course of commerce. I will not affirm, that the encouragement given by the present state of the markets will insure immediate abundance to any demand, for, like commerce in general, its fluctuations to be natural must be progressive; but this I will affirm, that the sudden and uncommon extension promoted by the loan in question, will be the means of overstocking the markets, and involving the speculation in difficulties, greater even than it before experienced from a similar cause. It will be ruined, past the redemption of Government even; for its ruin arising from superabundance, to extend further support to the planter, would only be to continue and increase the evil, by a certain and increasing loss, both to the Company and the Individual. The consequences are evident stagnation, attended with effects so serious, that a revival of this very valuable commerce cannot soon be expected; and when it shall commence its re-establishment, from apprehension of a similar fate, will be more progressive than ever. As extension, since our late difficulties, has been found to be slower even than infantine progression, so will it be found henceforward, that every subsequent relapse will be attended with more fatal effects than the preceding one.

I admit our poverty. That indeed I might say we are not only totally destitute of capital of our own, but perhaps not less than a million sterling below par. Nay, I will admit farther; that the capital offered to us by means of the loan is far more advantageous to us, I mean the terms of it, than any funds we can otherwise obtain. But it is the very circumstance, this apparent solecism, the facility of this loan, causing sudden and uncommon extension of the manufacture, beyond all possible demand, that will ultimately be far more injurious to us than the loans supplied by houses of agency even. For although the houses of agency participate largely of the profits of the planter, the capital employed is comparatively small; consequently the scale of manufacture, though hitherto invariably sufficient for the demand, confined within reasonable bounds, which circumstances promises more to insure a certain and independent capital, and to place this branch of commerce upon a better footing ultimately, than a measure so extensive in its operation as the present loan, were the terms of it even more liberal than they are.

If, indeed it be the wish of Government to promote the permanent success of this very valuable branch of commerce, and they will consent to forego a temporary for a permanent advantage, there is, in my humble opinion, a mode as obvious as it is consistent with the true principles of commerce; I mean a temporary reduction of the heavy duties it at present labours under. And admitting that its credit is so low, as, in the opinion of Government, to require support, where is the policy of loading it with burthensome taxes? It is in fact, neither more nor less than relieving distress with one hand, and robbing it with the other.

To consider then the true interests of his commerce, which interests are inseparable from those of the Company and of the empire at large, would it not be wise, in the first instance, to relieve it from oppressive taxes? We should then, proceeding on just commercial principles, ascertain whether extraordinary support be really necessary to promote adequate supply; or, whether gradually and naturally improving in strength, formed upon the firm basis of our own capital, extension almost beyond present calculation, and certainly beyond the power of competition, will not be the consequence.

With you, Sir, so conversant in the unparalleled capability of these provinces, as well from uncommon fertility of soil as comparatively low price of labour, to afford any of their natural

natural or manufactured products, there cannot exist a doubt that we must undersell the whole world! That, *by nature*, we are entitled to the exclusive supply of all Europe with this valuable article of commerce. And if we have not already attained this desirable situation, it has been owing to embarrassments which the measure in question cannot remove, but, on the contrary, as we know from experience, must increase.

It is, however, to be hoped that Government will proceed with a degree of caution in the measure under consideration, commensurate with its importance. That they will, in the first instance, ascertain whether the supply of Indigo for many years past, indeed almost from its first establishment in these provinces, have not been equal to the demand in Europe? Whether planters have not for a series of years laboured under great difficulties from the markets in Europe being overstocked? What the quantity of Indigo exported last year was, when Government made no loan to planters? And whether that quantity be supposed to be a sufficient supply for the markets in England? The result of such inquiry would determine whether extension be necessary; and if it be, whether the degree of extension necessary be not likely to be effected without public assistance.

As an individual, whose interest it is to be particularly well acquainted with the system of finance, under present circumstances, best calculated to ensure success to this, at some future period, great source of wealth to the British empire, I have endeavoured to explain, on a general principle of commerce, in what manner it is likely to be affected by the measure under consideration. For it is not to be expected, that in the various and constant occupation of your situation, you can have had leisure to reflect much on a branch of commerce, the real value of which is yet unknown to those even most interested in its welfare.

From the arguments I have made use of, it may possibly be concluded that my own funds are independent, and therefore, from sordid motives, I wish to exclude from others that aid I do not myself require. On the contrary, I assure you, I regularly receive advances from an house of agency, and hesitate not to assert, that I pay higher terms of agency than any other planter in these provinces either now does, or ever did. I speak from the sincerity of my heart, and the best of my judgment, the true interests of this important branch of commerce, and of every planter, as affected by a loan so unlimited in its operation.

I have the pleasure to remain,

My dear Sir,

Yours, very sincerely,

(Signed) *Alexander Nowell.*

G. H. Barlow, Esq.

No. 1.
Advances to
Indigo Planters.

Enclosure
(No. 1.)
Mr. Nowell's
Letter.

My dear Sir,

43 Wimpole-street, 4th March 1811.

THE arguments contained in the accompanying letter, written so long since as 1801, against the Company making advances for Indigo, obtain equally against the purchase of Indigo by the Company, each tending in an equal degree to promote a ruinous extension of the manufacture; but the Company argue, by the act of purchase, as I know individual Directors also do, that the trade in Indigo will be beneficial to the Company, and that it is unreasonable in the planter to expect the Company should not participate in the *profits* of a trade, as they assume, which they think has been established by their fostering hand.—Whether the present condition of this valuable branch of commerce be owing to such protection, it is not necessary now to examine; as a commercial body, the Company have an unquestionable right to trade in any article they please. It is sufficient for our present purpose, to consider merely the prospect of advantage to the Company by a trade in Indigo, without reference either to the view of their political character, as connected with the general interests of the Empire, would take of the subject, or to the more minute but fundamental interests of the trade—the interest of the planter, if it were possible to separate these interests.

The reflections naturally arising from the perusal of my letter to Sir George Barlow, must, I humbly conceive, convince every one, that is an article of trade, the Company by becoming traders in it, must render it extremely precarious. Uncommon extension of the manufacture must inevitably be promoted by it, consequently certain glut and great depreciation in the English market, by which, independent of loss as merchants, the Company and Government will suffer heavily in their duties, numbers of industrious planters be ruined, and the trade reduced to a wreck, when after a langour which will afford opportunity for a revival of competition in the manufacture by other countries, the Company will be under the necessity of again supporting the trade by advances, at considerable risk, and in many instances probably, to fresh adventurers ignorant of the manufacture, in which at present we excel every other country.

Enclosure
(No. 2.)
Mr. Nowell's
Letter.

No. 1.
Advances to
Indigo Planters.

4

PAPERS RELATING TO

Thus, by the extensive speculations of the Company, the trade will become in an unnatural degree fluctuating, declining from the brightest prospects to poverty; and again by unnatural expedients, emerging from poverty, to a prospect of better fortunes; and instead of obtaining, by the observance of a true commercial principle, a regular, staple, indeed exclusive situation, it will be rendered irregular and precarious in an unnatural degree, liable to competition, unprofitable to the Company, far less productive to the country at large, and ruinous to the industrious planter.

Pray excuse the length of this letter in addition to the accompaniment, and believe me to remain,

My dear Sir,

Your's very sincerely,

(Signed)

Alexander Nowell.

Copy of a NOTE accompanying this Letter.

My dear Sir,

IN consequence of our conversation yesterday, I have written the foregoing, relative to the Company purchasing Indigo, and supplementary to the letter to Sir George Barlow, which I should be much obliged, if you would consider as connected with that letter; and when you do me the favour to show the letter to Mr. Bosanquet, I should be much obliged if you will show this also.

4th March 1811.

Your's sincerely,

(Signed)

Alexander Nowell.

R. B. Plowden, Esq.

Enclosure
(No. 3.)
in Mr. Nowell's
Letter.

Sir,

East India House, 28th March, 1811.

THE Committee of Warehouses having taken into consideration, that about 5,400 chests of Indigo have been some time in the Company's warehouses unsold; I am directed to inform you, that the Committee would be glad to be favoured with the opinions of the consignees and merchants, as to the expediency of declaring a sale.

Requesting an answer before twelve o'clock on Wednesday next,

I am, Sir,

Your humble Servant,

W. Simons.

A. Nowell, Esq.

43, Wimpole-street.

Sir,

43, Wimpole-street, 2d April 1811.

I have received your letter of the 28th ultimo. In consequence of your letter, I yesterday called at the Houses of Messrs. Boehm & Co. David Scott & Co. Porcher & Co. and Bruce & Co. to learn the general opinion on the expediency of declaring a Sale, and whether it should be declared for an early or a distant day.

On the expediency that a Sale should immediately be declared, all were of the same opinion; but not so as to the period, as you will be informed by their respective letters. The three first mentioned houses were for a distant day, say late in July; and the last for an early day, say the 10th or 15th of May; I concurred with the more general opinion, but suggested, instead of a late day in July, the first of August; for the reason, that the difference of time would be nothing, comparatively with the difference of impression that the name of a month still more distant, would have on the buyers of the Indigo on hand, as it is termed. My suggestion, you will find, was adopted by the three first mentioned houses, and that they have named the 1st of August in their letters. But, speaking now for myself, individually, I must beg leave to observe, that when I concur in the more general opinion, that the sale be declared for the 1st of August, I do it with this reserve; that if a partial sale be forced at an earlier period by Messrs. Bruce & Co. as I understood it to be their intention, in case a general sale be not allowed at or about the period above-mentioned, my Indigo may also be brought to sale with that of Messrs. Bruce & Co. Indeed, were I to consult individual and immediate benefit, in preference to more permanent interests, I should at once agree with Messrs. Bruce & Co. perhaps, for I have not a chest of Indigo on hand, and have reason to think mine would sell, at least, as well as any other. But I have never adopted the short-sighted policy of immediate advantage at the expence of more permanent benefits. In subscribing to the more general opinion, however, I beg permission to submit, for the consideration of the Gentlemen of the Committee of Warehouses, which I trust they will have the goodness to excuse, that, in my opinion, our resolution of yesterday was taken without

without that degree of reflection the subject required. It was made, no doubt, upon the true commercial principle, that when an article is depressed, a good merchant who has adequate capital to avail himself, holds up the article on the certainty that the evil, but in this case more particularly, must cure itself; and that at length he shall be reimbursed in prime cost and interest in the outlay by an enhanced price. But we have not considered that this principle, unfortunately, does not hold good in the present instance. That the Company continuing to purchase the article on the spot, whether in greater or lesser quantities, the expectation is sufficient, must encourage that degree of the manufacture which will frustrate the situation we look for. And indeed, on this more mature view of the question, although I have subscribed to the contrary, I am not certain that the measure of Messrs. Bruce & Co., however ruinous, is not better than procrastination, which will only increase our embarrassments.

Begging the favour that the Gentlemen of the Committee of Warehouses will pardon the transgression of the limits prescribed in your letter.

I am, Sir,
Your most obedient Servant,

Mr. Simons,

(Signed) *Alexander Nowell.*

India House.

No. 1.
—
Advances
Indigo Plant
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SIR,

THE Court of Directors of the East India Company have considered your Letter, reciting several circumstances which have attended the manufacture of Indigo, within the provinces of Begal and Bahar, during the last twenty years, and calling the attention of the Court to the condition of yourself, and other Indigo Planters in general, as affected by the purchase of Indigo on the spot by the Company, or advancing for the same; and requesting the Court will signify to the Governor General their intention, neither to advance for the manufacture of, nor to purchase Indigo in future; and I am directed to state to you, that the Court having paid due attention to the subject, are of opinion, that it is incumbent upon them to continue the commerce of Indigo to such extent as may suit the Company's general views of trade, and that in so doing they are fully satisfied they do not in any manner contravene the liberal policy which, however, governed them, in respect to the Indigo Planters.

Reply.

I am, Sir, &c.

East India House,
4 June 1811.

(Signed) *W. Ramsay, Sec^r.*

To Alexander Nowell, Esq.

No. 2.

COPY of a FINANCIAL LETTER from the Governor in Council of
Fort William, to the Court of Directors of the East India Company;
dated 23d August 1809.

To the Honourable the Court of DIRECTORS for Affairs of the Honourable the
United Company of Merchants of England trading to the East Indies.

Honourable Sirs,

OUR last Financial Dispatch was dated the 20th of April last, and no opportunity has since occurred of transmitting letters to your honourable Court direct from this Presidency. We did not hear of Admiral Drury's intention of dispatching La Virgine from Fort St. George, until that vessel had actually sailed; nor did we receive advice from Bombay of the intended dispatch of the David Scott, in sufficient time to admit of our availing ourselves of that opportunity to forward a financial letter to your honourable Court.

Cons. 19 May.
— 30 June.
— 18 August.

2. The proceedings noted in the margin, show the measures which have been adopted by us for carrying into effect your orders of the 14th of September last. Some difficulty will, we fear, be experienced in furnishing your honourable Court monthly, with accounts and information to the full extent required by those orders; but you will perceive from our instructions to the Accountant General of the 30th June, that we have directed that officer to submit to us periodically such documents as will, we hope, enable us to afford your honourable Court, from time to time, all the information which it is most essential for you to receive regarding the finances of India.

3. We have the honour to transmit a number in the packet, a copy of the Accountant General's letter of the 23d of June, on this subject, with copy of our Instructions to that officer in reply; and we have since written to the Governments of Fort St. George and Bombay, requesting that they would order their Accountants to furnish regularly the documents which will be required from thence, to enable us to submit to your honourable Court, periodically, a General Report on the finances of India.

4. In our letter of the 20th of April, we informed your honourable Court, that we were solicitous to effect remittances from hence to Fort St. George, to the utmost extent, to enable the Governor in Council to appropriate as large a proportion as possible of our surplus resources to the discharge of the public debt at that Presidency, this Government being precluded, under the conditions of the early loans, from commencing the payment of the register debt of Bengal until the month of May next.

Cons. 1 & 28 April.
— 5 May.
— 17 June.

5. His Majesty's frigate Modeste having arrived in the river soon after, we immediately availed ourselves of the opportunity to send to Fort St. George, the whole of the dollar silver, with a small sum in the currency of Madras, which remained in our treasury at the time, amounting altogether to Sa. Rs. 46,25,000; and we are happy to inform your honourable Court, that the treasure was landed in safety at Fort St. George on the 18th May.

Cons. 5 May.
— 17 June.

6. We have also great satisfaction in informing your honourable Court, that our letters to the Government of Prince of Wales Island, desiring them to send to Fort St. George, any bullion which might arrive from China, under consignment to this Government, were received in time to enable the Governor and Council to alter the destination of the treasure which had been imported from Canton on His Majesty's Ship Lion. This remittance amounted to 128 chests of dollars, which were conveyed from Penang to Madras, on His Majesty's frigate Blanche, and arrived in safety at that Presidency in May.

7. We are apprehensive that a charge of 2 per cent. will have been incurred upon the latter remittance; freight being payable to the Captain of the Lion from Canton to Penang, and to the Captain of the Blanche, from the latter place, to Fort St. George; but it is still satisfactory to observe, that the treasure was not brought to this Presidency, where it was not required, and from whence it could not have been conveyed to Madras, without the risk of another voyage, and without perhaps our incurring a further charge for freight.

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8. These

8. These supplies to Fort St. George, amount in the aggregate to near 60 lacks of sicca rupees, independently of the supply obtained by bills, the honourable the Governor in Council having been authorized to draw upon us to the utmost extent to which bills can be negotiated at the exchange of 365 Arcot rupees per 100 star pagodas.

No. 9.
Financial Letter
from Bengal; dated
August 1806.

9. Your honourable Court have been already apprised of the object which we had in view in furnishing these extensive supplies, and we have great satisfaction in informing you, that the loan which the Governor in Council was advised to open for the purpose of placing the debt at Fort St. George, upon the footing which your honourable Court have so strongly recommended, has succeeded completely, the transfers to this loan appearing by the latest accounts from Fort St. George, to have amounted to the sum of star pagodas \$2,74,000.

10. As soon as the transfers shall have taken place to the full extent expected, there will no longer be the same reason to apprehend that the measures which may be adopted for putting the debt in course of payment, or for reducing the rate of interest, will have the effect of causing its immediate transfer to England. The Governor in Council will accordingly commence the payment of the debt immediately that the loan is closed, and will appropriate to its discharge the whole of the resources which we may find it practicable to place at the disposal of the Government of Fort St. George; we hope therefore to be able to report to your honourable Court, at an early period, that a very considerable reduction has been made in the public debt of Fort St. George; and we regret extremely that we are not at liberty in the same manner to commence immediately the payment of the debt of this Presidency.

11. We have also the satisfaction to inform your honourable Court, that the loan at Bombay has succeeded to a considerable extent; the subscriptions appear, by the latest accounts, to have amounted to near 1,19,00,000 of rupees; and a large proportion of the subscription has been made by the transfer of the Government securities, which were exchangeable for bills on England.

12. We had recommended to the Government of Bombay to discontinue the receipt of cash subscriptions to the loan, as it appeared to us that it would be more advantageous for them to obtain the necessary supplies by bills upon Bengal, at a time when we had large funds, which could not be otherwise appropriated. The honourable the Governor in Council was induced, however, upon considerations which had been urged by the Accountant General at Bombay, to continue the loan open for cash subscriptions for a short period; and as it was apprehended that a difficulty might possibly be experienced in obtaining the necessary supplies exclusively by bills, the Governor in Council acted prudently perhaps in securing a proportion of the funds required by means of the loan. It is now open for the transfer of the public securities only.

13. Your honourable Court will perceive, on reference to the proceedings noted in the margin, that a question had been agitated by a commercial house at Bombay, Messrs. Bruce, Fawcett and Co. with regard to the legality of one of the clauses in the loan; but we have great satisfaction in observing, that on a reference to our Advocate General, that officer was of opinion, that the circumstances stated by Messrs. Bruce, Fawcett and Co. did not involve any legal difficulties with respect to the Bombay loan. Those gentlemen have not since made any further representation on the subject; and the question (which was one of considerable delicacy) is not likely, we imagine, to be agitated further. We beg to refer your honourable Court to our proceedings, for information regarding the grounds of the objections which had been urged by Messrs. Bruce, Fawcett and Co. to the operation of the particular clause in the loan, by which they considered the interests of the public creditors to have been affected.

Cons. 28 April
and 19 May.

14. In our letter of the 20th of April, we informed your honourable Court that we had repeated our recommendation to the Government of Fort St. George, that they should immediately discontinue drawing on your honourable Court, except in those instances where they were under an obligation to grant bills for the principal and interest of the public debt; and we have the satisfaction to inform you, that the honourable the Governor in Council acquiesced in this recommendation, and has discontinued drawing in consequence.

15. Although all questions relating to coinage are at present considered in the revenue department, and we do not propose to advert to them particularly in our financial dispatches, we deem it proper to mention on the present occasion, that the orders of your honourable Court, of the 20th April 1806, on the subject of a general coinage for India, have not been lost sight of. On the 2d September last, we repeated our reference to the Government of Fort St. George, requesting their sentiments on the plan suggested by your honourable Court; but we have not yet received a reply, nor have the Mint Committee yet made any report to us on the subject. Your honourable Court however will perceive, from statements which we shall have occasion to submit to you in a subsequent part of this letter, that remittances in bullion or specie to this country are not likely to be required in future; and that, as far as the plan has relation to such a remittance, the necessity for it must be considered as superseded.

No. 2.
Financial Letter
from Bengal; dated
August 1809.

16. We shall now proceed to offer such explanations as appear to us to be necessary for the information of your honourable Court, regarding our accounts and other objects, which are likely to be interesting to you.

ACCOUNTS of 1808-9.

The accompanying letter from the Accountant-General, bearing date the 20th instant, will furnish your honourable Court with every necessary explanation regarding the accounts of the past year; and you will perceive with satisfaction, that notwithstanding the actual disbursement exceeds the estimate in the sum of Sicca rupees 14,72,000, the result of the account generally exhibits a surplus of above ten lacks of rupees; the receipts exceeded the estimate in the sum of nearly twenty-five lacks of rupees.

18. The comparative statement will show your honourable Court the particular items of revenue and charge in which differences have occurred; and you will observe with satisfaction, that in consequence of an error in the statement which was referred to in our letter of the 20th April last, there has not been that deficiency in the produce of the customs which was apprehended at the time; a considerable defalcation has taken place in the receipts at the Calcutta Custom-house, owing to a diminution in the imports and exports by sea; but the produce of the customs, upon the whole, was nearly equal to the estimate.

19. The deficiency in the salt revenue in the past year, can be considered only as a suspension of demand; and your honourable Court will observe, that the result of the account is altogether more favourable than it was represented to you in our letter of the 20th April.

20. The land revenue was collected during the last year with extraordinary punctuality, and a larger sum was realized than has ever been collected in any one year since we have held the administration of these Provinces.

21. The charge of the past year does not call for any particular explanation from us, the actual disbursements having, in few instances, exceeded the estimate. There is, indeed, a large excess under the head of Military Disbursement; but your honourable Court have been made fully acquainted with the circumstances which have caused an increase in the military charge at this Presidency during the past year.

22. The books for 1808-9, and the other annual accounts, are nearly completed, and will be forwarded to your honourable Court by the first safe conveyance. In the interim, the different abstract Statements particularized in the list of packet, will, we hope, furnish your honourable Court with all the information which is immediately essential; and the accounts in detail will certainly be transmitted by the November fleet, if an earlier opportunity should not offer.

ESTIMATES for 1809-10.

23. In explanation of the variations which may be expected to take place between the Estimate which has been forwarded to your honourable Court, and the regular estimate of the year, we have the honour to forward in the packet, copy of a further letter from our Accountant General, bearing date the 22d instant.

24. Your honourable Court will perceive from these explanations, that the salt is the only branch of the public revenue, in which a deficiency is to be apprehended; and in our separate letter, bearing date the 1st instant, we had the honour to explain the circumstance to which the decline in the price of the article at the two last sales, is attributed. We are concerned to observe, that the deficiency in the revenue of the year is estimated by the Accountant General at 16,00,000 of rupees.

25. In some instances, however, it is expected that the actual receipts will exceed the amount estimated in the sketch for 1809-10; and upon the whole we do not apprehend that any considerable deficiency will occur in the estimate of the revenue.

26. Some increase we fear must take place in the Durbar charges, and in the military disbursements of the year, in consequence of its having been found impracticable to withdraw the temporary Embassies, and to place the army upon the ordinary establishment at so early a period as was expected.

27. The Accountant General computes, that, under the former head of charge, there will be an exceeding to the amount of 15,00,000 of rupees, including the sum stipulated to be paid to the Persian Government by Sir Harford Jones; and as the Embassy to Cabul has necessarily been attended with a very heavy expense, we are apprehensive that the sum originally estimated for this and other services of the kind will be greatly exceeded.

28. The military charge of the year was also stated, we fear, on too low a scale; and the Accountant General computes that the further sum of 10,00,000 of rupees must be added to this head of charge to cover the disbursement of the year.

29. There is no reason to apprehend an excess of charge in any other instance; but your honourable Court will observe with regret, that in consequence of the apprehended deficiency in our receipts, and the probable increase in the charge of the year, the Indian surplus

EAST-INDIA AFFAIRS.

9.

surplus in 1809-10, which had been estimated by us at 64,00,000 of rupees, will be reduced in 1809-10 to the sum of 33,00,000 rupees.

30. We however can assure your honourable Court, that the strictest attention will be paid by us, both to improve the revenue and to reduce the charges of Government, in all practicable cases; and although we do not think it prudent or proper to hold out flattering prospects, at the risk of disappointing your honourable Court, we must observe that the Estimates are prepared with so much caution and reserve, that the actual result is in general more favourable than that which they promise.

No. 2.

Financial Letter from Bengal; dated August 1809.

INVESTMENT.

31. We have the honour to forward in the packet, a Statement showing the allotment of Investment for the year 1809, and the amount of the advances which have been issued on the account to the latest period; and your honourable Court will perceive that nearly the whole sum allotted in the hands of the agents.

32. The Statement does not include the amount to be invested in the purchase of indigo; but we shall feel great satisfaction if later advices from your honourable Court should encourage us to appropriate a large sum in the purchase of that article in the ensuing season.

The Statement does not, moreover, include the article of cotton; but your honourable Court have been apprized by our commercial letter of the 16th instant, that about 43,000 maunds have been provided, and that 400 tons will be consigned to China by the Honourable Company's ship Warren Hastings, and about 1,600 tons to England by the early ships of the ensuing season.

34. We have also given directions to the Board of Trade to commence the provision of an investment for the year 1810, upon the same scale as that which was ordered for the year 1809; and we shall have great satisfaction if subsequent advices from your honourable Court should require us to make considerable additions to our purchases of this article.

35. We regret extremely that no articles present themselves which might become proper objects of an investment upon a large scale, for we are most solicitous to extend our remittances to England, at the present period, in any shape in which they could be effected with safety and advantage. This subject will be again adverted to in a subsequent part of our present Address, in the course of examining a question of great importance which has pressed itself upon our attention.

BALANCES.

36. Your honourable Court will observe from the Memorandum D, subjoined by the Accountant General to the Comparative Statement, that the Cash Balances at the different Treasuries under this Presidency, amounted on the 30th April last, to Sicca rupees 3,00,81,000. To this sum should be added the treasure consigned to Madras on His Majesty's frigate Modeste, amounting to Sicca rupees 46,25,000, and a further sum of between 13 and 14 lacks of rupees on its way from China, under consignment to this Presidency.

37. The two last sums, amounting to about 60 lacks of rupees, will be applicable to the purposes of the Government of Fort St. George, but nearly the whole balance may be considered as a resource immediately available and applicable to the reduction of the Indian Debt, as soon as circumstances will admit of its being appropriated to that purpose. We mention that this fund (with the exception of such balances as must always be reserved in the different Treasuries) is peculiarly applicable to the extinction of debt, because we are persuaded that the surplus revenue will be quite equal to any difference between the supply, which we shall find it practicable to furnish by means of investment, and the supplies which we may expect to receive from England by our bills for the interest of the debt, and by the sale of import goods.

SUPPLIES to the OTHER PRESIDENCIES.

38. THE Statement E, will show your honourable Court, the amount of the supplies which have been furnished from this Presidency since the 1st May last; and we have the honour to subjoin for your information, a Memorandum exhibiting the rates of Exchange at which bills are negotiated at present upon this Government.

Rates of Exchange for Bills on Calcutta.

- From Bombay, 109 B^r rupees per $\frac{1}{2}$ Calcutta Sicca rupees.
- Madras, 100 star pags. per 365 Arcot rupees.
- Canton, 45 Spanish dollars per $\frac{1}{2}$ current rupees.
- Fort Malbro' 100 Spanish dollars per 243 current Rs. 209 Sa. Rs.
- Prince of Wales' Island, - - - D^o - - - D^o.
- Lucknow, 104 L^r Rs. per $\frac{1}{2}$ Sicca rupees.
- Hyderabad, 119 Hy^d Rs. per $\frac{1}{2}$ Sicca rupees.
- Nagpore, 114 $\frac{1}{2}$ Chundree rupees per $\frac{1}{2}$ Sicca rupees.

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39. Yours

No. 2.

Financial Letter
from Bengal; dated
August 1809.

PUBLIC DEBT of INDIA.

39. Your honourable Court will observe from the accompanying Statement F. furnished by the Accountant General, that the Public Debt of the three Presidencies bearing interest, amounted on the 30th April last, to the sum of Sicca rupees 23,41,55,090, after deducting the amount redeemed by the Commissioners of the Sinking Fund.

40. The Total Debt at the three Presidencies, including the amount of demands which do not bear interest, is stated at the sum of Sa. Rs. 27,12,91,238.

41. Your honourable Court will observe, that the Debt of Fort St. George and Bombay, is stated by computation, the Quick Stock Accounts having been received from those Presidencies to the 31st January only; but we do not apprehend that there can be any material error in the Statement; and as the Governments of Fort St. George and Bombay will probably have forwarded their annual accounts to your honourable Court, you will have an opportunity of making up an exact Statement of the Debt at the period in question.

42. The following Statement exhibits the Public Debt of India on the 30th of April 1809, compared with the debt at the same period in the preceding year.

Debt bearing interest on the 30th of April 1808	-	-	-	Sa. Rs.	24,48,92,828
Debt bearing interest on the 30th of April 1809	-	-	-	-	23,41,55,090
					1,07,37,738

Debt less in 1809 - - -

Total Debt of India, including the amount of demands which do not bear interest, on the 30th of April 1808	-	-	-	Sa. Rs.	28,00,38,390
D ^e - - - D ^e - - - 30th of April 1809	-	-	-	-	27,12,91,238

Debt less in 1809 - - - ● 87,47,152

Annual Interest payable on the Public Debt on the 30th of April 1808	-	-	-	2,02,02,680
Interest chargeable on the Debt on the 30th of April 1809	-	-	-	1,88,99,800

Interest less in 1809 - - - 13,02,880

43. Your honourable Court will observe from the foregoing Statement, that the principal of the Debt bearing interest, was reduced during the last year in the sum of Sicca rupees 1,07,37,738; and that the annual charge of the Debt has also been reduced in the sum of Sicca rupees 13,02,880.

44. We are concerned however to observe, that the reduction has been effected by the transfer of the Debt to England; and this circumstance calls for separate and particular consideration.

TRANSFER of the DEBT to ENGLAND.

45. THE amount of Bills drawn on your honourable Court from this Presidency during the last year, was Sicca rupees 1,09,36,000; and according to the latest accounts from Fort St. George, it appears that Bills to the amount of about Pagodas 23,00,000, were drawn during the same period from that Presidency.

46. We have not received any account of the Bills which were granted from Bombay during the past year; but we are apprehensive that the drafts from India, in the aggregate, will not fall short of the amount estimated in our letter of the 20th of April last, or three millions sterling.

47. The circumstance of so large a demand being thrown upon the Treasury at home during the last year, is in itself extremely embarrassing, and it has been the source of the most serious concern to us. But it is incumbent upon us at the same time to apprise your honourable Court, that there is reason to apprehend that a still larger portion of the Indian Debt will be transferred to England at no distant period; and this is an event so important in its probable consequences, that it evidently demands an early and deliberate consideration.

48. Sinister events of any description, or even the apprehension of such events, may have the effect of hastening the transfer; but there are circumstances of a different complexion, which may be expected to operate in producing the same result.

49. The rate of Indian interest having of late approximated more nearly to the standard of English interest, the capitalist has no longer the same motive for retaining his funds in India; and even if the security be supposed equal to the charges of agency, the risk of dis-appointment, and other circumstances, will probably deter the public creditor from leaving his property at a distance from his own immediate controul, when the advantage to be obtained is no longer considerable.

50. It is to be apprehended therefore that many of those who have deposited their Government securities in the Treasury, (and the deposits at this Presidency alone amount to 130,00,000 rupees) as well as those who have left their property in the hands of private agents, will order a large proportion of it to be remitted to England at an early period. Individuals also who are returning to England, and even some of those who are still resident in the country, may be expected to remit at least a part of their funds.

No. 2.
Financial Letter
from Bengal; da
August 1809.

51. Another circumstance which is likely to operate in causing the transfer of the Public Debt, is the difficulty of effecting remittances at present through the channel of commerce. Persons who are not holders of the public securities, and who require a remittance to England, find it necessary to purchase those securities from the resident creditor, with a view to their being exchanged for bills on England; and although purchases of the principal of the debt have not yet, we believe, been made to any great extent for this purpose, it is become a very common practice for the resident creditors to take payment of the interest accruing on their Government paper by bills on England, for the accommodation of those who require a remittance.

52. It has also become a practice at Bombay for individuals to transfer their Government securities for bills on your honourable Court, with the double view of effecting a remittance from Bombay to Bengal, and of supplying the Bengal capitalist with a remittance to England.

53. The English bill is sent round to Calcutta for sale; and as it can be negotiated here at a small sacrifice, it affords a more favourable remittance than that obtained by the bills which are drawn by the Government of Bombay on this Presidency at the ordinary rate of exchange. For example, the English bill at 12 months sight, which is drawn at the exchange of 2s. 6d. the Bombay rupee, may be negotiated here at 2s. 7d. the Sicca rupee, or at a sacrifice of 3½ per cent.; but the difference of exchange between Bombay and Calcutta being from 8 to 10 per cent. a saving is made by the remitter to Bengal, or the remitted to England, of from 5 to 7 per cent. by transferring the securities of the Bombay Government.

54. The two first circumstances referred to as likely to cause the transfer of the debt, (the apprehension of untoward events, and the reduced rate of interest,) may appear on a cursory view to be inconsistent with each other; but on examination it will be found that both may exist, and may be expected to operate at the same time.

55. Many individuals will be influenced by the first of those considerations, (particularly the public creditors at a distance,) without regard to the other; and the circumstance of a large transfer of the debt taking place, will tend to prevent a rise in the rate of interest. It will have this effect, both because the amount of the Government securities in the market will be sensibly diminished at a time when the demand for them is increasing for the purposes of a remittance, and because the local resources of the Government will be increased in proportion to the transfer of the debt to England. The demand for the public securities will also be increased by the accumulation of the capital of the resident creditors; for as the Government no longer raise loans, but on the contrary are paying off debt at present, a difficulty will be experienced by individuals in investing their growing funds.

56. Under present circumstances we have no reason whatever to apprehend a rise in the rate of interest at this Presidency; and much as we regret one of the consequences likely to result from the flourishing state of public credit in India, (the sudden transfer of the debt, in a manner to embarrass your honourable Court) it is evident that this state of things, in all other respects, must be viewed as indicating great financial prosperity.

57. The last circumstance alluded to, (the difficulty of obtaining commercial remittances,) is one to which we wish to call the particular attention of your honourable Court; for if this country should be placed in the peculiar situation of having a larger debt to pay to England than it can discharge by means of its commodities, the country must be gradually impoverished, and its means of paying that debt must ultimately fail altogether.

58. We have adverted to this question in our public letter of the 1st of March last, and in our financial dispatch of the 20th April; but it is become necessary, we think, to take a more direct and comprehensive view of it.

59. Your honourable Court expect that the revenue and charge of India shall be so regulated as to secure to the honourable Company a net surplus of a million sterling per annum, after providing for the charge of the Public Debt of India, as well as of such portion of it as may be transferred to England:

60. If this surplus be supposed applicable to the payment of the annual contribution of £. 500,000 stipulated to be received by the nation, to the payment of the dividends upon the Company's stock, the establishments of your honourable Court in England, the civil and military pensions and other charges, it must be considered as a tribute due from India, independent of the Indian Debt.

61. The Public Debt of India, as far as it is held by European creditors, constitutes a demand upon India precisely of the same nature; and as this debt may be estimated at 30 millions, and it has been ascertained that at least 4-5ths of the debt at this Presidency is held by Europeans, who with few exceptions draw the income of their capital to England,

or

No. 2.

Financial Letter
from Bengal; dated
August 1809.

or accumulate with a view to remit at a future period, it may be assumed (adopting the same proportions for the debt held by Europeans at the other Presidencies) that India becomes annually debtor to England on this account, to the amount of near two millions sterling, at an interest of 8 per cent. per annum.

62. Whether the interest be paid in England or in India, the effect is the same. If it be paid in India, the creditor remits either immediately, or at a future period. If it be paid in England, the Company becomes the remitter; but in either case this interest must be paid by the produce of India.

63. If the Company could discharge the whole of their debt upon the spot, the circumstances would not be at all changed; that is, the relations between England and India, with regard to debt or tribute, would not be affected. The British capitalist would find himself possessed of specie or some other property, instead of a mortgage upon the territorial revenue; but he would equally require a remittance to England for the principal or the income of that property, which is in reality a debt owing by India.

64. It would however be fruitless to speculate upon his means of remitting the principal, when a difficulty is already experienced in obtaining a remittance to the extent of the annual income. To suppose the immediate transfer of the principal practicable, we must assume that India could, on a sudden, by means of its produce and manufactures, convey to England a capital of 12½ millions, where it annually finds a difficulty in supplying by those means remittance of one million, or the annual interest of that sum.

65. The Company's tribute, however, and the proportion of the public debt held by Europeans, do not by any means constitute the whole debt owing by India to England.

66. The savings from income, whether they arise from the salaries of the public servants, or from the profits of commercial industry, become a demand upon the resources of India.

67. All property moreover possessed by Europeans in this country, if it be at all productive, creates a debt or demand of the same nature; for instance, houses, factories, buildings of every description, docks, shipping, machinery, &c. &c. all constitute capital, which gives England an annual demand upon India.

68. It would be extremely difficult to form an estimate of the amount of this capital; but, that it is of vast magnitude, may be presumed from the extent of one branch of it, which is sufficiently ascertained.

69. The houses in the European part of the town of Calcutta, which, in common with the buildings occupied by the native inhabitants, pay a tax at the rate of five per cent. on the monthly or annual rent, contribute annually to this tax the sum of Rs. 100,000; and this sum must therefore be levied upon an income of 20,00,000 Rs. per annum, or upon a capital of 1,66,66,000 Rs.; assuming that the buildings yield, upon an average, a rent equal to twelve per cent. per annum.

70. These houses are only in part the property of Europeans, and the rent in many cases is expended at present in the country; but a proportion of it is liable to become a demand upon India; for, whether an European individual receiving an income here, save a proportion of that income, or pay it to a British capitalist in the shape of rent, the amount in either case tends to augment the capital, for which a remittance to England will ultimately be required.

71. We will not attempt to estimate the sum which, either as public tribute or private income, may be supposed to become due annually to Great Britain from India; it is sufficiently evident, that the amount must be very considerable; and all the inference which we propose to draw, may be deduced from other facts.

72. Notwithstanding the vast extent of the present demand upon the resources of India, we should not entertain the smallest apprehension with respect to its ability to satisfy it, if the produce of its labour were received by Europe and America as heretofore, and if the income only of the capital were called for, and not the capital itself. In a favourable climate, a productive soil, and a numerous and industrious population, the country enjoys extraordinary advantages; and it has unquestionably a large surplus produce, applicable to the payment of its foreign debt or tribute.

73. But unfortunately the produce and manufactures of India have not of late found a market as heretofore; and whatever may be the productive powers of the country, they will not avail it for the discharge of a foreign debt, unless there exist a foreign demand for its commodities.

74. This subject has attracted our serious attention, and we have thought it necessary to advert particularly to the state of the Export Trade to Europe and America, in order to form some judgment with respect to the extent of the present demand for our produce and manufactures. The following Statement exhibits the value of our Exports to Europe and America,

America, independently of the honourable Company's investment; for a period of four years, ending the 31st May last.

No. 2.

Exports.	To London.	To foreign Europe and America.
1805-6	60,09,065	84,83,608.
1806-7	90,34,869	1,09,00,492.
1807-8	84,25,199	97,18,968.
1808-9.	72,83,021	5,71,418.

Financial Letter
from Bengal; date
August 1809.

75. From this Statement your honourable Court will observe, that the Exports to foreign Europe and America, which, so late as the year 1807-8, amounted to near a crore of Sicca rupees, were reduced in the past year, ending the 31st of May last, to the inconsiderable sum of Rs. 5,71,218.

76. Nor has any proportionate increase taken place in the Exports to London, on the contrary, they are not equal to the Exports of former years; and if the article of indigo be excluded, the Exports from hence during the past year will appear to be absolutely insignificant.

77. It has become doubtful whether this article will maintain its price in the London market; and if, from an excessive exportation, or otherwise, the trade in indigo should be materially affected, even for a season, the greatest inconvenience would be experienced, not merely by the manufacturer and merchant, but by the European capitalist.

78. The trade in piece-goods, which heretofore constituted the great staple of the country, has become comparatively trifling; and as it is understood that cotton manufactures have been established in different parts of Europe, there is no reason to expect that this trade will revive.

79. The produce of silk in Bengal is limited at present; and although the manufacture might undoubtedly be extended if there were a regular demand for the article, we have no grounds for presuming that Bengal is likely to obtain a larger participation in the supply of the home market, when the trade of the Continent shall be restored to its ordinary course, unfettered by arbitrary restrictions.

80. The exportation of sugar might also be increased very largely, if there were a permanent demand for the article; but in this instance also there is reason to conclude, that the market of Europe will in general be supplied from other quarters.

81. Cotton could no doubt be exported, both from hence and from the west of India, to a large amount; and the encouragement lately given by your honourable Court to the exportation of this article, has already induced individuals to make large consignments in the London market.

82. The saltpetre produced in India is not considerable in value, and the minor articles of export to Europe (lack, gums, dyes, borax, raw hides, &c. &c.) cannot, we understand, be exported at present with advantage.

83. Sunn hemp, although not an article of great value, considered merely as the means of realizing a remittance, may become the object of an export trade upon a large scale, if the commercial intercourse with the Northern States of Europe should continue suspended, and your honourable Court are aware that every encouragement has been given by this Government to increase the produce of this article. Very good canvas is now manufactured in Bengal; and the manufacture of cordage has also been established with every prospect of success.

84. If the price of timber in England should continue so high as it appears to be at present, ships might probably be built in India with advantage, not merely with a view to the Indian trade, but for the supply of the commerce of Europe; and every encouragement essential to the undertaking, would be afforded, if your honourable Court allowed such ships to carry home a freight, in the same manner as you have permitted private ships to carry home cargoes of cotton wool by your late orders to the Government of Bombay.

85. We have merely glanced at the principal objects of an Export trade from hence to Europe and America; but to estimate with any degree of exactness our means of furnishing a remittance to England by the exportation of our produce and manufactures, it would be necessary to prosecute a very minute research into the commercial resources of India; nor would the information obtained from such an enquiry, lead to any satisfactory result, unless we could combine with it an intimate knowledge of the commercial situation of Europe; and this we do not at present possess.

86. The conclusion which we would deduce from the foregoing remarks is, that although this country is rich in produce and manufactures, its resources have not been available of late to the same extent as heretofore, from an extraordinary change of circumstances in America and Europe; and that those resources have failed in a great degree, precisely at the time when from the influence of local circumstances, there existed a demand for a remittance to England to an unprecedented extent. India, in short, at a time when it

No. 2

Financial Letter
from Bengal; dated
August 1809.

had become impracticable to dispose of its produce and manufactures, has been called upon, not only for the annual interest of its debt, but for a part of the capital.

87. The transfer for the Company's debt, does not, it is true, create an immediate necessity for conveying an equivalent in commodities to England, because your honourable Court may be enabled to make arrangements for the payment of that debt in some other manner; but it is unquestionable that a remittance must be made for the payment of the interest, and ultimately for the discharge of the principal.

88. The private capital may call for a more immediate remittance. If, for instance, the European proprietor of buildings or other property, dispose of them to a resident capitalist, with a view to remit the principal, this may constitute an immediate demand upon the resources of India, totally independent of the public debt.

89. In the preceding observations, we have adverted particularly to the direct trade with Europe and America; but we have not overlooked that this country may possess ample resources for the payment of a foreign debt by means of its general commerce. It is essential therefore to take a view of the whole of our external trade.

90. The following Statement exhibits the amount of the Exports from Calcutta by sea to the latest period; and although we cannot furnish a similar statement for the rest of India, nor show the state of the Inland Trade carried on between the Provinces and other parts of Hindostan, the deficiency of our information in those particulars is of the less importance, as it is the Export Trade by sea from Calcutta which constitutes the chief source of the remittance to England. A part of the cotton which appears in our Exports, has, it is true, been imported from the territory, beyond the jumna; but if there be any balance against us on the trade which is carried on by land with the Dekan and the countries on our northern and western frontier, it cannot be considerable, for the cotton, salt, shawls, and some inferior articles which we receive, we return sugar, piece-goods, and other commodities.

GENERAL EXPORTS from CALCUTTA by SEA.

In 1805-6	- - - - -	3,73,95,877
1806-7	- - - - -	4,18,80,465
1807-8	- - - - -	3,95,67,097
1808-9	- - - - -	2,54,45,664
Total Exports, exclusive of the Company's Investment	- - - - -	14,42,89,104

91. The Accounts for 1808-9 not having yet been made up by the reporter on external commerce, the amount of the General Exports in that year ending the 31st May last, is stated upon the authority of documents which have been obtained from the Custom-house, but we have reason to believe that it is sufficiently accurate; and your honourable Court will observe with regret, that a considerable decrease took place in our Exports in that year. We are apprehensive also, that it occurred chiefly in those articles which at a former period contributed so largely to the remittance to England.

92. The following Account shows the amount of our Imports during the same period, exclusively of importations of Bullion:

1805-6	- - - - -	1,09,30,799
1806-7	- - - - -	1,37,96,633
1807-8	- - - - -	1,05,83,628
1808-9	- - - - -	91,80,063
		4,44,91,123
Add,		
Cost of coast salt imported between the 1st June 1805 and 31st May 1809, not included in the above	- - - - -	21,95,000
Total Imports of Merchandize, exclusive of the Company's goods	- - - - -	4,66,86,123

93. Your honourable Court will observe that our Exports exceed the Imports, during a period of four years, in the sum of Sicca Rupees 9,76,02,081, or, on an average, in the sum of Rs. 2,44,00,000 L. St 3,050,000 per annum; and this excess may be considered as representing the fund which Bengal, by means of its produce and manufactures, could have remitted annually in discharge of its debt to England, and for the supply of the other Presidencies and Settlements. The fund was not however appropriated in this manner entirely, for we received a large portion of the amount by importations of bullion.

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94. Notwithstanding the reduction in the amount of our Exports, it would not appear that the means of remitting to England can be wanting, while we are receiving bullion from countries with which it maintains an extensive commercial intercourse. The following Statement will show the gross amount of Bullion imported, on private and public account, during the last four years.

No. 2.

Financial Letter
from Bengal; dated
August 1809.

IMPORTS by INDIVIDUALS:

In 1805-6	- - - - -	1,29,39,615
1806-7	- - - - -	1,76,54,492
1807-8	- - - - -	1,41,08,233
1808-9	- - - - -	63,12,000
Total, on private account		Rs. 5,10,14,349

IMPORTS by GOVERNMENT:

In 1805-6	- - From London	- - - - -	1,04,08,866
1806-7	- - - - - D ^o	- - - - -	1,05,46,036
1807-8	- - - - - China	- - - - -	64,98,762
1808-9	- - - - - D ^o	- - - - -	35,85,211
	D ^o - - - - - London	- - - - -	18,36,775
	D ^o Account of the Navy	- - - - -	7,32,742
Total			3,36,08,392
Deduct, remitted to, or retained, at Madras			39,31,426
Total Imports on Public Account			Sa. Rs. 2,76,76,966
Total Imports			7,86,91,306

95. Your honourable Court will perceive from this Statement, that the Imports of bullion on private accounts in the past year, were much below the ordinary scale, and this circumstance tends to corroborate the fact, that an important change has taken place in the state of our external commerce; and that large as our means of effecting remittances for the payment of a foreign debt, undoubtedly were at a former period, they are upon a more limited scale at present.

96. It has however, we think, become more necessary in consequence, that measures should be adopted for effecting, to the utmost practicable extent, an exchange of debts and credits with other countries; and one of the principal objects which we proposed to ourselves in engaging in the present discussion, has been to demonstrate to your honourable Court the expediency of adopting arrangements for this purpose.

97. If England have a demand upon Bengal, and America have a demand upon England, the interest of those countries would evidently be consulted by exchanging their debts and credits, since a bill drawn by England upon Bengal in favour of America, would settle all these debts, without the necessity of transporting the precious metals from one country to the other,—we speak of countries as of individuals, for the cases are precisely the same; countries, viewed in the relations of commerce, being actually an aggregation of individuals.

98. The expediency of such an arrangement has been practically shown in the instance of China, the debt incurred by England to that country for its teas, &c. being now discharged by the produce of Bengal. Instead of sending bullion from England to pay for tea, and bullion from China to pay for opium and cotton, the Bengal Government, by a simple bill transaction, pay what is due for the first article, to the exporter of the opium and cotton.

99. Even if America have no demand upon England, it may still be highly advantageous to effect its remittances to Bengal through England. The bullion which it is accustomed to send to Bengal might be sent to England at much less risk and expense: it would there discharge a debt owing by Bengal, and the American remittances would be effected by a bill drawn from London upon Calcutta.

100. By these means the difference between the charge of remitting bullion from America to Bengal, and of remitting it from America to England, will at least be saved; and if we suppose Bengal at any time under a necessity of paying its debt to England by remittances of the precious metals, the whole charge of such a remittance will also be saved by the arrangement.

No. 2.
Financial Letter
from Bengal; dated
August 1809.

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101. The importations of bullion at Calcutta from the United States of America during the three years ending the 31st May 1808, amounted to near two millions and a half sterling, as your honourable Court will observe on reference to the accompanying Statement B; and if a free intercourse should be re-established with the United States, which we have every reason to expect from the tenor of the late advices from thence, large remittances to Bengal will probably be required, as heretofore, for carrying on the American commerce.

102. It becomes then a question for the consideration of your honourable Court, whether arrangements might not be made by you for obtaining the whole, or a large proportion of the bullion, which must otherwise be remitted, for your bills upon Bengal. The money might be delivered to agents to be appointed by your honourable Court in America, and be from thence transported to London, if the course of the trade between England and America should not admit of your disposing of it to more advantage; and bills would of course be granted for the amount upon one of your residencies in India. The bills might either be drawn by your agents on the spot; or if your honourable Court should not deem it proper to delegate such an authority, they would be drawn in England, and be sent over to America to be negotiated.

103. As a saving of expense would unquestionably be effected by such a mode of remittance, your honourable Court ought to be able to negotiate your bills at a favourable exchange; for if the American merchant, in remitting 100 dollars to Calcutta, realize only 93 or 94, after deducting insurance and other charges, your honourable Court ought to obtain from him those 100 dollars in America, for a bill on Bengal, for 93 or 94 dollars, or for a small advance beyond the actual produce in Calcutta, sufficient to induce the American merchant to make the exchange.

104. We have instanced the United States particularly, because the trade between that country and India is carried on upon a more extensive scale; but our observations apply to Spanish America, the Brazils, Portugal, and during a period of peace, to Denmark and to other countries of Europe which maintain a commercial intercourse with India.

105. Your honourable Court will observe, on reference to the Statement B. that the importations of bullion from Copenhagen and Lisbon during the three years ending the 31st May 1808, amounted to the sum of Sicca rupees 54,27,820; and if a friendly intercourse should again subsist between Great Britain and the continent of Europe, it is probable that a remittance would be required to India from Denmark and Portugal to a large amount, and that a remittance would also be required from the Spanish settlements in America, either through Manilla, or by a more direct channel.

106. By arrangements therefore to be adopted in Europe, your honourable Court might be enabled to avail yourselves of the funds, which would otherwise be sent to India in bullion; and the exchange in Europe would probably be attended with greater convenience and advantage than that which it is proposed to negotiate with America, as bullion can be conveyed from Copenhagen or Lisbon to London, with more facility and at less expense than from America to London.

107. Your supracargoes at Canton suggested to us the expediency of our supplying funds in Calcutta as well as in China to the Phillippine Company, to be repaid in bullion at Manilla; and if such advances could be made with perfect security, and the agents of the Phillippine Company would engage to repay such value at Manilla as would render the transaction ultimately advantageous to the honourable Company, we should have no objection whatever to engage in it.

108. In this instance however, as it is proposed only that we should undertake the remittance from Manilla to China or Bengal; the proposition resolves itself into a mere question of the terms of exchange; and as we have no sufficient information with respect to the responsibility of the Phillippine Company, or to the powers held by their agents at Canton and Calcutta, we have not deemed it expedient to enter into any negotiation with them. Your honourable Court may however eventually be enabled to form arrangements with the Phillippine Company, upon the same plan which has been suggested with reference to the trade of the United States of America.

109. In tracing the outline of that plan, we have adverted only to the commerce which is carried on directly with Bengal; but it might be extended with equal advantage to the commerce of China. The Americans make large remittances of bullion to Canton; but a bill drawn on your supracargoes would answer their purpose equally well, and the supracargoes for the discharge of it would draw upon this Presidency; thus furnishing a convenient channel to the Bengal exporter to make the returns of his consignment.

110. The invoice value of our consignments to Canton may be estimated annually at about seventy lacks of Sicca rupees. The produce in China ought greatly to exceed that sum; and as we import very little from thence, and the supracargoes have not hitherto found occasion to draw upon us for above forty-six lacks of rupees in any one year, they would have the command of a large surplus fund for the discharge of the bills which might be drawn by your honourable Court in favour of America. This surplus is remitted at present from China in bullion, partly on the public account, and in part by individuals.

111. Under so comprehensive an arrangement, it is manifest that your honourable Court would obtain a remittance to England on favourable terms, to the utmost extent to which a remittance

EAST INDIA AFFAIRS.

remittance is furnished, by the produce and manufactures of India; and we feel satisfied that, under ordinary circumstances, our exports would supply as large a fund as is likely to be required for the discharge of the tribute and the annual interest of the debt owing by India to England.

No. 4.
Financial Letter
from Bengal; date
August 1809.

112. To admit a different conclusion, we must suppose that India does not actually possess the means of discharging the demands upon it; for no country which does not possess mines, can possibly export for a continuance more bullion than it receives.

113. When, in fact, a country incurs a debt beyond that amount which can be discharged in the ordinary course of its trade, it may in the first instance deprive itself of a part of its stock of the precious metals; but ultimately the exportation of its produce and manufactures becomes absolutely forced. If, for example, your honourable Court should require a remittance for the discharge of the Indian debt recently transferred to England, beyond that amount which the commerce supplies, and which can be conveniently sent in bullion, it would become absolutely necessary for you to export commodities from hence, whatever might be the loss attending the consignment.

114. We are here led to another question, which it is of importance for your honourable Court to consider, namely, whether under any circumstances you would wish us to remit bullion to England, to enable you to meet the demands upon the treasury at home? Whether your investments ought to be extended for this purpose, at whatever risk of loss; and whether this extension ought to take place before a remittance in bullion is finally had recourse to? The determination of the last question would of course depend greatly on the state of the markets at home; but if the result of the two modes of remittance, were nearly equal, there are obvious reasons for giving a preference to that in goods; for the exportation of our produce and manufactures would encourage the industry of the country and augment its revenues, while any considerable reduction in the amount of its circulating medium, might be productive of ill consequences.

115. We could at this moment, without any material inconvenience, make a remittance of bullion to England, to the extent of a million or a million and a half sterling; but the loss upon such a remittance would be so considerable, that we could not venture to have recourse to the measure without the express sanction of your honourable Court, particularly as it would greatly circumscribe our means of paying off a debt bearing a high rate of interest.

116. We feel the same hesitation with regard to the extension of your investment. We could without inconvenience appropriate a large sum in the purchase of goods, but while we have reason to apprehend that their consignment to England would be attended with a heavy loss, we are unwilling to have recourse to this alternative, without your concurrence and authority.

117. Still however if a large portion of the Indian Debt, as well as of the private capital, be called for in England, it may become a matter of necessity to effect remittances, at whatever disadvantage; and the question evidently demands the particular attention of your honourable Court.

118. Should it appear to you that any of the foregoing remarks are at all inconsistent with the opinions expressed in our public letter of the 1st March last, on the subject of the commercial resources of Bengal, we must explain, that the chief object of the remarks in that letter, was to show that a scarcity of specie was not likely to be experienced in Calcutta, while such a scarcity did not exist in the Bengal Provinces. We must observe also, that we were not apprised at the time, of the full extent of the decrease which has taken place in our exports during the last year; nor was our attention called in so particular a manner to the extent of the demand for a remittance to England. We repeat, that the commercial resources of these provinces are most extensive; and that they would be fully equal to the ordinary demand upon the country, if there existed a free vent for its produce and manufactures.

119. We have been led into a good deal of detail upon these important questions; and it may be useful therefore to recapitulate what has been advanced, and to deduce briefly the inference which we have proposed to draw.

First, It has been stated that in consequence of particular circumstances, an extraordinary demand exists at present for a remittance to England, not only for the tribute and income of the capital owing by India, but also for a part of the capital itself.

Secondly, It has been shown that precisely at the time when this demand has taken place, our means of supplying it have failed in a great degree, in consequence of a sudden and considerable decrease in the Export Trade of Bengal.

120. To prevent as far as possible the inconvenience and embarrassment to be apprehended from the combined operation of these circumstances, we have endeavoured to

PAPERS RELATING TO

No. 2
Financial Letter
from Bengal; dated
August 1809.

First, That it is become highly expedient to facilitate and encourage the exportation of the produce and manufactures of India to England, by some arrangements similar to those which the wisdom of your honourable Court lately suggested for promoting the exportation of cotton wool from Bombay for the supply of the British manufactures. The extension of our exports would either afford a channel of remittance for the private capital, or if your honourable Court should not be aware of any objection to the measures, bills might be taken upon the consignments on account of the honourable Company.

Secondly, That it is become highly essential to adopt arrangements for effecting an exchange of the demand which England holds upon India with those countries which incur annually a commercial debt to Bengal.

Thirdly, That it is important to consider whether, after effecting these exchanges to the utmost practicable extent, remittances ought to be made either in bullion, or in those commodities which would not otherwise be exported in the ordinary course of commerce.

121. In adverting to the decrease in the Export Trade of Bengal, we have considered the circumstance merely as it affects our means of furnishing remittances; but your honourable Court must be sensible that it is to be regretted, equally with reference to its effects upon the revenues of the country. We hope, however, that it is likely to be of temporary duration only; and if a free intercourse should be restored with the United States of America, our Exports will no doubt again increase at an early period, although in the present state of Europe, and under the circumstance of cotton manufactures having been established in different parts of the Continent, they cannot perhaps be expected to reach their former standard.

We have the honour to be,

Honourable Sirs,

Your most faithful humble Servants,

Fort William, }
the 23d August 1809. }

(Signed) J. Lumsden,
H. Colebrooke.

MEMORANDUM of the Value of the Government Securities.

10 per cents	- - - -	Premium 1 per cent.
8 per cents of 1809	- - - -	- Ditto - 1 - Ditto.
6 per cents transferrable to England	- - - -	- Ditto - 1 - a' 1. 8.
6 per cents	- - - -	- (none in the market.)
6 per cent Treasury Notes,	- - - -	- par.

— No. 3. —

Copy of a LETTER from the Court of Directors of the *East India* Company, to the Governor in Council of *Fort William*, dated 20th June 1810;—in Answer to their Financial Letter of 23d August 1809.

Public Department, on the Finances.

Our GOVERNOR GENERAL in COUNCIL at Fort William in Bengal.

Para. 1.

IT was our intention by the present dispatch to have entered into detailed observations upon the several letters of late years received from you, relative to the Finances of India; but the sailing of the last ships of the season at an early period, will not admit of carrying that intention into effect; we shall here therefore confine ourselves to such remarks as occur to us upon the subjects treated of in your Financial Letter of the 23d August last, in which are contained some points that require our immediate and particular attention.

2. The causes which interrupted your correspondence on the Finances, since your letter of the 20th April 1809, are satisfactorily explained in the first paragraph of your letter now under consideration. We commend the frequency of your communications upon this important subject, during the years 1807 and 1808.

Paras. 2 & 3.

3. Under the explanations given by your Accountant General, in his letter of 23d June 1809, we approve your directions for carrying into effect our orders of the 14th September 1808, for preparing and transmitting certain periodical accounts.

Para. 4 a' 8. "Supplies to Fort St. George."

4. Your exertions in furnishing large supplies of treasure to Fort St. George, amounting to near 60 lacs of sicca rupees, for the purpose of enabling the Governor and Council to discharge a part of the public debt at that presidency, have, as they merit, our applause. And we have observed with great satisfaction, as well from what is stated in these paragraphs, as from the dispatches we have received from that Government, dated 15th May, 1st June, 13th August, 30th September, and 9th October, 1809, that the measures you have adopted have been productive of the most beneficial effects; a very considerable part of the loans at Fort St. George, containing the optional clause of payment of bills on us, has been transferred to the New Loan, the principal of which is payable only in India, and the large balances of cash remaining at their disposal, have enabled the Governor and Council to proceed to the liquidation of a great proportion of their debts more recently contracted. We have, indeed, been informed, that all the optional loans are now either transferred or discharged; but in regard to that part of those loans which has been liquidated by drafts on us, we have felt severely the pressure upon our treasury here by this mode of liquidation.

5. We take it for granted, the expenses of freight on the treasure sent to Madras from Penang, mentioned in the 7th paragraph, was, under the circumstances of the case, unavoidable; but as only one per cent. is allowed by us for freight of treasure to India, we could have wished that the remittance from Canton had been at once conveyed to Madras on board the *Lion*, by which the second freight from Penang might have been saved; and in the event of future remittances, we desire this may be attended to.

Para. 11 a' 12. "New Loan at Bombay, R¹ 1,19,00,000 subscribed."

6. It is highly gratifying to us likewise, to observe the success which has attended the operation of the new loan at Bombay, a large proportion of the subscription to which, has been made by the transfer of the Government securities, which were exchangeable for bills on us. We apprehend, however, that the receipt of cash subscriptions to that loan, may have had a tendency to increase the debts in general at that presidency, since April 1809; we are therefore pleased to find, that in consequence of your observations to the Governor and Council, this measure of receiving subscriptions in cash had been relinquished, and that the loan was open for the transfer of the public securities only.

Para. 13. "Objections of a Commercial House at Bombay, to the legality of a Clause in the New Loan."

7. We are satisfied that there was no ground for the objection here stated.

PAPERS RELATING TO

No. 3.
Company's Answer
to the Bengal
Financial Letter
of August 1809;
dated June 1810.

14. Governor and Council at Fort St. George, recommended to discontinue drawing Bills on the Court.

to the Government of Fort St. George; and are

15. Coinage.

16. Explanatory of Accounts and other points.

above ten lacs of rupees, affords us satisfaction. We shall here state some observations on the articles, both of receipt and disbursement.

17. a' 22. "Accounts of 1808-9."

caution with which the estimate was framed, (a circumstance constantly to be held in view,) but also of the punctuality with which the revenues were collected. The receipts of revenue in the year 1808-9, altogether, exceeded the receipts of any former year since the provinces came under the British administration. We are not, however, enabled to ascertain how much of this unprecedented large collection is to be attributed to the more exact realization of the current year's revenue, or to the recovery of balances, the detailed accounts not being hitherto received.

12. The deficiency in the salt sales of this year, according to the letter of the Accountant General of the 20th August 1809, was owing to the sale of March having taken place later in that month than in the year preceding; whence a larger quantity remained uncleared on 30th April 1809, than at the same period in the former year. It appears, however, that the whole of the balance was punctually realized by the 8th of May 1809. The difference between the estimated and actual amount is about S.R. 3,47,000.

13. The actual sales of opium exceeded the estimate in a small degree. And although in paragraph 13, you inform us of a considerable defalcation in the receipts at the Calcutta Custom House, it is satisfactory to observe, that this branch of revenue on the whole fell short of the sum estimated by S.R. 47,000; only. As this article is from its nature necessarily liable to great fluctuation, we see no reason to suppose the estimate was not formed with proper caution.

14. The charges of 1808-9, with the exception of military, are 10 lacs less than the estimate, of which nine lacs are in the revenue charges. As we are not aware, that any reduction in the establishments had taken place to occasion this diminution, and as the intended alteration in the Tehsildary system had not been completely carried into effect; we can no otherwise account for this apparent difference, in the estimated and actual revenue charges, than by supposing the estimate was formed upon a liberal scale; a proceeding of which we approve, as it is our earnest desire, that the estimates, both of revenue and disbursement, may not be framed with a more sanguine view of your affairs, than may be reasonable; and completely justifiable.

Para. 22.

we have no doubt, were transmitted by some of the ships; the loss of which cannot now admit of a doubt.

Para. 23. a' 30. "Estimates for 1809-10."

16. After the flattering prospects held out in your former letters, relative to the probable amount of surplus revenue in India in 1809-10, we have felt considerable mortification in the perusal of these paragraphs, and of the letter from your Accountant General, therein referred to. By the variations now stated in the estimate formerly transmitted, it appears, that the expected surplus revenue of India for this year will be reduced from sixty-four lacs to thirty-three lacs of rupees.

17. The following are the articles by which the difference is created:—
First.—The salt sales are now expected to produce 16 lacs of rupees less than was before estimated; and the reason assigned for the reduction is, the fall in price of the sales in May and July 1809. In your separate letter of the 1st August last, you have explained the circumstances to which this decline in the price of salt may be attributed, namely; the large quantity of coast salt which it had been found necessary to bring to sale, in consequence of the defalcation in the produce of Bengal salt. And we must admit, that these, with the other reasons contained in that letter, appear to justify the diminution of the estimated produce.

Second,

8. As we have already observed; the pressure upon our Treasury here had become alarming, from the enormous amount of drafts on us in liquidation of the optional loans. We highly approve your suggestions pleased to find they have been attended to.

9. It is unnecessary at present to enter upon the subject of this paragraph.

10. The result of the Accounts of Bengal for the year 1808-9, which exhibits generally a surplus revenue exceeding the estimate by

11. The collections of land revenue throughout the provinces have exceeded the estimate for the year by near twenty-eight lacs of sicca rupees; a proof, not only of the

(a circumstance constantly to be held in view,) but also of the punctuality with which the revenues were collected. The receipts of revenue in the year 1808-9, altogether, exceeded the receipts of any former year since the provinces came under the British administration. We are not, however, enabled to ascertain how much of this unprecedented large collection is to be attributed to the more exact realization of the current year's revenue, or to the recovery of balances, the detailed accounts not being hitherto received.

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15. We are extremely anxious to be furnished with the detailed accounts and the general books for the years 1807-8 and 1808-9. Those for the first of these years,

we have no doubt, were transmitted by some of the ships; the loss of which cannot now admit of a doubt.

16. After the flattering prospects held out in your former letters, relative to the probable amount of surplus revenue in India in 1809-10, we have felt considerable mortification in the perusal of these paragraphs, and of the letter from your Accountant General, therein referred to. By the variations now stated in the estimate formerly transmitted, it appears, that the expected surplus revenue of India for this year will be reduced from sixty-four lacs to thirty-three lacs of rupees.

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Second,

EAST INDIA AFFAIRS: 21

Second.—In the Durbar charges an addition of fifteen lacs of rupees is made to the estimate, on account of the embassies to Cabul, and the subsidy payable to the Court of Persia; making the total of these charges in the year, forty lacs of rupees.

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18. However we may regret the large amount of this head of expenditure, we must confess, that, under existing circumstances, we do not see a probability of its being speedily reduced, if, as the Accountant General states, the ordinary political expenses of your Government under this head (exclusive of temporary embassies,) amount annually to seventeen lacs, the charges of temporary embassies, whilst they remain on their present footing, will, we apprehend, absorb the remaining sum of twenty-three lacs; for so long as the recently formed relations with the Court of Persia continue, considerable expense will be required in that quarter. We, however, entertain a reasonable expectation from what is stated in the 26th paragraph of your letter, that some of the temporary embassies may soon be withdrawn, and trust you will not relax in your endeavours to reduce the fixed Durbar expenses within the most economical limits.

Third.—To the military charges in the estimate (S.R. 2,38,30,000), the Accountant General supposes ten lacs must be added, although the Military Auditor General was directed to form the estimate upon the most liberal scale; the reason for this addition, is, the large amount advanced to the Military Department in the preceding year, which greatly exceeded the Auditor General's estimate for 1809-10; but it is observed, that extraordinary charges were incurred from the troops being marched to the banks of the Sutledge, which charges were included in the advances of 1808-9; now if these extraordinary charges amounted to the difference in the two years accounts, and they were not expected to occur in the present year, this does not appear a sufficient reason for making an addition to the estimate.

19. You have however, stated, in the 26th paragraph of your letter of 23d August 1809, that it had been found impracticable to place the army upon the ordinary establishment at so early a period as was expected; and we conclude some extra expense, must in consequence be incurred; we therefore apprehend the proposed addition to the estimated military charges for 1809-10 may be required.

20. The amount of the foregoing heads will reduce the estimate in the sum of forty-one lacs of rupees; it is however, expected, that improvements will take place in the estimated receipts from the conquered and ceded provinces, and the customs, to the amount of ten lacs of rupees.

21. It is supposed that two lacs may be added to the estimated revenue, from the conquered provinces, for 1809-10, as the actual receipts in the preceding year were S.R. 8,84,000 more than that estimate; this reasoning appears just, provided the former years collections did not include a larger sum for balances than there is room to expect in the present year.

22. Three lacs are added to the estimate of the revenues of the ceded provinces; because the balances uncollected on the 30th April 1809, were larger than those of the preceding year, in the sum of seven lacs of rupees; but as the revenues of these provinces in 1808-9 were S.R. 1,46,00,000., and in 1807-8 S.R. 1,48,12,300.; and as the estimate for 1809-10, with the addition of the three lacs, is S.R. 1,50,20,000., which exceeds the receipts of either of those years, we are inclined to doubt the propriety of the addition.

23. With regard to the customs, the addition of two lacs to the estimate is founded on "the expectations at present entertained of the trade with America being again opened." An argument, too hypothetical to have justified the expected increase in this article.

24. By these alterations the surplus revenue in India, originally estimated at S.R. 63,80,000, is expected to be decreased to S.R. 33,00,000; the Accountant General observes, "it is probable this decrease may be further reduced from more favourable sales of opium, than what they are estimated to amount to;" but no addition is proposed to be made to the estimate on this account, as the sale of this article is liable to great fluctuation; a sufficient reason for the caution observed in this instance.

25. Since the foregoing paragraphs were written, we have received your Secretary's letter of the 30th November last, accompanied by one from the Accountant General, of the same date, containing the result of a further investigation of the sketch of the Estimate for 1809-10, which was first transmitted, and explanatory of the variations now made in the several articles of expected receipt and disbursements in that statement.

26. From these explanations we observe, with much concern, that the net surplus revenue is likely to be still farther reduced in the sum of S.R. 9,12,300. We have not time, by the present opportunity, to enter into an examination of the particulars by which this reduction is caused. We must here, however, remark, on the article of Customs, that, although the addition to the original Estimate of two lacs of rupees, was made by the Accountant General's letter of the 22d of August 1809, for the reasons we have quoted in a preceding paragraph, we find, that although the trade with America had been again opened by the actual arrival of a number of American ships, as stated in your letter of the 28th November last, the customs are now estimated at one lac only more than in the first account.

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27. Notwithstanding

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27. Notwithstanding the disappointment we have experienced by this reduction in the surplus revenue, which the estimate for 1809-10 first received, gave reason to expect, we admit that the observation in the concluding part of the 30th paragraph, "that your estimates are prepared with so much caution and reserve, that the actual result is, in general, more favourable than that which they promise," has been justified, so far as relates to the years 1807-8 and 1808-9. The apprehended decrease in the original estimate for the year 1809-10, probably arises from circumstances not within the knowledge of the Accountant General when that account was first framed; and we rely on the assurances contained in the paragraph above quoted, that the strictest attention will be paid by you, both to improve the revenue, and to reduce the charges of the government in all practicable cases. It is our intention, at a future opportunity, to examine the several points communicated in your dispatches of preceding dates, relative to the subject of a surplus revenue in India.

(30 & 34.) "Investment."

28. The several articles which are pointed out for our consideration in these paragraphs, have been fully answered by our letters in the commercial department.

(35.) "Expressing regret, that no new articles present themselves which may become proper objects of investment upon an enlarged scale, to enable you to extend your remittances to England."

29. This subject will be noticed in a subsequent part of our present dispatch.

(36 & 37.) "Balances."

30. From the unusually large amount of the balances in your different treasuries, S.R. 3,00,81,000, we look forward with confidence to the extinction of a considerable proportion of the public debt of your presidency, whenever the terms of the loans shall have enabled you to commence the discharge of them. The treasure supplied to Fort St. George, mentioned in these paragraphs, has already contributed to reduce the debts at that presidency.

31. It will afford us great satisfaction to find, that conformably to the observation in the latter part of the 37th paragraph, the surplus revenue of Bengal will be equal to any difference between the supplies of investment to England, and your drafts on us for payment of the interest of debts, and the sale of import goods. It must be remembered, however, that the Bombay government depends, in a great measure, on Bengal, for supplying the deficiency of its revenues, to meet the current charges. We are uncertain, if you had this in view when you made the observation in the 37th paragraph above-mentioned.

(38.) "Supplies to other Presidencies, and rates of Exchange."

32. From the Statement E referred to, we observe the supplies to other presidencies, between the 1st May and 31st July 1809, amounted to S.R. 7,70,000; and it is satisfactory to find, that the rates of exchange for drafts on Bengal, are highly favourable.

(39 & 44.) "Public Debt of India."

33. According to the statements referred to in these paragraphs, the total debt in India, on the 30th April 1800, amounted to S.R. 27,12,91,238, being a diminution of the debts, on the 30th April 1808, of S.R. 87,47,152. The debts, bearing interest, were, however, decreased within the year, in the sum of S.R. 1,07,37,738; but as the debts at Madras and Bombay are calculated from the quick stocks of 31st January 1809; and as whatever may have been the diminution of the debts, it was occasioned by their transfer to this country, in drafts upon the Court, it is unnecessary to take notice of the information conveyed in these paragraphs, farther than as it relates to the general subject of the transferring of the debt.

FINANCE.

Para. 45 & 46. "Commence a general discussion, (extending to Para. 56.) concerning the transfer of the Debt to England. The drafts from the three Presidencies will not have fallen short, in the past year, of three millions sterling."

34. We come now to that part of your letter, which treats of the present and prospective demand for remittance from India to England, and the means which the former country possesses of satisfying that demand. These topics are handled in a series of Observations or Propositions, from which it

is intended to shew, that the demand is increased at the same moment that the means of supplying it have failed, by a sudden and large decrease in the export trade, particularly that of Bengal; and that for preventing the inconveniences which may be apprehended from the combined operation of these causes, remedial measures are requisite; whence, in conclusion, certain expedients are proposed, not indeed as specifically and necessarily resulting from the preceding reasoning, but as those which, in your opinion, seem best suited to the case.

35. The

35. The subjects in question are doubtless of great importance, and it is very proper, as it is also very much our wish, that they should be fully and fairly discussed.

36. No argument, however, is required to dispose us generally to promote the commerce, internal and external, of our territories, in every way in which, according to our judgment, it may be done compatibly with still higher interests. This is a conclusion to which we do not need to be impelled by any peculiar exigency in the financial or commercial state of those territories, though certainly such a crisis may call for our more particular attention; and where, added to this call, the case and credit of our home finances are so much concerned, we cannot fail to be impressed with the liveliest solicitude.

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37. We have it therefore extremely at heart, on every account, to prevent the demand of India on this country for territorial debt, from exceeding the commercial means which India possesses for meeting that demand, or to render those means commensurable to it.

38. But, agreeing with you in this ultimate object, and having, indeed, been the first to urge the prevention, by every possible endeavour of a large transfer of the public debt to England, we are not, therefore, prepared to express our conviction of the necessity or the suitableness of the measures you have proposed for obviating this evil.

39. But before we proceed to deliver our sentiments, particularly on those suggested measures, we wish to make some remarks upon the series of observations by which they are introduced, because part of these appear to contain positions liable to doubt, or to be inaccurately applied; and if tacitly passed over, might be supposed to have received our acquiescence, or might be more readily misapplied in future discussions.

40. This precaution is rather adopted, because the observations, though generally delivered in the absolute form, often contain only hypothetical reasoning, and about things uncertain or contingent; and you have, in the 85th paragraph, acknowledged a want of that full information of the commercial resources of India, and the commercial situation of Europe, which would be necessary to enable you to arrive at a satisfactory result.

41. The observation contained in your 35th paragraph, appears to be preliminary and fundamental to all your reasoning upon the subject now under consideration, and it therefore requires our first attention, though, in noticing it here, we shall somewhat anticipate what must naturally enter into the concluding part of this discussion.

42. You regret extremely that no articles present "themselves, which might become proper objects of investment upon a larger scale," being, as you add, "most solicitous to extend your remittances to England at the present period, in any shape in which they could be effected with safety and advantage."

43. We give you full credit for the solicitude here expressed; but lament that, in contemplating the state of European commerce, you did not advert to the account given in our separate dispatch of the 3d August 1808, of the effects of the American commerce in Eastern productions in the marts of foreign Europe, upon the commerce of the Company in the same productions. We there stated to you, that the Americans, in virtue of their neutral character, had acquired "great and decisive advantages over the Company and British individuals in the Indian commerce." We might have added, that the Americans had obtained the supply of Indian goods at various places, which formerly used to be supplied by goods purchased from the Company, the immediate effect of which was stagnation, as far as the export trade was concerned in our home sales; the diminution of which, however, has since been regularly communicated to you by our letters in the commercial department.

44. Now a fair deduction lay open to you from this important fact, namely; that when you found the Americans, in consequence of the embargo imposed by their own government, ceasing to export goods from India, the markets in which they had supplanted our imports, would probably be again accessible to those imports; and had you reasoned in this manner, you would have seen the expediency of increasing your consignments to us, notwithstanding the discouraging accounts you had before received of the demand here; and thus a better provision would have been made for your increased draughts upon us, in payment of Indian debt, whence the other measures you have proposed to enable us to meet those increased draughts, would not have appeared to be necessary.

45. You will have found, from our Letter in the Secret Commercial Department, of 27th February 1810, that we have ourselves adopted this course of proceeding in an augmented order for investment, not merely arising from speculation, in consequence of the cessation of American exports from India, but from experience of the beneficial effect of that cessation upon our sales in this country. It is true, that the American exports may again revive; but in this case the ground of difficulty and apprehension under which your letter now before us, was written, will be in part removed. Of the bearing, however, which the increase or diminution of your commerce with America and foreign Europe, may have upon the capability of the Company to meet the transfer of Indian debt, we shall have occasion to speak more distinctly hereafter, and to state views entirely differing from those you appear to entertain on this head.

(47 & 56.) "The large demand thrown upon the home treasury in the year past, has been the source

46. The opinion here expressed, seems not to coincide with that delivered in the 10th paragraph, where it is said, that "as soon as

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source of the most serious concern; but there is reason to apprehend, that a still larger portion of the Indian debt will be transferred at no distant period. The apprehension of sinister events may hasten it, but other circumstances may operate in producing the same result. The rate of Indian interest approximating more nearly to English interest, the charges of agency, the risk of disappointment, and other circumstances, deter the public creditor from leaving his property at a distance. The deposits of Government securities alone at Bengal amounts to, S.R^t 1,30,00,000, which it is to be apprehended will be remitted to England at an early period. Individuals returning to England, and even those resident in India, may be expected to remit at least a part of their funds.

"The present difficulty of effecting remittances through the channel of commerce, operates to cause the transfer of the public debt to England, as the bills upon the Court become a marketable substitute for commercial drafts on England; and from Bombay the bills on the Court are sent to Bengal, with the double view of becoming a remittance thither, and of supplying the Bengal capitalist with a remittance to England. Although one alleged principal cause of transfer of the debt, arising from the apprehension of untoward circumstances, may appear to be inconsistent with another, viz. the reduced rate of interest; yet they may be coexistent, and both operate at the same time. The public creditor, at a distance, will especially, be influenced by the first of these considerations; and a large transfer of the debt taking place, will tend to prevent a rise in the rate of interest, because the demand for public securities, as a remittance, will diminish the quantity in the market, and because the local resources of the Government will be increased, in proportion to the transfer of the debt to England. The demand for public securities will also be increased by the Government raising no new loans, and individuals will have no means of investing their growing funds.

"Under present circumstances, see no reason to apprehend a rise in the rate of interest at Calcutta; and much as you regret one of the consequences likely to result from the flourishing state of public credit in India (the sudden transfer of the debt to England in a manner to embarrass the Court,) it is evident that this state of things must be viewed in all other respects, as indicating great financial prosperity."

a corresponding proportion to the reduced rate of interest obtainable upon the public securities at home. Nor do the other reasons, besides this of apprehension from public events, which you think likely to occasion a still larger transfer of the Indian debt at no distant period, we must own, appear to us to be well founded. It is true, as you observe, that the capitalist has no longer the *same* motive for continuing his funds in India, that is to say, an interest of 10 per cent. per annum; but as far as we can judge of the general considerations which influence persons of that description resident in England, we conceive they have still, as above noticed, a *sufficient* motive, namely; an interest of 8 per cent. instead of rather more than 4, which is all they could obtain here; and between which, and the reduced Indian rate, there is certainly still a wide difference, a difference capable of affording to the proprietor of a moderate Indian capital, far more of the comforts and conveniences of life in this country.

49. It is also true, that persons who have returned to England, leaving their capital in India, in the hands of private agents, have thought themselves exposed to hazards, expense, and disappointment, the apprehension of which may have inclined some persons to order their property home. But we have just sent out instructions to our different governments in India, which we hope will effectually prevent all apprehended risks and inconveniences of this description. We have agreed, that the Company's officers shall become the depositaries of such Government securities as the owners shall chuse to place in their custody; that the property shall not be alienable but by special authority of the owner himself; that the principal and interest may be placed in new loans without expense to the individual; and that the interest annually or half yearly shall be remitted to the owner in England, directly

"as the transfer shall have taken place (at Fort St. George) to the full extent expected, there will no longer be the same reason to apprehend, that the measures which may be adopted for putting the debt in course of payment, or for reducing the rate of interest, will have the effect of causing the immediate transfer of the debt to England." Now we understand, from the Fort St. George financial letter, of 30th September last, that the operations you here speak of, namely; the conversion of the decennial loan, then become due, into a new loan, without the optional clause of receiving payment of the principal in England, had completely succeeded, as indeed you also state in the 6th paragraph of the present letter; so far, therefore, the example of Fort St. George appears to be in opposition to the apprehension you here entertain.

47. We have been aware, that any alarm excited by the course of public events, might operate to accelerate the transfer of Indian debt to England. It was the impulse of this opinion which dictated our instructions to you of 10th November 1803, and other similar orders, most urgently enjoining the exertion of your utmost efforts to prevent so heavy an inconvenience, as the transfer of any large portion of that debt to this country would occasion to us.

48. We are most happy, that the Government of Fort St. George have so far succeeded in accomplishing this object, in looking to the state of Europe, and the East; it seems to us, that any formidable attack upon the tranquillity of India, can be regarded no otherwise than as at least distant and problematical; and it is obvious, that if attempted at all, it must be opposed by very great difficulties. This too, is probably the opinion of the great majority of the European proprietors of the Indian debt; and unless they find cause to alter that opinion, or that any further material reduction takes place in the rate of interest, we do not see reason to apprehend that they will generally be disposed to transfer their property to England, and the more especially, as the Indian interest of 8 per cent. per annum, still bears

directly through the Company, who thus become the sole agents in the charge and management of these funds, without the intervention of individuals.

50. You mention the difficulty of effecting remittances at present through the channel of commerce, as another cause likely to operate to the transfer of the public debt, because persons, not holders of Government securities, and requiring a remittance to England, purchase those securities chiefly from the resident creditor; that is to say, bills on England for the accruing interest of those creditors.

51. We find, that in point of fact, very little remittance has, for a series of years past, been made from India, through the medium of commerce, unless it be directly to England. For a few years, from 1801-2 to 1803-4, the importations of Indian goods to this country were unusually great; but in general, the average importations of the latter years have been nearly on a footing with, or have rather exceeded those of the years preceding that period.

52. We do not hence discover any failure in what may be termed the usual means of commercial remittance. If any fluctuations take place here, they are probably, in part, ascribable to the greater or less annual produce of indigo, which is now the grand staple of the private trade. On the other hand, the amount annually claimable from Government for interest, cannot now have increased, because the aggregate of the interest itself has been diminished. And if the actual amount of bills demanded for interest has of late become greater, the difference is probably but an inconsiderable sum, since you observe that they are only the *resident* creditors who dispose of such bills; and it is to be concluded, but a part of them. With respect to the conversion which you state to take place at Bombay, of Government securities into bills on the Court of Directors, for the double purpose of a remittance to Bengal and to England, we should conceive, that in as far as such transactions are encouraged by the better rate of exchange thus obtained, compared with the rate of the Bombay government for bills on Bengal, some alteration in the latter might obviate the inconvenience. But otherwise, whether bills be drawn on us from Bombay or Bengal, the result is the same, as far as our Treasury is concerned; for in as far as the capitalist of the latter presidency makes use of the bills issued by the Bombay government, he lessens the demand for bills from Bengal.

53. We sensibly feel the amount of the debt which the government of Bombay, in its financial operations of the year 1808-9, discharged by bills upon us; whilst we hope, from the success of the new loan, that, in future, such large transfers will not be required.

54. On the whole, this argument of the probable increase of the transfer of debt, from the want of commercial means of remittance, does not, even according to your own statement, appear to us to amount to much; and as it could not have been advanced, if you had, upon the cessation of American exports, increased our investments; so the orders lately transmitted to you for that purpose, will serve wholly to invalidate the argument. We doubt, indeed, whether there be any Europeans of property in the country, those engaged in commerce excepted, who are not holders of Government securities; and commercial men, who consign goods hither, must rather be drawers on, than remitters to England.

55. Another argument which you have maintained, that the apprehension of sinister events, disposing the Indian creditors to remove their property from that country, may be consistent with the continuance of a low rate of interest there, appears to us of little importance in the present discussion, even if it could be satisfactorily established. The probability seems to be, that if real apprehensions were entertained for the capital, it would hardly be allayed by increasing the rate of interest. But the argument, as you have handled it, is entirely of an hypothetical nature, resting upon a variety of assumptions concerning things future and unknown, so that the conclusions must be altogether uncertain; and we do not see the utility of going particularly into speculations upon the questions which this argument embraces.

56. With respect to the rate of interest on the public debt, it is certainly our wish, and our hope, that no occasion may hereafter arise to lead to any augmentation of it; and we agree with you in thinking, that, under present circumstances, no reason appears for apprehending an augmentation; but we cannot equally acquiesce in another observation, which you connect with this opinion, in the terms following: "Much as we regret one of the consequences likely to result from the flourishing state of public credit in India (the sudden transfer of the debt, in a manner likely to embarrass your Honourable Court,) it is evident that this state of things, in all other respects, must be viewed as indicating great financial prosperity." In the first place, the flourishing state of public credit itself, we must ascribe in a great degree, to the absence of that apprehension of sinister events, which you have supposed to be likely to hasten the transfer of the debt; but however gratifying to us this situation of public credit is, we are far from considering the Company as in a state of great financial prosperity; whilst the general accounts of India, for successive years, ending with the estimate for 1809-10, do not shew a surplus of income.

Paras. 57 & 71. contain an exposition of the demands which exist on India for remittance to England.

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57. It is no new doctrine, that all the clear acquisitions of Europeans in India will, in some shape or other, be transferred to the mother country, unless they colonise in India; a practice,

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a practice, of which, happily, there has hitherto been but few examples. Ever since the revolution in Bengal in 1756, and particularly since the grant in 1765, of the Dewannee, which conferred upon the Company territorial revenue, as well as additional political power, and upon their servants, all the lucrative advantages flowing, in various ways, from the administration of the affairs of a great country, there has been, as is well known, a constant drain from India of the wealth, public and private, acquired there by Europeans.

58. For a number of years after the revolution this drain was excessive; and in the same period too, the importation of specie from Europe, which had subsisted in all former times of the connection between this quarter of the globe and India, ceased; the different European Companies, who, excepting the commanders and officers of the ships, and a few French individuals, after the fall of the French Company, were the only exporters to Europe, procured specie in the country for that part of their homeward investment which their imports of goods did not purchase; the English Company, by means of its territorial revenue; the other Companies, by drawing bills on Europe.

59. The effect of this state of things upon the prosperity of our territories was then strongly perceived; and it has long been well understood, that all property gained by Europeans in India, after defraying local expenses, must be ultimately transferred from that country; without any return in this description, however, is not strictly to be comprehended property of a fixed nature, such as factories, buildings, docks, machinery, &c. of which you speak, and which may indeed be transferred from one European to another; but whilst and in so far as they continue to belong to Europeans, may be said to be their fixed capital in the country, and must remain so unless transferred to natives, which they are not in general likely to be, being things which the superior means, energy, and skill of Europeans have produced, to the increase of the wealth of the country, and things which are employed by them to its still further improvement. But whether they amount in Bengal to your extreme computation, or not, we believe the rent payable from them, in England, to be very small.

60. The amount of the annual acquisitions of Europeans in India, or in other words, the average of their annual demand for remittance to Europe, has never been reduced to any certain calculation. Formerly the French, Dutch, and Danes, participated in these acquisitions; now they centre wholly with the British.

61. The investment sent home for the Company, in as far as it was not formerly purchased by exports in this country, has usually been denominated a tribute, and if considered as such, has fallen highly upon the Indian territories, being both moderate in its amount, and paid in manufactures, which have set the standard of quality high, and given permanent encouragement to the industry of the natives; but part of this investment has been, in fact, only the reimbursement of various political charges, paid in this country on account of the Indian government and territories; and for a series of years past, these charges, although greatly increased, have become a burthen upon our home treasury, from which they have been wholly defrayed, whilst the return of investment has been upon a more limited scale, notwithstanding our exports of goods and stores to India have been rather augmented; and as you shew, in your 94th paragraph, we have also imported bullion into Calcutta, in the last four years only, to the amount of near three millions sterling, so that, as we contend, the balance upon a fair statement of debits and credits between India and England, for a series of past years, is in favour of this country, or of the Company's home concerns, without charging any thing on account of tribute, or of the annual million, which the Act of 1793 allotted out of the territorial revenue, for the purposes of investment.

It is not necessary to go at large into the discussion of this subject here, but, in as far as the points immediately in question, the exports of goods and bullion from London to India, and exports of goods from India to London, for 10 years to the latest period are concerned, the accompanying Account, No. 1, will shew, that the amount of our consignments to our Three Presidencies have in that period exceeded the amount of the investments, which have been shipped by India on our account to London, in the sum of 94 lacks of Rupees.

62. The obvious inference arising from this view of the Company's export and import is, that no means of remitting private fortunes can have arisen of late from the Company's commerce in goods, stores, and bullion, with India, as the public exigencies of India have required larger supplies of goods, stores, and bullion, from England, than the amount of the cargoes of goods returned thither; so that the Company's imports from Europe having exceeded their exports to Europe, those exports could afford no means for remittance. We shall hereafter shew in what other manner those means have been furnished, and how essentially the Company have contributed, and do still contribute, to supply them.

63. It is true, that we have of late required, as a matter of evident policy and fitness, that the income from our territories should exceed the expenditure, at least one million sterling per annum; and you have, in the course of argument, supposed that this surplus was to be applied to investment; a supposition which did not require you to go into any speculation on the appropriation of it here; but in point of fact we have not stated that the surplus was to be sent home, and it is premature to speak of the present difficulty of remitting a fund which is not forthcoming, and for which, by the time it is realized, if it should then be required here, means of remittance may perhaps be found.

64. It is probable that the pressure upon the country, compared with the means of sustaining that pressure, in the first fifteen years, if not for a longer time after the revolution

of 1756, for payment to foreign nations, was greater than it is at present; for more than twenty years past specie has again flowed into India from the western world; the export trade of India to the west, has, within that period, exceeded whatever it was before in any equal space, either anterior or subsequent to the revolution; the great staple of Indigo, manufactured by Europeans, which has risen up under our fostering care within that period, is more than an equivalent for the diminution in the sale of cotton fabrics, and the cotton trade carried on through all parts of the Indian Ocean, from the Gulphs of Persia and Arabia on the west, to China and Manilla on the east, chiefly by the activity and enterprize of Britons, is wonderfully augmented, to the obvious and great advantage of all the territories of British India, in which also the internal regulations of our Government, particularly the perpetual settlement of the land tenures, begin to shew their effects in increased cultivation.

65. It may not be easy to form an accurate comparison between the annual acquisitions of Europeans in British India at present and in preceding periods. The number of our servants, civil and military, is certainly greatly augmented; and the allowances to them are, in general, upon a more ample scale than they were in earlier times. The saving, therefore, from these sources, ought to be much more considerable than formerly; but then such savings now constitute, with the interest that may accrue thereon, the only acquisitions of the great body of the servants, which was not the case in earlier periods, when connection and influence, which do not at present exist, with natives of different ranks and descriptions, were not uncommon. It must be owned, that the high rate of interest paid for a series of past years, upon a large and increasing mass of public debt, has been a source of such acquisition to Europeans, as could never have been derived by the employment of money in private hands, nor yet by lending to the public before the debt became considerable; and from this source, no doubt, the stock of European wealth has been much enlarged.

66. But if it were supposed that the annual acquisitions of Europeans, including those engaged in commerce, now exceeds on the whole what it was at former periods, it must be allowed on the other hand, that the amelioration of the country, produced by European government, and the improvement of its manufactures and commerce, by the means of European residents, place it now in a better condition to bear increased demands than it was formerly; to satisfy the drains to which it was then subjected, and on a general view, of its circumstances, past and present, we do not see reason to apprehend, that a great country, which is in a state of improvement, notwithstanding fluctuations in its commerce, to which it has been always liable, will not continue capable of furnishing, besides any moderate public tribute which may at any time be due from it, remittances adequate to the payment of the interest on its debt to Europeans, or more generally, the amount of the annual acquisition of Europeans, now probably at its maximum.

67. But sudden demands for payment in this country, of millions of the *principal* of the Indian debt, form a question of quite another nature. It is not enough to say that it would be impracticable, in the actual circumstances of India, to expect such payments from it. It would also, in the most flourishing state which India has ever experienced, be unreasonable. The trade of any country cannot stretch itself all at once, to extraordinary payments of great magnitude to foreign States. England, the most commercial nation on earth, is not always able to satisfy foreign demands, through the medium of commerce, but is obliged at times, to export specie to certain parts for that purpose. Whilst, therefore, we entertain the utmost desire to adopt every practicable expedient, for enabling India to meet all the claims that may be made upon it, we never can expect that its own resources will serve to liquidate the principal of its territorial debt, payable in England, by any other than a gradual process; nor can we reckon this incompetency an unfavourable symptom of the state of the country.

(72 a' 83.) "On the present means of India to satisfy the demand on her in Europe, containing (more particularly from the 78th Para.) a review of the commodities which Bengal possesses for exportation."

68. The object more immediately in view, is a provision, by means of commerce, for the payment of the more ordinary demands on India, to the extent at least, to which remitters may require them; and we shall proceed to consider the views you have taken, in reference to this object, of the extent of the actual demand for the produce and manufactures of Bengal. But it is always to be remembered, that the payments to be provided for by the medium of commerce, are payments to be made in *England*.

69. You have stated, that at the same moment in which there is an extraordinary demand for remittances to England, the means of supplying it have failed in a considerable degree, by a sudden and large decrease in the export trade of Bengal; and, to illustrate this last position, you give a comparative view of the exports to America and foreign Europe from Bengal, for four years ending with 1808-9, by which it appears, that the average of the first three years was 97 lacks of sicca rupees, and the amount of the last, 31st May, only S.R. 5,71,000. showing a diminution of nearly 91 lacks in the last year.

70. Now, supposing the accuracy of this statement for 1808-9 to be corroborated by the accounts of the Reporter of External Commerce, which you mention not to have been made up, the fact of the diminished export does not apply to your argument, if it is intended in the sense which it seems obviously to import; viz.; that the exports to America and foreign

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foreign Europe, did, in former years, actually serve as the means of remittance; for, it appears from the registered accounts of the exports for a series of preceding years, that the Americans and foreign Europeans brought, in goods and bullion imported, the full value of the goods they carried away. And further, supposing, as there is every reason to believe, they would have done the same had they continued their trade, it follows, that this trade, if so continued to its former or to a greater amount, could have no ways provided in England for the payment here of bills drawn from India, even by private persons.

71. The whole of this argument, therefore, to show that the difficulty of providing for remittances to England, is enhanced by the cessation of the exports of foreign Europe and America from Bengal, proceeds, if we have rightly conceived its scope, upon mistake, and confounding things that are entirely distinct. Such foreign commerce as pays in full by imports, chiefly bullion, for what it takes away, though advantageous to India, can no otherwise subserve the object of providing for payments in England, than by its better enabling India to export bullion in its turn: but this is quite another question, which you afterward separately notice, as we shall also have occasion to do; and, therefore, we only observe now, as connected with the present point, that the imported bullion could generally come into the hands of those who should choose to remit to England in that article, only by purchase.

72. Of the importance of foreign trade to the general prosperity of India, there is no question; and, in this view, your representation of the decrease of exports to foreign Europe and America, is quite relevant. Concerning this decrease, we have already informed you that it has proceeded from acts of those countries themselves, which were quite out of our controul. But your reasoning upon it in this part of your letter, seems to look to no change; whereas the Americans and Portuguese are, as we learn (and which is established by your letter of 25th November 1809, which we received on 25th May 1810) already resuming their commercial enterprizes to India; and, if they continue them, as they probably will, the ground of your complaint as to the decline of foreign exports, will be in a considerable degree remitted.

73. We consider the review you have taken of the commodities Bengal possesses, applicable to foreign commerce, to be more particularly, though not exclusively, relevant to the trade between that country and England; and shall, according to this idea of it, frame our remarks respecting the several articles you have enumerated, adverting also, so far as appears necessary, to the trade between Bengal and foreign Europe and America.

INDIGO.

74. We think the view you have taken of this commodity is not sufficiently comprehensive and just. In the culture of this plant, it is liable to droughts and inundations which affect its produce. From these circumstances, and others in the state of the markets at home, the selling price here must be subject to variations. The cultivation, also, may be carried too far, and occasion, for a time, considerable inconvenience; but this is an evil that may be expected, in the end, to work its own cure; and though, from these several causes, individuals may, no doubt suffer, yet, speaking generally, the article appears to be established as a great staple of Bengal. It supplies much of the consumption of Europe, and no rival to it seems likely to arise. It will, therefore, probably, continue to be largely in demand, and may be fairly reckoned on as a considerable medium for remittance to England. The prices fell in our sales of last year; but, in the present, (as you have been informed from our commercial department,) have been run up unusually high.

PIECE GOODS.

75. We have lately had occasion to state to you the unfavourable change which has taken place in the markets of Europe, in respect to the cotton fabrics of India, (the first of its staples,) and the causes of that change. As far as the use of those fabrics is superseded in these kingdoms by the cotton manufactures of this country, aided by high protecting duties, there seems little prospect of recovery; but an extended intercourse between Great Britain and South America may afford new openings for them; and the suspension of the commerce of neutral nations with India, has afforded encouragement to the purchasers at our sales to extend their speculations in piece goods; nor is it clear that a return of free intercourse with the Continent of Europe, might not be followed by a revived demand for the fine fabrics of India, which were formerly much in request there; for, although more cotton goods are manufactured in Europe than ever, yet, on the other hand, the wear or consumption of cotton goods is much more general than formerly, and much of this consumption will, in all probability, continue to be supplied from India. There is a superior beauty and excellence in the high-priced Indian cotton goods, which must ever continue to render them desirable; and the low-priced goods are made at so cheap a rate, that they will remain saleable at a profit in Europe, when not checked by high duties.

RAW SILK.

76. You have been already informed of the increased importance of this article in our commerce, and of the consequent enlargement of our indents for it, which may be still further extended. To your observation, that "there is no ground to presume Bengal will obtain a large supply of the home market, when the trade of the Continent shall be restored to

"to its ordinary course," it is obvious to reply that, as all the disadvantages you are describing in the letter before us, particularly those of a commercial nature, have proceeded, in a great degree, from a war of extraordinary duration, and the unexampled manner in which it has been carried on by the enemy, so the re-establishment of peace may be expected greatly to meliorate the present state of things, and to open new facilities for commerce, which will, on the whole, prove very beneficial to that of India and the Company.

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SUGAR.

77. It is only in a time of peace that the importation of this article from India can become considerable, the high freight even of Indian or extra ships from that distant country, during war, giving the sugar of the West Indies a decided advantage over it; and, upon general considerations, we are not desirous of carrying on trade in this commodity to any extent beyond the necessity of ballasting our ships.

COTTON.

78. Whenever it has appeared that this raw material had any prospect of a sale at the London market, we have been willing to encourage the importation thereof; and we continue in this disposition. The speculations in cotton, lately adopted, or now afloat, have evidently been induced by the suspension of the American intercourse with England; whilst the number of American ships which, notwithstanding the embargo in their own ports, have arrived with cotton in this country, have much reduced the price of that article, and disappointed the hopes of the importers from India. And, indeed, as the cotton of India is liable to the same disadvantage as the hemp and other productions of that country, which are of large bulk in proportion to their value, viz. the high rate of freight, particularly in time of war, we are afraid that it cannot sustain a competition with the upland cotton of Georgia, which, of late years, is wonderfully increased, is of better quality than the Indian cotton, although it is the worst of the American; and further, a voyage of four or five weeks only transports it from America hither.

SUNN HEMP.

79. It is our continued wish and endeavour to render this article an Indian staple, and a valuable resource for this country in time of exigency. But it cannot be denied, that besides the general disadvantage of high freight, as already mentioned, this bulky commodity may be exposed, on the return of peace with Russia, to great discouragements, not to be obviated by any effort of ours.

80. Passing over saltpetre, which partakes more of a political than a commercial nature, and the minor articles of drugs, the productions now enumerated constitute, equally in our estimation as in your own, the chief materials which India affords for commerce with Europe and America.

81. Of these, the only commodities of which you think the exportation may be increased to any considerable degree, are cotton and Sunn hemp. And it is evident, that the establishment of a steady improving trade with England in these articles, depends not on India, or on any means which we can adopt, but on the state of the relations between England and Russia, and America. And; as the present misunderstanding with the latter Power does not materially interrupt the importation of Georgian cotton, nor even a state of hostility with Russia prevent the hemp of that country from being introduced here in great abundance, there is the less opportunity afforded to articles of the same nature from our territories to establish themselves. In times of peace the obstacles must be still greater; so that with strong predilections in favour of this commerce, we fear the most sanguine speculator can hardly reckon on the regular importation of these commodities, bulky, as already observed, for their value, to any high amount, or, at least, soon enough to obviate the difficulties you now apprehend with respect to remittance.

84. "Ships might be built in India for sale in England, if they were allowed to carry home a freight of goods, in like manner as the Court have lately permitted the cotton ships."

82. We are not indisposed, as our letter of June 1802 has long since informed you, to the idea of permitting ships built in India to come home here for sale; nor should we be unwilling to allow them to bring each a cargo of gruff goods, in order to reduce, by freight, the expense of the first cost and

of the voyage. But, if this concession is to be acted upon, it must not be strained or abused. We mean strictly, that such ships are to be sold here, not to return to India; that the cargoes must consist of gruff goods, or raw materials, and the loading take place according to the rules now in use, in the case of ships permitted to come home with cotton. Our late instructions, however, in the commercial department, will have apprised you, that no ships can take the benefit of the present regulation, but such as are entitled to a British register. The comfort of the native seamen navigating such ships, is also a matter of weighty consideration, and for which you will make the necessary stipulations with the owners of the ships, as well as for their maintenance in England, and final return to India, without becoming a burthen upon us.

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85. a' 88. "Regret that India, at a time when its produce and manufactures have become unavailable as a remittance to Europe, has been called upon, not only for the annual interest of its debt, but for a part of the capital."

89. a' 95. "General reviews and results of the external Commerce of Bengal, for four years; exclusive of the Company's investment."

83. On the matter of these paragraphs, which contain some closing observations suggested by the preceding review, we have already had occasion to touch, and shall therefore, go on to the next branch of your subject; in which, from paragraph 80 to 95, considering the general commerce of Bengal, as nearly connected with the question of its resources for the payment of foreign debt, you take a general view of all its external trade, exclusive of that carried on by the Company.

84. Here you give, in the first place, a statement of the exports of Bengal by sea for the same period of four years, ending with 1808-9; the accounts of which year are also made up from Custom House documents, not prepared by the Reporter of External Commerce.

85. Before we reason upon these accounts, we could have wished to have seen the complete and digested statement for the year 1808-9, and likewise to have under our inspection the accounts of the other presidencies, as the whole, viewed together, serve better for general conclusions; but, taking the result now presented to us, as it stands, it shews, in the last year, a diminution of export, of R¹ 1,41,00,000; whence it follows, that, as the decrease to America and foreign Europe (whose exports form part of this general view) was 91 lacs, the remaining decrease of 50 lacs, must have been in the exports for the country trade, and to London on private account. The decrease of exports to London in that year, on account of individuals, appears from your statement in paragraph 74, to be about R¹ 11,40,000; the decrease in the exports to all India must, therefore, have been R¹ 38,60,000.

86. Whether any of the exports for the country trade have circuitously effected remittances to London, or how far any usual supply of remittance through this medium may have failed in the last year, does not appear; but the deficiency, if any, cannot be very material.

87. Having stated the amount of goods, exclusive of the Company's, exported by sea from Bengal, in the four years ending with 1808-9, at - R¹ 14,42,89,104
And the imports of goods also, excluding the Company's, for
the same period, at - - - - - 4,66,86,123

Leaving an excess of goods exported, of - - - - - 9,76,02,981;
Or say - R¹ 2,44,00,000 per annum.

You take occasion to observe, that "this excess may be considered as representing the fund which Bengal, by means of its produce and manufacture, could have remitted annually, in discharge of its debt to England, and for the supply of the other presidencies and settlements; but that the fund was not applied in this manner *entirely*, a large proportion of the amount having been paid for by importations of bullion." You state afterwards the amount of these importations of bullion on private account, in the four years, at R¹ 5,10,14,340. or - - - - - R¹ per annum 1,27,53,585
Still leaving, thus, an excess of exports of goods, to the amount, per annum, of 1,16,46,415

Making, as before - - - - - R¹ 2,44,00,000

The first observation to be made upon this passage is, that whatever part of these exports goes in payment of supplies to the other presidencies, cannot be reckoned as available for remittance to Europe; or, if it be supposed that any goods sent on this account to Madras or Bombay, might be afterwards consigned to Europe, and so serve as remittance, still such export will appear in the account of the exports from the other presidency whence it is shipped, and cannot be so stated in the Bengal accounts. If it be your meaning, in the passage before us, to infer, that whatever part of the exports in question go to foreign Europe, America, the Gulfs, or China, might, instead of being paid for in India, be paid for to us in England, for our bills on India, we are ready to admit that such a mode of payment is possible; but we shall hereafter have occasion to speak more fully and directly to this point. We may here remark, however, that, even upon this principle, the trade between the Gulfs and India could not, in the present circumstances of the world, be made available for remittances to Europe; and that the supplies from Bombay and Bengal to China do contribute to furnish part of our investment there. If, on the other hand, the meaning of the passage in question be, as the words may imply, that the goods exported from Bengal, or any other part of India, to foreign Europe and America, might, instead of being sent to those countries, be brought to London, this is a position which does not seem to be warranted, even supposing the several results of balances exhibited in your statements to be accurate; neither, if the position were theoretically true, do we see that any useful practical conclusion is to be derived from it.

88. In the active commerce which has been carried on by almost all Asia, and various parts of foreign Europe and America, with Bengal, bullion has every where been, and must be, an ingredient; and in the commerce, especially of foreign Europe, America, and the Gulfs, it is absolutely essential. These countries could maintain little or no intercourse with Bengal, without employing bullion; and therefore, to suppose, as your argument does, a trade

trade carried on between them only by exchanges of goods, is much the same as to suppose the trade extinct. Nor, if it were possible to confine the trade to such exchanges, could this be attempted without violating both the system by which neutral nations are allowed to resort to the ports of British India, and the obvious policy of admitting the importation of bullion into them. And such infractions of the established system and policy being, we are perfectly aware, as entirely out of your contemplation, as they are contrary to our sentiments, any reasoning or position that implies or requires them, must be equally out of the question.

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89. But even supposing no difficulties of this kind to exist, and the trade of foreign countries with Bengal to be reduced to a mere exchange of goods, it does not appear to follow, as a thing of course, that its manufactures which used to be purchased by foreigners with bullion, would, in consequence, be provided, especially to the same amount, by funds in the country, to be sent to England or to the other British settlements in India; for in the recent cessation of the American and foreign European commerce, the contrary has happened. Nor, on the other hand, is it to be concluded, that if whilst the exports to foreign Europe and America were going on upon a large scale, the demand for England had increased, that also might not have been supplied. In no view, therefore, can we admit, that the amount of exports purchased in some late years by bullion, represents the annual fund which Bengal could have remitted by produce and manufactures provided from her own resources, to England for payment of debt, and to the other settlements, for supplies; or that those exports would have been so appropriated, or would have existed, if they had not been created by the foreign demand.

90. We have thought it expedient to state our opinion upon this point, because in such an important subject as the general one under consideration, namely, the foreign commerce of India, and the policy by which it ought to be regulated in connection with its financial state, the admission of ill-grounded or uncertain theories may be productive of various inconveniences.

91. We must now make some remark upon your statements above quoted, of Bengal exports and imports, exclusive of the Company's, for four years, ending 1808-1809.

The Exports are stated at	-	-	-	S.R.	14,42,89,104
The Imports, in goods, at	-	-	S.R.	4,66,86,123	
In bullion, at	-	-	-	5,10,14,349	
					0 77,00,469
Leaving a surplus of	-	-	-	S.R.	4,05,88,041

or R^l. 1,16,47,160 per annum, which is then to be considered as the annual balance against Bengal *under this head*; but it is to be remembered, that this is a balance resulting from the aggregate of the private trade to London, the trade to foreign Europe and America, and also the trade to China, Manilla, the Gulphs, and all the Coast of India. And though it will not be difficult to ascertain how far all the export trade to London, foreign Europe and America, has furnished remittances to England, yet as part of the exports from Bengal were probably direct public supplies to the other presidencies, or were paid for by bills of exchange remitted from those presidencies, and from China to Bengal, it must be difficult, if not impracticable, to determine whether any and what sum was derived from the country trade for remittance to Europe. Proceeding according to this declaration, the Account, No. 2, which is taken from the Reporter of External Commerce, shews that the Americans have, on an average of ten years, ending 1807-8, imported into Calcutta to the annual amount of S.R^l. 50,70,000, and have exported to the amount of S.R^l. 53,60,000, the difference S.R^l. 2,30,000, therefore is the only sum for which bills could have been drawn; but from this inconsiderable annual sum of about £. 28,000, sterling, must be deducted, the profit which was gained upon their import cargoes, and a further reduction on account of the bullion being somewhat over-valued, in stating the sicca rupee at two shillings and sixpence, so that the American imports and exports may be considered to be exactly balanced in those years.

92. From the account No. 3, you will find, that foreign European nations have imported into Calcutta, on an average of the like ten years, to the amount of S.R^l. 26,48,000, per annum, and have exported to the amount of S.R^l. 25,50,000. As the amount of the imports has exceeded that of the exports, of course, no remittance of bills from India, for gains acquired by our servants and others, can have been drawn from this branch of commerce.

93. From the account No. 4, the annual importations of individuals from London into Bengal, of merchandize and bullion, have amounted, on an average of ten years, to S.R^l. 42,46,000, per annum, whilst the amount of their exports has been extended to the sum of S.R^l. 87,00,000; the surplus of exports here applicable to remittance is
S.R^l. 44,54,000
or £. 557,000 per annum.

A further source of remittance is in bills drawn on the Company at home. By the Account No. 5, which exhibits the bills so drawn from all the presidencies and from China, for a period of ten years, from 1800 to 1809 inclusive, the amount of the Bengal drafts is £. 3,734,241, or per annum - £. 373,424

Bills drawn from Bombay, you mention to be frequently sold in Bengal for remittance to England. It is well known also, that a part, and probably a considerable part of the China bills are disposed of in Bengal for the same

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purpose; supposing the bills of Bombay and China together, serve as remittance	
from Bengal, to the amount of	£. 300,000
Here is an aggregate of	£. 1,230,424

remitted annually from that country only; and as the exports by individuals from thence to London fell off but little in the last two years, and may be restored to their former standard, as the Company's exports will doubtless also be, in consequence of our late orders, there is no reason to apprehend that the means of affording an annual remittance to this extent will not remain.

94. It would be satisfactory to us to be able to extend this view to all India, but the reports of the external commerce of Madras and Bombay, do not seem to be in a fit state to be used for purposes of this sort.

95. In the 47th paragraph of our Letter to Madras of 11th January 1809, (Public Department,) we have noticed an incongruity in the reports of the commerce of that presidency, which goes to swell the apparent amount of the private trade beyond its real extent, and we have apprised our Governor and Council, that we should possibly see occasion to resume the subject. You will therefore request our governments of Madras and Bombay to call upon the officers who compile the Reports of External Commerce, to explain and simplify the principles upon which they are drawn up; and from the information which you may receive in answer to your inquiries, you will cause a correct abstract to be framed and transmitted to us, of the external commerce of our three presidencies, the want of which is productive of inconvenience upon the present occasion.

96. But to return to the consideration of your letter. The reports from Madras and Bombay exhibit a considerable surplus of imports in bullion and goods from England, excluding always the Company's trade, foreign Europe, and America, above the exports to those several countries, which excess of imports could not have been allowed to remain there, but must have been sent to other parts of India or to China, and probably finally converted into returns by bills or by goods which do not appear in our accounts. However, if a part of them should be allowed to have continued in Bengal, and hence be deducted from the preceding balance of exports appearing to have been made from thence to London, it may be considered on the other hand, that the American exports from China, partly carried on, as we understand on credit, may have by means of bills furnished, a remittance for British property. Whatever judgment may be formed as to these points, it is evident that the amount of the bills drawn on the Company from all India and China, may be considered as remittance to London, and this alone amounts, according to the preceding account (No. 5) to nearly a million and half sterling per annum; and as it cannot be doubted that the private trade has also furnished means of remittance, after paying for its imports into India, it is no extravagant assertion to advance, that the annual remittances to London on account of individuals, have been at the rate of nearly two millions per annum for a series of years past, and from sources within ourselves, independent of the commerce of foreigners, sources which are not likely to diminish in future. For means of remitting the interest of the Indian debt, therefore, it may be concluded, that no apprehension need be entertained, even if the whole of that interest were annually to be transferred; but it would seem that resident creditors at least generally keep their interest in the country to accumulate; and as to a sudden call for the transfer of a large portion of the principal of the debt to this country, we have already observed, that India has not been, nor can be at any period equal to such a draft. But we may be prepared here, by increased investment made in due time, for the payment of no inconsiderable part of the principal even of the India debt.

97. In coming thus to the conclusion of your observations on the demands on the country for remittance, and the means it possesses of supplying them, it may be proper to remark, that although, no doubt, those demands may be commensurate to all the transferrable property of Europeans, yet, that between the claims upon the company for remittances and other wants for the transfer of property, there is a material distinction, which in general reasoning ought not to be overlooked. The company are under a specific obligation to furnish bills for a certain portion of their debt, and the interest accruing upon it, and they must comply immediately with calls made upon them in virtue of this obligation; but no such general engagement subsists for the transmission of any other property from India to England, and where there is no right of demand on the Company for bills, persons wanting to remit, if they cannot otherwise find a medium, must continue their property in the country. This has been the case formerly, and the inconvenience which resulted from it, was rather to individuals than to the country at large. So it may be now, whatever the occasions shall be for remittance, those only for which the Company are under obligation must absolutely be made; and the rest, if the means of the country do not suffice for them also, will necessarily be suspended until those means become adequate.

98. This distinction alone seems to alleviate the unfavourable impression which the scope of your letter has a tendency to produce, in respect to an impending pressure upon the country; and we hope, that some of your reasonings, which contribute to the same effect, are obviated in the preceding observations.

99. After

Para. 65 to 113. "Proposals for an exchange of Debts and Credits on India, with details and observations arising out of it."

99. After having detailed the reasons which lead you to the conclusion, that there is an extraordinary demand for remittance on various accounts to England, which, at the same time, the means of supplying it have failed in a material degree, by a sudden and

large decrease in the export trade of Bengal, you propose remedies for this evil, and these we now proceed to consider. They are reduced to two heads, first to adopt a system of exchanges, by which England, for bills on India, should receive specie here, to enable her to discharge the bills drawn on her from India for debt; second, to encourage and facilitate export of produce and manufactures from India, by some arrangements similar to the license for exporting cotton wool, whereby a channel for the remittance of private capital might be afforded.

100. It may be stated, as a preliminary remark on the first of these proposals, that it must suppose the revival of the trade of some at least of the neutral nations with India; for whilst the trade of foreign Europe thither is interdicted by the hostile policy of France, and that of America by the acts of her own Government, they can make no demand for goods, nor, consequently, for bills on India, to purchase them; and in the next place, if a revival of that trade be supposed, the exports may also be expected to rise nearly to their former standard. And in point of fact, as already advised in your letter in this department, dated, 28th November 1809, the Americans and Portuguese are renewing their adventures to India. This, indeed, as we have also noticed, will not provide the immediate means of remittance, but will much obviate your argument, founded on the decrease of commerce, which decrease is assigned as a cause of your present proposal.

101. But to speak directly to this proposal. Although the system of policy by which our Indian possessions are governed, admit the ships of foreign nations who are in amity with this kingdom to resort to those possessions for the purposes of commerce, it was not the design of that policy, nor is it our wish, that as large a share of the trade of British India as can with commercial advantage, and in consistency with higher objects, be drawn to this country, should not in preference be brought hither. You have been informed, that the trade which foreigners, and the Americans in particular, have been enabled, by their neutral character, to carry on from India, whilst Great Britain was engaged in war, has supplanted, at various marts, the supplies of Indian goods which the emporium of London used formerly to furnish. Whilst, however, we leave foreigners in the enjoyment of the privileges of trade which the existing system allows them, we do not think we are in policy called upon to add to the advantages they already possess over us from our being involved in war, and thus to produce an aggravation of the inconveniences under which this country has laboured through the long duration of that war, in respect to the Indian commerce, but to accommodate foreigners with bills upon our Indian treasuries, would directly have this effect. It would serve to advance them in the rank of traders, and consequently to discourage the trade to England, whilst it imparted to the Company the character of agents, and agents for the promotion of the trade of foreigners, which certainly would place them in no popular light, either here or in India. This scheme would also contribute to prevent the exportation to India of British manufactures and produce, and to discourage British shipping and seamen. It would also deprive London of the incidental profit of repairing ships, and depress the artificers and trades dependant thereon, and diminish the British revenue by the amount of the duties which are paid upon goods imported for re-exportation, and finally tend to depress the East India Company, by aggrandizing our commercial rivals.

102. But it is necessary to look to the bearing of this scheme upon our finances in India. For a series of years past, and indeed whilst the urgency of the Company's affairs in India has rendered it annually requisite to borrow money at high interest, for the conduct of our concerns there, it would not have been practicable for our Governor General to have discharged immediately in silver, bills of exchange to any considerable amount, which we might have drawn in London, for cash received here by us. Such bills would have added to the financial embarrassments under which you laboured, and would have necessarily increased the extent of your annual loans, as the bills could have been discharged only by borrowing money at high interest, by issuing treasury notes at an unreasonable rate of discount, or by the more distressing measure of paying to foreign merchants the funds intended for our own investment. It is therefore self-evident, that any sums which we might have so received in London, would ultimately have formed an addition to our Indian debt, at an interest of 10 per cent. per annum.

103. But a consideration of a very important nature still remains to be mentioned. If it were understood, as, upon our adopting your scheme, it soon would be, by Americans and others, that the necessity of providing for the payment of drafts upon us, had induced us to give into it, the Company might be thought to be at their mercy, and the humiliating measure you suggest, of sending agents to America to negotiate for bills might not, after all, be effectual; so that whilst the demand on us was certain, the means of supply on which we had made ourselves dependent, might prove nugatory. These observations naturally grow out of the plan which you have submitted to our consideration.

No. 3.
Company's Answer
to the Bengal
Financial Letter
of August 1800;
dated June 1815.

104. But we should have imagined, that if you had really thought this plan of remittance proper to be adopted by us, you would at once have seen that there was a mode much better fitted for its execution, namely; that of receiving foreign money here for bills upon Bengal, which, no doubt, would be rendered to us, were we to express any inclination to receive the same; a mode, free indeed from the uncertainty and difficulties of the plan you have offered to us, but liable to all the other objections we have enumerated.

105. On the whole, therefore, we are so fully impressed with a sense of the impolicy of adopting the plan in question, and of the injurious result by which it would be followed, that even at such a moment as the present, although a sum has been offered us for bills on India; at a favourable exchange, we have not thought it right, notwithstanding the state of your treasuries, and all other existing circumstances, to accept it. And to adopt any plan of this sort as a system, we are convinced would be most impolitic, both in a commercial and financial view, as well as in respect to the general reputation of the Company.

106. With regard to Spain, moreover, it is at present in so unsettled a state, as, in all probability, to render the operations of the Phillipine Company, particularly with respect to the future, also very uncertain. We shall not, however, be inattentive to the general considerations that belong to this subject, and to the new relations between this country and Brazil; but it would be premature to cater into them now.

107. The instance you adduce (in paragraph 98,) of the exchanges now actually in operation between Bengal and China, is not in point, nor does it state all the facts accurately. It is true that Bengal sends to Canton through the medium of individuals, opium and cotton, and cotton also on account of the Company; and that the proceeds of those commodities are, to a considerable extent, paid into the Company's treasury, bills being given to individuals on the Supreme Government; but if it were also true, that the proceeds of these Indian commodities purchased the Company's tea investment sent to England, this would only be an exchange between parties of the same nation, government, and place, a transaction which would not bring the Company at all into the power of the other party, and one extremely different, from our becoming dependent for the payment of bills on the uncertain measures, and changeable politics, of foreign nations; but, in point of fact, the teas sent from Canton to England, are in great measure paid for by the woollens and other exports from this country, which cannot be discontinued without serious inconvenience at home; and the Select Committee at Canton have also been of late years in the habit of drawing bills upon us annually to a large amount, a practice certainly unnecessary, on account of the considerable supplies they receive from Bombay and Bengal, in addition to the imports from England, and which we have, therefore, directed to be discontinued.

108. Upon the second species of remedy you propose, which is introduced only in the recapitulation (paragraph 120) at the close of your letter, it may be observed, that it is brought forward after you declined augmenting the Company's investment, because no articles presented themselves which might become proper objects even for the purpose of remittance; and also, after you have upon a review of the chief commodities which Bengal furnishes for export trade, found that cotton and hemp are the only articles which may, with any prospect of advantage, be considerably extended; with respect to these two articles, moreover, the culture of hemp having been but recently commenced upon a large scale, the increase of its export can be only gradual, even if the state of Europe should be such as to continue the demand for it, and the trade in cotton (upon which we have made some remarks in the preceding part of this letter) we had before encouraged, by giving license to private ships to bring it to England, which instance you quote, in recommending "some arrangements similar to that license."

109. Your recommendation, therefore, plainly refers to some other enlargements; but after the opinions you have delivered on this head, it does not seem that you could have had any specific article in view, which we rather conclude, as you have pointed to nothing of that sort; and we are thus left with a general recommendation, without any explanation how it may or can be followed up. We can therefore only say, that whenever any new opening or new article for exportation from India to this country is discovered, we shall be disposed to afford it all proper encouragement.

110. In the mean time, and in concluding this subject, we revert to the change of circumstances which have taken place since your letter was written. The London market for Indian commodities is improved; orders have been sent you for a large increase of our investment; private merchants will also probably increase their consignments hither, and the American and Portuguese commerce to India is recommenced. It is to be expected, therefore, that the amount of your exports will be raised to its former standard, and that additional provision will thus be made here to meet the payment of bills drawn from India. The measures therefore you propose, if they were in themselves unexceptionable, will not be necessary for securing the means of remittances.

111. As the cessation of American exports from Bengal, was of itself and might have appeared to you a sufficient reason for the augmentation of our investment from thence, the revival of those exports may be thought to render such an augmentation no longer expedient.

expedient; but some new circumstances in the state of commerce, and particularly the increased connection of this country with South America, ought, in our opinion, to supersede this objection; and you will therefore, not only comply fully with our indentments for the year 1811, but with those we may hereafter send you; and if you should at any time have to determine upon the quantum of investment, without being in possession of particular orders from us, or any clear and decisive facts to guide your judgment, you will incline to the more ample scale of provision, especially, if at the same time you find the demand for bills on us on account of the debt, either interest or principal, to exceed the ordinary medium; for it is, at all events, desirable that in such case our warehouses should be well stored with goods.

Company's Answer
to the Bengal
Financial Letter
of August 1809;
dated June 1810.

112. If, on the other hand, you find yourselves at any time under the necessity of drawing bills, to an amount for which the goods sent us, over and above the value of all our exports to India, will plainly be no adequate provision, it becomes a question, a question which you have very properly agitated, whether, in such case, you should remit us bullion, in order to satisfy in full, so far at least as your means suffice, the demands upon us on account of Indian debt; and though we never have hitherto withdrawn, and do not now wish to withdraw, any of the precious metals from our territories, yet, in the case described, we must, upon due consideration, and on the clearest grounds, determine the question in the affirmative. We mean always to except the exportation of any circulating coin, the extraction of which would be productive of immediate inconvenience.

113. It was in this way that Bengal was, soon after it came under our government, distressed by the injurious acts of individuals, and even by the transfer of its specie on public account, beyond its own boundaries, at a time when it received no supply of bullion from Europe.

114. But circumstances are now much changed; Bengal and the other presidencies, in their proportion, have, on an average of many past years, received considerable annual importations of dollars or ingots of silver, which may be regarded merely as an article of merchandize, and may be occasionally re-exported, without materially affecting the state of the country. If the Company are now necessitated to have recourse to this expedient, it will not be as formerly it would have been, a discretionary act to realize a tribute from the country, for which no return was to be made; it will be a compulsive measure, in order to pay a debt incurred on account of the territory, and for which the territory ought indubitably to pay, wherever the creditor, in virtue of his right, chuses to require payment. The disadvantage to India of this mode of supply, compared to that of drawing bills upon it, must be acknowledged; perhaps also the economy of this mode may be less; but to the system of our becoming the instruments of facilitating commercial operations of foreign nations, which interfere with those of our own country, and especially to our becoming dependent on those nations for funds to meet regularly and effectually the discharge of engagements deeply involving the credit of the Company, it is our decided opinion, that there are insuperable objections.

We are, your affectionate Friends,

London, 20th June 1810.	(Signed)	W. ASTELL.	R. THORNTON.
		J. BOSANQUET.	A. ROBERTS.
		S. REED.	J. A. BANNERMAN.
		R. TWINING.	EDW. PARRY.
		R. WILLIAMS.	S. TOONE.
		R. C. FLOWDEN.	G. A. ROBINSON.
		JOS. COTTON.	GEO. SMITH.

[No. 4.—Copy of a Letter from the Rev. Dr. Claudius Buchanan to the Court of Directors of the East India Company, dated 8 June 1813;—
This having been printed under Order of 5 July, is not here inserted.]

No. 5.

An ACCOUNT of the Description and Amount of SUPPLIES furnished from INDIA to CHINA, in the years 1798 and 1812.

	Bills paid.	Goods.	Cash to be paid in China for Cotton delivered to Commanders.	TOTAL.
1798:	£.	£.	£.	£.
Bengal - - - - -	150,000	—	—	
Madras - - - - -	106,097	—	—	
Bombay - - - - -	—	—	14,918	
	256,097	—	14,918	271,015
1812:				
Bengal - - - - -	514,738	89,356	—	
Madras - - - - -	—	11,311	—	
Bombay - - - - -	—	112,500	—	
	514,738	213,167	—	727,905

East India House, }
2d July 1813. }

(Errors excepted.)

W^m Wright,
Auditor of India Accounts.

No. 6.

RETURN to an Order of the Honourable House of Commons, of 28th April 1813;—for

An Account of Merchandize and Bullion respectively imported into and exported from the Presidency of Bengal, in each year, from 1795-6 to 1810-11 inclusive; distinguishing the trade with London on account of the East India Company; on account of their Commanders and Officers; and on account of Private Merchants; and also the Trade with Foreign Europe and with America.—And, similar Accounts of the Trade of the Presidencies of Madras and Bombay respectively; from the year 1802-3 to 1810-11.

THE Company's Books do not enable the clerks to make up the Account in the manner ordered by the Honourable House; nor can any estimated distinction be made, so as to comply virtually with the Order, in any way satisfactory.

Office of Committee of Warehouses,
East-India House, 3d July 1813.

THE
E I G H T H R E P O R T
OF THE
C O M M I S S I O N E R S

Appointed under an Agreement, concluded on the 10th
of July 1805, between The EAST INDIA Company
and The PRIVATE CREDITORS of the late NABOBS of
The CARNATIC.

(46 GEO. III. c. 133.)

Ordered, by The House of Commons, to be printed,
10 December 1812.

THE REPORT	p. 257.
LIST (or Continuation) of CLAIMS	258.
Absolute ADJUDICATIONS <i>in favour</i> of Claimants	<i>ibid.</i>
Absolute ADJUDICATIONS <i>against</i> Claimants	347.
Conclusion of This Report	319.

TO THE

Honourable The COMMONS of the United Kingdom of Great Britain and Ireland,
in Parliament assembled.

THE

EIGHTH REPORT of the Commissioners appointed
under an Agreement, concluded on the 10th July 1805, between
The EAST INDIA Company and The PRIVATE CREDITORS of the
late NABOBS of The CARNATIC.

IN Obedience to the 46th of the KING, cap. 133. §. 9.; which directs
the Commissioners in England, within twenty-one days after the
commencement of the next and every subsequent Session of Parliament,
to present to both Houses of Parliament, "A List of all the Claims which
" have been or shall be preferred to them or to the Commissioners in India
" from time to time, and also a List of such Claims as from time to time shall
" have been decided upon, either provisionally or absolutely, by the said
" Commissioners, with the grounds of their decision thereon;"—We present
to this Honourable House, A LIST of all the CLAIMS which have been
preferred since the date of our last Report, by Persons who describe them-
selves to be Creditors of the late Nabobs WALLAJAH and OMDUT UL
OMRAH, or of the late AMEER UL OMRAH, and have become Parties to
the Deed of Agreement with the East India Company.

LIST

LIST (in continuation) of CLAIMS preferred to the Commissioners, in England and in India, for investigating The DEBTS of the late NABOBS of The CARNATIC, by Parties who have executed the Deed of Agreement with The EAST INDIA COMPANY.

No.	CLAIMS.	AMOUNT of The Principal of The Claims, in the Coin specified.	Aggregate AMOUNT of The Principal and Interest, in Sterling Money.
	The following CLAIMS were published in the Gazette of the 9 th & 13 th September 1806:	S. Pag' F. C.	£. s. d.
1815	John Tulloh, Esquire, surviving Executor of the late Captain Henry Buck Bowles;—Debt of the Nabob Wallajah, 1 st June 1780, for arrears of pay, batta, &c. Principal - - - - -	1,172 23 44	1,275 10 10
1816	John Tulloh, Esquire, one of the Executors of the late Lieutenant Peter Bonnevaux;—Bond of Omdut ul Omrah, 20 th November 1777, for money lent - - - - -	7,000 0 0	8,463 13 5
1817	John Tulloh, Esquire, one of the Executors of the late General George Campbell;—Bond of the Nabob Omdut ul Omrah, 1 st December 1796, for money lent: upon which Bond, Pagodas 2,895 have been received on account of interest - - - - -	10,000 0 0	4,332 19 2
	The following Claim of Duttajee Row, Assignee of Raya Reddy Row;—Balance of an Account of the Nabob Omdut ul Omrah, for money advanced, was noticed in the Gazette of November 4 th 1806, but not hitherto included in any of our Reports to Parliament - - - - -	87,703 23 20	40,995 8 6

The Aggregate Sterling Amount of CLAIMS, specified in the List formerly presented to This Honourable House, and in this Continuation of it, as nearly as can be calculated from the imperfect manner in which many of the Claims are stated, is

£. s. d.
29,380,749. 1. 5.

Absolute Adjudications in favour of Claimants.

HAVING decided absolutely on many Claims, since the date of our last Report, we conceive that the most proper manner of obeying the Act of Parliament, which requires us to state the grounds of every such decision, is to lay before This Honourable House, copies or abstracts of the Awards which we have made.

ABSOLUTE ADJUDICATIONS in favour of CLAIMANTS.

CLAIM N^o 52 in our First Report.

N^o 219.

CLAIM
117 in the London Gazette of the 13 September 1806, and 52 in the First Report to Parliament.
Lucia Cary Gratton, Carolina Cary Gratton, and Frances Cary

TO all to whom these Presents shall come: We Benjamin Hobhouse of Whitton Park in the County of Middlesex, and Charles Grant Junior of Lincoln's-Inn in the said County of Middlesex, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies of the one part, and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah

Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs, and the said Ameer of the other part; Send Greeting: Whereas Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary Grattan of Hertingfordbury in the County of Herts, daughters and administratrixes, with the will annexed of the late Colonel John Grattan, formerly Quarter Master General of His Majesty's Forces in India, have by their attorney Charles Binny of Howland-street, Fitzroy-square, in the County of Middlesex, executed the aforesaid Indenture, and have thereby submitted themselves, their heirs, executors, and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: And whereas the said Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary Grattan, as administratrixes aforesaid, have by their said attorney Charles Binny, executed certain Articles of Agreement, bearing date the first day of September in the year of our Lord one thousand eight hundred and four, between several persons describing themselves as Creditors of the late Nabobs of the Carnatic, of the first part; John Fordyce of Whitehall in the County of Middlesex since deceased, of the second part; and the persons therein named as Trustees, of the third part; and have thereby transferred and assigned over to the said John Fordyce one-fortieth part of every debt or sum of money owing to them from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon; the said one-fortieth part to be taken upon the sum at which the principal and interest of the said debt shall be liquidated or made up, and have further transferred and assigned over to the said Trustees one other fortieth part of every debt or sum of money owing to them from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon; the said one other fortieth part to be taken upon the sum at which the principal and interest of the said debt should be liquidated or made up, to receive and hold the said one-fortieth part so thereby to them assigned upon the Trusts in the said Articles of Agreement mentioned and set forth: And whereas the said John Fordyce did execute the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, and did also execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas Charles Binny, George Moubray, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors, and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Charles Grant having taken into consideration a Claim made by the said Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary Grattan, under the description of the heirs of the said Colonel John Grattan, upon his Highness the Nabob Wallajah, for the principal sum of

^{S. Ps.}
four thousand Star Pagodas (4,000.) which with interest at the rate of six per cent. per annum, is stated to amount, on the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, to the aggregate sum of six thousand three hundred and

^{Pa. F. C.}
thirteen Pagodas thirteen Fanams and sixty-eight Cash (6,313. 13. 68.) or two thousand five hundred and twenty-five Pounds six Shillings and sixpence sterling (£. 2,525. 6s. 6d.): And having also taken into consideration a Claim subsequently made instead of the before-recited Claim by the said Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary

^{S. Ps.}
Grattan, for the principal sum of nine thousand Star Pagodas (9,000.) with interest thereon: And having taken into consideration a Claim made by the said John Fordyce as assignee aforesaid, for the one-fortieth part of the debt which might appear to be due and owing from the said Nabob Wallajah to the said Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary Grattan: And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others as assignees aforesaid, for the other fortieth part of the debt which might appear to be due and owing from the said Nabob Wallajah to the said Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary Grattan; and having duly investigated the said Claims according to the covenants, provisions, and directions of the aforesaid Indenture; do find, That the said Colonel John Grattan died in the year of our Lord one thousand seven hundred and ninety-one, and that subsequently to his death repeated applications were made to the said Nabob Wallajah, by the representatives of the said Colonel Grattan, and also by Sir George

^{S. Ps.}
Leith, for payment of the sum of nine thousand Star Pagodas (9,000.) as due to the Estate of the said Colonel Grattan, for services rendered by him to his said Highness: And we do further find, That the said Sir George Leith afterwards accepted, in behalf of the representatives of the said Colonel Grattan, a bond from the said Nabob Wallajah, for four thousand five

^{Pa.}
hundred Pagodas (4,500.) bearing date the twenty-ninth Suffer, twelve hundred and nine of the Hegyra, corresponding with the twenty-fifth day of September, in the year of our Lord

3.

X x x

Ab-olute
Adjudications
in favour of
Claimants.

Grattan, daughters and administratrixes, with the will annexed, of the late Colonel John Grattan.

Absolute
Adjudications
in favour of
Claimants.

one thousand seven hundred and ninety-four, and conditioning that the said sum of four

thousand five hundred Pagodas (4,500.) should be paid by nine monthly instalments from the end of December in the year of our Lord one thousand seven hundred and ninety-four, to Messieurs Colt and Baker, attornies of the said Sir George Leith: And we do further find, That the said condition in the said Bond was not fulfilled, no instalment or part of instalment having been paid: And we do further find, that the said Colonel John Grattan was appointed by the Nabob Wallajah to be his confidential agent at a salary of five hundred

Pagodas (500.) per month, in the month of February, in the year of our Lord one thousand seven hundred and eighty-four, and continued in the service of his said Highness till the first day of April, in the year of our Lord one thousand seven hundred and eighty-eight: And we do further find, That on the first day of April in the year of our Lord one thousand seven hundred and eighty-eight, there was owing to the said Colonel John Grattan from the said Nabob, the sum of nine thousand

S. P. Star Pagodas (9,000.) for arrears of Pay and Allowances, justly due for services bonâ fide rendered by him to the said Nabob Wallajah; and that the said Colonel John Grattan was not in the employ of the United East India Company when he entered into or while he was employed in the service of the said Nabob: And we do further find, That the aggregate sum due to the representatives of the said Colonel John Grattan from the representatives of the said Nabob Wallajah, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to seventeen thousand seven hundred and five Pagodas

P. F. C. four Fanams and one Cash (17,705. 4. 1.) or seven thousand and eighty-two Pounds and ten-pence sterling (£.7,082. os. 10d.): And we, the said Benjamin Hobhouse and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of seventeen thousand seven

P. F. C. hundred and five Pagodas four Fanams and one Cash (17,705. 4. 1.) or seven thousand and eighty-two Pounds and ten-pence sterling (£.7,082. os. 10d.) was and still is justly due and owing from the representatives of his said Highness the Nabob Wallajah, to the representatives of the said Colonel John Grattan: And we do further Award and Order, That the said debt, being a debt contracted for arrears of Pay and Allowances, is and shall be comprized in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of sixteen thousand eight hundred and nineteen

P. F. C. Pagodas thirty-five Fanams and twenty-five Cash (16,819. 35. 25) or six thousand seven hundred and twenty-seven Pounds eighteen Shillings and ten-pence sterling (£.6,727. 18s. 10d.) being a portion of the said debt, is due and owing to the said Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary Grattan, as administratrixes aforesaid; and that the said Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary Grattan, have and shall have right to participate to the amount of the said sum of sixteen thousand eight hundred and nineteen Pagodas thirty-five Fanams and twenty-five Cash

P. F. C. (16,819. 35. 25.) or six thousand seven hundred and twenty-seven Pounds eighteen Shillings and ten-pence sterling (£.6,727. 18s. 10d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That the sum of four hundred and forty-two Pagodas

P. F. C. twenty-six Fanams and twenty-eight Cash (442. 26. 28.) or one hundred and seventy-seven Pounds and one Shilling sterling (£.177. 1s. 0d.) being a further portion of the said debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the executors named in the will of the said John Fordyce, and that the said James King hath and shall have right to participate to the amount of the said sum of four

P. F. C. hundred and forty-two Pagodas twenty-six Fanams and twenty-eight Cash (442. 26. 28.) or one hundred and seventy-seven Pounds and one Shilling sterling (£.177. 1s. 0d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic; and that the sum of four hundred and forty-two Pagodas twenty-

P. F. C. six Fanams and twenty-eight Cash (442. 26. 28.) or one hundred and seventy-seven Pounds and one Shilling sterling (£.177. 1s. 0d.) being the remainder of the said debt, is due and owing to the said Charles Binny, George Moubray, and Valentine Conolly; and that the said Charles Binny, George Moubray, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of four hundred and forty-two Pagodas

P. F. C. twenty-six Fanams and twenty-eight Cash (442. 26. 28.) or one hundred and seventy-seven Pounds and one Shilling sterling (£.177. 1s. 0d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said demand at the instance of the said Lucia Cary Grattan, Carolina Cary Grattan, and Frances Cary Grattan, or of any other person or persons whatsoever: And we do further Award and Order, That the Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United

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East India Company. In Witness whereof we the said Benjamin Hobhouse and Charles Grant, have hereunto set our hands, the twenty-seventh day of January in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) in the presence of, (Signed) *Jⁿ Parkhouse.* } BENJAMIN HOBHOUSE. } CHA. GRANT junior.

Absolute Adjudications in favour of Claimants.

CLAIM N^o 1 & 2 of N^o 135 in our First Report.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part; Send Greeting: Whereas Nathaniel William Wraxall of London, hath by his Attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Nathaniel William Wraxall hath executed certain Articles of Agreement bearing date the third day of May in the year of our Lord one thousand eight hundred, between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic, of the first part; the said John Fordyce, of the second part; and the Persons therein named as Trustees of the third part; and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one-twentieth part to be taken upon the sum at which the principal and interest of the said debt shall be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned, upon the trusts in the said articles of Agreement mentioned and set forth: And whereas George Moubray, Charles Binny, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration two Claims made by the said Nathaniel William Wraxall, one upon the Nabob

N^o 220.

CLAIM N^{os} 1 & 2 of N^o 64 in the London Gazette of the 12 Aug. 1806; and, N^{os} 1 & 2 of N^o 135 in the First Report to Parliament.

Nathaniel William Wraxall.

Wallajah for the principal sum of sixteen thousand Pagodas (16,000), which with the arrears of interest alleged to be due thereon, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four to the aggregate sum of thirty-

one thousand nine hundred and sixty pagodas (31,960.) or twelve thousand seven hundred and eighty-four Pounds sterling (£. 12,784.) the other upon Omdut ul Omrah for the principal sum

of forty-four thousand pagodas (44,000) which with the arrears of interest alleged to be due thereon is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of fifty-eight thousand one hundred and ninety

Pagodas (58,190) or twenty-three thousand two hundred and seventy-six Pounds sterling (£. 23,276.) which two sums make the aggregate amount claimed by the said Nathaniel

William Wraxall, to be ninety thousand one hundred and fifty Pagodas (90,150) or thirty-six thousand and sixty Pounds sterling (£. 36,060.): And having also taken into consideration a Claim made by certain of the Trustees named in the said articles of Agreement of the third day of May in the year of our Lord one thousand eight hundred, for themselves and others, as assignees aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Nathaniel William Wraxall, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, Do find, That the said Nathaniel William Wraxall was appointed by his Highness the Nabob Wallajah to be his Minister in England, in conjunction with Mr. James Macpherson, and that he is entitled to remuneration for services *bonâ fide* rendered to his

Highness for a period of four years, at the rate of four thousand pagodas (4,000) per annum: And we do farther find, That on the fifteenth day of May in the year of our Lord

our

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one thousand eight hundred and four, there was due to the said Nathaniel William Wraxall on this account, with interest at six per cent. per annum, the sum of thirty-one

thousand seven hundred and fifteen Pagodas two Fanams and sixty-nine Cash (31,715. 2. 69.): And we do further find, that the said Nathaniel William Wraxall was subsequently appointed by his Highness Omdut ul Omrah to be his Agent in England, and that he did bonâ fide serve his Highness in that capacity from the twentieth day of September in the year of our Lord one thousand seven hundred and eighty-eight, to the 26th day of May in the year of our Lord one thousand seven hundred and ninety: And we do further find, That for the said services he is entitled to remuneration at the rate of two thousand Pagodas

(2,000.) per annum for the period aforesaid; and that on the fifteenth day of May in the year of our Lord one thousand eight hundred and four there was due to the said Nathaniel William Wraxall on this account, with interest at six per cent. per annum, the sum of six

thousand one hundred and eighty-four Pagodas sixteen Fanams and one Cash (6,184. 16. 1.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, that upon the 15th day of May in the year of our Lord one thousand eight hundred and four, the sum of thirty-one thousand seven hundred and fifteen Pagodas

two Fanams and sixty-nine Cash (31,715. 2. 69.) and no more, was justly due and owing from the representatives of the said Nabob Wallajah to the said Nathaniel William Wraxall, and that the sum of six thousand one hundred and eighty-four Pagodas sixteen

Fanams and one Cash (6,184. 16. 1.) and no more, was justly due and owing on the day and date aforesaid from the representatives of his said Highness Omdut ul Omrah to the said Nathaniel William Wraxall, which two sums aforesaid make an aggregate sum of thirty-seven thousand eight hundred and ninety-nine Pagodas eighteen Fanams and seventy Cash

(37,899. 18. 70.) or fifteen thousand one hundred and fifty-nine Pounds fifteen Shillings and eight-pence sterling (£. 15,159. 15s. 8d.) due as aforesaid on the day and date aforesaid, to the said Nathaniel William Wraxall: And we do further Award and Order, That the said debt being a debt contracted for Civil Pay and Allowances, is and shall be comprised in the first class of debts under the said Indenture: And we do further award and adjudge, that the sum of thirty-six thousand and four Pagodas twenty Fanams and two Cash

(36,004. 20. 2.) or fourteen thousand four hundred and one Pounds fifteen Shillings and ten-pence sterling (£. 14,401. 15s. 10d.) being a portion of the said debt, is due and owing to the said Nathaniel William Wraxall, and that the said Nathaniel William Wraxall hath and shall have right to participate to the amount of the said sum of thirty-six thousand

and four Pagodas twenty Fanams and two Cash (36,004. 20. 2.) or fourteen thousand four hundred and one Pounds fifteen Shillings and ten-pence sterling (£. 14,401. 15s. 10d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private debts of the late Nabobs of the Carnatic, and that the sum of one thousand eight hundred and ninety-

four Pagodas forty Fanams and sixty-eight Cash (1,894. 40. 68.) or seven hundred and fifty-seven Pounds nineteen Shillings and ten-pence sterling (£. 757. 19s. 10d.) being the remainder of the said debt, is due and owing to the said George Moubray, Charles Binny, and Valentine Conolly as assignees as aforesaid, and that the said George Moubray, Charles Binny, and Valentine Conolly have and shall have right to participate to the amount of the said sum of one thousand eight hundred and ninety-four Pagodas forty Fanams and sixty-

eight Cash (1,894. 40. 68.) or seven hundred and fifty-seven Pounds nineteen Shillings and ten-pence sterling (£. 757. 19s. 10d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabobs Wallajah and Omdut ul Omrah, and their successors or representatives are and shall be for ever acquitted and discharged from all Claim whatsoever, in respect of the said debts claimed at the instance of the said Nathaniel William Wraxall or of any other person or persons whatsoever. In witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the tenth day of February in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)
in the presence of

(Signed) Geo. Parkhouse.

(Signed)

{ BENJAMIN HOBHOUSE.
{ THO. COCKBURN.
{ CHA. GRANT junior.

No. 221.

CLAIM
No 137 in the London
Gazette of the
10 January 1807;
and,
No 20 in the First Re-
port to Parliament.

CLAIM No 20 in our First Report.

To all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being under a certain Deed, indented and bearing date the 10th day of July one thousand eight hundred and five,

“ between

"between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob-Omdut-ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs, and the said Ameer, of the other part;" Send Greeting: Whereas Helen Burrington of Fitzroy Place London, Executrix of the late Colonel George Burrington formerly of Madras in the East Indies, hath executed the aforesaid Indenture, and hath thereby submitted herself, her heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture in all things whatsoever relating to the several Claims made by her under the said Indenture: And whereas the said Helen Burrington as Executrix aforesaid, hath executed certain articles of agreement bearing date the third day of May in the year of our Lord one thousand seven hundred and ninety-six, between several Persons describing themselves as Creditors of the late Nabob of Arcot, of the first part; John Fordyce of the second part, and the Persons therein named as Trustees of the third part; and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every debt or sum of money owing to her as such Executrix from his Highness the said Nabob Wallajah, and of the interest to accrue thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said debt shall be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said articles of agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the remaining survivors of the said Trustees who have executed the said articles of agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we, the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by Helen Burrington as Executrix aforesaid, upon his Highness the late Nabob Wallajah, for the principal sum of twenty-seven thousand seven hundred and seventy-seven Pagodas and twelve Fanams

P. F. (27,777. 12.) which with the arrears of interest is stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of forty-six thousand four hundred and fifty-seven Pagodas twenty-two Fanams and

P. F. C. forty Cash (46,457. 22. 40.) or eighteen thousand five hundred and eighty-three Pounds and three-pence sterling (£. 18,583. os. 3d.): And having also taken into consideration a Claim made by certain of the Trustees named in the said articles of agreement of the third day of May in the year of our Lord one thousand seven hundred and ninety-six, for themselves and others as assignees aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Helen Burrington as Executrix aforesaid, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find that the said Nabob Wallajah granted a bond to the late Colonel Burrington, bearing date the first day of March in the year of our Lord one thousand seven hundred and ninety-three, corresponding with the seventeenth Rujeb twelve hundred and seven of the Hegyra, for twenty-seven thousand seven hundred and

S. P. Anas. seventy-seven Star Pagodas and twelve Anas (27,777. 12.) payable in four years, with interest at six per cent. per annum: And we do further find, That one part of the principal sum included in the said bond was for interest, and another part for a gift or present, and that the remainder was for money bona fide lent by or for the said Colonel George Burrington to or for the use of the said Nabob Wallajah: And we do further find, notwithstanding the said bond was so composed as aforesaid, that upon making up the interest account according to the directions of the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, on the original advances to or for the use of the said Nabob Wallajah, by or for the said Colonel George Burrington, and on the repayments by or for the said Nabob Wallajah to or for the use of the said Colonel George Burrington, the balance due on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, from the representatives of the said Nabob Wallajah to the representatives of the said Colonel George Burrington, was seventy-three thousand

P. F. C. five hundred and ninety-one Pagodas fourteen Fanams and sixty eight Cash (73,591. 14. 68.): And we, the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, that upon the said fifteenth day of May in the year of our Lord one thousand eight hundred and four, the said sum of seventy-three thousand five hundred and

P. F. C. ninety-one Pagodas fourteen Fanams and sixty-eight Cash (73,591. 14. 68.) or twenty-nine thousand four hundred and thirty-six Pounds ten Shillings and eleven-pence sterling (£. 29,436. 10s. 11d.) was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallajah to the representatives of the said Colonel George Burrington: And we do further award and order that the said debt being a debt contracted

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in favour of
Claimants.

Helen Burrington,
Executrix
of Colonel George
Burrington.

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Claimants.

for money bonâ fide lent prior to the twelfth day of February in the year of our Lord one thousand seven hundred and eighty-five, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of sixty-nine

thousand nine hundred and eleven Pagodas thirty-three Fanams and one Cash (69,911. 33. 1.) or twenty-seven thousand nine hundred and sixty-four Pounds fourteen Shillings and five-pence sterling (£. 27,964. 14s. 5d.) being a portion of the said debt, is due and owing to the said Helen Burrington as Executrix aforesaid; and that the said Helen Burrington hath and shall have right to participate to the amount of the said sum of sixty-nine thousand

nine hundred and eleven Pagodas thirty-three Fanams and one Cash (69,911. 23. 1.) or twenty-seven thousand nine hundred and sixty-four Pounds fourteen Shillings and five-pence sterling (£. 27,964. 14s. 5d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic; and that the sum of three thousand six hundred and seventy-nine Pagodas twenty-three Fanams and sixty-seven

Cash (3,679. 23. 67.) or one thousand four hundred and seventy-one Pounds sixteen Shillings and six-pence sterling (£. 1,471. 16s. 6d.) being the remainder of the said debt, is due and owing to the said Samuel Johnson and Charles Binny, Assignees as aforesaid; and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of three thousand six hundred and seventy-nine Pagodas twenty-

three Fanams and sixty-seven Cash (3,679. 23. 67.) or one thousand four hundred and seventy-one Pounds sixteen Shillings and six-pence sterling (£. 1,471. 16s. 6d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah, and his successors or representatives are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said bond or the debt claimed thereon, at the instance of the said Helen Burrington, or of any other person or persons whatsoever: And we do further Award and Order, that the bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands, the twenty-fourth day of February in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)
in the presence of

(Signed) J^{no} Parkhouse.

(Signed)

BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junior.

CLAIM N^o 123 in our First Report.

N^o 222.

CLAIM
N^o 114 in the London
Gazette of the
13 September 1806;
and,
N^o 123 in the First
Report to Parli-
ament.

David Simpson,
Assignee of
James Graham,
Administrator
to the estate of
Captain Archi-
bald Graham
Campbell.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs, and the said Ameer, of the other part;" Send Greeting: Whereas David Simpson formerly of Teviot Bank in the County of Roxburgh, in that part of the United Kingdom called Scotland, assignee of James Graham, administrator to the Estate of Captain Archibald Graham Campbell, did by his attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, execute the aforesaid Indenture, and did thereby submit himself, his heirs, executors, and administrators, to the judgment, award, order, and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said David Simpson did, by his attorney Charles Binny of Howland Street Fitzroy Square in the County of Middlesex, execute certain Articles of Agreement, bearing date the first day of September in the year of our Lord one thousand eight hundred and four, between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, the said John Fordyce of the second part, and the Persons therein named as Trustees of the third part; and did thereby transfer and assign to the said John Fordyce one-fortieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest which should have accrued thereon; the said one-fortieth part to be taken upon the sum at which the principal and interest of the said debt should be liquidated or made up; and did further transfer and assign to the said Trustees one other fortieth part of every debt or sum of money owing to him from their Highnesses

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Claimants.

Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest which should have accrued thereon; the said one-fortieth part to be taken upon the sum at which the principal and interest of the said debt should be liquidated or made up, to receive and hold the said one-fortieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas the said John Fordyce did execute the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, and did also execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas Charles Binny, George Moubray, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: And whereas the said David Simpson departed this life in the month of January in the year of our Lord one thousand eight hundred and six, and letters of administration to the estate of the said David Simpson have been since granted by the Prerogative Court of Canterbury to Margaret Simpson of Teviot Bank aforesaid, widow of the said David Simpson, and the Reverend William Simpson of Edinburgh: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taking into consideration a Claim made by the said late David Simpson upon his said High-

ness the late Nabob Wallah Jah, for the principal sum of three thousand Pagodas (3,000) which, with interest at the rate of six per cent. per annum is stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate

sum of six thousand three hundred and seven Pagodas and twenty-one Fanams (6,307. 21.) or two thousand five hundred and twenty-three Pounds sterling (£ 2,523): And having taken into consideration a Claim made by the said late John Fordyce, assignee aforesaid, for the one-fortieth part as aforesaid of the sum claimed as aforesaid by the said David Simpson:

And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others, as assignees aforesaid for the other fortieth part as aforesaid of the sum claimed as aforesaid by the said David Simpson, and having duly investigated the said Claims, according to the covenants, provisions, and directions of the aforesaid Indenture, do find, That the said Captain Archibald Graham Campbell was in the military service of the said Nabob Wallajah, and that he was not in the employ of the United East India Company, when he entered into or while he was in the service of his said Highness: And we do further find, That the said Nabob Wallajah granted a bond to the said James Graham "as administrator to the estate of the late Captain Graham Campbell," alias Captain Archibald Graham Campbell, bearing date the first day of January in the year of our Lord one thousand seven hundred and eighty-six, corresponding with the twenty-ninth Suffer, twelve hundred of the Hegyra, for the sum of three thousand

Pagodas (3,000) with interest at the rate of twelve per cent. per annum: And we do further

find, That the three thousand Pagodas (3,000.) the amount of the said Bond granted by the said Nabob Wallajah to the said James Graham, as administrator aforesaid, was part of a

sum of twenty-seven thousand three hundred and twenty-two Pagodas (27,322.) and that

the said sum of twenty-seven thousand three hundred and twenty-two Pagodas (27,322.) was in part composed of sums justly due from the said Nabob Wallajah to the late Captain Archibald Graham Campbell, for arrears of pay, batta and allowances, for services bonâ fide rendered by him to the said Nabob, and for pay advanced on the Nabob's account, to his Captain Archibald Graham Campbell's regiment, and in part also of interest on the said sum: And we do further find, That upon making up an account according to the directions of the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hun-

dred and five, the sum due upon the said bond for three thousand Pagodas (3,000.) on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, from the representatives of the said Nabob Wallajah to the representatives of the said Captain Archibald Graham Campbell was four thousand six hundred and ninety-one Pagodas twenty-five

Fanams and seventy-eight Cash (4,601. 25. 78.) and no more: And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of four thousand six hundred and ninety-one Pagodas twenty-five

seventy-eight Cash (4,601. 25. 78.) or eighteen hundred and seventy-six Pounds twelve shillings and eleven Pence sterling (£1,876. 12s. 11d.) and no more, was and still is justly

due and owing on the said Bond for three thousand Pagodas (3,000.) from the representatives of his said Highness the late Nabob Wallajah to the representatives of the said Captain Archibald Graham Campbell: And we do further Award and Order, that the said debt being a debt contracted by his said Highness Wallajah for Military Pay and Allowances, and shall be comprised in the First Class of Debts under the said Indenture: And we do

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do further Award and Adjudge, that the sum of four thousand four hundred and fifty-seven

Pagodas one Fanam and forty-six Cash (4,457. 1. 46.) or seventeen hundred and eighty-two Pounds sixteen Shillings and three-pence sterling (£.1,782. 16s. 3d.) being a portion of the said debt, is due and owing to the said Margaret Simpson and William Simpson, as administrators aforesaid, and that the said Margaret Simpson and William Simpson have and shall have right to participate to the amount of the said sum of four thousand four hun-

dred and fifty-seven Pagodas one Fanam and forty-six Cash (4,457. 1. 46.) or seventeen hundred and eighty-two Pounds sixteen Shillings and three-pence sterling (£.1,782. 16s. 3d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic; and that the sum of one hundred and seventeen

Pagodas twelve Fanams and sixteen Cash (117. 12. 16.) or forty-six Pounds eighteen Shillings and four-pence sterling (£.46. 18s. 4d.) being a further portion of the said debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the executors named in the will of the said John Fordyce; and that the said James King hath and shall have right to participate to the amount of the said sum of one hundred

and seventeen Pagodas twelve Fanams and sixteen Cash (117. 12. 16.) or forty-six Pounds eighteen Shillings and four-pence sterling (£.46. 18s. 4d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private debts of the late Nabobs of the Carnatic; and that the sum of one hundred and seventeen Pagodas twelve Fanams and

sixteen Cash (117. 12. 16.) or forty-six Pounds eighteen Shillings and four-pence sterling (£.46. 18s. 4d.) being the remaining portion of the said debt, is due and owing to the said Charles Binny, George Moubray, and Valentine Conolly, as assignees aforesaid; and that the said Charles Binny, George Moubray, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of one hundred and seventeen Pagodas

twelve Fanams and sixteen Cash (117. 12. 16.) or forty-six Pounds eighteen Shillings and four-pence sterling (£.46. 18s. 4d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claims whatsoever in respect of the said Bond, or the Debt claimed thereon, at the instance of the said Margaret Simpson and William Simpson, or either of them, or of any other Person or Persons whatsoever: And we do further Award and Order, That the original Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the thirteenth day of March, in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)
in the presence of
(Signed) Geo. Parkhouse.

(Signed)

{ BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junior.

CLAIM N^o 1813 in our Seventh Report.

N^o 223.

CLAIM
N^o 1815 in the London
Gazette of the
21 November 1811;
and,
N^o 1813 in the Seventh
Report to Parlia-
ment.
Thomas Davidson.

To all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdul ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs, and the said Ameer, of the other part: Send Greeting: Whereas Thomas Davidson of Calcutta in the East Indies, hath by his attorney William Douglas Brodie of Madras, also in the East Indies, on the part of himself and partner Mr. John Tulloh, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Thomas Davidson hath by his attorney James Connell, also of Madras aforesaid, executed certain articles of agreement, bearing date the second day of February in the year of our Lord one thousand eight hundred and one, between several persons describing themselves as Creditors of the late Nabob of Arcot, of the first part; John Fordyce of the second part, and the persons therein named as trustees of the third part; and hath thereby transferred and assigned over

to the said Trustees one twentieth part of every debt or sum of money owing to him from his Highness the said Nabob Wallajah, and of the interest which should have accrued thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said debt should be liquidated or made up, to receive and hold the said one-twentieth part, so thereby to them assigned upon the trusts in the said articles of agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny being the only two of the said trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators to the judgment, award, order and determination of the Commissioners appointed under the said Indenture in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Thomas Davidson upon his said Highness the late Nabob

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Claimants.

Wallajah, for the principal sum of two thousand five hundred and two Pagodas (2,502), which with the arrears of interest is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of five thou-

sand one hundred and ten Pagodas fourteen Fanams (5,110. 14.) or two thousand and forty-four Pounds two Shillings and eight-pence sterling (£. 2,044. 2s. 8d.): And having taken into consideration a Claim made on behalf of the said Samuel Johnson and Charles Binny, trustees as aforesaid for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Thomas Davidson, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, Do find, That the said Nabob Wallajah granted a Bond to the said Thomas Davidson, bearing date the thirty-first day of December in the year of our Lord one thousand seven hundred and eighty-six, corresponding with the ninth Rabbee ul awul twelve hundred and one of the

Hegyra, for the sum of two thousand five hundred and two Star Pagodas (2,502) with interest at the rate of six per cent. per annum: And we do further find, That the Debt so constituted by the said Bond from the said Nabob Wallajah to the said Thomas Davidson, was partly for money bona fide expended in the military service of his said Highness, and partly for military pay and allowances justly due for services bona fide rendered by the said Thomas Davidson to the said Nabob, and that the said Thomas Davidson was not in the employ of the United East India Company when he entered into or while he was in the service of his said Highness: And we do further find, That the aggregate sum due on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, from the representatives of the said Nabob Wallajah to the said Thomas Davidson and his representatives, was five thousand one hundred and nine Pagodas twenty-three Fanams and fifty-

four Cash (5,109. 23. 54.) or two thousand and forty-three Pounds sixteen Shillings and seven-pence sterling (£. 2,043. 16s. 7d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of five thousand one hundred and nine Pagodas twenty-three Fanams and fifty-four Cash

(5,109. 23. 54.) or two thousand and forty-three Pounds sixteen shillings and seven-pence sterling (£. 2,043. 16s. 7d.) was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallajah, to the said Thomas Davidson and his representatives: And we do further Award and Order, That the said debt, being a debt contracted by his said Highness Wallajah for military pay and allowances is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of four thousand eight hundred and fifty-four Pagodas three

Fanams and forty-eight Cash (4,854. 3. 48.) or nineteen hundred and forty-one Pounds twelve Shillings and ten-pence sterling (£. 1,941. 12s. 10d.) being a portion of the said debt, is due and owing to the said Thomas Davidson; and that the said Thomas Davidson hath and shall have right to participate to the amount of the said sum of four thousand

eight hundred and fifty-four Pagodas three Fanams and forty-eight Cash (4,854. 3. 48.) or nineteen hundred and forty-one Pounds twelve Shillings and ten-pence sterling (£. 1,941. 12s. 10d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic; and that the sum of two hundred and

fifty-five Pagodas twenty Fanams and six Cash (255. 20. 6.) or one hundred and two Pounds three Shillings and nine-pence sterling (£. 102. 3s. 9d.) being the remainder of the said debt, is due and owing to the said Samuel Johnson and Charles Binny assignees as aforesaid, and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of two hundred and fifty-five Pagodas twenty

Fanams and six Cash (255. 20. 6.) or one hundred and two Pounds three Shillings and nine-pence sterling (£. 102. 3s. 9d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all

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Claim whatsoever, in respect of the said Bond or the Debt claimed thereon at the instance of the said Thomas Davidson or of any other person or persons whatsoever: And we do further Award and Order, That the Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the sixteenth day of March in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) (Signed)
in the presence of,
(Signed) *Geo. Parkhouse.*

BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junior.

CLAIM N° 323 in our Fifth Report.

N° 224.

CLAIM
N° 698 in the London
Gazette of the
2 September 1809;
and,
N° 323 in the Fifth Re-
port to Parliament.
John Tulloh,
James Connell,
and William
Douglas Brodie,
Attornies of
William Fairlie.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nacob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas William Douglas Brodie of Madras in the East Indies, by virtue of an Assignment bearing date the thirtieth day of June in the year of our Lord one thousand eight hundred and one, from Martin Ketchy since deceased, to John Tulloh, James Connell, and him the said William Douglas Brodie, as attornies of William Fairlie, hath executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Martin Ketchy did previously to the date of the said Assignment execute certain Articles of Agreement, bearing date the second day of February, in the year of our Lord one thousand eight hundred and one, between several persons describing themselves as Creditors of the late Nabob of Arcot of the first part; John Fordyce of the second part; and the Persons therein named as Trustees, of the third part; and did thereby transfer and assign over to the said Trustees one-twentieth part of every debt or sum of money owing to him from his Highness the said Nabob Wallajah, and of the interest which should have accrued thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said debt should be liquidated or made up; to receive and hold the said one-twentieth part so thereby to them assigned upon the Trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the only two of the said Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July, in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said William Douglas Brodie upon his said Highness the late Nabob Wallajah

^{S. P.}
for the principal sum of one hundred and thirty-two Star Pagodas (132.) which, with the arrears of interest alleged to be due thereon, is stated to amount on the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, to the aggregate sum of two hundred and eighty-seven Star Pagodas twenty-seven Fanams and twenty-three

^{S. P. F. C.}
Cash (287. 27. 23.) or one hundred and fifteen Pounds one Shilling and two-pence sterling (£. 115. 1s. 2d.): And having taken into consideration a Claim made on behalf of the said Samuel Johnson and Charles Binny, Trustees as aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said William Douglas Brodie, and having duly investigated the said Claim, according to the covenants, provisions, and directions of the aforesaid Indenture, do find, That the said Nabob Wallajah was, on the thirtieth day of November in the year of our Lord one thousand seven hundred and eighty-one, indebted

^{P.}
to the said Martin Ketchy in the principal sum of one hundred and thirty-two Pagodas (132.) for arrears of Military Pay due to him for services bona fide rendered to the said Nabob Wallajah, and that the said Martin Ketchy was not in the employ of the United East India Company when he entered into or while he was in the service of his said Highness: And we do further find, That the aggregate sum due on the fifteenth day of May,

in the year of our Lord one thousand eight hundred and four, from the representatives of the said Nabob Wallajah, to the representatives of the said Martin Ketchy, was three

Rs. F. C.

hundred and thirty-five Pagodas eight Fanams and fifty-seven Cash (335. 8. 57.) or one hundred and thirty-four Pounds one Shilling and nine-pence sterling (£. 134. 1s. 9d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, the sum of three hundred and thirty-five Pagodas eight

Rs. F. C.

Fanams and fifty-seven Cash (335. 8. 57.) or one hundred and thirty-four Pounds one Shilling and nine-pence sterling (£. 134. 1s. 9d.) was and still is justly due and owing from the representatives of the said Nabob Wallajah, to the representatives of the said Martin Ketchy: And we do further Award and Order, That the said Debt, being a Debt contracted by his said Highness Wallajah, for Military Pay and Allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of three hundred and eighteen Pagodas eighteen Fanams and

Rs. F. C.

sixty-two Cash (318. 18. 62.) or one hundred and twenty-seven Pounds seven Shillings and eight-pence sterling (£. 127. 7s. 8.) being a portion of the said Debt, is due and owing to the assignees aforesaid of the said Martin Ketchy, namely, to the said John Tulloh, James Connell, and William Douglas Brodie, as attorneys of the said William Fairlie; and that the said John Tulloh, James Connell, and William Douglas Brodie, as attorneys aforesaid, have and shall have right to participate to the amount of the said sum of three

Rs. F. C.

hundred and eighteen Pagodas eighteen Fanams and sixty-two Cash (318. 18. 62.) or one hundred and twenty-seven Pounds seven Shillings and eight-pence sterling (£. 127. 7s. 8d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And that the sum of sixteen Pagodas thirty-one Fanams

Rs. F. C.

and seventy-five Cash (16. 31. 75.) or six Pounds fourteen Shillings and one Penny sterling (£. 6. 14s. 1d.) being the remainder of the said Debt, is due and owing to the said Samuel Johnson and Charles Biny, assignees as aforesaid: And that the said Samuel Johnson and Charles Biny have and shall have right to participate to the amount of the said sum

Rs. F. C.

of sixteen Pagodas thirty-one Fanams and seventy-five Cash (16. 31. 75.) six Pounds fourteen Shillings and one Penny sterling (£. 6. 14s. 1d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claims whatsoever in respect of the said Debt claimed at the instance of the said William Douglas Brodie, or of any other Person or Persons whatsoever. In witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the ninth day of April, in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)
in the presence of

(Signed) *J^{no} Parkhouse.*

(Signed)

{ BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junior.

CLAIM N^o 2 of N^o 101 in our First Report.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being under a certain Decree Indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer of the other part." Send Greeting: Whereas William Riddiman of London hath by his Attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said William Riddiman hath executed certain Articles of Agreement, bearing date the first day of September in the year of our Lord one thousand eight hundred and four, between several persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, the said John Fordyce of the second part, and the persons therein named as Trustees of

Absolute
Adjudications
in favour of
Claimants.

N^o 226.

CLAIM
N^o 2 of N^o 78 in the
London Gazette of
the 12 August 1806;
and,
N^o 2 of N^o 101 in the
First Report to Par-
liament.

*William
Riddiman.*

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in favour of
Claimants.

of the third part; and hath thereby transferred and assigned over to the said John Fordyce one-fortieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon; the said one-fortieth part to be taken upon the sum at which the principal and interest of the said debt shall be liquidated or made up; and hath further transferred and assigned over to the said Trustees one other fortieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon; the said one-fortieth part to be taken upon the sum at which the principal and interest of the said debt shall be liquidated or made up; to receive and hold the said one other fortieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas, the said John Fordyce did execute the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, and did also execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas Charles Binny, George Moubray, and Valentin Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we, the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said William Ruddiman upon his Highness the late Nabob Omdut ul Omrah,

for the principal sum of five thousand Pagodas (5,000.) which, with interest on the same, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of seven thousand two hundred and twelve

Pagodas and twenty-one Fanams (7,212. 21.) or two thousand eight hundred and eighty-five Pounds sterling (£. 2,885.): And having taken into consideration a Claim made by the said John Fordyce as Assignee aforesaid, for the one-fortieth part as aforesaid of the sum claimed as aforesaid by the said William Ruddiman: And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others as Assignees aforesaid, for the other fortieth part as aforesaid of the sum claimed as aforesaid by the said William Ruddiman, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, Do find, That the said William Ruddiman did from the years one thousand seven hundred and eighty-five and one thousand seven hundred and ninety-five render medical services to Omdut ul Omrah, and that he had the sanction of the Madras Government for attending his Highness: And we do further find, That there was due to him as a remuneration from the said Nabob Omdut ul Omrah, for services bonâ fide rendered by him to his said

Highness, the sum of five thousand Pagodas (5,000.): And we do further find, That the aggregate sum due to the said William Ruddiman on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to seven thousand two hun-

dred and ten Pagodas five Fanams and sixty-one Cash (7,210. 5. 61.): And we, the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of seven thousand two hundred and ten Pagodas five Fanams and sixty-

one Cash (7,210. 5. 61.) or two thousand eight hundred and eighty-four Pounds one Shilling and two-pence sterling (£. 2,884. 1s. 2d.) was and still is justly due and owing from the representatives of his said Highness the Nabob Omdut ul Omrah to the said William Ruddiman and his representatives: And we do further Award and Order, That the said debt being a debt contracted for civil pay and allowances by his said Highness Omdut ul Omrah, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of six thousand eight

hundred and forty-nine Pagodas twenty-six Fanams and thirty-eight Cash (6,840. 26. 38.) or two thousand seven hundred and thirty-nine Pounds seventeen Shillings and one Penny sterling (£. 2,730. 17s. 1d.) being a portion of the said debt, is due and owing to the said William Ruddiman, and that the said William Ruddiman hath and shall have right to participate to the amount of the said sum of six thousand eight hundred and forty-nine Pagodas twenty-

six Fanams and thirty-eight Cash (6,840. 26. 38.) or two thousand seven hundred and thirty-nine Pounds seventeen Shillings and one Penny sterling (£. 2,730. 17s. 1d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic; and that the sum of one hundred and eighty Pagodas ten Fanams and

fifty one and a half Cash (180. 10. 51½.) or seventy-two Pounds two Shillings and one halfpenny sterling (£. 72. 2s. 0½d.) being a further portion of the said debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the Executors named in the Will of the said John Fordyce; and that the said James King as such Executor hath and shall have right to participate to the amount of the said sum of one hundred

hundred and eighty Pagodas ten Fanams and fifty-one and a half Cash (180. 10. 51½) or seventy-two Pounds two Shillings and one halfpenny sterling (£. 72. 2s. 0½.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic; and that the sum of one hundred and eighty Pagodas ten Fanams and

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fifty-one and a half Cash (180. 10. 51½) or seventy-two Pounds two Shillings and one halfpenny sterling (£. 72. 2s. 0½.) being the remaining portion of the said debt, is due and owing to Charles Binny, George Moubray, and Valentine Conolly, as Assignees aforesaid; and that the said Charles Binny, George Moubray, and Valentine Conolly have and shall have right to participate to the amount of the said sum of one hundred and

eighty Pagodas ten Fanams and fifty-one and a half Cash (180. 10. 51½) or seventy-two Pounds two Shillings and one halfpenny sterling (£. 72. 2s. 0½.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Omdut ul Omrah, and his successors or representatives, are and shall be for ever acquitted and discharged from all demand whatsoever in respect of the said debt claimed at the instance of the said William Riddinart, or of any other Person or Persons whatsoever. In Witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the seventeenth day of April in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) (Signed) { BENJⁿ HOBHOUSE.
in the presence of THO. COCKBURN.
(Signed) Jⁿ Parkhouse. CHA. GRANT Junior.

CLAIM N^o 2 of N^o 109 in our First Report.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Robert Storey of London, hath by his attorney, John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Robert Storey hath executed certain Articles of Agreement, bearing date the third day of May in the year of our Lord one thousand eight hundred, between several persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, the said John Fordyce of the second part, and the persons therein named as Trustees of the third part; and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said debt shall be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas George Moubray, Charles Binny, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever, relating to the several Claims made by him under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Robert Storey upon his Highness the

N^o 227.

CLAIM N^o 2 of N^o 12 in the London Gazette of the 12 August 1806; and, N^o 8 of N^o 109 in the First Report to Parliament.
Robert Storey.

late Nabob Omdut ul Omrah, for the principal sum of five thousand Star Pagodas (5,000.) which with interest upon the same is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four to the aggregate sum of nine thousand

nine hundred and twelve Pagodas twenty-one Fanams (9,912. 21.) or three thousand nine hundred and sixty-five Pounds sterling (£. 3,965.): And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement, of the

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third day of May, in the year of our Lord one thousand eight hundred, for themselves and others as assignees aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Robert Storey, and having duly investigated the said Claim, according to the covenants, provisions and directions of the aforesaid Indenture, do find that the said Nabob Omdut ul Omrah, granted a bond to Doctor Storey for the sum of five

^{s. Ps.}
thousand Star Pagodas (5,000.) bearing date the first Rubbeeoolawul, twelve hundred and one of the Hegyra: And we do further find, That the debt so constituted by the said bond was justly due for Medical Services bonâ fide rendered by the said Robert Storey to the said Nabob, and that the said Robert Storey was not in the employ of the United East India Company when he entered into or while he was in the service of the said Nabob: And we do further find, That the aggregate sum due to the said Robert Storey and his representatives on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, was ten thousand two hundred and seventeen Pagodas twenty-two Fanams and thirty-five Cash

^{Ps. F. C.}
(10,217. 22. 35.) or four thousand and eighty-seven Pounds and three-pence sterling (£. 4,087. 0s. 3d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, that upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of ten thousand two hundred and

^{Ps. F. C.}
seventeen Pagodas twenty-two Fanams and thirty-five Cash (10,217. 22. 35.) or four thousand and eighty-seven Pounds and three-pence sterling (£. 4,087. 0s. 3d.) and no more, was and is justly due and owing from the representatives of his said Highness the late Nabob Omdut ul Omrah to the said Robert Storey and his representatives: And we do further Award and Order, that the said debt being a debt contracted by his said Highness Omdut ul Omrah for Civil Pay and Allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, that the sum of nine thousand seven hundred and six Pagodas twenty-seven Fanams and forty-nine Cash

^{Ps. F. C.}
(9,706. 27. 49.) or three thousand eight hundred and eighty-two Pounds thirteen Shillings and two-pence sterling (£. 3,882. 13s. 2d.) being a portion of the said debt, is due and owing to the said Robert Storey, and that the said Robert Storey hath and shall have right to participate to the amount of the said sum of nine thousand seven hundred and six

^{Ps. F. C.}
Pagodas twenty-seven Fanams and forty-nine Cash (9,706. 27. 49.) or three thousand eight hundred and eighty-two Pounds thirteen Shillings and two-pence (£. 3,882. 13s. 2d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic, and that the sum of five hundred and ten Pagodas thirty-six

^{Ps. F. C.}
Fanams and sixty-six Cash (510. 36. 66.) or two hundred and four Pounds seven Shillings and one Penny sterling (£. 204. 7s. 1d.) being the remainder of the said debt, is due and owing to George Moubray, Charles Binny, and Valentine Conolly, as assignees aforesaid, and that the said George Moubray, Charles Binny, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of five hundred and ten Pagodas thirty-six Fanams and

^{Ps. F. C.}
sixty-six Cash (510. 36. 66.) or two hundred and four Pounds seven Shillings and one Penny sterling (£. 204. 7s. 1d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, that all the property and revenues of the said Nabob Omdut ul Omrah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said bond, or the debt claimed thereon, at the instance of the said Robert Storey or of any other Person or Persons whatsoever: And we do further Award and Order, That the Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands, the seventeenth day of April in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)
in the presence of
(Signed) *Jno Parkhouse.*

(Signed) { BENJAMIN HOBHOUSE
THO. COCKBURN.
CHA. GRANT junior.

CLAIM N° 571 in our Fifth Report.

N° 228.
CLAIM
N° 192 in the London
Gazette of the
17 June 1809; and,
N° 571 in the Fifth Re-
port to Parliament.
Edward Holland,
Assignee of
Captain William
Smith.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah the second son of his said Highness the Nabob

Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Edward Hollond now of London, assignee of Captain William Smith formerly an Officer in the service of their Highnesses the Nabobs Wallajah and Omdut ul Omrah, hath by his attornies Harrington and Company of Fort St. George in the East Indies, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Edward Hollond, as assignee aforesaid, hath executed certain Articles of Agreement, bearing date the fourteenth day of November in the year of our Lord one thousand eight hundred and six, between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, and John Fordyce of Whitehall in the said County of Middlesex, since deceased of the second part, and hath thereby transferred and assigned over to the said John Fordyce, his executors, administrators and assigns, one-twentieth part of every debt or sum of money owing to him as such assignee from their Highnesses the late Nabobs of Arcot and the Carnatic, or the Ameer ul Omrah, or from any one of them, and of the interest which should have accrued thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said debt should be liquidated or made up, to receive and hold the said one-twentieth part so thereby assigned to him the said John Fordyce, his executors or administrators: And whereas the said John Fordyce did execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and did thereby submit himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Edward Hollond, as assignee aforesaid, upon his said Highness the late Nabob Omdut ul Omrah for the

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principal sum of four thousand four hundred and ninety-nine Pagodas (4,499.) which, with interest upon the same, is stated to amount on the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, to the aggregate sum of six thousand three

^{Ps. F. C.}
hundred and thirty Pagodas thirty-seven Fanams and forty-four Cash (6,330. 37. 44.) or two thousand five hundred and thirty-two Pounds seven Shillings and one Penny sterling (£. 2,532. 7s. 1d.): And having also taken into consideration a Claim made by the said John Fordyce, as assignee aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Edward Hollond, and having duly investigated the said Claims, according to the covenants, provisions and directions of the aforesaid Indenture, Do find that the said Nabob Omdut ul Omrah granted a Bond to the said Captain William Smith, bearing date the first day of August, in the year of our Lord one thousand seven hundred and ninety-seven, corresponding with the seventh Suffer, twelve hundred and twelve of

^{Ps.}
the Hegyra, for the sum of four thousand four hundred and ninety-nine Pagodas (4,499.) with interest at the rate of twelve per cent. per annum, from the first day of August, in the year of our Lord one thousand seven hundred and ninety-seven: And we do further find, That the debt so constituted by the said Bond from the said Nabob Omdut ul Omrah to the said Captain William Smith was for Pay and Allowances justly due for services bonâ fide rendered by him to the said Nabob and to the Nabob Wallajah: And we do further find, That the sum of

^{Ps. F. C.}
two hundred and eighty-six Pagodas ten Fanams and twenty-eight Cash (286. 10. 28.) was also due from the late Nabob Omdut ul Omrah to the said Captain William Smith, for Pay and Allowances from the first day of August to the twenty-fourth day of September, in the year of our Lord one thousand seven hundred and ninety-seven, the day of his discharge from the service of his said Highness: And we do further find, That the said Captain William Smith was not in the employ of the United East India Company when he entered into or while he was employed in the service of the said Nabobs: And we do further find, That the said Nabob Omdut ul Omrah paid to the said Captain William Smith, on the twenty-fourth day of March, in the year of our Lord one thousand seven hundred and

^{Ps.}
ninety-eight, the sum of three hundred and seventy-five Pagodas (375.): And we do further find, That upon the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, the aggregate sum of six thousand two hundred and forty-two Pagodas

^{Ps. F. C.}
five Fanams and seventy-two Cash (6,242. 5. 72.) was due from the representatives of the said Nabobs to the representatives of the said Captain William Smith: And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, the sum of six thousand two hundred and forty-two Pagodas five Fanams and

^{Ps. F. C.}
seventy-two Cash (6,242. 5. 72.) or two thousand four hundred and ninety-six Pounds seventeen Shillings and two-pence sterling (£. 2,496. 17s. 2d.) and no more, was and still is justly due and owing from the representatives of the said Nabobs to the representatives of the said Captain William Smith: And we do further Award and Order, That the said debt, being a debt contracted by their said Highnesses for Military Pay and Allowances, is

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is and shall be comprised in the First Class of debts under the said Indenture: And we do further Award and Adjudge, That the sum of five thousand nine hundred and thirty Pagodas

^{Ps. F. C.}
one Fanam and thirty-three Cash (5,930. 1. 33.) or two thousand three hundred and seventy-two Pounds and four-pence sterling (£.2,372. 0s. 4d.) being a portion of the said debt, is due and owing to the said Edward Hollond, as assignee aforesaid, and that the said Edward Hollond hath and shall have right to participate to the amount of the said sum of five

^{Ps. F. C.}
thousand nine hundred and thirty Pagodas one Fanam and thirty-three Cash (5,930. 1. 33.) or two thousand three hundred and seventy-two Pounds and four-pence sterling (£.2,372. 0s. 4d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic; and that the sum of three hundred and twelve Pagodas four

^{Ps. F. C.}
Fanams and thirty-nine Cash (312. 4. 39.) or one hundred and twenty-four Pounds sixteen Shillings and ten-pence sterling (£.124. 16s. 10d.) being the remainder of the said debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the executors named in the will of the said John Fordyce; and that the said James King hath and shall have right to participate to the amount of the said sum of three hundred

^{Ps. F. C.}
and twelve Pagodas four Fanams and thirty-nine Cash (312. 4. 39.) or one hundred and twenty-four Pounds sixteen Shillings and ten-pence sterling (£.124. 16s. 10d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabobs Wallajah and Omdut ul Omrah, and their successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Bond or the debt claimed thereon at the instance of the said Edward Hollond, as assignee aforesaid, or of any other Person or Persons whatsoever: And we do further Award and Order, That the original Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the twenty-third day of April in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) (Signed)
in the presence of
(Signed) *J^{no} Parkhouse.*

{ BENJAMIN HOBHOUSE,
THOMAS COCKBURN,
CHA. GRANT Junior.

CLAIM N^o 145 in our Second Report.

No. 229.

CLAIM
N^o 145 in the London
Gazette of the
27 June 1807;
and,
N^o 145 in the Second
Report to Parlia-
ment.

Doctor
John Briggs.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being, under a certain Decd indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Doctor John Briggs of Worcester, hath, by his attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said John Briggs hath executed certain Articles of Agreement bearing date the fourteenth day of November in the year of our Lord one thousand eight hundred and six, between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, and the said John Fordyce of the second part, and hath thereby transferred and assigned over to the said John Fordyce, his executors, administrators and assigns, one-twentieth part of every Debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot and the Carnatic, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said debt shall be liquidated or made up, to receive and hold the said one-twentieth part so thereby assigned to him the said John Fordyce, his executors or administrators: And whereas the said John Fordyce did execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and did thereby submit himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and

and Charles Grant, having taken into consideration a Claim made by the said John Briggs upon his Highness the Nabob Omdut ul Omrah, for the principal sum of fourteen thousand

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three hundred and fifty pagodas (14,350.) which, with interest upon the same, is stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and

four, to the aggregate sum of nineteen thousand six hundred and fifty-nine Pagodas (19,650.) or seven thousand eight hundred and sixty-three Pounds and twelve Shillings sterling (£. 7,863. 12s. 0d.): And having also taken into consideration a Claim made by the said John Fordyce, as assignee aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said John Briggs; and having duly investigated the said Claims, according to the covenants, provisions and directions of the aforesaid Indenture, do find, That Doctor John Briggs was employed as a Physician by the Nabob Wallajah, and by the Nabob Omdut ul Omrah: And we do further find, That the Nabob Omdut ul Omrah granted a Bond to John Briggs Doctor, bearing date the sixth day of March in the year of our Lord one thousand seven hundred and ninety-eight, corresponding with the seventeenth Remzan twelve hundred and twelve of the Hegyra, for the sum of three thousand five hundred and

Pagodas (3,500.) payable in twelve months, with interest at one per cent. per mensem from the sixth day March aforesaid: And we do further find, That the Debt so constituted by the said Bond from the said Nabob Omdut ul Omrah to the said John Briggs was due to him the said John Briggs for medical attendance on the said Nabobs: And we do further find, That the said John Briggs had the sanction of the then Governor of Madras for entering into the service of his Highness Omdut ul Omrah: And we do further find, That the aggregate sum due to the said John Briggs, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to four thousand eight

hundred Pagodas eleven Fanams and forty Cash (4,800. 11. 40.) or one thousand nine hundred and twenty Pounds two Shillings and three-pence sterling (£. 1,920. 2s. 3d.): And we, the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the said fifteenth day of May in the year of our Lord one thousand eight hundred and four, the said sum of four thousand eight hundred Pagodas

eleven Fanams and forty Cash (4,800. 11. 40.) or one thousand nine hundred and twenty Pounds two Shillings and three-pence sterling (£. 1,920. 2s. 3d.) and no more, was and still is justly due and owing from the representatives of his said Highness the Nabob Omdut ul Omrah, to the said John Briggs and his representatives: And we do further Award and Order, That the said debt, being a debt contracted for civil pay and allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of four thousand five hundred and sixty Pagodas ten

Fanams and seventy-four Cash (4,560. 10. 74.) or one thousand eight hundred and twenty-four Pounds two Shillings and two-pence sterling (£. 1,824. 2s. 2d.) being a portion of the said debt, is due and owing to the said John Briggs, and that the said John Briggs hath and shall have right to participate to the amount of the said sum of four thousand five

hundred and sixty Pagodas ten Fanams and seventy-four Cash (4,560. 10. 74.) or one thousand eight hundred and twenty-four Pounds two Shillings and two-pence sterling (£. 1,824. 2s. 2d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic, and that the sum of two hundred

and forty Pagodas and forty-six Cash (240. 0. 46.) or ninety-six Pounds and one Penny sterling (£. 96. 0s. 1d.) being the remainder of the said debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the Executors named in the will of the said John Fordyce, and that the said James King hath and shall have right to participate to the amount of the said sum of two hundred and forty Pagodas and

forty-six Cash (240. 0. 46.) or ninety-six Pounds and one Penny sterling (£. 96. 0s. 1d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabobs Wallajah and Omdut ul Omrah and their successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Bond, or the sum claimed at the instance of the said John Briggs or of any other person or persons whatsoever: And we do further Award and Order, That the original Bond aforesaid, shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the first day of May in the year of our Lord one thousand eight hundred twelve.

Signed (being first duly stamped)
in the presence of,
(Signed) J^r Parkhouse.

(Signed)

{ BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junior.

CLAIM N° 723 in our Fifth Report.

Absolute
Adjudications
in favour of
Claimants.

N° 230.

CLAIM
N° 195 in the London
Gazette of the
17 June 1809; and,
N° 723 in the Fifth Re-
port to Parliament.

John King Lane,
Administrator
to the Estate of
Francis de Dieu.

To all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas John King Lane, administrator in India to the estate and effects of Francis de Dieu, hath executed the aforesaid Indenture in behalf of the said estate, and hath thereby submitted himself, his heirs, executors and administrators to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said John King Lane hath executed certain Articles of Agreement bearing date the third day of May in the year of our Lord one thousand eight hundred, between several persons describing themselves as Creditors of the late Nabobs of Arcot of the first part, John Fordyce of the second part, and the persons therein named as trustees of the third part, and hath thereby transferred and assigned over to the said trustees one-twentieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said debts should be liquidated or made up; to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas George Moubray, Charles Binny, and Valentine Conolly, being the remaining surviving trustees who have become parties to the said Articles of Agreement, have also executed the aforesaid Indenture, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said John King Lane as administrator aforesaid, upon a Bond for arrears of pay, upon his said Highness the late Nabob Omdut ul Omrah, for the principal sum of twelve thousand five hundred and eighty-nine Star Pagodas and twelve Fanams

^{Pa. F. C.} (12,589. 12. 6.) which with interest upon the same is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of sixteen thousand and ninety-three Pagodas twenty Fanams and sixty-two Cash

^{Pa. F. C.} (16,003. 20. 62.) or six thousand four hundred and thirty-seven Pounds eight Shillings sterling (£.6,437. 8s. 0d.): And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement, of the third day of May in the year of our Lord one thousand eight hundred, for themselves and others as Assignees aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said John King Lane, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, Do find, That Mr. Francis de Dieu late husband of Ann Lane, now wife of John King Lane, was employed by his Highness the Nabob Omdut ul Omrah in the capacity of surgeon, and that he was not in the employ of the United East India Company during the period for which the arrears are charged: And we do further find, That a Bond carrying interest at twelve per cent. per annum, for twelve thousand five hundred and eighty-nine Star Pagodas and twelve

^{S. Pa. F.} Fanams (12,589. 12.) bearing date the twenty-third Rubbeeofsanee twelve hundred and fourteen of the Hegyra, corresponding with the twenty-fourth day of September in the year of our Lord one thousand seven hundred and ninety-nine, was granted by the said Nabob Omdut ul Omrah to Mrs. de Dieu on account of arrears of pay due to Doctor de Dieu deceased, to the twenty-sixth day of July in the year of our Lord one thousand seven hundred and ninety-nine: And we do further find, That there was justly due and owing from his said Highness the late Nabob Omdut ul Omrah to the said John King Lane as Administrator aforesaid, for services bonâ fide rendered by the said Francis de Dieu, the sum of twelve thousand five hundred and eighty-nine Pagodas thirty-one

^{Pa. F. C.} Fanams and forty Cash (12,589. 31. 40.) which with interest up to the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to sixteen thousand and ninety-three Pagodas twenty Fanams and sixty-two Cash (16,003. 20. 62.) or

six thousand four hundred and thirty-seven Pounds eight Shillings sterling (£.6,437. 8s. od.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of sixteen thousand and ninety-three Pagodas

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^{Rs. F. C.} twenty Fanams and sixty-two Cash (16,093. 20. 62.) or six thousand four hundred and thirty-seven Pounds and eight Shillings sterling (£.6,437. 8s. od.) was and still is justly due and owing from the representatives of his said Highness the late Nabob Omdut ul Omrah to the representatives of the said Doctor de Dieu: And we do further Award and Order, That the said debt being a debt contracted by his said Highness Omdut ul Omrah for services bonâ fide performed, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of fifteen thousand two hundred and eighty-eight Pagodas thirty-four Fanams and thirty-five Cash

^{Rs. F. C.} (15,288. 34. 35.) or six thousand one hundred and fifteen pounds ten shillings and seven-pence sterling (£.6,115. 10s. 7d.) being a portion of the said debt, is due and owing to the said John King Lane as Administrator aforesaid, and that the said John King Lane hath and shall have right to participate to the amount of the said sum of fifteen thousand two hundred and eighty-eight Pagodas thirty-four Fanams and thirty-five Cash

^{Rs. F. C.} (15,288. 34. 35.) or six thousand one hundred and fifteen Pounds ten Shillings and seven-pence sterling (£.6,115. 10s. 7d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic, and that the sum of eight hundred and four Pagodas twenty-eight Fanams and twenty-seven Cash

^{Rs. F. C.} (804. 28. 27.) or three hundred and twenty-one pounds seventeen shillings and five-pence sterling (£.321. 17s. 5d.) being the remainder of the said debt, is due and owing to the said George Moubray, Charles Binny, and Valentine Conolly, as Assignees aforesaid, and that the said George Moubray, Charles Binny, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of eight hundred and four Pagodas

^{Rs. F. C.} twenty-eight Fanams and twenty-seven Cash (804. 28. 27.) or three hundred and twenty-one Pounds seventeen Shillings and five-pence sterling (£.321. 17s. 5d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Omdut ul Omrah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said bond or the debt claimed thereon at the instance of the said John King Lane, or of any other Person or Persons whatsoever: And we do further Award and Adjudge, That the original Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the thirteenth day of May in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)
in the presence of,
(Signed) *George Parkhouse.*

(Signed) { BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junior.

CLAIM N^o 1 of N^o 17 in our First Report.

N^o 231.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being under a certain Deed, indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Alexander Binny, formerly of Edinburgh, hath by his attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Alexander Binny hath by his attorney Charles Binny, executed certain Articles of Agreement, bearing date the first day of September in the year of our Lord one thousand eight hundred and four, between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, the said John Fordyce of the second part, and the Persons therein

CLAIM
N^o 1 of N^o 17 in the
London Gazette of
the 13 September
1806; and,
N^o 1 of N^o 27 in the
First Report to
Parliament.
Alexander Binny.

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named as Trustees of the third part, and hath thereby transferred and assigned over to the said John Fordyce one-fortieth part of every debt or sum of Money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one-fortieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up; and hath further transferred and assigned over to the said Trustees one other fortieth part of every debt or sum of Money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one other fortieth part to be taken upon the sum at which the principal and interest of the said debt should be liquidated or made up; to receive and hold the said one-fortieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas the said John Fordyce did execute the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, and did also execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas Charles Binny, George Moubray, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and they the said John Fordyce and the several before-mentioned Parties have submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Alexander Binny upon his Highness the Nabob Wallajah, for the principal sum

^{S. Rs.}
of eight thousand Sicca Rupees (8,000.) which, with interest at the rate of six per cent. per annum is stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of twelve thousand eight hundred Sicca

^{S. Rs.}
Rupees (12,800.) or one thousand six hundred Pounds sterling (£. 1,600.): And having taken into consideration a Claim made by the said John Fordyce as assignee aforesaid, for the one-fortieth part as aforesaid of the sum claimed as aforesaid by the said Alexander Binny: And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others as assignees aforesaid, for the other fortieth part as aforesaid of the sum claimed as aforesaid by the said Alexander Binny, and having duly investigated the said Claim according to the covenants, provisions and directions of the aforesaid Indenture, Do find, That the said Captain Alexander Binny commanded the Nabob's galley, called the Success, belonging to his said Highness Wallajah, in the year of our Lord one thousand seven hundred and ninety-four, and that the said galley was placed by his said Highness under the orders of the then Governor General of Bengal, for the purpose of transporting troops to the Mauritius: And we do further find, That the said Captain Binny incurred a loss by the stores which he laid in for the use of the officers, and that his Highness the said Nabob expressed his approbation of the said Captain Binny for having refused to receive the amount of the loss aforesaid, from the said Governor Ge-

^{S. Rs.}
neral: And we do further find, That the sum of eight thousand Sicca Rupees (8,000.) or the sum of two thousand four hundred and fifty-five Pagodas twenty-four Fanams and sixty

^{P. F. C.}
Cash (2,455. 24. 60.) was on the eleventh day of July in the year of our Lord one thousand seven hundred and ninety-four justly due to the said Captain Binny for the amount of the loss as aforesaid, from his said Highness the Nabob Wallajah: And we do further find, That on the thirty-first day of December in the year of our Lord one thousand seven hundred and ninety-seven, there were due from his Highness the Nabob Omdut ul Omrah to ^{P. F.}
the said Captain Binny, two several sums; viz. fifty-two Pagodas and eight Fanams (52. 8.)

on account of a non-accepted bill, and one hundred and ten Pagodas (110.) for money paid on his Highness's account to Mr. Tulloh, both which sums amounting together to one hun-

^{P. F. C.}
dred and sixty-two Pagodas and eight Fanams (162. 8. 0.) are charged in Captain Binny's account of salary, although like the Claim which is the subject of this award, they properly belong to the Second Class of Debts, therefore taken out of that account: And we do further find, That the aggregate sum due to the said Captain Alexander Binny and his assigns, on these accounts, from the representatives of the said Nabobs Wallajah and Omdut ul Omrah, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to three thousand eight hundred and seventy-eight Pagodas

^{P. F. C.}
two Fanams and thirty-two Cash (3,878. 2. 32.) or one thousand five hundred and fifty-one Pounds four Shillings and five-pence sterling (£. 1,551. 4s. 5d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of three thousand eight hundred and seventy-eight Pagodas two Fanams

^{P. F. C.}
and thirty-two Cash (3,878. 2. 32.) or one thousand five hundred and fifty-one Pounds ^{four}

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four Shillings and five-pence sterling (£.1,551. 4 s. 5 d.) and no more, was and still is justly due and owing from the representatives of the said Nabobs Wallajah and Omdut ul Omrah to the said Alexander Binny and his assigns: And we do further Award and Order, That the said Debt, being a Debt contracted for money bonâ fide lent or advanced subsequent to the twelfth day of February in the year of our Lord one thousand seven hundred and eighty-five, is and shall be comprised in the Second Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of three thousand six hundred

and eighty-four Pagodas six Fanams and thirty-eight Cash (3,684. 6. 38.) or one thousand four hundred and seventy-three Pounds thirteen Shillings and three-pence sterling (£.1,473. 13 s. 3 d.) being a portion of the said Debt, is due and owing to the said Alexander Binny, and that the said Alexander Binny hath and shall have right to participate to the amount of the said sum of three thousand six hundred and eighty-four Pagodas six

Fanams and thirty-eight Cash (3,684. 6. 38.) or one thousand four hundred and seventy-three Pounds thirteen Shillings and three-pence sterling (£.1,473. 13 s. 3 d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That the sum of ninety-six Pagodas

thirty-nine Fanams and seventy-seven Cash (96. 39. 77.) or thirty-eight Pounds fifteen Shillings and seven-pence sterling (£.38. 15 s. 7 d.) being a further portion of the said Debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the executors named in the will of the said John Fordyce, and that the said James King hath and shall have right to participate to the amount of the said sum of ninety-six Pagodas

thirty-nine Fanams and seventy-seven Cash (96. 39. 77.) or thirty-eight Pounds fifteen Shillings and seven-pence sterling (£.38. 15 s. 7 d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic, and that

the sum of ninety-six Pagodas thirty-nine Fanams and seventy-seven Cash (96. 39. 77.) or thirty-eight Pounds fifteen Shillings and seven-pence sterling (£.38. 15 s. 7 d.) being the remainder of the said Debt, is due and owing to Charles Binny, George Moubray, and Valentine Conolly, and that the said Charles Binny, George Moubray, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of ninety-six

Pagodas thirty-nine Fanams and seventy-seven Cash (96. 39. 77.) or thirty-eight Pounds fifteen Shillings and seven-pence sterling (£.38. 15 s. 7 d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabobs Wallajah and Omdut ul Omrah, and their successors or representatives, are and shall be forever acquitted and discharged from all demand whatsoever, in respect of the said Debt or Debts claimed at the instance of the said Alexander Binny, or of any other Person or Persons whatsoever. In Witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the thirteenth day of May, in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) in the presence of, (Signed) Geo. Parkhouse. (Signed) BENJ. HOBHOUSE. (Signed) THO. COCKBURN. (Signed) CHA. GRANT junior.

CLAIM N° 2 of N° 17 in our First Report.

N° 232

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being under a certain Deed, indented and bearing date the tenth day of July one thousand eight hundred and five, between the United Company of Merchants of England trading to the East Indies, of the one part; and the several persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part; Send Greeting: Whereas Alexander Binny, formerly of Edinburgh, hath by his attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order, and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Alexander Binny hath by his attorney Charles Binny, executed certain Articles of Agreement bearing date the first day of September in the year of our Lord one thousand eight hundred and four,

CLAIM N° 2 of N° 112 in the London Gazette of the 13 September 1806; and N° 2 of N° 17 in the First Report to Parliament.

Alexander Binny.

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between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, the said John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said John Fordyce one-fortieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one-fortieth part to be taken upon the sum at which the principal and interest of the said debt shall be liquidated or made up, and have further transferred and assigned over to the said Trustees one other fortieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one other fortieth part to be taken upon the sum at which the principal and interest of the said debt should be liquidated or made up, to receive and hold the said one-fortieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas the said John Fordyce did execute the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, and did also execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas Charles Binny, George Moubray, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and they the said John Fordyce, and the several before-mentioned parties, have submitted themselves, their heirs, executors and administrators, to the judgment, award, order, and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Alexander Binny upon his Highness the Nabob Omdut ul Omrah for the principal sum of forty-six thousand four hundred and eighty-eight Pagodas, and twelve

^{Rs. F. C.}
Fanams (46,488. 12. 0.) which with interest at the rate of six per cent. per annum, is stated to amount, on the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, to the aggregate sum of fifty-four thousand three hundred and ninety-one

^{Rs. F.}
Pagodas and twelve Fanams (54,391. 12.) or twenty-one thousand seven hundred and fifty-six pounds ten shillings and three pence sterling (£21,756. 10s. 3d.): And having also taken into consideration a Claim made by the said John Fordyce, as assignee aforesaid, for the one-fortieth part as aforesaid of the sum claimed as aforesaid by the said Alexander Binny: And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others as assignees aforesaid, for the other fortieth part as aforesaid of the sum claimed as aforesaid by the said Alexander Binny, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That Captain Alexander Binny was, on the twelfth day of December in the year of our Lord one thousand seven hundred and ninety-five, appointed by the Nabob Omdut ul Omrah, to be his Vakeel or Agent at Calcutta, with a special direction that he should consider himself as such from the first day of December in the year of our Lord one thousand seven hundred and ninety-five: And we do further find, that the rate of salary allowed by his said Highness from the first day of December in the year of our Lord one thousand seven hundred and ninety-five, to the first day of May in the year of our Lord one thousand seven hundred and ninety-six,

^{A. Rs.}
was two thousand Arcot Rupees (2,000.) per month, but that from and after the said last mentioned date it was increased by his said Highness to three thousand Arcot Rupees

^{A. Rs. S. Rs.}
(3,000.) per month, and three hundred and fifteen Sicca Rupees (315.) per month for house rent: And we do further find, that the said Nabob granted a bond to the said Captain Alexander Binny, bearing date the thirtieth day of May in the year of our Lord one thousand eight hundred, for the sum of twenty-eight thousand nine hundred and sixty-eight Pagodas

^{Rs.}
(28,968.) which said sum consisted in part of principal money for arrears of pay and allowances justly due for services bona fide rendered to the said Nabob, up to the thirtieth day of April in the year of our Lord one thousand eight hundred, and in part of interest on the said principal money: And we do further find, That the said Captain Alexander Binny continued in the employ of his said Highness as his agent aforesaid, and rendered services as such, not only from the period of his appointment on the first day of December, in the year of our Lord one thousand seven hundred and ninety-five, to the thirtieth day of April in the year of our Lord one thousand eight hundred aforesaid, but from and after that time, to the fifteenth day of July in the year of our Lord one thousand eight hundred and one, the day of the death of his said Highness: And we do further find, That on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, there was due from the representatives of his said Highness Omdut ul Omrah, to the said Captain Alexander Binny, for arrears of Salary and Allowances, and interest at six per cent. per annum, the aggregate sum of forty-five thousand seven

^{Rs. F. C.}
hundred and forty-four Pagodas fourteen Fanams and three Cash (45,744. 14. 3.) or eighteen thousand two hundred and ninety-seven Pounds fourteen Shillings and eight-pence sterling

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sterling (£. 18,267. 14s. 8d.): And we do further find, That a sum equal on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to ten thousand

eight hundred and sixty-four Pagodas twenty-nine Fanams and seventy Cash (10,864. 29. 70.) or four thousand three hundred and forty-five Pounds seven Shillings and nine-pence sterling (£. 4,345. 17s. 9d.) was paid by the Government of Madras, on behalf of the Honourable East India Company, to the said Captain Alexander Binny, in part payment thereof, for which said sum of four thousand three hundred and forty-five Pounds seventeen shillings and nine-pence sterling (£. 4,345. 17s. 9d.) a Claim has been preferred to us by the said Company: And we do further find, That the sum of thirty-four thousand eight

hundred and seventy-nine Pagodas twenty-six Fanams and thirteen Cash (34,879. 26. 13.) or thirteen thousand nine hundred and fifty-one Pounds sixteen Shillings and eleven-pence sterling (£. 13,951. 16s. 11d.) remained due to the said Captain Alexander Binny, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four: And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of thirty-four thousand eight hundred and seventy-nine

Pagodas twenty-six Fanams and thirteen Cash (34,879. 26. 13.) or thirteen thousand nine hundred and fifty-one Pounds sixteen Shillings and eleven-pence sterling (£. 13,951. 16s. 11d.) and no more, was and still is justly due and owing from the representatives of the late Nabob Omdut ul Omrah, to the said Captain Alexander Binny and his Assigns: And we do further Award and Order, That the said Debt, being a Debt contracted by the said Omdut ul Omrah for pay and allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of thirty-two thousand five hundred and ninety-two Pagodas seventeen Fanams and four

Cash (32,592. 17. 4.) or thirteen thousand and thirty-six Pounds nineteen Shillings and two-pence sterling (£. 13,036. 19s. 2d.) being a portion of the said Debt, is due and owing to the said Alexander Binny, and that the said Alexander Binny hath and shall have right to participate to the amount of the said sum of thirty-two thousand five hundred

and ninety-two Pagodas seventeen Fanams and four Cash (32,592. 17. 4.) or thirteen thousand and thirty-six Pounds nineteen Shillings and two-pence sterling (£. 13,036. 19s. 2d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That the sum of eleven hundred and forty-three Pagodas twenty-five Fanams and forty-four and one half

Cash (1,143. 25. 4½.) or four hundred and fifty-seven Pounds eight Shillings and ten-pence half-penny sterling (£. 457. 8s. 10½d.) being a further portion of the said Debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the executors named in the will of the said John Fordyce, and that the said James King hath and shall have right to participate to the amount of the said sum of eleven hundred and forty-three

Pagodas twenty-five Fanams and forty-four and one half Cash (1,143. 25. 4½.) or four hundred and fifty-seven Pounds eight Shillings and ten-pence halfpenny sterling (£. 457. 8s. 10½d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic, and that the sum of eleven hundred and forty-

three Pagodas twenty-five Fanams and forty-four and one half Cash (1,143. 25. 4½.) or four hundred and fifty-seven Pounds eight Shillings and ten-pence half-penny sterling (£. 457. 8s. 10½d.) being the remainder of the said Debt, is due and owing to Charles Binny, George Moubray, and Valentine Conolly, and that the said Charles Binny, George Moubray, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of eleven hundred and forty-three Pagodas twenty-five Fanams and forty-

four and one half Cash (1,143. 25. 4½.) or four hundred and fifty-seven Pounds eight Shillings and ten-pence halfpenny sterling (£. 457. 8s. 10½d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Omdut ul Omrah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Bond, and the said Debt or Debts, claimed at the instance of the said Alexander Binny, or of any other Person or Persons whatsoever: And we do further Award and Order, That the original Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the thirteenth day of May, in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) in the presence of, (Signed) Geo. Parkhouse.

{ BENJAMIN HOBHOUSE,
THO. COCKBURN,
CHA. GRANT Junior.

Absolute
Adjudications
in favour of
Claimants.

N^o 233.

CLAIM
N^o 130 in the London
Gazette of the
13 September 1806.

John Tulloh,
Executor of the
late Colonel
Peter Daille
Bonnevaux.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whiston Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Decree indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them, the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas John Tulloh of Madras in the East Indies, executor of the late Colonel Peter Daille Bonnevaux late of the East Indies aforesaid, hath executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order, and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said John Tulloh hath executed certain Articles of Agreement of the seventh day of October in the year of our Lord one thousand eight hundred, between several Persons describing themselves as Creditors of the late Nabob of Arcot of the first part, John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every Debt or Sum of Money owing to him from his Highness the Nabob Omdut ul Omrah, and of the interest which should have accrued thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned, upon the Trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the only two of the said Trustees who have become Parties to the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said John Tulloh as executor aforesaid, upon his said Highness Omdut ul Omrah, for the principalsum of seven thousand

Rs. Pagodas (7,000.) which with the arrears of interest is stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of twenty-one thousand one hundred and fifty-nine Pagodas seven Fanams and thirty-seven

Rs. F. C. Cash (21,159. 7. 37.) or eight thousand four hundred and sixty-three Pounds thirteen Shillings and five-pence sterling (£8,463. 13s. 5d.): And having also taken into consideration a Claim made on behalf of the said Samuel Johnson and Charles Binny as Trustees aforesaid, for the one-twentieth part aforesaid of the sum claimed as aforesaid by the said John Tulloh, as executor aforesaid, and having duly investigated the said Claims according to the covenants, provisions, and directions of the aforesaid Indenture: do find, That the Nabob Omdut ul Omrah granted a Bond to Lieutenant Peter Bonnevaux alias Colonel Peter Daille Bonnevaux, bearing date the twentieth day of November in the year of Christ one thousand seven hundred and seventy-seven, for the sum of seven

Rs. S. P. thousand Star Pagodas (7,000.) with interest at the rate of twelve per cent. per annum, payable in three months: And we do further find, That the Debt so constituted by the said Bond from the said Nabob Omdut ul Omrah to the said Colonel Peter Bonnevaux, was not for military pay and allowances as claimed by the said John Tulloh, but for money *bonâ fide* lent by the said Colonel Peter Bonnevaux to the said Nabob: And we do further find, That the aggregate sum due on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, from the representatives of the said Nabob Omdut ul Omrah, to the representatives of the said Colonel Bonnevaux, was sixteen thousand

Rs. F. C. two hundred and sixty-eight Pagodas thirty-two Fanams and seventeen Cash (16,268. 32. 17.) or six thousand five hundred and seven Pounds ten Shillings and two-pence sterling (£6,507. 10s. 2d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of sixteen thousand two

Rs. F. C. hundred and sixty-eight Pagodas thirty-two Fanams and seventeen Cash (16,268. 32. 17.) or six thousand five hundred and seven Pounds ten Shillings and two-pence sterling (£6,507. 10s. 2d.) and no more, was and still is justly due and owing from the representatives of his said Highness the late Nabob Omdut ul Omrah, to the representatives of the said Colonel Bonnevaux: And we do further Award and Order, That the said Debt, being a Debt contracted by his said Highness Omdut ul Omrah for money lent, is and shall be comprised

comprised in the Second Class of Debts, under the said Indenture: And we do further Award and Adjudge, That the sum of fifteen thousand four hundred and fifty five Pagodas

Absolute
Adjudications
in favour of
Claimants.

^{Rs. F. C.}
thirteen Fanams and sixty-five Cash (15,455. 13. 65.) or six thousand one hundred and eighty-two Pounds two Shillings and eight-pence sterling (£6,182. 2s. 8d.) being a portion of the said Debt, is due and owing to John Tulloh as executor aforesaid, and that the said John Tulloh hath and shall have right to participate to the amount of the said sum of fifteen thousand four hundred and fifty-five Pagodas thirteen Fanams and sixty-five

^{Rs. F. C.}
Cash (15,455. 13. 65.) or six thousand one hundred and eighty-two Pounds two Shillings and eight-pence sterling (£6,182. 2s. 8d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic, and that the sum

^{Rs. F. C.}
of eight hundred and thirteen Pagodas eighteen Fanams and thirty-two Cash (813. 18. 32.) or three hundred and twenty-five Pounds seven Shillings and six-pence sterling (£325. 7s. 6d.) being the remainder of the said Debt, is due and owing to the said Samuel Johnson and Charles Binny, assignees as aforesaid, and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of

^{Rs. F. C.}
eight hundred and thirteen Pagodas eighteen Fanams and thirty-two Cash (813. 18. 32.) or three hundred and twenty-five Pounds seven Shillings and six-pence sterling (£325. 7s. 6d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Omdut ul Omrah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Bond, or the Debt claimed thereon, at the instance of the said John Tulloh, executor as aforesaid, or of any other Person or Persons whatsoever: And we do further Award and Order, That the original Bond aforesaid shall be and is hereby declared to be null and void. In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the eighth day of June in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) (Signed) } BENJAMIN HOBHOUSE,
in the presence of, } THO. COCKBURN,
(Signed) Geo. Parkhouse. } CHA. GRANT, Junior.

CLAIM N° 112 in our First Report.

N° 235.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hamstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Edward Stracey of the City of London, hath executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Edward Stracey hath executed certain Articles of Agreement bearing date the third day of May in the year of our Lord one thousand eight hundred, between several Persons describing themselves as Creditors of the late Nabobs of Arcot of the first part, John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every Debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas George Moubray, Charles Binny, and Valentine Conolly, being the remaining surviving Trustees who have become parties to the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn,

CLAIM
N° 26 in the London
Gazette of the
12 August 1803;
and,
N° 112 in the First Re-
port to Parliament.
Edward Stracey.

Absolute
Adjudications
in favour of
Claimants.

and Charles Grant, having taken into consideration a Claim made by the said Edward Stracey upon his Highness Omdut ul Omrah, for the principal sum of one thousand five

^{Pa.} hundred Pagodas (1,500.) which, with the arrears of interest, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of three thousand six hundred and ninety-three Pagodas twenty-five Fanams

^{Pa. F. C.} and seventy-one Cash (3,693. 25. 71.) or one thousand four hundred and seventy-seven Pounds eight Shillings and eleven-pence sterling (£. 1,477. 8s. 11d.); And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the third day of May in the year of our Lord one thousand eight hundred, for themselves and others Assignees as aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Edward Stracey; and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture,

^{Pa.} do find, That the sum of one thousand five hundred Pagodas (1,500.) which the said Edward

^{Pa.} Stracey stated to be remaining due to him on a Bond for three thousand Pagodas (3,000.) granted to him by his Highness Omdut ul Omrah, was on the seventh day of February in the year of our Lord one thousand seven hundred and seventy-five, justly due to the said Edward Stracey from his Highness Omdut ul Omrah, for money bona fide advanced by the said Edward Stracey to his said Highness: And we do further find, That the aggregate sum due on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, from the Representatives of the said Nabob Omdut ul Omrah to the said Edward Stracey and his Representatives, was three thousand six hundred and ninety-two Pagodas

^{Pa. F. C.} thirty-six Fanams and sixty-five Cash (3,692. 36. 65.) or one thousand four hundred and seventy-seven Pounds three Shillings and one Penny sterling (£. 1,477. 3s. 1d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of three thousand six hundred and ninety-two Pagodas thirty-six

^{Pa. F. C.} Fanams and sixty-five Cash (3,692. 36. 65.) or one thousand four hundred and seventy-seven Pounds three Shillings and one Penny sterling (£. 1,477. 3s. 1d.) was and still is justly due and owing from the Representatives of his said Highness the late Nabob Omdut ul Omrah to the said Edward Stracey and his Representatives: And we do further Award and Order, That the said Debt being a Debt contracted by his said Highness Omdut ul Omrah for money lent, is and shall be comprised in the Second Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of three thousand

^{Pa. F. C.} five hundred and eight Pagodas nine Fanams and sixty-two Cash (3,508. 9. 62.) or one thousand four hundred and three Pounds five Shillings and eleven-pence sterling (£. 1,403. 5s. 11d.) being a portion of the said Debt, is due and owing to the said Edward Stracey; and that the said Edward Stracey hath and shall have right to participate to the amount of the said sum of three thousand five hundred and eight Pagodas nine Fanams and

^{Pa. F. C.} sixty-two Cash (3,508. 9. 62.) or one thousand four hundred and three Pounds five Shillings and eleven-pence sterling (£. 1,403. 5s. 11d.) in the Fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic; and that the sum of one hundred and eighty-four Pagodas twenty-seven Fanams and three Cash

^{Pa. F. C.} (184. 27. 3.) or seventy-three Pounds seventeen Shillings and two-pence sterling (£. 73. 17s. 2d.) being the remainder of the said Debt, is due and owing to the said George Moubray, Charles Binny, and Valentine Conolly, as Assignees aforesaid; and that the said George Moubray, Charles Binny, and Valentine Conolly have and shall have right to participate to the amount of the said sum of one hundred and eighty-four Pagodas

^{Pa. F. C.} twenty-seven Fanams and three Cash (184. 27. 3.) or seventy-three Pounds seventeen Shillings and two-pence sterling (£. 73. 17s. 2d.) in the Fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Omdut ul Omrah, and his successors or representatives, are and shall be for ever acquitted and discharged from all demand whatsoever in respect of the said Debt claimed at the instance of the said Edward Stracey, or of any other Person or Persons whatsoever: And

^{Pa.} we do further Award and Order, That the said Bond for three thousand Pagodas (3,000.) or any other Bond or Security of which the aforesaid principal sum of fifteen hundred Pagodas

^{Pa.} (1,500.) was a part, shall be, and it is hereby declared to be null and void. In witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands, the tenth day of July in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)

in the presence of,

(Signed) Geo. Parkhouse.

(Signed)

{ BENJAMIN HOBHOUSE.
{ THO. COCKBURN.
{ CHA. GRANT Junior.

CLAIM N° 121 in our First Report.

TO all to whom these Presents shall come: We Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being; under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Emanuel Samuel of the City of London hath executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order, and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant junior, having taken into consideration a Claim made by the said Emanuel Samuel upon his Highness the late Nabob Omdut ul Omrah, for the principal

Absolute
Adjudications
in favour of
Claimants.

N° 236.

CLAIM
N° 102 in the London
Gazette of the
17 August 1806;
and
N° 121 in the First Re-
port to Parliament.
Emanuel Samuel.

sum of three thousand six hundred Star Pagodas (3,600.) which, with interest upon the same is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of four thousand one hundred and twenty-five Star

Pagodas (4,125.) or one thousand six hundred and fifty Pounds sterling (£1,650.) and having duly investigated the said Claim according to the covenants, provisions, and directions of the aforesaid Indenture, do find that the said Emanuel Samuel did serve the Nabob Omdut ul Omrah under a Commission from his said Highness as Counsel or law adviser in matters relative to his Treaties and his rights under the law of nations: And we do further find, That the said Emanuel Samuel was not in the employ of the United East India Company when he entered into, or while he was employed in the service of the said Nabob: And we do further find, That there was justly due and owing on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, from the said late Nabob Omdut ul Omrah to the said Emanuel Samuel, for pay and allowances for services bonâ fide rendered by him to the said Emanuel Samuel to the said late Nabob Omdut ul Omrah, the sum of three thousand eight hundred and forty-two Pagodas twenty-two Fanams and one Cash

(3,842. 22. 1.) or one thousand five hundred and thirty-seven Pounds and three-pence sterling (£1,537. 0s. 3d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of three thousand eight hundred

and forty-two Pagodas twenty-two Fanams and one Cash (3,842. 22. 1.) or one thousand five hundred and thirty-seven Pounds and three-pence sterling (£1,537. 0s. 3d.) and no more, was and still is justly due and owing from the representatives of his said Highness the late Nabob Omdut ul Omrah to the said Emanuel Samuel, and that the said Emanuel Samuel hath and shall have right to participate to the amount of three thousand eight hundred

and forty-two Pagodas twenty-two Fanams and one Cash (3,842. 22. 1.) or one thousand five hundred and thirty-seven Pounds and three-pence sterling (£1,537. 0s. 3d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Order, That the said debt being a debt contracted for civil pay and allowances, is and shall be comprised in the First Class of debts under the said Indenture: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Omdut ul Omrah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Debt claimed by the said Emanuel Samuel, or of any other person or persons whatsoever. In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the tenth day of July, in the year of our Lord one thousand eight hundred and twelve.

(Signed)

{ BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junior.

Signed (being first duly stamped)
in the presence of,
(Signed)

Geo. Parkhouse.

CLAIM N^o 9 in our First Report.

Absolute
Adjudications
in favour of
Claimants.

N^o 237.

CLAIM
N^o 31 in the London
Gazette of the
12 August 1806;
and,
N^o 9 in the First Re-
port to Parliament.

Alexander Brodie.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being under a certain Deed, indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Alexander Brodie, now of Bath in the County of Somerset, hath by his Attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order, and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Alexander Brodie hath executed certain Articles of Agreement bearing date the first day of September in the year of our Lord one thousand eight hundred and four, between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, the said John Fordyce of the second part, and the persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said John Fordyce one-fortieth part of every Debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one-fortieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, and hath further transferred and assigned over to the said Trustees one other fortieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the Interest to accrue thereon, the said one other fortieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one-fortieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas the said John Fordyce did execute the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, and did also execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas Charles Binny, George Moubay, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July, in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order, and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Alexander Brodie upon his Highness the late Nabob Wallah Jah for the balance of account on a Bond with interest, stated to be due on the fifteenth day of May in the year our Lord one thousand eight hundred and four, amounting to seventy-four thousand four hundred and eighty Pagodas three Fanams and sixty-one

Ps. F. C.
Cash (74,480. 3. 61.) or twenty-nine thousand seven hundred and ninety-two Pounds and nine-pence sterling (£. 29,792. 0s. 9d.): And having also taken into consideration an amended Claim delivered in by the said Alexander Brodie, stating and claiming the balance due on the said Bond to be ninety-eight thousand six hundred and forty-three Pagodas

Ps.
(98,643.) or thirty-nine thousand four hundred and fifty-seven Pounds and four Shillings sterling (£. 39,457. 4s. 0d.): And having also taken into consideration a Claim made by the said John Fordyce as assignee aforesaid, for the one-fortieth part as aforesaid of the sum claimed as aforesaid by the said Alexander Brodie: And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others as assignees aforesaid, for the other fortieth part as aforesaid of the sum claimed as aforesaid by the said Alexander Brodie, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That a Bond was granted by the late Nabob Wallajah to the said Alexander Brodie

Ps.
for ninety-five thousand Pagodas (95,000.) dated the first day of June in the year of our Lord one thousand seven hundred and eighty, payable in six months, with interest at the rate of twelve per cent. per annum, for the better payment of which Bond certain jewels were pledged in mortgage: And we do further find, That the said Debt so constituted by the said Bond from the Nabob Wallajah to the said Alexander Brodie, was for the sum of ninety thousand
Pagodas

*Absolute
Adjudications
in favour of
Claimants.*

Pagodas (90,000.) bona fide advanced by him the said Alexander Brodie to and for account of the said Nabob Wallajah: And we do further find, That the aggregate sum due to the said Alexander Brodie from the said late Nabob Wallajah on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to sixty-six thousand three

hundred and thirty-three Pagodas thirty-six Fanams and Four Cash (66,333. 36. 2.) or twenty-six thousand five hundred and thirty-three Pounds ten Shillings and ten pence sterling (£. 26,533. 10s. 10d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of sixty-six thousand

three hundred and thirty-three Pagodas thirty-six Fanams and four Cash (66,333. 36. 2.) or twenty-six thousand five hundred and thirty-three Pounds ten Shillings and ten pence sterling (£. 26,533. 10s. 10d.) and no more, was and still is justly due and owing from the representatives of his said Highness the Nabob Wallajah to the said Alexander Brodie and his representatives: And we do further Award and Order, That the said Debt being a Debt contracted for money lent to the said Nabob Wallajah prior to the twelfth day of February, in the year of our Lord one thousand seven hundred and eighty-five, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of sixty-three thousand and seventeen Pagodas six Fanams and

seventy-six Cash (63,017. 6. 76.) or twenty-five thousand two hundred and six Pounds seventeen Shillings and four-pence sterling (£. 25,206. 17s. 4d.) being a portion of the said Debt, is due and owing to the said Alexander Brodie; and that the said Alexander Brodie hath and shall have right to participate to the amount of the said sum of sixty-three thousand

and seventeen Pounds six Fanams and seventy-six Cash (63,017. 6. 76.) or twenty-five thousand two hundred and six Pounds seventeen Shillings and four-pence sterling (£. 25,206. 17s. 4d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That the sum of sixteen hundred and fifty-eight Pagodas fourteen Fanams and forty-four

Cash (1,658. 14. 44.) or six hundred and sixty-three Pounds six Shillings and nine-pence sterling (£. 663. 6s. 9d.) being a further portion of the said Debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the executors named in the will of the said John Fordyce; and that the said James King hath and shall have right to participate to the amount of the said sum of sixteen hundred and fifty-eight Pagodas

fourteen Fanams and forty-four Cash (1,658. 14. 44.) or six hundred and sixty-three Pounds six Shillings and nine-pence sterling (£. 663. 6s. 9d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic; and that the sum of sixteen hundred and fifty-eight Pagodas fourteen Fanams and forty-four Cash

(1,658. 14. 44.) or six hundred and sixty-three Pounds six Shillings and nine-pence sterling (£. 663. 6s. 9d.) being the remainder of the said Debt, is due and owing to Charles Binny, George Moubray, and Valentine Conolly, and that the said Charles Binny, George Moubray, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of sixteen hundred and fifty-eight Pagodas fourteen Fanams and forty-four Cash

(1,658. 14. 44.) or six hundred and sixty-three Pounds six shillings and nine-pence sterling (£. 663. 6s. 9d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge That all the property and revenues of the said Nabob Wallajah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Debt claimed at the instance of the said Alexander Brodie, or of any other Person or Persons whatsoever: And we do further Award and Order, That the original Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands, the thirteenth day of July in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) in the presence of, (Signed) Geo. Parkhouse.

(Signed) { BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHAS. GRANT Junior.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitten Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are

N^o 242.

CLAIM N^o 129 in the London Gazette of the 13 September 1806. John Tulloh, Executor of Captain Henry Buck Barles.

Absolute
Adjudications
in favour of
Claimants.

or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Amcer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Amcer, of the other part;" Send Greeting: Whereas John Tulloh of Madras in the East Indies, executor to the will of Captain Henry Buck Bowles deceased, late of Madras aforesaid, hath by his Attorney John Fordyce of Whitehall in the County of Middlesex since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said John Tulloh hath executed certain Articles of Agreement bearing date the second day of February in the year of our Lord one thousand eight hundred and one, between several Persons describing themselves as Creditors of the late Nabobs of Arcot of the first part, John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every Debt or sum of money owing to him from his Highness the said Nabob Wallajah, and of the interest which should have accrued thereon, the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned, upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the only two of the said Trustees who have become parties to the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said John Tulloh executor as aforesaid, upon his said Highness the late Nabob Wallajah, for the principal sum of eleven hundred and seventy-two Pagodas

^{Rs. E. C.}
twenty-three Fanams and forty-four Cash (1,172. 23. 44) which with the arrears of interest is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of three thousand one hundred and eighty-eight

^{Rs. E. C.}
Pagodas thirty-five Fanams and forty-four Cash (3,188. 35. 44) or twelve hundred and seventy-five Pounds ten Shillings and ten-pence sterling (£. 1,275. 10s. 10d.): And having taken into consideration a Claim made on behalf of the said Samuel Johnson and Charles Binny, Trustees as aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said John Tulloh as executor aforesaid; and, having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That on the first day of June in the year of our Lord one thousand seven hundred and eighty, the sum of eleven hundred and seventy-two Pagodas twenty-three Fanams and forty-

^{Rs. E. C.}
four Cash (1,172. 23. 44) was due from the said Nabob Wallajah, to the said Henry Buck Bowles: And we do further find, That the Debt so constituted from the said Nabob Wallajah to the said Henry Buck Bowles was for arrears of military pay justly due for services bonâ fide rendered by him to the said Nabob, and that the said Henry Buck Bowles was not in the employ of the United East India Company when he entered into or while he was employed in the service of the said Nabob: And we do further find, That the aggregate sum due to the representatives of the said Henry Buck Bowles on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to three thousand one hundred and eighty-eight Pagodas twenty-two Fanams and eighteen Cash

^{Rs. E. C.}
(3,188. 22. 18.) or twelve hundred and seventy-five Pounds eight Shillings and three-pence sterling (£. 1,275. 8s. 3d.): And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of three thousand one hun-

^{Rs. E. C.}
dred and eighty-eight Pagodas twenty-two Fanams and eighteen Cash (3,188. 22. 18.) or twelve hundred and seventy-five Pounds eight Shillings and three-pence sterling (£. 1,275. 8s. 3d.) was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallajah to the representatives of the said Henry Buck Bowles: And we do further Award and Order, That the said Debt being a Debt contracted by his said Highness Wallajah for military pay and allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of three thousand and twenty-nine Pagodas four Fanams and twenty-six

^{Rs. E. C.}
Cash (3,020. 4. 26.) or twelve hundred and eleven Pounds twelve Shillings and ten-pence sterling (£. 1,211. 12s. 10d.) being a portion of the said Debt, is due and owing to the said John Tulloh, executor as aforesaid, and that the said John Tulloh, executor as aforesaid, hath and shall have right to participate to the amount of the said sum of three thousand and

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and twenty-nine Pagodas four Fanams and twenty-six Cash (3,029. 4. 26.) or twelve hundred and eleven Pounds twelve Shillings and ten-pence sterling (£1,211. 12s. 10d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic, and that the sum of one hundred and fifty-nine Pagodas seventeen Fanams and seventy-two Cash (159. 17. 72.) or sixty-three Pounds fifteen shillings and five-pence sterling (£63. 15s. 5d.) being the remainder of the said Debt, is due and owing to the said Samuel Johnson and Charles Binny, assignees as aforesaid, and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of one hundred and fifty-nine Pagodas seventeen Fanams and seventy-two Cash (159. 17. 72.) or sixty-three Pounds fifteen Shillings and five-pence sterling (£63. 15s. 5d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, that all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Debt claimed at the instance of the said John Tulloh or of any other Person or Persons whatsoever: In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the twenty-second day of July in the year of our Lord one thousand eight hundred and twelve.

Absolute
Adjudications
in favour of
Claimants.

(Signed) BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junior.

Signed (being first duly stamped)
in the presence of,
(Signed) Geo. Parkhouse.

CLAIM N° 1282 in our Fifth Report.

N° 243.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them, the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Sir Benjamin Sullivan knight, of Madras in the East Indies, did execute the aforesaid Indenture, and did thereby submit himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Sir Benjamin Sullivan also executed certain Articles of Agreement bearing date the seventh day of October in the year of our Lord one thousand eight hundred, between several Persons describing themselves as Creditors of the late Nabob of Arcot of the first part, the late John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and thereby transferred and assigned over to the said Trustees one-twentieth part of every Debt or sum of money owing to him from his Highness Omdut ul Omrah, and of the interest to accrue thereon, the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the only two of the said Trustees who have become Parties to the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: And whereas the said Sir Benjamin Sullivan has since departed this life, and George Sullivan Martin, one of the executors named in the will of the said Sir Benjamin Sullivan, took out probate of the said will: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Sir Benjamin Sullivan upon a Bond from the Nabob Omdut ul Omrah to Mr. Benjamin Sullivan, subsequently Sir Benjamin Sullivan, bearing date the first day of January in the year of our Lord one thousand seven hundred and ninety-three, for the principal sum of seventy-two thousand and seventy four Pagodas thirty-two Fanams and four Cash (72,074. 32. 4.) which, with the arrears of interest is stated

CLAIM
N° 176 in the London
Gazette of the
17 June 1809; and
N° 1282 in the Fifth
Report to Parlia-
ment.

Sir Benjamin
Sullivan, knight.

Absolute
Adjudications
in favour of
Claimants.

stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of one hundred and eighteen thousand five hundred

^{Rs.} ^{P.} ^{C.}
and twenty-three Pagodas nineteen Fanams and sixty-one Cash (118,523. 19. 61.) or forty-seven thousand four hundred and nine Pounds seven Shillings and nine-pence sterling

(£47,400. 7s. 9d.): And having also taken into consideration a Claim made on behalf of the said Samuel Johnson and Charles Binny, as Trustees aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Sir Benjamin Sullivan, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said Nabob Omdut ul Omrah granted a Bond bearing date the first day of January in the year of our Lord one thousand seven hundred and ninety-three, to Mr. Benjamin Sullivan, for seventy-two thousand and

^{Rs.} ^{P.} ^{C.}
seventy-four Pagodas thirty-two Fanams and four Cash (72,074. 32. 4): And we do further find, That the consideration of the said Bond consisted of two other Bonds, and a Tankah granted in part payment of one of the said Bonds by the said Omdut ul Omrah to Mr. Benjamin Sullivan, with interest thereon from their respective dates to the first day of January in the year of our Lord one thousand seven hundred and ninety-three, thereby creating a compound interest from and after that date: And we do further find, That the

^{Rs.} ^{P.} ^{C.}
sum of five thousand two hundred and sixty-two Pagodas (5,262.) was paid by the said Omdut ul Omrah, and received by the said Mr. Benjamin Sullivan in part payment of the said Bond for seventy-two thousand and seventy-four Pagodas thirty-two Fanams and four Cash

^{Rs.} ^{P.} ^{C.}
(72,074. 32. 4.) dated the first day of January in the year of our Lord one thousand seven hundred and ninety-three: And we do further find, That the consideration of the

^{Rs.} ^{P.} ^{C.}
said two original Bonds, viz. one for the sum of ten thousand Pagodas (10,000.) dated the twenty-second day of November in the year of our Lord one thousand seven hundred and

^{Rs.} ^{P.} ^{C.}
seventy-eight, and another for the sum of sixteen thousand Pagodas (16,000.) dated the second day of June in the year of our Lord one thousand seven hundred and eighty, was for services rendered by Mr. Benjamin Sullivan, as Secretary and Law Adviser to the said Omdut ul Omrah: And we do further find, That the said Mr. Benjamin Sullivan did bona fide render services to the said late Nabob Omdut ul Omrah, from the fifteenth day of September in the year of our Lord one thousand seven hundred and seventy-seven, to and after the year of our Lord one thousand seven hundred and ninety-five: And we do further find, That the balance due on the said original Bonds granted by the said Nabob Omdut ul Omrah to the said Mr. Benjamin Sullivan, up to the fifteenth day of May in the year of our Lord one thousand eight hundred and four, making an aggregate sum of sixty-seven thousand two hundred and sixty-five Pagodas eighteen Fanams and seventy-seven Cash

^{Rs.} ^{P.} ^{C.}
(67,265. 18. 77.) or twenty-six thousand nine hundred and six Pounds three Shillings and eight-pence sterling (£26,906. 3s. 8d.) was and is a full and adequate remuneration for all the bona fide services rendered or performed by the said Mr. Benjamin Sullivan to the said Omdut ul Omrah, whether before or after he ascended the musnad: And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of sixty-seven thousand two hundred and sixty-five Pagodas

^{Rs.} ^{P.} ^{C.}
eighteen Fanams and seventy-seven Cash (67,265. 18. 77.) or twenty-six thousand nine hundred and six Pounds three Shillings and eight-pence sterling (£26,906. 3s. 8d.) and no more, is justly due and owing from the representatives of the said Nabob Omdut ul Omrah, to the representatives of the said Sir Benjamin Sullivan: And we do further Award and Order, That the said Debt, being a Debt contracted by his said Highness Omdut ul Omrah for civil pay and allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of sixty-three thousand nine hundred and two Pagodas seven Fanams and forty-one Cash

^{Rs.} ^{P.} ^{C.}
(63,902. 7. 41.) or twenty-five thousand five hundred and sixty Pounds seventeen Shillings and six-pence sterling (£25,560. 17s. 6d.) being a portion of the said Debt, is due and owing to the said George Sullivan Martin, one of the executors of the said Sir Benjamin Sullivan, and that the said George Sullivan Martin hath and shall have right to participate to the amount of the said sum of sixty-three thousand nine hundred and two Pagodas

^{Rs.} ^{P.} ^{C.}
seven Fanams and forty-one Cash (63,902. 7. 41.) or twenty-five thousand five hundred and sixty Pounds seventeen Shillings and six-pence sterling (£25,560. 17s. 6d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic, and that the sum of three thousand three hundred and sixty-three

^{Rs.} ^{P.} ^{C.}
Pagodas eleven Fanams and thirty-six Cash (3,363. 11. 36.) or one thousand three hundred and forty-five Pounds six Shillings and two-pence sterling (£1,345. 6s. 2d.) being the remainder of the said Debt, is due and owing to the said Samuel Johnson and Charles Binny as assignees aforesaid, and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of three thousand three hundred

CARNATIC COMMISSIONERS.

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hundred and sixty-three Pagodas eleven Fanams and thirty-six Cash (3,363. 11. 36.) or one thousand three hundred and forty-five Pounds six Shillings and two-pence sterling (£1,345. 6s. 2d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Omdut ul Omrah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claims whatsoever in respect of the said Bond of the first day of January in the year of our Lord one thousand seven hundred and ninety-three, or the Debt claimed therein at the instance of George Sullivan Martin, executor as aforesaid, or of any other Person or Persons whatsoever: And we do further Award and Order, That the original Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the twenty-ninth day of July in the year of our Lord one thousand eight hundred and twelve.

Absolute
Adjudications
in favour of
Claimants.

Signed (being first duly stamped)

(Signed)

in the presence of,

(Signed)

Geo. Parkhouse.

{ BENJAMIN HOBHOUSE
{ THO. COCKBURN.
{ CHA. GRANT Junior.

CLAIM N° 26 in our First Report.

N° 244.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being under a certain Deed, indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part." Send Greeting: Whereas Nathaniel Edward Kindersley of Blackheath in the County of Kent, administrator of Dawsonne Drake formerly of Madras in the East Indies, and mortgagee of James Graham, administrator to the estate of Captain Archibald Graham Campbell formerly of Madras aforesaid, hath by his attorney John Fordyce of Whitehall, in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted the Claim of the said deceased Dawsonne Drake to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatever relating to the said Claim made by him under the said Indenture: And whereas Nathaniel Edward Kindersley as administrator aforesaid, hath also executed certain Articles of Agreement, bearing date the third day of May in the year of our Lord one thousand seven hundred and ninety-six, between several Persons describing themselves as Creditors of the late Nabob of Arcot of the first part, the said John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every Debt or sum of Money owing to him as such administrator from his Highness the Nabob Wallajah, and of the interest to accrue thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the Trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the only two of the said Trustees who have become Parties to the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: And whereas Messieurs Tulloh, Brodie, Haliburton and Company of Madras, mortgagees of William Webb, second mortgagee of James Graham administrator as aforesaid, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas John Neill of Madras in the East Indies, mortgagee of the said Messieurs Tulloh, Brodie, Haliburton and Company, mortgagees of William Webb second mortgagee of James Graham administrator as aforesaid, hath by his attorneys Messieurs Parry and Pugh of Madras aforesaid, executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by Nathaniel Edward Kindersley as administrator and mortgagee aforesaid, upon his said Highness Wallajah, for a portion of a bond for the principal sum of fourteen thousand three hundred and twenty-two Pagodas two Fanams and

CLAIM
N° 23 in the London
Gazette of the
12 August 1806;
and
N° 26 in the First Re-
port to Parliament.

N. E. Kindersley,
Administrator of
Dawsonne Drake,
and Mortgagee
of James Graham,
Administrator to
the Estate of
Captain
A. G. Campbell.

Absolute
Adjudications
in favour of
Claimants.

^{Rs. P. C.}
forty Cash (14,322. 2. 40.) which, with the arrears of interest alleged to be due thereon on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, is stated to amount to the aggregate sum of thirty thousand one hundred and twelve Pagodas

^{Rs. P. C.}
two Fanams and forty Cash (30,112. 2. 40.) or twelve thousand and forty-four Pounds sixteen Shillings and sixpence sterling (£. 12,044. 16s. 6d.): And having also taken into consideration a Claim made on behalf of the said Samuel Johnson and Charles Binny, as Trustees aforesaid, for the one-twentieth part as aforesaid of the portion of the said bond claimed as aforesaid, by the said Nathaniel Edward Kindersley as aforesaid: And having also taken into consideration a Claim made for a portion of the said Bond, by the said Messieurs Tulloh, Brodie, Haliburton and Company, mortgagees of William Webb second mortgagee to the said James Graham, administrator as aforesaid: And having also taken into consideration a Claim made for a portion of the said Bond by the said John Neill, mortgagee of Messieurs Tulloh, Brodie, Haliburton and Company, mortgagees of William Webb second mortgagee of the said James Graham, administrator as aforesaid, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said Captain Archibald Graham Campbell was in the service of the said Nabob Wallajah, and that he was not in the employ of the United East India Company when he entered into or while he was in the employ of his said Highness: And we do further find, That the said Nabob Wallajah granted a Bond to the said James Graham, as administrator to the estate of the late Captain Graham Campbell, alias Captain Archibald Graham Campbell, bearing date the first day of January in the year of our Lord one thousand seven hundred and eighty-six, corresponding with the twenty-ninth Suffer twelve hundred of the Hegyra, for the sum of fourteen thousand three hundred and

^{Rs.}
twenty-two Pagodas (14,322.) with interest at the rate of twelve per cent. per annum: And we do further find, That the fourteen thousand three hundred and twenty-two Pagodas

^{Rs.}
(14,322) the amount of the said Bond granted by the said Nabob Wallajah to the said James Graham, as administrator aforesaid, was part of a sum of twenty-seven thousand three hundred and twenty-two Pagodas (27,322.) and that the said sum of twenty-seven

^{Rs.}
thousand three hundred and twenty-two Pagodas (27,322) was in part composed of sums justly due from the said Nabob Wallajah to the late Captain Archibald Graham Campbell, for arrears of pay, batta and allowances, for services bonâ fide rendered by him to the said Nabob, and for pay advanced on the Nabob's account to his Captain Archibald Graham Campbell's regiment, and in part also of interest on the said sums: And we do further find, That the said James Graham, as administrator aforesaid, did mortgage the said Bond for

^{Rs.}
fourteen thousand three hundred and twenty-two Pagodas (14,322.) to the said Nathaniel Edward Kindersley, as administrator of Dawsonne Drake, under a Deed bearing date the tenth day of August in the year of our Lord one thousand seven hundred and eighty-nine, for securing payment of three thousand one hundred and sixty-three Pagodas two Fanams

^{Rs. P. C.}
and seventy Cash (3,163. 2. 70.) with interest at 12 per cent. per annum from that date: And we do further find, That the said James Graham as administrator aforesaid, did mortgage his remaining interest in the said bond to Mr. William Webb, under a Deed bearing date the first day of August in the year of our Lord one thousand seven hundred and

^{Rs.}
ninety-three, in security for a Debt of six thousand and ninety-eight Pagodas (6,098.) with interest at six per cent. per annum: And we do further find, That the said William Webb did on the fourteenth day of July in the year of our Lord one thousand eight hundred and two, assign over all his interest in the said Bond to the said Messieurs Tulloh, Brodie, Haliburton and Company, and that the said Messieurs Tulloh, Brodie, Haliburton and Company, did on the thirty-first day of July in the year of our Lord one thousand eight hundred and six, assign over their interest in the said Bond to the said John Neill, in security for

^{Rs.}
the payment of a Bond for six thousand Pagodas (6,000.) from the said Messieurs Tulloh, Brodie, Haliburton and Company, to the said John Neill, with interest at ten per cent. per annum, which Bond is also dated the thirty-first day of July in the year of our Lord one thousand eight hundred and six: And we do further find, That the aggregate sum due upon the said Bond for fourteen thousand three hundred and twenty-two Pagodas

^{Rs.}
(14,322.) on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, from the representatives of the said Nabob Wallajah to the representatives of the said Captain Archibald Graham Campbell, was twenty two thousand three hundred and

^{Rs. P. C.}
ninety-seven Pagodas thirty-two Fanams and seventy-eight Cash (22,397. 32. 78.) or eight thousand nine hundred and fifty-nine Pounds two Shillings and three-pence sterling (£. 8,959. 2s. 3d.): And we do further find, That the said Nathaniel Edward Kindersley administrator and mortgagee as aforesaid, and John Neill assignee and mortgagee as aforesaid, and Samuel Johnson and Charles Binny Trustees as aforesaid, have mutually agreed that the sum which shall be adjudicated to be due to the representatives of the said Captain Archibald

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Archibald Graham Campbell, shall be awarded in the name of the said Nathaniel Edward Kindersley administrator and first mortgagee as aforesaid, it being understood between the said Parties, that the said Nathaniel Edward Kindersley shall pay over to the said Samuel Johnson and Charles Binny, Trustees as aforesaid, the full one-twentieth part of the principal and interest awarded upon the Claims made by the said Nathaniel Edward Kindersley administrator and mortgagee as aforesaid; it being also understood between the said Parties, that the said Nathaniel Edward Kindersley shall account from time to time to the said John Neill, for dividends or sums of money which he shall receive by virtue of the said award, until the Debt due by the said Archibald Graham Campbell to the said Dawsonne Drake, with interest, shall be discharged, when the said Nathaniel Edward Kindersley shall transfer the surplus stock, or dividends, or sums of money, arising from the said stock or any arrears of dividends, to the said John Neill; and the said John Neill having first applied the balance of principal and interest so transferred, to the discharge of the Debt due to him as aforesaid, to the extent of William Webb's Claim thereon, with six per cent. interest, under which Claim he the said John Neill derives, shall transfer the surplus principal and interest to the said Messieurs Tulloh, Brodie, Haliburton and Company, and the said Messieurs Tulloh, Brodie, Haliburton and Company, having first applied the balance of principal and interest so transferred, to the discharge of the remainder of the Debt due to them as aforesaid, shall transfer the surplus, principal and interest to the legal representative or representatives of the said late Captain Archibald Graham Campbell; provided always nevertheless, that the equity of redemption is reserved to the legal representative or representatives of the said late Captain Archibald Graham Campbell: And we, the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of twenty-two thousand three hundred and ninety-seven Pagodas thirty-

two Fanams and seventy-eight Cash (22,397. 32. 78.) or eight thousand nine hundred and fifty-nine Pounds two Shillings and three-pence sterling (£. 8,959. 2s. 3d.) and no more, was and still is justly due and owing on the said Bond, from the representatives of his said Highness the late Nabob Wallajah to the representatives of the said Captain Archibald Graham Campbell: And we do further Award and Order, That the said Debt, being a Debt contracted by his said Highness Wallajah, for military pay and allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the said sum of twenty-two thousand three hundred and ninety-seven

Pagodas thirty-two Fanams and seventy-eight Cash (22,397. 32. 78.) or eight thousand nine hundred and fifty-nine Pounds two Shillings and three-pence sterling (£. 8,959. 2s. 3d.) be registered in the name of Nathaniel Edward Kindersley administrator and mortgagee as aforesaid, and that the said Nathaniel Edward Kindersley as aforesaid, hath and shall have right to participate to the amount of the said sum of twenty-two thousand three hundred

and ninety-seven Pagodas thirty-two Fanams and seventy-eight Cash (22,397. 32. 78.) or eight thousand nine hundred and fifty-nine Pounds two Shillings and three-pence sterling (£. 8,959. 2s. 3d.) in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic, subject to the conditions of the aforesaid Agreement, between the said Nathaniel Edward Kindersley, the said John Neill, and the said Samuel Johnson and Charles Binny: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever, in respect of the said Bond or the Debt claimed thereon, at the instance of the said Nathaniel Edward Kindersley, the said Samuel Johnson and Charles Binny, the said William Webb, the said Messieurs Tulloh, Brodie, Haliburton and Company, the said John Neill, or the legal representative or representatives of the said late Captain Archibald Graham Campbell, or of any other Person or Persons whatsoever: And we do further award and order, That the Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the fifth day of August in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) in the presence of (Signed) BENJAMIN HOBHOUSE, THO. COCKBURN, CHA. GRANT Junior.
(Signed) Geo. Parkhouse.

CLAIM N° 130 in our First Report.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and

CLAIM N° 78 in the London Gazette of the 12 August 1806; and, N° 130 in the 11th Report to Parliament. Captain A. Tod.

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and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them, the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Captain Alexander Tod of Edinburgh, hath by his Attorney, John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Alexander Tod hath executed certain Articles of Agreement dated the first day of September in the year of our Lord one thousand eight hundred and four, between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, the said John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said John Fordyce, one-fortieth part of every Debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one-fortieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, and hath further transferred and assigned over to the said Trustees one other fortieth part of every Debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one other fortieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, to receive and hold the said one other fortieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas the said John Fordyce did execute the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, and did also execute the aforesaid indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas Charles Binny, George Moubray, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Charles Grant, having taken into consideration a Claim made by the said Alexander Tod upon his Highness the late Nabob Wallajah, for the principal sum of six thousand and

twenty Pagodas (6,020.) which with interest upon the same, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of sixteen thousand four hundred and eighty-five Pagodas thirty-two

^{Rs.} ^{F.} ^{C.}
Tanams and twenty-seven Cash (16,485. 32. 27.) or six thousand five hundred and ninety-four Pounds six Shillings and two-pence sterling (£6,594. 6s. 2d.): And having taken into consideration a Claim made by the said John Fordyce, as assignee aforesaid, for the one-fortieth part as aforesaid of the sum claimed as aforesaid by the said Alexander Tod: And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others, as assignees aforesaid, for the other fortieth part as aforesaid of the sum claimed as aforesaid by the said Alexander Tod, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said Nabob Wallajah granted a Bond to Captain Alexander Tod, bearing date the twenty-seventh Rubbee ul awul eleven hundred and ninety-four of the Hegyra, or third day of April in the year of our Lord one thousand seven hundred and eighty, for the sum of five thousand five hundred and twenty

^{S. Rs.}
Star Pagodas (5,520.): And we do farther find, That the said Nabob Wallajah granted

^{S. Rs.}
another Bond to the said Captain Tod, for the sum of five hundred Star Pagodas (500.) bearing date the same day as the before-mentioned Bond for five thousand five hundred

^{S. Rs.}
and twenty Star Pagodas (5,520.): And we do further find, That no valuable consideration

^{S. Rs.}
was given for the said Bond for five hundred Star Pagodas (500.): And we do further find, That the said Nabob Wallajah purchased of the said Captain Alexander Tod a state carriage, which he the said Captain Tod had brought from England, and that the said

^{Rs.}
Bond for five thousand five hundred and twenty Star Pagodas (5,520.) was granted by the said Nabob to the said Captain Tod, in compensation of a loss to that amount sustained by him in the mode by which his Highness paid for the said carriage: And we do further find, That the aggregate amount due to the said Captain Alexander Tod, and his representatives, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to twelve thousand one hundred and ninety-three Pagodas thirty-eight

Tanams

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Claimants.

^{Ps. F. C.}
Fanams and six Cash (12,193. 38. 6.) or four thousand eight hundred and seventy-seven Pounds eleven Shillings and three-pence sterling (£.4,877. 11s. 3d.): And we the said Benjamin Hobhouse and Charles Grant do hereby Award and Adjudge, That upon the said fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of twelve thousand one hundred and nine-three

^{Ps. F. C.}
Pagodas thirty-eight Fanams and six Cash (12,193. 38. 6.) or four thousand eight hundred and seventy-seven Pounds eleven Shillings and three-pence sterling (£.4,877. 11s. 3d.) was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallajah to the said Captain Alexander Tod and his representatives: And we do further Award and Order, That the said Debt being a Debt contracted for Goods sold and delivered prior to the twelfth day of February in the year of our Lord one thousand seven hundred and eighty-five, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of eleven thou-

^{Ps. F. C.}
and five hundred and eighty-four Pagodas eight Fanams and seventy Cash (11,584. 8. 70.) or four thousand six hundred and thirty-three Pounds thirteen Shillings and nine-pence sterling (£.4,633. 13s. 9d.) being a portion of the said Debt, is due and owing to the said Captain Alexander Tod; and that the said Captain Alexander Tod hath and shall have right to participate to the amount of the said sum of eleven thousand five hundred and eighty-

^{Ps. F. C.}
four Pagodas eight Fanams and seventy Cash (11,584. 8. 70.) or four thousand six hundred and thirty-three Pounds thirteen Shillings and nine-pence sterling (£.4,633. 13s. 9d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic; and that the sum of three hundred and four Pagodas thirty-five

^{Ps. F. C.}
Fanams and forty-eight Cash (304. 35. 48.) or one hundred and twenty-one Pounds eighteen Shillings and nine-pence sterling (£.121. 18s. 9d.) being a further portion of the said Debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the executors named in the will of the said John Fordyce; and that the said James King hath and shall have right to participate to the amount of the said sum of three hundred and

^{Ps. F. C.}
four Pagodas thirty-five Fanams and forty-eight Cash (304. 35. 48.) or one hundred and twenty-one Pounds eighteen Shillings and nine-pence sterling (£.121. 18s. 9d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic; and that the sum of three hundred and four Pagodas thirty-five Fanams

^{Ps. F. C.}
and forty-eight Cash (304. 35. 48.) or one hundred and twenty-one Pounds eighteen Shillings and nine-pence sterling (£.121. 18s. 9d.) being the remaining portion of the said Debt, is due and owing to Charles Binny, George Moubray, and Valentine Conolly, as assignees aforesaid; and that the said Charles Binny, George Moubray, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of three

^{Ps. F. C.}
hundred and four Pagodas thirty-five Fanams and forty-eight Cash (304. 35. 48.) or one hundred and twenty-one Pounds eighteen Shillings and nine-pence sterling (£.121. 18s. 9d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all demand whatsoever in respect of the said two Bonds claimed at the instance of the said Captain Alexander Tod, or of any other Person or Persons whatsoever: And we do further Award and Order, That the aforesaid two Bonds shall be cancelled and delivered up to the Court of Directors of the said United East India Company: In Witness whereof, we the said Benjamin Hobhouse and Charles Grant have hereunto set our hands, the twenty-second day of August in the year of our Lord one thousand eight hundred and twelve.

(Signed)

§ BENJAMIN HOBHOUSE.
§ CHA. GRANT Junior.

Signed (being first duly stamped)
in the presence of,
(Signed) Geo. Parkhouse.

CLAIM N° 50 in our First Report.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the 10th day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob

N° 246.

CLAIM
N° 75 in the London
Gazette of the 12th
August 1806; and,
N° 50 in the First Re-
port to Parliament.

Robert Gibbings,
Executor of Co-
lonel Robert Gib-
bings.

Absolute
Adjudications
in favour of
Claimants.

Wallah Jub, and now also deceased, or of some or one of them the said several Nabobs, and the said Ameer, of the other part; Send Greeting: Whereas Robert Gibbings of the City of Cork in Ireland, one of the executors to the estate of Colonel Robert Gibbings late of Madras in the East Indies, hath executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Robert Gibbings as executor aforesaid hath executed certain Articles of Agreement, bearing date the third day of May in the year of our Lord one thousand seven hundred and ninety-six, between several persons describing themselves as Creditors of the late Nabob of Arcot of the first part, John Fordyce of the second part, and the persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said Trustees, one-twentieth part of every Debt or sum of money owing to him as such executor from his Highness the said Nabob Wallajah, and of the interest to accrue thereon; the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the remaining survivors of the said Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Charles Grant having taken into consideration a Claim made by the said Robert Gibbings, as executor aforesaid, upon his Highness the late Nabob Wallajah, for the principal sum of fifty-six

thousand one hundred and eighty-six Pagodas and twenty-nine Fanams (56,186. 29.) which with interest upon the same, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of one hundred and twenty thousand six hundred and sixty Pagodas forty Fanams and sixty

Cash (120,660. 40. 60.) or forty eight thousand two hundred and sixty-four Pounds seven Shillings and eight-pence sterling (£. 48,264. 7s. 8d.); and having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the third day of May in the year of our Lord one thousand seven hundred and ninety-six, for themselves and others as Assignees aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Robert Gibbings as executor aforesaid, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That in the year of our Lord one thousand seven hundred and eighty, and in the year of our Lord one thousand seven hundred and eighty-one, the said Lieutenant Colonel Robert Gibbings advanced at various payments on account of his

Highness the Nabob Wallajah, the sum of forty-six thousand Star Pagodas (46,000.) to Rung Row, Fousdar and Renter of Madura: And we do further find, That on the first day of August in the year of our Lord one thousand seven hundred and eighty-one, a settlement of Accounts took place between the said Rung Row and the said Lieutenant Colonel Robert Gibbings, on which the balance due to the said Lieutenant Colonel Robert

Gibbings was stated to amount to fifty-five thousand three hundred Pagodas (55,300.), and for the said balance the said Rung Row gave the said Lieutenant Colonel Robert Gibbings two bonds, both bearing date the first day of August in the year of our Lord one thousand seven

hundred and eighty-one, one for the sum of thirty thousand Pagodas (30,000.) the other for the sum of twenty-five thousand three hundred Pagodas (25,300.) and we do further find, That the said balance included compound interest and exchange at four per cent. on forty-six thousand

Pagodas (46,000.) between Madras and Madura: And we do further find, That on the twenty-fourth day of December in the year of our Lord one thousand seven hundred and eighty-one, the sum due for interest on the said two bonds made up at compound interest

amounted to eight thousand one hundred and fifty-four Pagodas (8,154.) for which said sum

of eight thousand one hundred and fifty-four Pagodas (8,154.) the said Rung Row gave another bond to the said Lieutenant Colonel Robert Gibbings, antedated the first day of August in the year of our Lord one thousand seven hundred and eighty-one: And we do further find, That upon a settlement of Accounts between Rung Row and Lieutenant Colonel Robert Gibbings, the balance due to the said Lieutenant Colonel Robert Gibbings on the first day of May in the year of our Lord one thousand seven hundred and eighty-five, was stated to amount to the sum of fifty-six thousand one hundred and eighty-nine Pagodas

twenty-nine Fanams and twenty-four Cash (56,186. 29. 24.): And we do further find, That the said balance, being composed of compound interest, is inadmissible under the provisions of the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight

eight hundred and five: And we do further find, That the said Lieutenant Colonel Robert Gibbings was justly entitled to be credited with the difference of exchange between Madura and Madras, and that the average rate of such difference was three per cent.: And we do further find, That upon opening the Accounts and making them up from the date of the first advances, according to the principles of the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, crediting the said Lieutenant Colonel Robert Gibbings with the exchange of three per cent. and debiting him with the sums received by him, there was justly due and owing to the representatives of the said Lieutenant Colonel Robert Gibbings on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the aggregate sum of twenty-six thousand five

Absolute.
Adjudications
in favour of
Claimants.

^{P. F. C.}
hundred and fifty-eight Pagodas twenty-two Fanams and forty Cash (26,558. 22. 40.) or ten thousand six hundred and twenty-three Pounds eight shillings and four-pence sterling (£. 10,623. 8s. 4d.): And we the said Benjamin Hobhouse and Charles Grant, do hereby award and adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of twenty-six thousand five hundred and

^{P. F. C.}
fifty-eight Pagodas twenty-two Fanams and forty Cash (26,558. 22. 40.) or ten thousand six hundred and twenty-three Pounds eight Shillings and four-pence sterling (£. 10,623. 8s. 4d.) and no more, was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallajah to the representatives of the said Lieutenant Colonel Robert Gibbings: And we do further Award and Order, That the said debt being a Debt contracted for money lent prior to the twelfth day of February in the year of our Lord one thousand seven hundred and eighty-five, to the renter of the said Nabob Wallajah on account of his Highness, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of twenty-five thousand

^{P. F. C.}
two hundred and thirty Pagodas twenty-five Fanams and forty-six Cash (25,230. 25. 46.) or ten thousand and ninety-two Pounds four Shillings and eleven-pence sterling (£. 10,092. 4s. 11d.) being a portion of the said Debt, is due and owing to the said Robert Gibbings as executor aforesaid, and that the said Robert Gibbings as executor aforesaid, hath and shall have right to participate to the amount of the said sum of twenty-five thousand two hundred and

^{P. F. C.}
thirty Pagodas twenty-five Fanams and forty-six Cash (25,230. 25. 46.) or ten thousand and ninety-two Pounds four Shillings and eleven-pence sterling (£. 10,092. 4s. 11d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic, and that the sum of one thousand three hundred and twenty-seven

^{P. F. C.}
Pagodas thirty-eight Fanams and seventy-four Cash (1,327. 38. 74.) or five hundred and thirty-one Pounds three Shillings and five-pence sterling (£. 531. 3s. 5d.) being the remaining portion of the said Debt, is due and owing to the said Samuel Johnson and Charles Binny, and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of one thousand three hundred and twenty-seven Pagodas

^{P. F. C.}
thirty-eight Fanams and seventy-four Cash (1,327. 38. 74.) or five hundred and thirty-one Pounds three shillings and five-pence sterling (£. 531. 3s. 5d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said two Bonds, or the Debt claimed thereon at the instance of the said Robert Gibbings, or of any other Person or Persons whatsoever: And we do further Award and Order, That the said three original bonds shall be, and they are hereby declared to be null and void. In Witness whereof, we the said Benjamin Hobhouse, and Charles Grant have hereunto set our hands, the twenty-second day of August in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) in the presence of, (Signed) Geo. Parkhouse.

(Signed) BENJAMIN HOBHOUSE.
CHA. GRANT Junior.

CLAIM N° 44 in our First Report.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and attixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased; and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs, and the

N° 247.

CLAIM N° 110 in the London Gazette of the 13th September 1806; and, N° 44 in the First Report to Parliament. William Duffin, Executor of Major Peter Davidson.

Absolute
Adjudications
in favour of
Claimants.

the said Ameer, of the other part;" Send Greeting: Whereas William Duffin of the City of York, executor of the late Major Peter Davidson, hath executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said William Duffin hath by his attorney, Charles Binny, executed certain Articles of Agreement, dated the first day of September in the year of our Lord one thousand eight hundred and four, between several Persons describing themselves as Creditors of the late Nabob of Arcot of the first part, John Fordyce of Whitehall in the County of Middlesex, since deceased, of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said John Fordyce, one-fortieth part of every Debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one-fortieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, and hath further transferred and assigned over to the said Trustees, one other fortieth part of every Debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot, or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one other fortieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one other fortieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas the said John Fordyce did execute the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, and did also execute the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And whereas Charles Binny, George Moubray, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Charles Grant, having taken into consideration a Claim made by the said William Duffin as executor aforesaid, upon his Highness the late

Nabob Omdut ul Omrah, for the principal sum of seven thousand Pagodas (7,000.) which, with interest upon the same, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of sixteen

thousand one hundred and sixty-eight Pagodas (16,168.) or six thousand four hundred and sixty-seven Pounds and four Shillings sterling (£.6,467. 4s. 0d.) and having taken into consideration a Claim made by the said John Fordyce, assigned as aforesaid for the one-fortieth part as aforesaid of the sum claimed as aforesaid, by the said William Duffin, as executor aforesaid: And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others as assignees aforesaid, for the other fortieth part as aforesaid of the sum claimed as aforesaid by the said William Duffin, as executor aforesaid: And having duly investigated the said Claims according to the covenants, provisions, and directions of the aforesaid Indenture, do find, That the said Nabob Omdut ul Omrah jointly with Captain Charles Rumley, granted a Bond to the late Major Peter Davidson, bearing date the fifth day of March in the year of our Lord one thousand seven hundred and seventy-eight, for the sum

of seven thousand Star Pagodas (7,000.): And we do further find, That the Debt so constituted by the said joint Bond of the Nabob Omdut ul Omrah and Captain Charles Rumley,

was for the said sum of seven thousand Star Pagodas (7,000.) bonâ fide advanced by the said Major Peter Davidson to the said Nabob Omdut ul Omrah: And we do further find, That on the third day of May in the year of our Lord one thousand seven hundred and seventy-nine, the said Major Peter Davidson received from the said Nabob Omdut ul Omrah in

part discharge of the said joint Bond, the sum of four thousand Chuckras (4,000.) or the sum

of Pagodas two thousand and fifty (2,050.): And we do further find, That the aggregate sum remaining due on the said joint Bond to the representatives of the said Major Peter Davidson on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to twelve thousand and sixty-one Pagodas four Fanams and nineteen

Cash (12,061. 4. 10) or four thousand eight hundred and twenty-four Pounds eight Shillings and ten-pence sterling (£.4,824. 8s. 10d.): And we the said Benjamin Hobhouse and Charles Grant do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of twelve thousand and sixty-

one Pagodas four Fanams and nineteen Cash (12,061. 4. 10.) or four thousand eight hundred and twenty-four Pounds eight Shillings and ten-pence sterling (£.4,824. 8s. 10d.) and no more, was and still is justly due and owing from the representatives of his said Highness

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of Arcot of the first part, the said John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and did thereby transfer and assign over to the said Trustees one-twentieth part of every Debt or sum of money owing to him from his Highness the late Nabob Wallah Jah, and the interest to accrue thereon, the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned, upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Charles Grant, having taken into consideration a Claim made by the said John Stewart upon his Highness the late Nabob Wallah Jah, for the principal sum of nineteen thousand five hun-

^{Rs.}
dred Pagodas (19,500.) which with interest upon the same is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to

^{Rs.}
fifty-eight thousand six hundred and eighty-five Pagodas (58,685.) or twenty-three thousand four hundred and seventy-four Pounds sterling (£. 23,474.): And having also taken into consideration another Claim made by the said John Stewart on his Highness the late

^{Rs.}
Nabob Wallah Jah, for the principal sum of two thousand Pagodas (2,000.) which with interest on the same is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to six thousand and nineteen Pagodas

^{Rs.}
(6,019.) or two thousand four hundred and seven Pounds and twelve shillings sterling (£. 2,407: 12 s. 6 d.): And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the third day of May in the year of our Lord one thousand seven hundred and ninety-six, for themselves and others as assignees aforesaid, for the one-twentieth as aforesaid of the sum claimed as aforesaid by the said John Stewart; and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said John Stewart was appointed Civil Secretary to his said Highness the late Nabob Wallah Jah in the month of September in the year of our Lord one thousand seven hundred and seventy-four, and continued in that situation until the first day of January in the year of our Lord one thousand seven hundred and seventy-eight, without having received any remuneration whatsoever: And we do further find, That on the twenty-first day of September in the year of our Lord one thousand seven hundred and seventy-four, the said John Stewart was appointed a Lieutenant in the army of his said Highness the late Nabob Wallah Jah, at the pay of one hundred

^{Rs.}
and twenty-five Pagodas (125.) per month, to commence from the first day of September in the year of our Lord one thousand seven hundred and seventy-four: And we do further find, That from the first day of November in the year of our Lord one thousand seven hundred and seventy-four, the said John Stewart was allowed an additional salary of

^{Rs.}
seventy-five Pagodas (75.) per month, as Secretary to the Ameer, then Captain General of the Nabob's forces: And we do further find, That on the first day of September in the year of our Lord one thousand seven hundred and seventy-five his salary was further increased

^{Rs.}
fifty Pagodas (50.) per month, making his pay altogether as Captain and Secretary to the

^{Rs.}
Ameer, two hundred and fifty Pagodas (250.) per month: And we do further find, That the said John Stewart continued in the service of his said Highness the late Nabob Wallah Jah, as Captain and Secretary aforesaid to the Ameer, till the first day of January in the year of our Lord one thousand seven hundred and seventy-eight, the date of his discharge, and that the arrears of pay and allowances due to him as such on the said day amounted to

^{Rs.}
two thousand Pagodas (2,000.): And we do further find, That no part of this balance has ever been discharged: And we do further find, That a salary at the rate of five hundred

^{Rs.}
Pagodas (500.) per month, from the first day of September in the year of our Lord one thousand seven hundred and seventy-four, to the first day of January in the year of our Lord one thousand seven hundred and seventy-eight, is a fair and adequate remuneration for all the services both civil and military, which the said John Stewart rendered to the said Nabob Wallah Jah: And we do further find, That after deducting the payments made by his said Highness the late Nabob Wallah Jah to the said John Stewart, the balance due to the said John Stewart as Civil Secretary to his said Highness the late Nabob Wallah Jah, and as Captain and Secretary to the Captain General, amounted on the first day of January in the year of our Lord one thousand seven hundred and seventy-eight, to twelve thousand

^{Rs.}
six hundred Pagodas (12,600.): And we do further find, That the said John Stewart was not in the employ of the said United East India Company when he entered into, or while he was employed in the service of the said Nabob: And we do further find, That the aggregate sum

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sum due to the said John Stewart for arrears of civil and military pay and allowances, amounted on the fifteenth day of May in the year of our Lord One thousand eight hundred and four, to thirty-seven thousand nine hundred and twelve Pagodas, twenty-two Fanams and forty-three Cash (37,912. 22. 43.) or fifteen thousand one hundred and sixty-five Pounds and three-pence sterling (£. 15,165. 0s. 3d.): And we the said Benjamin Hobhouse and Charles Grant do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of thirty-seven thousand nine hundred and twelve Pagodas twenty-two Fanams and forty-three Cash (37,912. 22. 43.) or fifteen thousand one hundred and sixty-five Pounds and three-pence sterling (£. 15,165. 0s. 3d.) was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallah Jah to the said John Stewart and his representatives: And we do further Award and Order, That the said Debt, being a Debt contracted for civil and military pay and allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of thirty-six thousand and sixteen Pagodas thirty-eight Fanams and seventeen Cash (36,016. 38. 17.) or fourteen thousand four hundred and six Pounds fifteen Shillings and three-pence sterling (£. 14,406. 15s. 3d.) being a portion of the said Debt, is due and owing to the said John Stewart, and that the said John Stewart hath and shall have right to participate to the amount of the said sum of thirty-six thousand and sixteen Pagodas thirty-eight Fanams and seventeen Cash (36,016. 38. 17.) or fourteen thousand four hundred and six Pounds fifteen Shillings and three-pence sterling (£. 14,406. 15s. 3d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic, and that the sum of one thousand eight hundred and ninety-five Pagodas twenty-six Fanams and twenty-six Cash (1895. 26. 26.) or seven hundred and fifty-eight Pounds and five Shillings sterling (£. 758. 5s. 0d.) being the remainder of the said Debt, is due and owing to the said Samuel Johnson and Charles Binny as assignees aforesaid, and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of one thousand eight hundred and ninety-five Pagodas twenty-six Fanams and twenty-six Cash (1,895. 26. 26.) or seven hundred and fifty-eight Pounds and five Shillings sterling (£. 758. 5s. 0d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallah Jah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Debts, claimed at the instance of the said John Stewart or of any other Person or Persons whatsoever. In Witness whereof, we the said Benjamin Hobhouse and Charles Grant have hereunto set our hands, the twenty-fourth day of August in the year of our Lord one thousand eight hundred and twelve.

(Signed) { BENJAMIN HOBHOUSE.
 { CHA. GRANT junior.

Signed (being first duly stamped)
in the presence of,
(Signed) Geo. Parkhouse.

CLAIM N° 2 of N° 85 in our First Report.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Sir John Macpherson Baronet, of Brompton Grove in the Parish of Kensington in the County of Middlesex, hath by his Attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors, and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Sir John Macpherson has executed certain Articles of Agreement bearing date the third day of May in the year of our Lord one thousand seven hundred and ninety-six, between several Persons describing themselves as Creditors of the late Nabob of Arcot of the first part, the said John Fordyce

N° 249.

CLAIM
N° 2 of N° 69 in the
London Gazette of
the 12 August 1806;
and,
N° 2 of N° 85 in the
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Sir John Mac-
pherson Baronet.

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of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every Debt or sum of money owing to him from his Highness the said Nabob Wallajah, and of the interest to accrue thereon, the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the remaining survivors of the said Trustees who have become Parties to the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors, and administrators to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Charles Grant, having taken into consideration a Claim made by the said Sir John Macpherson upon his Highness the late Nabob Wallajah, for the principal sum of eighty-five thousand two hundred and sixty-four Pagodas three

P. F. C.
Fanams and sixty-six Cash (85,264. 3. 66.) which, with interest upon the same, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of one hundred and twenty-eight thousand one hundred and

P. F. C.
nine Pagodas eleven Fanams and sixty-six Cash (128,109. 11. 66.) or fifty-one thousand two hundred and forty-three Pounds fourteen Shillings and six-pence sterling (£. 51,243. 14s. 6d.): And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the third day of May in the year of our Lord one thousand seven hundred and ninety-six for themselves and others as assignees aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Sir John Macpherson: And having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That during the years of our Lord one thousand seven hundred and seventy-seven and one thousand seven hundred and seventy-eight, Sir Charles Oakley Baronet, one of the constituted Attornies at Madras of the said Sir John then Mr. Macpherson, accepted for him the said Sir John Macpherson various Bills of Exchange drawn on account of the said Nabob Wallajah by the late Colonel Lauchlin Mac Leane then his said Highness's Agent in England, upon him the said Sir John Macpherson, and also advanced as Attorney aforesaid several sums of money to the said Colonel Lauchlin Mac Leane as his Highness's Agent aforesaid, the total amount of which bills and advances was twenty-seven thousand four hundred and nine Pagodas

P. F. C.
twenty-seven Fanams and forty-seven Cash (27,409. 27. 47.): And we do further find, That the said Sir Charles Oakley in accepting the said bills, and advancing the said sums, so acted at the special request and on account of the said Nabob Wallajah: And we do further find, That payments were at different times made by his said Highness Wallajah to the said Sir Charles Oakley as constituted Attorney of the said Sir John Macpherson, in part discharge of the Debts so constituted as aforesaid: And we do further find, That on the first day of January in the year of our Lord one thousand seven hundred and eighty-nine, the said Sir Charles Oakley presented an account current to his said Highness the Nabob Wallajah, in which the balance against his said Highness was stated to amount to forty-six thousand

P. F. C.
three hundred and forty-four Pagodas two Fanams and thirty-two Cash (46,344. 2. 32.): And we do further find, That the said balance of forty-six thousand three hundred and forty-

P. F. C.
four Pagodas two Fanams and thirty-two Cash (46,344. 2. 32.) was assigned by the said Sir Charles Oakley to the said Sir John Macpherson: And we do further find, That by making up an account of the sums paid and received as aforesaid by the said Sir Charles Oakley Attorney as aforesaid, according to the principles of the said Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, the aggregate sum due to the said Sir John Macpherson on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to seventy-four thousand four hundred and

P. F. C.
forty-seven Pagodas twenty-seven Fanams and forty-seven Cash (74,447. 27. 47.) or twenty-nine thousand seven hundred and seventy-nine Pounds one Shilling and three-pence sterling (£. 29,779. 1s. 3d.): And we do further find, That by a Deed of Indenture bearing date the first day of September in the year of our Lord one thousand eight hundred and nine, between the said Sir John Macpherson of the one part, the United East India Company, and William Ramsay Secretary to the said East India Company, and William Wright Auditor of the Indian Accounts of the said United East India Company, the said John Macpherson did, for certain conditions therein stated, assign and transfer unto them the said William Ramsay and the said William Wright, their executors, administrators, and assigns, all the Debts claimed by the said Sir John Macpherson under the said Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, to have and to hold the same unto the said William Ramsay and the said William Wright their executors, administrators, and assigns absolutely for ever, but upon the trusts and for the intents and purposes, and subject to the powers and provisions in the said Deed of Indenture of the first day of September in the year of our Lord one thousand eight hundred and nine men-

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tioned and set forth: And we do further find, That the said William Ramsay and the said William Wright as assignees aforesaid, have executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: And we the said Benjamin Hobhouse and Charles Grant do hereby Award and Adjudge, That upon the sixteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of seventy-four thousand four hundred and forty-seven Pagodas twenty-seven Fanams and

forty-seven Cash (74,447. 27. 47.) or twenty-nine thousand seven hundred and seventy-nine Pounds one Shilling and three-pence sterling (£. 29,779. 1 s. 3 d.) was and still is justly due and owing from the representatives of the said Nabob Wallajah to the said Sir John Macpherson and his representatives: And we do further Award and Order, That the said Debt being a Debt contracted for money lent to his said Highness the Nabob Wallajah, prior to the twelfth day of February in the year of our Lord one thousand seven hundred and eighty-five, is and shall be comprized in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of seventy thousand seven hundred and twenty-

five Pagodas eleven Fanams and forty-one Cash (70,725. 11. 41.) or twenty-eight thousand two hundred and ninety Pounds two Shillings and two-pence sterling (£. 28,290. 2 s. 2 d.) being a portion of the said Debt, is due and owing to the said William Ramsay and the said William Wright assignees as aforesaid, and that the said William Ramsay and the said William Wright have and shall have right to participate to the amount of the said sum of seventy thousand seven hundred and twenty-five Pagodas eleven Fanams and forty-one

Cash (70,725. 11. 41.) or twenty-eight thousand two hundred and ninety Pounds two Shillings and two-pence sterling (£. 28,290. 2 s. 2 d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic, subject to the conditions of the before-mentioned Deed of the first day of September in the year of our Lord one thousand eight hundred and nine; and that the sum of three thousand seven

hundred and twenty-two Pagodas sixteen Fanams and six Cash (3,722. 16. 6.) or one thousand four hundred and eighty-eight Pounds nineteen Shillings and one Penny sterling (£. 1,488. 19 s. 1 d.) being the remaining portion of the said Debt, is due and owing to the said Samuel Johnson and Charles Binny as assignees aforesaid; and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of three thousand seven hundred and twenty-two Pagodas sixteen Fanams and six Cash

(3,722. 16. 6.) or one thousand four hundred and eighty-eight Pounds nineteen Shillings and one Penny sterling (£. 1,488. 19 s. 1 d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah, and his successors or representatives, are and shall be for ever acquitted and discharged from all demands whatsoever in respect of the said Debt, claimed at the instance of the said Sir John Macpherson Baronet, or of any other person or persons whatsoever. In Witness whereof, we the said Benjamin Hobhouse and Charles Grant have hereunto set our hands, the twenty-fourth day of August in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) in the presence of, (Signed) *Geo. Parkhouse.* (Signed) BENJAMIN HOBHOUSE. (Signed) CHA. GRANT Junior.

CLAIM N° 1 of N° 106 in our First Report.

N° 250.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, and Thomas Cockburn of Hampstead in the said County, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs, and the said Ameer, of the other part;" Send Greeting: Whereas the late Sir Richard Joseph Sullivan Barouet, formerly of Madras in the East Indies, did by his attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, execute the aforesaid Indenture, and did thereby submit himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Sir Richard Joseph Sullivan did execute certain Articles of Agreement bearing date the third day of May in the year of our Lord one thousand eight hundred, be-

CLAIM N° 1 of N° 4 in the London Gazette of the 12 August 1806, and N° 1 of N° 106 in the First Report to Parliament. Sir Richard Joseph Sullivan Barouet.

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tween several Persons describing themselves as Creditors of the late Nabob of the Carnatic of the first part, the said John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and did thereby transfer and assign over to the said Trustees one-twentieth part of every Debt or sum of money owing to him from his Highness the said Nabob Wallajah, and of the interest which should have accrued thereon, the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas George Moubray, Charles Binny, and Valentine Conolly, being the only three of the said Trustees who have executed the said Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: And whereas the said Sir Richard Joseph Sullivan hath since departed this life, and the Right honourable John Sullivan, executor of the said late Sir Richard Joseph Sullivan, hath taken out letters of Administration from the Prerogative Court of Canterbury, to the estate of the said Sir Richard Joseph Sullivan, and hath as such also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five: Now know ye, That we the said Benjamin Hobhouse and Thomas Cockburn, having taken into consideration a Claim made by the said late Sir Richard Joseph Sullivan upon his Highness the late Nabob Wallajah, for the sum of

^{Rs.} one hundred thousand Rupees (100,000.) which, with interest upon the same, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to two hundred and thirty-nine thousand two hundred and twenty-two Rupees

^{Rs.} (239,222.) or twenty-nine thousand nine hundred and two Pounds and fifteen Shillings sterling (£. 29,902. 15s. 0d.): And having also taken into consideration a Claim which has been substituted for the aforesaid Claim by the executors of the said Sir Richard Joseph Sullivan, through their Agents in India, Messieurs Abbott and Maitland, and which is stated to amount to the aggregate sum of four hundred and seventy-five thousand four hundred and

^{Rs. P. C.} forty Rupees eleven Fanams and seventy-two Cash (475,440. 11. 72.) and one hundred and

^{Rs. P. C.} one thousand two hundred and ninety-five Pagodas and ten Fanams (101,295. 10. 0.) or in all ninety-four thousand eight hundred and fifty-four Pounds four Shillings and six-pence farthing sterling (£. 94,854. 4s. 6½d.): And having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That his Highness the late Nabob Wallajah granted two Bonds to the said late Sir Richard Joseph Sullivan, both bearing date the fifteenth Zeehidge eleven hundred and ninety-six of the Hegyra, or the twenty-second day of November in the year of our Lord one thousand

^{Rs.} seven hundred and eighty-two, for one hundred thousand Rupees (100,000.) each: And we do further find, That the said Nabob Wallajah also granted to the said Sir Richard Joseph

^{Rs.} Sullivan an agreement to pay to him annually one lac of Rupees (100,000.) and twelve

^{Rs.} thousand Pagodas (12,000.) as long as he should continue to hold the appointment of Minister from the Government of Bengal at the Durbar of him the said Nabob: And we do further find, That the said Sir Richard Joseph Sullivan was employed as his Minister to the Bengal Government by his said Highness the late Nabob Wallajah, and that he the said Sir Richard Joseph Sullivan rendered bonâ fide services to him the said Nabob: And we do further find, That the employment of the said Sir Richard Joseph Sullivan as the Minister of his said Highness the late Nabob Wallajah, was sanctioned by the then Governor General, and that the said Sir Richard Joseph Sullivan was accredited by him as Minister aforesaid: And we do further find, That the said Sir Richard Joseph Sullivan incurred expenses and losses in the employ of his Highness the said Nabob Wallajah: And we do further find, That the

^{Rs.} sum of one hundred thousand Rupees (100,000.) or twenty-eight thousand five hundred

^{Rs. P.} and seventy-one Pagodas and eighteen Fanams (28,571. 18.) with interest thereon, from the twenty-second day of February in the year of our Lord one thousand seven hundred and eighty-three, is an adequate remuneration for all the services rendered by the said late Sir Richard Joseph Sullivan to the said late Nabob Wallajah, and for all expences and losses incurred by him in the employ of his said Highness: And we do further find, That the aggregate sum due to the representatives of the said Sir Richard Joseph Sullivan on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to sixty-eight thousand three hundred and thirty-eight Pagodas six Fanams and sixty-two

^{Rs. P. C.} Cash (68,338. 6. 62.) or twenty-seven thousand three hundred and thirty-five Pounds five Shillings and four-pence sterling (£. 27,335. 5s. 4d.): And we the said Benjamin Hobhouse and Thomas Cockburn do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of sixty-eight thousand

^{Rs. P. C.} three hundred and thirty-eight Pagodas six Fanams and sixty-two Cash (68,338. 6. 62.) or twenty-

twenty-seven thousand three hundred and thirty-five Pounds five Shillings and four-pence sterling (£.27,335. 5s. 4d.) and no more, was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallajah, to the representatives of the late Sir Richard Joseph Sullivan: And we do further Award and Order, That the said Debt, being a Debt contracted for civil pay and allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of sixty-four thousand nine hundred and twenty-one Pagodas ten Fanams and fifty-two

Absolute
Adjudications
in favour of
Claimants.

^{Rs. P. C.} Cash (64,921. 10. 52.) or twenty-five thousand nine hundred and sixty-eight Pounds ten Shillings and one Penny sterling (£.25,068. 10s. 1d.) being a portion of the said Debt, is due and owing to the Right honourable John Sullivan as executor aforesaid; and that the said Right honourable John Sullivan hath and shall have right to participate to the amount of the said sum of sixty-four thousand nine hundred and twenty-one Pagodas ten Fanams and

^{Rs. P. C.} fifty-two Cash (64,921. 10. 52.) or twenty-five thousand nine hundred and sixty-eight Pounds ten Shillings and one Penny sterling (£.25,068. 10s. 1d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic; and that the sum of three thousand four hundred and sixteen Pagodas thirty-eight

^{Rs. P. C.} Fanams and ten Cash (3,416. 38. 10.) or one thousand three hundred and sixty-six Pounds fifteen Shillings and three-pence sterling (£.1,366. 15s. 3d.) being the remainder of the said Debt, is due and owing to the said George Moubray, Charles Binny, and Valentine Conolly, as assignees aforesaid; and that the said George Moubray, Charles Binny, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of three thousand four hundred and sixteen Pagodas thirty-eight Fanams and ten Cash

^{Rs. P. C.} (3,416. 38. 10.) or one thousand three hundred and sixty-six Pounds fifteen Shillings and three-pence sterling (£.1,366. 15s. 3d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever, in respect of the said two Bonds and the said Agreement, or the Debt or Debts claimed thereon, at the instance of the said Right honourable John Sullivan as executor aforesaid, or of any other Person or Persons whatsoever: And we do further Award and Order, That the two original Bonds and the Agreement aforesaid, shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse and Thomas Cockburn have hereunto set our hands, the nineteenth day of October in the year of our Lord one thousand eight hundred and twelve.

(Signed) { BENJAMIN HOBHOUSE.
 { THO. COCKBURN.

Signed (being first duly stamped)
in the presence of,
(Signed) J^{no} Parkhouse.

CLAIM N° 89 in our First Report.

N° 252.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, and Thomas Cockburn of Hampstead in the said County, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas General John Murray of London, hath by his attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said General John Murray hath executed certain Articles of Agreement, bearing date the first day of September in the year of our Lord one thousand eight hundred and four, between several Persons describing themselves as Creditors of the late Nabobs of the Carnatic of the first part, the said John Fordyce of the second part, and the persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said John Fordyce, one-fortieth part of every Debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Ameer ul Omrah, or from any one of them, and of the interest to accrue thereon, the said one-fortieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, and hath further transferred

CLAIM
N° 143 in the London
Gazette of the 10th
January 1807; and
N° 89 in the First Re-
port to Parliament.
General John
Murray.

Absolute
Adjudications
in favour of
Claimants.

transferred and assigned over to the said Trustees one other fortieth part of every debt or sum of money owing to him from their Highnesses the late Nabobs of Arcot or the Amcer ul Omrah, and of the interest to accrue thereon, the said one other fortieth part to be taken upon the sum at which the principal and interest of the said Debt shall be liquidated or made up, to receive and hold the said one-fortieth part so to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas Charles Binny, George Moubray, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Thomas Cockburn having taken into consideration a Claim made by the said General John Murray upon his Highness the Nabob

Omdut ul Omrah, for the principal sum of four thousand Pagodas (4,000.) which with interest upon the same is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of five thousand seven

hundred and ninety Pagodas (5,790.) or two thousand three hundred and sixteen Pounds sterling (£.2,316.): And having taken into consideration a Claim made by the said late John Fordyce as assignee aforesaid, for the one-fortieth part as aforesaid of the sum claimed as aforesaid by the said General John Murray: And having also taken into consideration a Claim made by certain of the Trustees named in the said Articles of Agreement of the first day of September in the year of our Lord one thousand eight hundred and four, for themselves and others as assignees aforesaid, for the other fortieth part as aforesaid of the sum claimed as aforesaid by the said General John Murray: And having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said General (then Lieutenant Colonel) John Murray going upon an expedition under the command of Sir Alured Clarke to the Cape of Good Hope, in the year of our Lord one thousand seven hundred and ninety-five, was entrusted by his Royal Highness the Prince of Wales with a letter and also a picture to be presented to his Highness the Nabob Wallajah: And we do further find, That the said General John Murray, with the permission of the Commander in Chief, proceeded from the Cape to Madras, for the sole purpose of executing his Royal Highness's Commission, in the month of October in the year of our Lord one thousand seven hundred and ninety-five, where he arrived in the month of March following, after the death of the said Nabob Wallajah: And we do further find, That the said General John Murray presented the said letter and the said picture to his Highness the Nabob Omdut ul Omrah: And we do further find, That his said Highness conforming to the usage of the Durbar in such cases, did think fit to remunerate the said General John Murray, and did in consideration of his trouble and expenses from and to the Cape and of his intermediate residence in India, promise to the said General John Murray the sum of three thousand Pounds sterling (£.3,000.) of which his said Highness

paid in part three thousand five hundred Pagodas (3,500.): And we do further find, That the said Nabob Omdut ul Omrah, to complete the said sum of three thousand Pounds sterling (£.3,000.) so promised as aforesaid, granted to the said General John Murray an order or obligation on Messieurs Kindersley and Company, bearing date the eighth day of October in the year of our Lord one thousand seven hundred and ninety-six, for the

sum of four thousand Pagodas (4,000.) which his Highness undertook to repay at the rate of one thousand Pagodas (1,000.) every fourteenth of the month until the whole should be fully discharged: And we do further find, That no part of the said order for four thousand

Pagodas (4,000) was discharged by Messieurs Kindersley and Company, his said Highness having no funds in their hands, and not having paid the instalments aforesaid, and that no part thereof hath since been paid by them or either of them or by any Person or Persons

whatsoever: And we do further find, That the said sum of four thousand Pagodas (4,000.) so payable as aforesaid under the said order bearing date as aforesaid, was then justly due for trouble and expences as aforesaid to the said General John Murray: And we do further find, That the aggregate sum due to the said General John Murray on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to five thousand four

hundred and ninety-one Pagodas twenty-one Fanams and twenty-four Cash (5,491. 21. 24.) or two thousand one hundred and ninety-six Pounds twelve Shillings and one Penny sterling (£.2,196. 12s. 1d.): And we the said Benjamin Hobhouse and Thomas Cockburn do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of five thousand four hundred and

ninety-one Pagodas twenty-one Fanams and twenty-four Cash (5,491. 21. 24.) or two thousand one hundred and ninety-six Pounds twelve Shillings and one Penny sterling (£.2,196. 12s. 1d.) and no more, was and still is justly due and owing from the representatives of his said Highness the late Nabob Omdut ul Omrah to the said General John Murray

Murray and his representatives: And we do further Award and Order, That the said Debt is and shall be comprised in the Second Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of five thousand two hundred and sixteen

Absolute
Adjudications
in favour of
Claimants.

^{Ps. F. C.} Pagodas thirty-nine Fanams and ten Cash (5,216. 39. 10.) or two thousand and eighty-six Pounds fifteen Shillings and five-pence sterling (£. 2,086. 15s. 5d.) being a portion of the said debt, is due and owing to the said General John Murray, and that the said General John Murray hath and shall have right to participate to the amount of the said sum of five

^{Ps. F. C.} thousand two hundred and sixteen Pagodas thirty-nine Fanams and ten Cash (5,216. 39. 10.) or two thousand and eighty-six Pounds fifteen Shillings and five-pence sterling (£. 2,086. 15s. 5d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic, and that the sum of one hundred and thirty-seven Pagodas

^{Ps. F. C.} twelve Fanams and seven Cash (137. 12. 7.) or fifty-four Pounds eighteen Shillings and four-pence sterling (£. 54. 18s. 4d.) being a portion of the said Debt, is due and owing to James King of Tavistock Place in the County of Middlesex, one of the executors named in the will of the said John Fordyce, and that the said James King hath and shall have right to participate to the amount of the said sum of one hundred and thirty-seven Pagodas

^{Ps. F. C.} twelve Fanams and seven Cash (137. 12. 7.) or fifty-four Pounds eighteen shillings and four-pence sterling (£. 54. 18s. 4d.) in the fund provided by the aforesaid Indenture, for satisfaction of the private Debts of the late Nabobs of the Carnatic, and that the sum of

^{Ps. F. C.} one hundred and thirty-seven Pagodas twelve Fanams and seven Cash (137. 12. 7.) or fifty-four Pounds eighteen Shillings and four-pence sterling (£. 54. 18s. 4d.) being the remaining portion of the said Debt, is due and owing to Charles Binny, George Moubray, and Valentine Conolly, as assignees aforesaid, and that the said Charles Binny, George Moubray, and Valentine Conolly, have and shall have right to participate to the amount of the said sum of one hundred and thirty-seven Pagodas twelve Fanams and seven

^{Ps. F. C.} Cash (137. 12. 7.) or fifty-four Pounds eighteen Shillings and four-pence sterling (£. 54. 18s. 4d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Omdut ul Omrah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Order or Obligation claimed at the instance of the said General John Murray, or of any other Person or Persons whatsoever: And we do further Award and Order, That the Order or Obligation aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse and Thomas Cockburn have hereunto set our hands the twenty-first day of October, in the year of our Lord one thousand eight hundred and twelve.

(Signed) { BENJAMIN HOBHOUSE.
 { THO. COCKBURN.
Signed (being first duly stamped)
in the presence of,
(Signed) Jⁿ Parkhouse.

CLAIM N° 117 in our First Report.

N° 255.

TO all to whom these Presents shall come: We, Sir Benjamin Hobhouse Baronet of Whitton Park in the County of Middlesex, and Thomas Cockburn of Hampstead in the said County Esquire, being two of the Commissioners and Referees acting in England for the time being under a certain Deed, indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas James Balfour of Madras in the East Indies, assignee of Jya Pillay son and heir of the late Sashapilla, formerly of Madras aforesaid, hath executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Sashapilla did execute certain Articles of Agreement bearing date the second day of February, in the year of our Lord one thousand eight hundred and one, between several Persons describing themselves as Creditors of the late Nabob of Arcot of the first part, John Fordyce of the second part, since deceased, and the Persons therein named as Trustees of the third part, and did thereby transfer and assign over to the said Trustees one-twentieth part of every Debt or sum of Money owing to him from his Highness the said Nabob Wallajah, and of the interest which should have accrued thereon, the

CLAIM
N° 31 in the London
Gazette of the 12
Aug. 1806; and,
N° 117 in the First Re-
port to Parliament.

James Balfour,
Assignee of
Jya Pillay, son
and Heir of the
late Sashapilla.

Absolute
Adjudications
in favour of
Claimants.

said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas Samuel Johnson and Charles Binny, being the only two of the said Trustees who have executed the said Articles of Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators to the judgment, award, order and determination of the Commissioners appointed under the said Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Thomas Cockburn, having taken into consideration a Claim made by the said James Balfour upon his said Highness the late Nabob Wallajah, for the principal sum of four hundred and

forty Pagodas (440.) which with the arrears of interest is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of one thousand and thirty-nine Star Pagodas fourteen Fanams and seventeen Cash

P. F. C.
(1,039. 14. 17.) or four hundred and fifteen Pounds fourteen Shillings and six-pence sterling (£. 415. 14s. 6d.); and having taken into consideration a Claim made on behalf of the said Samuel Johnson and Charles Binny Trustees as aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said James Balfour: And having duly investigated the said Claims, according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said Nabob Wallajah granted a Bond to Mr. Henry Price bearing date the first day of September in the year of our Lord one thousand seven hundred and eighty-one, or the eleventh Ramzan eleven hundred and ninety-five of the

P. P.
Hegyra for the sum of four hundred and forty Phuli Pagodas (440.) with interest at the rate of 5 per cent. per annum: And we do further find, That the Debt so constituted by the said Bond, from the said Nabob Wallajah to the said Henry Price, was for arrears of pay and allowances justly due for services bonâ fide rendered by him to the said Nabob Wallajah, and that the said Henry Price was not in the employ of the United East India Company when he entered into or while he was employed in the service of the said Nabob: And we do further find, That the said Bond and the interest thereon was assigned by the said Henry Price to Sashapilla of Madras aforesaid: And we do further find, That the said Sashapilla having departed this life, his son and heir Jya Pillay assigned the said Bond to the said James Balfour: And we do further find, That the aggregate sum due on the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, from the representatives of the said Nabob Wallajah to the representatives of the said Henry Price, was

P. F. C.
one thousand and thirty-nine Pagodas thirteen Fanams and twenty-two Cash (1,039. 13. 22.) or four hundred and fifteen Pounds fourteen Shillings and seven-pence sterling (£. 415. 14s. 7d.); And we, the said Benjamin Hobhouse and Thomas Cockburn do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of one thousand and thirty-nine Pagodas thirteen Fanams and

P. F. C.
twenty-two Cash (1,039. 13. 22.) or four hundred and fifteen Pounds fourteen Shillings and seven-pence sterling (£. 415. 14s. 7d.) was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallajah to the representatives of the said Henry Price: And we do further Award and Order, That the said Debt being a Debt contracted for arrears of pay and allowances, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum

P. F. C.
of nine hundred and eighty seven Pagodas fourteen Fanams and fifty-seven Cash (987. 14. 57.) or three hundred and ninety-four Pounds eighteen Shillings and ten-pence sterling (£. 394. 18s. 10d.) being a portion of the said Debt, is due and owing to the said James Balfour assignee as aforesaid, and that the said James Balfour hath and shall have right to participate to the amount of the said sum of nine hundred and eighty-seven Pagodas four-

P. F. C.
teen Fanams and fifty-seven Cash (987. 14. 57.) or three hundred and ninety-four Pounds eighteen Shillings and ten-pence sterling (£. 394. 18s. 10d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic,

P. F. C.
and that the sum of fifty-one Pagodas forty Fanams and forty-five Cash (51. 40. 45.) or twenty Pounds fifteen Shillings and nine-pence sterling (£. 20. 15s. 9d.) being the remainder of the said Debt, is due and owing to Samuel Johnson and Charles Binny assignees as aforesaid, and that the said Samuel Johnson and Charles Binny have and shall have right to participate to the amount of the said sum of fifty-one Pagodas forty Fanams and forty-five

P. F. C.
Cash (51. 40. 45.) or twenty Pounds fifteen Shillings and nine-pence sterling (£. 20. 15s. 9d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Bond or the Debt claimed thereon, at the instance of the said James Balfour, or of any other Person or Persons whatsoever: And we do further Award and Order, That the Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East

India

India Company. In Witness whereof, we the said Benjamin Hobhouse and Thomas Cockburn have hereunto set our hands, the tenth day of November in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)
in the presence of,
(Signed) *Jno Parkhouse.*

(Signed) { BENJⁿ HOBHOUSE.
 } THO. COCKBURN.

Absolute
Adjudications
in favour of
Claimants.

CLAIM N^o 437 in our Fifth Report.N^o 257.

TO all to whom these Presents shall come: We, Sir Benjamin Hobhouse Baronet of Whifton Park in the County of Middlesex, and Thomas Cockburn of Hampstead in the said County Esquire, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah; late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs, and the said Ameer, of the other part;" Send Greeting: Whereas Mrs. Mary Magdalen Fotheringham of Madras in the East Indies, daughter and administratrix to the Estate of Captain John Everitt, hath executed the aforesaid Indenture, and hath thereby submitted herself, her heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by her under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Thomas Cockburn, having taken into consideration a Claim made by the said Mrs. Mary Magdalen Fotheringham daughter and administratrix as aforesaid, upon his said Highness the late Nabob Wallah Jah, for the principal sum of three thousand

CLAIM
N^o 370 in the London
Gazette of the 8 July
1809; and,
N^o 437 in the Fifth Re-
port to Parliament.

Mrs. *Mary
Magdalen Fother-
ingham*, Adminis-
tratrix to the
Estate of *Captain
John Everitt*.

nine hundred and nineteen Star Pagodas (3,919.) which with the arrears of interest is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of nine thousand and eighty-nine Pagodas twenty

^{P. F. C.}
Fanams and seventy-five Cash (9,089. 20. 75.) or three thousand six hundred and thirty-five Pounds and sixteen Shillings sterling (£ 3,635. 16s. 0d.) and having duly investigated the said Claim according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said Captain John Everitt was a military officer in the service of the said Nabob Wallah Jah, and that he was not in the employ of the United East India Company when he entered into or while he was employed in the service of the said Nabob: And we do further find, That the said Nabob Wallah Jah granted a Bond to the said late Captain John Everitt, bearing date the sixth Jemadecussanee eleven hundred and ninety-six of the Hegyra, or the nineteenth day of May in the year of our Lord one thousand seven hundred and eighty-two, for the sum of three thousand nine hundred and nineteen

^{S. P. Annas.}
Star Pagodas eight and one-quarter Annas (3,919. 8¼.) with interest at the rate of six per cent. per annum from the second day of May in the year of our Lord one thousand seven hundred and eighty-two: And we do further find, That the sum of three hundred and

^{P. Annas.}
thirty-two Pagodas seven and five-eighths Annas (332. 7½.) was paid to the said Captain Everitt: And we do further find, That the sum of three thousand five hundred and eighty-

^{P. Annas.}
seven Pagodas and five-eighths Annas (3,587. 8.) was on the second day of May in the year of our Lord one thousand seven hundred and eighty-two, due from the said Nabob Wallah Jah to the said Captain Everitt with interest at six per cent. per annum: And we do further find, That on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, there was justly due and owing from the representatives of the said Nabob Wallah Jah to the representatives of the said Captain John Everitt, the sum of eight thou-

^{P. F. C.}
sand three hundred and twenty-nine Pagodas twenty-five Fanams and one Cash (8,329. 25. 1.) or three thousand three hundred and thirty-one Pounds sixteen Shillings and ten-pence sterling (£ 3,331. 16s. 10d.): And we the said Benjamin Hobhouse and Thomas Cockburn do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of eight thousand three hundred and

^{P. F. C.}
twenty-nine Pagodas twenty-five Fanams and one Cash (8,329. 25. 1.) or three thousand three hundred and thirty-one Pounds sixteen shillings and ten-pence sterling (£ 3,331. 16s. 10d.) and no more, was and still is justly due and owing from the representatives of his said Highness the late Nabob Wallah Jah to the said Mrs. Mary Magdalen Fotheringham administratrix as aforesaid, to the Estate of the said late Captain John Everitt, and that the said Mrs. Mary Magdalen Fotheringham as administratrix aforesaid, hath

Absolute
Adjudications
in favour of
Claimants.

hath and shall have right to participate to the amount of the said sum of eight thousand ^{P. F. C.} three hundred and twenty-nine Pagodas twenty five Fanams and one Cash (8,329. 25. 1.) or three thousand three hundred and thirty-one Pounds sixteen shillings and ten-pence sterling (£. 3,331. 16s. 10d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Order, that the said Debt being a Debt contracted for Military Pay and Allowances, is and shall be comprised in the first Class of Debts under the said Indenture: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallah Jah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Bond or the Debt claimed thereon at the instance of the said Mrs. Mary Magdalen Fotheringham or of any other Person or Persons whatsoever: And we do further Award and Order, that the Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse and Thomas Cockburn have hereunto set our hands, the seventeenth day of November in the year of our Lord one thousand eight hundred and twelve.

(Signed) { BENJⁿ HOBHOUSE.
 } THO. COCKBURN.

Signed (being first duly stamped)
in the presence of
(Signed) Geo. Parkhouse.

N° 260.

CLAIM N° 97 in our First Report.

CLAIM
N° 76 in the London
Gazette of the 12
August 1806; and,
N° 97 in the First Re-
port to Parliament.
Captain Robert
Powney.

TO all to whom these Presents shall come: We, Sir Benjamin Hobhouse Baronet of Whitton Park in the County of Middlesex, and Thomas Cockburn Esquire of Hampstead in the said County, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Robert Powney of the City of London, hath by his attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: And whereas the said Robert Powney hath executed certain Articles of Agreement bearing date the third day of May in the year of our Lord one thousand eight hundred, between several Persons describing themselves as Creditors of the late Nabobs Wallajah and Omdut ul Omrah, and of the late Ameer ul Omrah of the first part, the said John Fordyce of the second part, and the Persons therein named as Trustees of the third part, and hath thereby transferred and assigned over to the said Trustees one-twentieth part of every Debt or sum of money owing to him from their Highnesses the said Nabobs and the said Ameer ul Omrah, and of the interest which should have accrued thereon, the said one-twentieth part to be taken upon the sum at which the principal and interest of the said Debt should be liquidated or made up, to receive and hold the said one-twentieth part so thereby to them assigned upon the trusts in the said Articles of Agreement mentioned and set forth: And whereas George Moubray, Charles Binny, and Valentine Conolly, being the remaining surviving Trustees who have executed the said Agreement, have also executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and have thereby submitted themselves, their heirs, executors and administrators to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by them under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Thomas Cockburn having taken into consideration a Claim made by the said Robert Powney upon their said late Highnesses the Nabobs Wallajah and Omdut

ul Omrah, for the principal sum of four thousand eight hundred and thirty Pagodas (4,830.) which with the arrears of interest, is stated to amount on the fifteenth day of May, in the year of our Lord one thousand eight hundred and four, to the aggregate sum of six thousand ^{P. F. C.} four hundred and sixty Pagodas five Fanams and three Cash (6,460. 5. 3.) or two thousand five hundred and eighty-four Pounds and one Shilling sterling (£. 2,584. 1s. 0d.): And having taken into consideration a Claim made on behalf of the said George Moubray, Charles Binny, and Valentine Conolly, as Trustees aforesaid, for the one-twentieth part as aforesaid of the sum claimed as aforesaid by the said Robert Powney, and having duly investigated the said Claims according to the covenants, provisions and directions of the aforesaid Indenture, do

find,

Absolute
Adjudications
in favour of
Claimants.

And, That on the first day of October in the year of our Lord one thousand seven hundred and ninety-eight, the sum of four thousand six hundred and ninety Pagodas (4,600.) was due from the said Nabobs Wallajah and Omdut ul Omrah to the said Robert Powney: And we do further find, That the Debt so constituted from the said Nabobs Wallajah and Omdut ul Omrah to the said Robert Powney, was for arrears of military pay justly due for services bonâ-fide rendered by him to the said Nabobs; and that the said Robert Powney was not in the employ of the United East India Company when he entered into or while he was employed in the service of the said Nabobs: And we do further find, That the aggregate sum due to the said Robert Powney on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, amounted to six thousand two hundred and seventy-five Pagodas nine Fanams and seventy-five Cash (6,271. 9. 75.) or two thousand five hundred and eight Pounds nine Shillings and eleven-pence sterling (£.2,508. 9s. 11d.): And we the said Benjamin Hobhouse and Thomas Cockburn do hereby Award and Adjudge, That upon the fifteenth day of May in the year of our Lord one thousand eight hundred and four, the sum of six thousand two hundred and seventy-five Pagodas nine Fanams and seventy-five Cash (6,271. 9. 75.) or two thousand five hundred and eight Pounds nine Shillings and eleven-pence sterling (£.2,508. 9s. 11d.) and no more, was and still is justly due and owing in respect of the said Claim from the representatives of their said Highnesses the late Nabobs Wallajah and Omdut ul Omrah to the said Robert Powney and his representatives: And we do further Award and Order, That the said Debt being a Debt contracted by their said Highnesses Wallajah and Omdut ul Omrah for military pay, is and shall be comprised in the First Class of Debts under the said Indenture: And we do further Award and Adjudge, That the sum of five thousand nine hundred and fifty-seven Pagodas twenty-eight Fanams and twenty-seven Cash (5,957. 28. 27.) or two thousand three hundred and eighty-three Pounds one Shilling and five-pence sterling (£.2,383. 1s. 5d.) being a portion of the said Debt, is due and owing to the said Robert Powney; and that the said Robert Powney hath and shall have right to participate to the amount of the said sum of five thousand nine hundred and fifty-seven Pagodas twenty-eight Fanams and twenty-seven Cash (5,957. 28. 27.) or two thousand three hundred and eighty-three Pounds one Shilling and five-pence sterling (£.2,383. 1s. 5d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic; and that the sum of three hundred and thirteen Pagodas twenty-three Fanams and forty-eight Cash (313. 23. 48.) or one hundred and twenty-five Pounds eight Shillings and six-pence sterling (£.125. 8s. 6d.) being the remainder of the said Debt, is due and owing to the said George Moubray, Charles Binny, and Valentine Conolly assignees as aforesaid; and that the said George Moubray, Charles Binny, Valentine Conolly, and shall have right to participate to the amount of the said sum of three hundred and thirteen Pagodas twenty-three Fanams and forty-eight Cash (313. 23. 48.) or one hundred and twenty-five Pounds eight Shillings and six-pence sterling (£.125. 8s. 6d.) in the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, That all the property and revenues of the said Nabobs Wallajah and Omdut ul Omrah, and their successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Debt claimed at the instance of the said Robert Powney or of any other Person or Persons whatsoever. In Witness whereof, we the said Benjamin Hobhouse and Thomas Cockburn have hereunto set our hands, the third day of December in the year of our Lord one thousand eight hundred and twelve.

(Signed) { BENJN HOBHOUSE.
 { THO. COCKBURN.

Signed (being first duly stamped)

in the presence of
(Signed) J^o Parkhouse,
Secretary.

	£.	s.	d.
THE Aggregate Sterling Amount of Claims adjudicated absolutely in favour of Claimants, to this date, is	627,664	17	8
The Aggregate Sterling Amount of Claims provisionally adjudicated in favour of Claimants, to this date, is	46,768	7	9
TOTAL	£. 674,433	5	5

Absolute
Adjudications
against
Claimants.

ABSOLUTE ADJUDICATIONS *against* CLAIMANTS.

CLAIM N° 1 of N° 101 in our First Report.

N° 225.

CLAIM
N° 1 of N° 72 in the
London Gazette of
the 12 August 1806;
and,
N° 1 of N° 101 in the
First Report to Par-
liament.

Dr. William
Ruddiman.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County of Middlesex, and Charles Grant junior of Lincoln's-Inn in the said County of Middlesex, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdur ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas William Ruddiman of London, hath by his attorney, John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture; Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said William Ruddi-

man for the principal sum of three thousand five hundred Pagodas (3,500.) alleged to be due for arrears of salary from the first day of March in the year of our Lord one thousand seven hundred and ninety-five, to the first day of October in the year of our Lord one thousand seven hundred and ninety-five, to the said William Ruddiman, as physician of the late Nabob

Wallajah; which sum of three thousand five hundred Pagodas (3,500.) with interest on the same, is stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of five thousand two hundred and ninety-three

Pagodas thirty-one Fanams and forty Cash (5,293. 31. 40.) or two thousand one hundred and seventeen Pounds ten Shillings sterling (£ 2,117. 10 s.); and having duly investigated the said Claim, according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said William Ruddiman was physician to his said Highness the Nabob; and that when the said William Ruddiman took leave of his Highness on the first day of March in the year of our Lord one thousand seven hundred and ninety-five, for the purpose of proceeding to England, his Highness promised to continue to him his salary during absence: And we do further find, That during the period for which the said arrears are claimed, no services were rendered by the said William Ruddiman to the said Nabob: And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That the said William Ruddiman has no Claim on the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabobs of the Carnatic, in respect of the said debt against the said late Nabob Wallajah: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah, and his successors or representatives, are and shall be for ever acquitted and discharged from all demand whatsoever in respect of the said debt, claimed at the instance of the said William Ruddiman, or of any other Person or Persons whatsoever. In Witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands, the seventeenth day of April in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)

in the presence of

(Signed) J^{no} Parkhouse

(Signed)

{ BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT Junier.

N° 234.

CLAIM N° 5 in our First Report.

CLAIM
N° 109 in the London
Gazette of the
13 September 1806;
and,
N° 5 in the First Re-
port to Parliament.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part;

and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased; or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas John Dyneley, of London, one of the executors of the surviving executor of the late John Andrews, formerly of Madras in the East Indies, hath executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors, and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said John Dyneley, executor as aforesaid, upon a Bond or obligation from the said Nabob Wallajah to the said John Andrews, bearing date sixteenth Rejeb eleven hundred and eighty-six

Absolute Adjudications against Claimants.

John Dyneley, Executor of the surviving Executor of the late John Andrews.

of the Hegyra, for the principal sum of ten thousand Star Pagodas (10,000.) which with the arrears of interest, is stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of thirty-five thousand nine

hundred and ninety-five Pagodas (35,095.) or fourteen thousand three hundred and ninety-eight Pounds sterling (£. 14,308.); and having duly investigated the said Claim, according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said Nabob Wallajah granted a Bond or obligation, bearing date the sixteenth Rejeb eleven hundred and eighty-six of the Hegyra, to Mr. Andrews for ten thousand Star Pagodas

(10,000.) by way of a compliment, payable on the last day of January in the year of our Lord one thousand seven hundred and seventy-three: And we do further find, That the said Bond or obligation was granted, by the said Nabob Wallajah to the said Mr. Andrews alias Mr. John Andrewes, without any valuable consideration, whatever: And we, the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That the said John Dyneley, executor as aforesaid, has no Claim on the fund provided by the aforesaid Indenture for satisfaction of the private Debts of the late Nabob of the Carnatic, in respect of the said Bond: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said Bond, or the Debt claimed thereon at the instance of the said John Dyneley, executor as aforesaid, or of any other Person or Persons whatsoever: And we do further Award and Order, That the Bond or obligation aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands, the eleventh day of June in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped) in the presence of, (Signed) Geo. Parkhouse.

(Signed) BENJAMIN HOBHOUSE, THO. COCKBURN, CHA. GRANT Junior.

CLAIM N° 122 in our First Report.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whiston Park in the County of Middlesex, Thomas Cockburn of Haugstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs, and the said Ameer, of the other part;" Send Greeting: Whereas the late George Anderson formerly of Madras in the East Indies, did by a deed of assignation dated the twenty-third day of July in the year of our Lord one thousand seven hundred and ninety-one, with an account having reference thereto of the same day and date, (the aggregate amount of which is four hundred

and forty-eight thousand seven hundred and ninety-two Star Pagodas (448,792) "assign and make over to Sir John Sinclair of Ulbster baronet, his heirs and assigns for ever, his whole Claims by bonds, notes, running accounts or otherways against his Highness the Nabob of Arcot, or the Honourable the East India Company, or John Mollond esquire, then

N° 238.

CLAIM N° 105 in the London Gazette of the 12 August 1806; and, N° 126 in the First Report to Parliament. The Right Honourable Sir John Sinclair Baronet, Legatee of the late George Anderson.

Absolute
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against
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then Governor General of Madras, of whatever kind, &c. &c.:" And whereas the said Sir John Sinclair baronet, now the Right honourable Sir John Sinclair baronet, as assignee aforesaid, hath by his attorney John Fordyce of Whitehall in the County of Middlesex, since deceased, executed the aforesaid Indenture of the tenth day of July in the year of our Lord one thousand eight hundred and five, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the said Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: Now know ye, that we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Sir John Sinclair as assignee aforesaid, upon the late Nabob Wallajah, for the principal sum of eighty-seven thousand two hundred and eighty-three Pagodas

(87,283.) being part of the items inserted in the said account, which sum with interest at five per cent. from the fifteenth day of May in the year of our Lord one thousand seven hundred and eighty-nine, to the fifteenth day of May in the year of our Lord one thousand eight hundred and four, is stated to amount to one hundred and fifty-two thousand seven

hundred and forty-five Pagodas ten Fanams and forty Cash (152,745. 10. 40.) or sixty-one thousand and ninety-eight Pounds two Shillings sterling (£. 61,098. 2s.) and having duly investigated the said Claim, according to the covenants, provisions and directions of the aforesaid Indenture, do find, That nothing is due from the said Nabob Wallajah, his successors or representatives, in respect of the said Claim, or any item in the said account to the said Sir John Sinclair assignee as aforesaid: And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, that the said Sir John Sinclair assignee as aforesaid, hath no right in respect of the said Claim or any item in the said account, to participate in the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic: And we do further Award and Adjudge, that all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said demand or of any other item in the said account, claimed at the instance of the said Sir John Sinclair assignee as aforesaid, or of any other person or persons, assignee or assignees, representative or representatives of the said late George Anderson: In witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands the sixteenth day of July, in the year of our Lord one thousand eight hundred and twelve.

Signed (being first duly stamped)
in the presence of
(Signed) *Geo. Parkhouse.*

(Signed)

{ BENJAMIN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT junior.

N^o 239.

CLAIM N^o 221 in our Fifth Report.

CLAIM
N^o 462 in the London
Gazette of the
15 July 1809; and,
N^o 221 in the Fifth Re-
port to Parliament.

*Anatha Ramoo
Chitty, Grandson
and Heir of
Ramoo Chitty.*

TO all to whom these Presents shall come: We Benjamin Hobhouse of Whitton Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Anatha Ramoo Chitty of Madras in the East Indies, grandson and heir of Ramoo Chitty deceased, hath by his attorneys Messieurs Haughton and Company, executed the aforesaid Indenture, and hath thereby submitted himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: Now know ye, that we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Anatha Ramoo Chitty, grandson and heir of Ramoo Chitty as aforesaid, upon a Bond said to be from the Nabob Wallajah to Ramoo Chitty Soucar, bearing date as alleged the twenty-fifth Ramzan eleven hundred and ninety-eight of the Hegyra, corresponding with the twelfth day of August in the year of our Lord one thousand seven

hundred and eighty-four, for the sum of sixty thousand Star Pagodas (60,000) which with the arrears of interest alleged to be due thereon, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of one hundred and thirty-two thousand nine hundred and thirty-six Pagodas forty-one Fanams and

thirty-three Cash (132,936. 41. 33.) or fifty-three thousand one hundred and seventy-four Pounds

CARNATIC COMMISSIONERS.

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Pounds fifteen shillings and ten-pence sterling (£. 53,174. 15s. 10d.) and having duly investigated the said Claim according to the covenants, provisions and directions of the aforesaid Indenture, do find, That no evidence whatsoever has been adduced to support the said Claim, or the alleged grounds thereof, and that the said Anatha Ramoo Chitty, though duly summoned to appear personally before the Commissioners at Madras, did not appear to make good his Claim: And we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge that the said Anatha Ramoo Chitty, grandson and heir of Ramoo Chitty as aforesaid, has no Claim on the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic, in respect of the said alleged bond, or the debt claimed thereon: And we do further Award and Adjudge, that all the property and revenues of the said Nabob Wallajah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said bond, or the debt claimed thereon, at the instance of the said Anatha Ramoo Chitty, or of any other Person or Persons whatsoever: And we do further Award and Order, that the original bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company: In witness whereof we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands, the sixteenth day of July in the year of our Lord one thousand eight hundred and twelve.

Absolute
Adjudications
against
Claimants.

(Signed) { BENJⁿ HOBHOUSE.
THO: COCKBURN.
CHA. GRANT junior.

Signed (being first duly stamped)
in the presence of
(Signed) Geo. Parkhouse.

THE following Claims are of the same description as the one immediately preceding, the Parties having suffered Judgment to go by default, and therefore similar Awards against them have been also passed. For the purpose of avoiding unnecessary trouble and expense, we do not give the Awards at length, but merely an ABSTRACT.

ABSTRACT.

CLAIM N ^o	Report to Parliament.	AWARD N ^o	dated	against	Pa.	F. C.	£.	s.	d.
CLAIM N ^o 244	in the Fifth Report to Parliament.	AWARD N ^o 243,	dated 17 July 1812,	against Aroonachella Chitty, son of Payerana Chitty	158,375	0. 0.	55,350	0. 0.	
CLAIM N ^o 1108	in the Fifth Report to Parliament.	AWARD, N ^o 253, dated 27th October 1812, against		Ranganatham, son and heir of the late Ambalagana Moodely -	109,554	3. 60.	43,820	16. 8.	
CLAIM N ^o 1432	in the Fifth Report to Parliament.			Verasawmy Bram'ny, son and heir of the late B. Paupiah Braminy -	139,019	7. 38.	55,607	13. 5.	
CLAIM N ^o 1084	in the Fifth Report to Parliament.			Ramasamy Pillay, son and heir of the late Comarasamy Pillay and	69,740	25. 00.	27,896	4. 9.	
CLAIM N ^o 384	in the Fifth Report to Parliament.			Condapah Naick, son and heir of the late Suobaroya Naick -	129,082	7. 40.	51,632	17. 5.	
CLAIM N ^o 233	in the Fifth Report to Parliament.	AWARD, N ^o 254, dated 3d November 1812, against		Sashaverry Row, son and heir of the late Boemana Naick -	214,600	0. 0.	85,840	0. 0.	
CLAIM N ^o 1177	in the Fifth Report to Parliament.			Venatarameyer, son and heir of the late Naranayer -	187,506	30. 0.	75,002	13. 8.	
CLAIM N ^o 1395	in the Fifth Report to Parliament.			Appoo Chitty, brother and heir of the late Sooboramaneer Chitty -	157,545	6. 20.	63,018	2. 2.	
CLAIM N ^o 1397	in the Fifth Report to Parliament.			Vencatarama Chitty, son and heir of the late Gooroonada Chitty -	64,871	13. 60.	25,948	12. 4.	

CLAIM N^o 731 in our Fifth Report.

Absolute
Adjudications
against
Claimants.

N^o 240.

CLAIM
N^o 568 in the London
Gazette of the
15 July 1809, and
N^o 131 in the Fifth Re-
port to Parliament.

Lutchomoo Boye,
Widow of
Vencata Row,
Son of Shathajee
Naig.

TO all to whom these Presents shall come: We, Benjamin Hobhouse of Whittow Park in the County of Middlesex, Thomas Cockburn of Hampstead in the said County, and Charles Grant junior of Lincoln's-Inn in the said County, being the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Ameer, of the other part;" Send Greeting: Whereas Lutchomoo Boye of Arcot in the East Indies, widow of Vencata Row son of Shathajee Naig, hath by her attorney Sreenavas Row also of the East Indies aforesaid, executed the aforesaid Indenture, and hath thereby submitted herself, her heirs, executors and administrators, to the judgment, award, order, and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by her under the said Indenture: Now know ye, That we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, having taken into consideration a Claim made by the said Lutchomoo Boye as aforesaid upon a Bond said to be from the Nabob Wallajah to Dadajee Naik Soukar, bearing date as alleged, the fifth Zehij twelve hundred and two of the Hegyra, for the principal sum of fifty-five thousand Star

S. P.
Pagodas (55,000.) which with the arrears of interest alleged to be due thereon, is stated to amount on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of ninety-eight thousand one hundred and fifty-two

F. C.
Star Pagodas three, Famams and sixty Cash (98,152. 3. 60.) or thirty-nine thousand two hundred and sixty Pounds seventeen Shillings and one Penny sterling (£. 39,260. 17s. 1d.), and having duly investigated the said Claim according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the said Bond for fifty-five thousand

S. P.
Star Pagodas (55,000.) purports on the face it, to be a Bond from the said Nabob Wallah Jah to the said Dadajee Naik Soukar for so much received from him the said Dadajee Naik by way of loan: And we do further find, That no valuable consideration whatsoever appears to have been given by or for the said Dadajee Naik Soukar alias Shathajee Naig, or received by his said Highness the Nabob Wallajah or by any other Person or Persons on his account for the said alleged Bond: And we, the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, do hereby Award and Adjudge, That the said Lutchomoo Boye has no Claim on the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic, in respect of the said alleged bond against the said late Nabob Wallajah: And we do further Award and Adjudge, That all the property and revenues of the said Nabob Wallajah and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said alleged Bond, or the Debt claimed thereon, at the instance of the said Lutchomoo Boye or of any other Person or Persons whatsoever: And we do further Award and Order, That the Bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company. In Witness whereof, we the said Benjamin Hobhouse, Thomas Cockburn, and Charles Grant, have hereunto set our hands, the seventeenth day of July in the year of our Lord one thousand eight hundred and twelve.

(Signed)

{ BENJN HOBHOUSE.
THO. COCKBURN.
CHA. GRANT JUNIOR.

Signed (being first duly stamped)

in the presence of,

(Signed) Geo. Parkhouse.

THE

THE following Claims are of the same description as the one immediately preceding, being founded upon alleged Bonds, for which no consideration appears to have been given; and therefore similar Awards against the Parties have been also passed. For the purpose of avoiding unnecessary trouble and expense, we do not give the Awards at length, but merely an ABSTRACT.

ABSTRACT.

			Rs.	F.	C.	Rs.	S.	D.
CLAIM N ^o 531 in the Fifth Report to Parliament.	AWARD N ^o 251, dated 20th October 1812, against	Gentoor Kistnaswamy Braminy, grandson and heir of the late Gentoor Vencatachelum Braminy	378,391.	21.	22.	151,356.	21.	0.
CLAIM N ^o 240 in the Fifth Report to Parliament.		Sonbaroyaloo, alias Soobarow, son and Heir of the late Samagoyer Soucar	241,805.	12.	30.	96,722.	1.	8.
CLAIM N ^o 1071 in the Fifth Report to Parliament.	AWARD N ^o 256, dated 13th November 1812, against	Rajah Vegli Rughoonat Tohnoliman Behadur, by his Attorney Roy Soubarow	10,807.	11.	0.	4,324.	3.	0.
CLAIMS N ^{os} 526, 522, and 521, in the Fifth Report to Parliament.		Robert Orme and George Arbuthnot, Executor in India of the late Walter Grant	449,566.	9.	71.	179,826.	17.	0.
CLAIM N ^o 1168 in the Fifth Report to Parliament.		Saumoo Doss Balakistnama Doss, adopted son and heir of Balakistnama Doss Sembooo Doss	396,601.	5.	24.	153,640.	41.	0.
CLAIM N ^o 623 in the Fifth Report to Parliament.	AWARD N ^o 258, dated 20th November 1812, against	Jacob Arathoon, Assignee of Kariman Nissa Begoom, alias Chetty Begoom	343,618.	13.	0.	137,447.	6.	5.
CLAIM N ^o 624 in the Fifth Report to Parliament.		Omdythoon Nisa Begoom	286,931.	41.	0.	114,772.	15.	2.
CLAIM N ^o 625 in the Fifth Report to Parliament.		Omdothoon Nisa Begoom	84,115.	43.	0.	33,646.	7.	7.
CLAIM N ^o 625 in the Fifth Report to Parliament.		Hiftikere Diwlah Bahadur	14,343.	12.	0.	5,737.	6.	2.
CLAIM N ^o 626 in the Fifth Report to Parliament.		Omdothoon Nisa Begoom	36,000.	0.	0.	14,400.	0.	0.
CLAIM N ^o 211 in the Fifth Report to Parliament.		Kariman Nissa Begoom, alias Chetty Begoom	10,419.	35.	0.	4,167.	18.	3.
		Darmas Moodelly and Soobramoney Pillay	8,215.	3.	0.	3,286.	0.	6.
		Soobramoney Pillay	25,598.	28.	0.	10,239.	9.	0.
		Andrew Berry, Assignee of Naick, Hanamunt Raimajee, and Appoo Row	74,965.	8.	50.	29,986.	0.	0.
CLAIM N ^o 614 in the Fifth Report to Parliament.	AWARD N ^o 261, dated 7th December 1812, against	Jacob Arathoon, Assignee of Omdothoon Nisa Begoom	6,049.	32.	0.	2,419.	17.	9.
CLAIM N ^o 627 in the Fifth Report to Parliament.		Darmas Moodelly	18,412.	39.	0.	7,355.	3.	0.
CLAIM N ^o 625 in the Fifth Report to Parliament.		Hafiz Mahomed Nasser Khawn	19,483.	5.	0.	7,793.	4.	10.
CLAIM N ^o 625 in the Fifth Report to Parliament.		Mahomed Nasser Khawn	3,223.	13.	0.	1,289.	6.	3.
CLAIM N ^o 625 in the Fifth Report to Parliament.		Omdothoon Nisa Begoom	17,979.	20.	0.	4,991.	15.	7.
CLAIM N ^o 625 in the Fifth Report to Parliament.		Mahomed Nasser Khawn	29,497.	18.	0.	11,793.	19.	1.
CLAIM N ^o 628 in the Fifth Report to Parliament.		Mahomed Nasser Khawn	16,232.	9.	0.	6,492.	17.	7.
		Cashoah Moodelly	12,793.	25.	0.	5,117.	8.	6.
		Messieurs Crawford and Erwin	7,773.	31.	0.	3,109.	9.	6.
		Vencata Petty Soucar	138,244.	17.	0.	55,297.	15.	0.
CLAIM N ^o 538 in the Fifth Report to Parliament.	AWARD N ^o 262, dated 8th December 1812, against	Surdar ul Omrah Hafiz Mahomed Nazer Cawn Bahauder, for Careem ul Nessa Begoom	249,868.	28.	38.	99,947.	6.	5.
CLAIM N ^o 540 in the Fifth Report to Parliament.		Surdar ul Omrah Hafiz Mahomed Nazer Cawn Bahauder, in the name of Edward Boisdaune	98,117.	15.	13.	39,246.	18.	10 1/2.
CLAIM N ^o 539 in the Fifth Report to Parliament.		Omdut ul Nessa Begoom	113,922.	31.	77.	45,569.	2.	1.
CLAIM N ^o 542 in the Fifth Report to Parliament.		Surdar ul Omrah Hafiz Mahomed Nazer Cawn Bahauder, in the name of Darmasana Moodelly	33,489.	24.	40.	13,395.	16.	8.
CLAIM N ^o 541 in the Fifth Report to Parliament.		Darmasana Moodelly	38,308.	14.	0.	15,323.	6.	8.
		Darmasana Moodelly	39,220.	33.	56.	15,688.	6.	4.
		Chinniah Moodelly	15,184.	9.	72.	6,073.	13.	10 1/2.

CLAIM N° 1 of N° 104 in our First Report.

Absolute
Adjudications
against
Claimants.

N° 259.

CLAIM
N° 1 of N° 103 in the
London Gazette of
the 12th August 1806,
and,
N° 1 of N° 104 in the
First Report to Par-
liament.

Roya Reddy Row
Assignee of
Gopaul Row.

TO all to whom these Presents shall come: We, Sir Benjamin Hobhouse Baronet of Whitton Park in the County of Middlesex, and Thomas Cockburn Esquire of Hampstead in the said County, being two of the Commissioners and Referees acting in England for the time being, under a certain Deed indented and bearing date the tenth day of July one thousand eight hundred and five, "between the United Company of Merchants of England trading to the East Indies, of the one part; and the several Persons whose hands and seals are thereto set and affixed, and who respectively are or claim to be Creditors of his Highness the Nabob Wallah Jah, formerly Nabob of Arcot and of the Carnatic in the East Indies, and now deceased, and of his Highness the Nabob Omdut ul Omrah, late Nabob of Arcot and of the Carnatic, eldest son and successor of his said Highness the Nabob Wallah Jah, and now also deceased, and of his Highness the Ameer ul Omrah, the second son of his said Highness the Nabob Wallah Jah, and now also deceased, or of some or one of them the said several Nabobs and the said Amcer, of the other part; Send Greeting:" Whereas the late Roya Reddy Row of Madras in the East Indies, Assignee of Gopaul Row, did execute the aforesaid Indenture, and did thereby submit himself, his heirs, executors and administrators, to the judgment, award, order and determination of the Commissioners under the aforesaid Indenture, in all things whatsoever relating to the several Claims made by him under the said Indenture: Now know ye, That we the said Benjamin Hobhouse and Thomas Cockburn having taken into consideration a Claim made by the said Roya Reddy Row, assignee as aforesaid, upon a Bond said to be from the Nabob Omdut ul Omrah to the said Gopaul Row, bearing date as alleged, the eleventh Suffer twelve hundred and thirteen of the Hegyra, or the twenty-sixth day of July in the year of our Lord one thousand seven hundred and ninety-eight, for the

sum of thirty-eight thousand five hundred Star Pagodas (38,500.) which with the arrears of interest alleged to be due thereon is stated to amount, on the fifteenth day of May in the year of our Lord one thousand eight hundred and four, to the aggregate sum of forty-nine thousand six hundred and seventy Star Pagodas eleven Fanams and forty Cash ^{S. P.} _{F. C.} (49,670. 11. 40.) or nineteen thousand eight hundred and sixty-eight Pounds two Shillings and two-pence halfpenny sterling (£. 19,868. 2s. 2½d.) and having duly investigated the said Claim according to the covenants, provisions and directions of the aforesaid Indenture, do find, That the bond said to be granted to the said Gopaul Row purports on the face of it to be a bond from the said Nabob Omdut ul Omrah to the said Gopaul Row: And we do further find, That the said bond is not the bond of the said Nabob Omdut ul Omrah, but a forgery: And we the said Benjamin Hobhouse and Thomas Cockburn do hereby Award and Adjudge, That the said Roya Reddy Row, Assignee of Gopaul Row as aforesaid, has no Claim against the said late Nabob Omdut ul Omrah on the fund provided by the aforesaid Indenture for satisfaction of the private debts of the late Nabobs of the Carnatic, in respect of the said alleged bond or the debt claimed thereon: And we do further Award and Adjudge, That all the property of the said Nabob Omdut ul Omrah, and his successors or representatives, are and shall be for ever acquitted and discharged from all Claim whatsoever in respect of the said alleged bond or the debt claimed thereon at the instance of the said Roya Reddy Row, Assignee as aforesaid of Gopaul Row, or of any other Person or Persons whatsoever: And we do further Award and Order, That the bond aforesaid shall be cancelled and delivered up to the Court of Directors of the said United East India Company: In witness whereof we the said Benjamin Hobhouse and Thomas Cockburn have hereunto set our hands, the twenty-third day of November in the year of our Lord one thousand eight hundred and twelve.

(Signed) { BENJ^N HOBHOUSE.
 { THO. COCKBURN.

Signed (being first duly stamped)
in the presence of

(Signed) Jⁿ Parkhouse,
Secretary.

THE following Claims, which are of the same description as the one immediately preceding, being founded upon Forgeries, similar Awards upon them have been entered up. For the purpose of avoiding unnecessary trouble and expense, we do not give the Awards at length, but merely an ABSTRACT.

ABSTRACT.

		Pa.	F.	C.	£.	s.	d.
CLAIM No. 1123 in the Fifth Report to Parliament. CLAIMS Nos 1, 2, 3, 4, 5, 6, 7, 8 and 9, of No 87 in the First Report to Parliament. CLAIM No 1125 in the Fifth Report to Parliament. Part of CLAIM No 974 in the Fifth Report to Parliament. Part of CLAIM No 1292 in the Fifth Report to Parliament. Part of CLAIM No 1127 in the Fifth Report to Parliament. Part of CLAIM No 1128 in the Fifth Report to Parliament. Part of CLAIM No 637 in the Fifth Report to Parliament. Part of CLAIM No 919 in the Fifth Report to Parliament. CLAIM No 2 of No 104 in the First Report to Parliament.	AWARD No 263, dated 9th December 1812, against	Duttajee Row, Assignee of the late Roya Reddy Row - - -	100,738.	23.	20.	40,295.	8. 6.
		Roya Reddy Row, Assignee of Rama Row Putrajee - - -	41,885.	40.	1.	16,754.	7. 2.
		Duttajee Moorleapah - - -	115,443.	32.	28.	46,177.	11. 8.
		Thomas Hart Davis, Assignee of Duttajee Moorleapah - - -	38,567.	39.	25.	15,427.	2. 11½.
		Vettul Doss Samoo Doss Soucar, Assignee of Duttajee Row - - -	44,048.	9.	69.	17,619.	5. 10.
		Duttajee Moorleapah, Assignee of An- natapah Naick - - -	1,495.	23.	0.	598.	4. 0.
		Roya Reddy Row, Assignee of Gan- davady Narain Chitty - - -	11,291.	2.	70.	4,516.	4. 5.
		Narrain Chitty - - -	4,465.	9.	61.	1,786.	1. 10½.
		James Sutherland, Assignee of Roya Reddy Row and Duttajee Mar- lapah - - -	57,624.	16.	77.	23,049.	15. 3.
		Roya Reddy Row, Assignee of Na- rasingah Row - - -	6,957.	32.	33.	2,782.	1. 8.
		Roya Reddy Row, in the name of Boujungah Row - - -	1,181.	41.	24.	472.	15. 3.
		Jeevanah Naick, in behalf of Roya Reddy Row - - -	9,372.	37.	77.	3,749.	2. 8.
		Messieurs Colt, Hart and Weston, Attornies of Moorley Doss and Catta Vallaba Doss - - -	6,912.	21.	0.	2,765.	0. 0.
		Fraboo Doss, Mortgagee of Roya Reddy Row - - -	13,579.	11.	34.	5,431.	27. 7½.

THE Aggregate Sterling Amount of Claims, adjudicated absolutely against the Claimants, is, to this date - } £. 13,879,679. 12. 6.

WE shall here subjoin, for the information of this Honourable House, an Abstract of the Amount of the Adjudications to the present date:

	£.	s.	d.
Aggregate of Absolute Adjudications in favour of Parties -	627,664	17	8
Aggregate of Provisional Adjudications in favour of Parties -	46,768	7	9
	674,433	5	5
Aggregate of Absolute Adjudications against the Parties -	13,879,679	12	6
TOTAL -	£. 14,554,112	17	11

WE have the honour to state, to This Honourable House, that we are still employed in the examination and consideration of the Reports, which the Commissioners in India have made on such Claims as they have investigated.

Manchester Buildings,
December 10, 1812.

BENJAMIN HOBHOUSE.
THO. COCKBURN.

(Nabobs of Arcot's Debts.)

EIGHTH REPORT

OF THE

COMMISSIONERS

Appointed under an Agreement, concluded on the 10th of July 1805, between THE EAST INDIA Company and the PRIVATE CREDITORS of the late NABOBS of THE CARNATIC.

(46 Geo. III. c. 133.)

Ordered, by The House of Commons, to be printed
10 December 1812.

(East India Affairs.)

G L O S S A R Y

T O

The FIFTH REPORT from the Select Committee appointed to enquire into the present State of the Affairs of The *East India* Company;—which Report was made on the 28th day of July, in the last Session of Parliament.

Ordered, by The House of Commons, to be printed,
27 April 1813.

PREFACE EXPLANATORY.

THE numerous Oriental Terms occurring in the Fifth Report and it's Appendix, have been adopted from most of the languages current throughout INDIA :—from *Arabic, Persian, Sanskrit, Hindustany, Bengaly, Telinga, Tamul, Canara, and Malabar*; and a few from *Turkish and Malay*. In spelling them, little attention has been paid to correctness or consistency. This has arisen, in some degree, from there being no fixed rules for the notation of *Oriental* terms in the letters of our imperfect alphabet, every one spelling according to his ear; but in a greater degree, from the ignorance or inattention of the Native clerks, employed in the public offices in India to copy the transactions of the East-India Company. To give an instance of the confusion occasioned from these circumstances, the word which, according to it's form and sound in *Arabic*, should be written *Mahál* (أ, جَل), the first vowel short, and the last long, occurs under no less than eight different shapes, not one of which is correct upon any system of orthography, viz. *Mal, Maal, Mahl, Mehal, Mehaal, Mehau, Mhal, and Mohaul*. A great many other instances occur where the same term is variously spelt, and often in the same page.

In collecting and arranging the words herein to be explained, it hence became necessary that they should be exhibited under their various spellings, however incorrect, just as they appear in the *printed* Report and Appendix; but in order to remedy the evil above complained of, an attempt has been made to trace each word to it's source, to exhibit it in it's genuine character, as far as Types could be procured for that purpose, and to convey it's true pronunciation in the *Italic* character, upon a plan of notation differing but little from that
laid

laid down by Sir WILLIAM JONES in the beginning of the first volume of the *Asiatic Transactions*, and which has been successfully followed by others in the subsequent volumes of that work. This plan, which has at least uniformity to recommend it, consists chiefly in avoiding the use of the double vowels *ee* and *oo*, by substituting for them *i* and *u* with the *Italian* pronunciation, and in distinguishing the long vowels from the short by the use of the acute accent. Thus *a, e, i, o, u*, are to be pronounced short, and *á, é, í, ó, ú*, long, and both as by the *Italians*.

Many words in this Glossary could not be traced to their origin; and a few occur in the Report and Appendix, which will not be found in the Glossary, because, neither their etymology, nor their technical application, could be satisfactorily explained. It has also been part of the plan to give the *radical* and *common* acceptation of every term, as well as the *official* and *technical* application of it; whenever this, or any other part of the scheme has failed, it is attributable to the want of knowledge, and time, for further research, to supply that deficiency.

 ABBREVIATIONS.

A stands for	Arabic.
B	Bengaly.
C	Canara.
H	Hindustany.
M	Malay.
MAL	Malabar.
P	Persian.
S	Sanskrit.
TAM	Tamul.
TEL	Telinga.
T	Turkish.

GLOSSARY.

ABWAB,

(A. ابواب *abwáb*, plur. of باب *báb*, a gate, door, way).

Items of taxation, cesses, imposts, taxes. This term is particularly used to distinguish the taxes imposed subsequently to the establishment of the *assul*, or original standard rent, in the nature of additions thereto. In many places they had been consolidated with the *assul*, and a new standard assumed as the basis of succeeding imposition. Many were levied on the *Zemindars* as the price of forbearance, on the part of government, from detailed investigations into their profits, or actual receipts, from the lands, according to the *hastabood*. v. ASSUL, FOUZDARRY, ABWAB, and HASTABOOD.

ABWAB COSSIM KHAN,

(P. ابواب قاسم خان *abwáb-i-Kásim Khán*).

Abwab or cesses introduced by *Cossim Alli Khán*. v. ABWAB.

ABWAB JAFFIER KHAN,

(P. ابواب جعفر خان *abwáb-i-Jacfar Khán*).

Abwab or cesses introduced by *Jaffier Khán*. v. ABWAB.

ABWAB SUJAH KHAN,

(A. ابواب شجاع خان *abwáb-i-Shujáa Khán*).

Abwab or cesses introduced by *Nabob Sujah Khán*. v. ABWAB.

ABWAB SOUBADARRY,

(P. ابواب صوبه داري *abwáb-i-subahdári*).

Abwab or cesses of the *soubadarry*. New and perpetual imposts levied by the authority of the provincial governors.

ABKARRY,

(P. آب كاري *áb-kári*, from آب *áb* water, and كاري *kári* manufacture).

Taxes or duties on the manufacture and sale of spirituous liquors, and intoxicating drugs.

ADAWLUT,

(A. عدالت *adallat*)

Justice, equity; a court of justice.—N. B. The terms

عدالت ديواني *adallat-i-diwáni*, and

عدالت فوجداري *adallat-i-faujdarí*

denote the civil and the criminal courts of justice. v. DEWANNY and FOUZDARRY.

AKT

ADKÁRY,

(S. अधिकारी *adhi-kári* from अधि *adhi* over, and कारी *kári* agent).

A governor or superintendent; or any thing relating to a superior. A term applied to villages where an individual holds the entire undivided estate.

ADONI JEMNUM,

In *Malabar*, a kind of leasehold tenure, where artificers, and the like, hold small spots of ground from *Rajahs* and great men. v. Appendix p. 801.

AGRAHARAH,

(S. अग्रहर: *agraharah*).

Who takes first; an epithet given to *Brahmans*. Rent-free villages held by *Brahmans*.

AGRAHARAH, AGRAGHRAH, or AGRARAH VADIKY or VADIKTY,

Villages of which the absolute proprietary right is chiefly held by *Brahmans*. v. Appendix, p. 826.

AHUK, (by mistake AHUX and AKHUC),

(P. اھك *ahák*).

Lime. One of the *soubadarry abwab* or taxes established by *Alli Verdi Khán* for defraying the expense of purchasing lime at *Sylhet* for the use of government. N. B. *Sylhet* is celebrated for stone lime.

AKAMNAMAH, written also AHAMNAMAH,

(P. احكام نامه *ahkám-námah*).

Written orders. Assessment of *Tippoo Sultan*.

AKHERJAUT,

(A. اخراجات *akhráját* plur. of خرج *kharaaj*).

Expenses, disbursements, charges; charges general.

AKHERJAUT AURUNG,

(P. اخراجات ارنك *akhráját-i-arang*).

Expenses of an *aurang* or place where goods are manufactured. Charges for transporting salt to the place of sale; for weighmen, erection of storehouses, &c. &c. v. AURUNG.

AKTA or ATKA,

(A. اقطاع *iktáa*).

Assignment of land. *Jaghire* lands. v. JAGHIRE.

(B)

AND	ATC
ALCHALICOO, The mouldering away of the banks between the corn-fields.	ANICOODY, People who work in trade, as common workmen.
ALTHAMGA, (T. آلتامغا <i>áltamghá</i>).	ANNA, (H. आना <i>and</i>).
A royal grant in perpetuity; perpetual tenure. An heritable <i>Jaghire</i> in perpetuity. v. JAGHIRE .	The 16th part of a <i>rupee</i> .
AMANUT DUFTER, (P. امانت دفتر <i>amánat-daftar</i> , from A. امانت <i>amánat</i> trust, deposit, and P. دفتر <i>daftar</i> an office).	ANWERS, Horsemen.
An office for deposits; or, perhaps, for recording the reports of <i>Aumeens</i> .	ARBAB, (A. ارباب <i>arbab</i> plur. of راب <i>rāb</i>). Lords, masters.
AMEER, (A. امير <i>amir</i>). A nobleman.	ARBABULMAL, (A. ارباب المال <i>arbab-ul-māl</i>). The officers of the treasure. Extra allowances to the clerks and accountants of the <i>khalsa</i> or exchequer, called <i>Mutseddies</i> (مستددي <i>Mutasaddi</i>). q. v.
AMEER UL OMRAH, (A. امير الامراء <i>amir ul amrā</i>). Noble of nobles, lord of lords. An article in the rent roll called <i>tumar</i> (تومار <i>tumār</i>) being a <i>jaghire</i> appropriation of the commander-in-chief, termed <i>zatee</i> (ذاتي <i>zātī</i>) i. e. personal, or, for his own benefit. v. JAGHIRE .	ASHAM or AHSHAM, (A. احشام <i>ahshām</i> plural of حشم <i>hasham</i>). Retinues; military pomp and parade, the military.
AMLAH, (A. عماله <i>amalah</i>). Agents, officers; the officers of government collectively. A head of <i>zemindary</i> charges. N. B. It is sometimes written <i>omlah</i> . v. AUMIL .	ASHAM OMLEH, (A. احشام عمله <i>ahshām-i-amalah</i>). Retinues of the public officers, whether for protection or parade. An article in the rent-roll called <i>tumar jammeh</i> , q. v. consisting of <i>jaghire</i> appropriations for the support of troops for guards and garrisons. v. JAGHIRE .
ANAD-BUNGER or ANOD-BUNGER, (H. अनाथबंजर <i>anāth-banjar</i> from s. अनाथ <i>anātha</i> lordless, and H. बंजर <i>banjar</i> waste land). Waste land without a master or owner. Undivided waste or common. v. ANATHEE .	ASHAM SEPAYE, (P. احشام سپاهی <i>ahshām-i-sipāhī</i>). Retinues of soldiers, military pomp or parade. Military <i>jaghires</i> , or assignments of land, for defraying military expenses.
ANADEE, (s. अनादि <i>anādī</i> without a beginning). Old waste land. v. ANATHEE , of which ANADEE may, perhaps, be another spelling.	ASHRUF DEWAN VIZARAT, (E. اشرف ديوان وزارت <i>ashraf-diwān-i-wizārat</i>). Prime minister of the <i>wazārat</i> , or office of prime minister. High treasurer of the empire.
ANATHIĒ, (s. अनाथि <i>anāthi</i> having no lord, master, or owner, from नाथ <i>nātha</i> a lord or master, with the privative अ <i>a</i> prefixed). Old waste land: lands not cultivated within the memory of man.	ASOPII, (A. آسيف <i>asif</i>). The prime minister of King Soliman, according to the Arabians and Persians. A title given by <i>Tippoo Sultan</i> to certain civil officers.
ANCHUMNA or ANCHUMMA, The name of an order to the village accountants in the Northern <i>Circars</i> to ascertain the quantity of land in tillage and of seed sown; or to value the crops of the cultivators.	ASSAL, written also ASIL , AUSIL , AUZIL , (A. اصل <i>asal</i>). Origin, root, foundation; capital stock, principal sum. Original rent, exclusive of subsequent cesses.
ANDOO, (TAM. āndu). In <i>Malabar</i> , a cycle of sixty years. v. Appendix, p. 827.	ASSUL TUMAR JAMMA, (P. اصل تومار جمع <i>asal-i-tumār jamae</i>). The original amount according to the rent-roll called <i>tumar</i> . v. TUMAR JAMMA .
	ATCHKUTT, Rice fields. Lands prepared for the culture of rice.

AUM

ATHALS,
Lands farmed or rented.

ATTI,
The name of a deed by which the *Jahkars*, or hereditary tenants of the soil in *Malabar*, pledge their lands, reserving to themselves two-thirds of their value, besides a certain interest therein, amounting to about one-third.

ATTI KEMPOORUM,
The name of a contract in *Malabar* executed when a hereditary tenant has occasion to borrow an additional sum on a mortgage. v. **ATTI.**

ATTI KULLY KANUM,
The name of a contract, or mortgage deed, nearly synonymous with **ATTI.** q. v.

ATTI PER,
The name of a deed in *Malabar*, by which an hereditary tenant transfers the whole of his interest in his land to a mortgagee. v. **Appendix**, p. 800.

AUMANY, AUMANI or AUMANIE,
(A. امانی *amāni*).
Trust, charge. Land in charge of an *Ameen*, or trustee, to collect its revenue on the part of government. N. B. In the peninsula the term is particularly applied to a settlement under which the government receives its share of the produce of the lands from each cultivator in kind, instead of stipulating for a pecuniary commutation, or farming them out to individuals by villages, or larger portions of territory. The same term appears to prevail in *Behar*.

AUMEEN,
(A. امین *amin*),
Trustee, commissioner. A temporary collector, or supervisor, appointed to the charge of a country on the removal of a *Zemindar*; or for any other particular purpose of local investigation, or arrangement.

AUMIL,
(A. عامل *amīl*).
Agent, officer, native collector of revenue. Superintendant of a district or division of a country, either on the part of the government, *Zemindar*, or renter; the same as **AUMILDAR**, q. v.

AUMILDAR,
(P. عمل دار *amāl-dār*).
Agent, the holder of an office. An intendant and collector of the revenue, of uniting civil, military and financial powers, under the *Muhammadan* government. v. **AUMIL.** N. B. The terms عامل *amīl* and عمل دار *amāl-dār* are synonymous.

AUMILLY or AUMILY,
(P. عملی *amālī*).
The barrest year. v. **FUSSLY.**

AZM—BAH

AUMIL NAMA, or, as sometimes written OMULNAMA,
(P. عمل نامہ *amāl-nāmah*).

A written order or commission to an *Aumil* or *Aumildar*, q. v. also a commission to take possession of any land in the name of government.

AURUNG,
(P. ارنگ *arang*).
The place where goods are manufactured.

AWURDAH NOVIS,
(P. آوردہ نویس *āwardah-navīs*).
A writer or recorder of what is brought. The title of certain accountants in the ceded districts, to whom the fair accounts of the surveys were delivered.

AYACRET,
Total cultivable land.

AYACUT,
Reputed measurement of land. Land prepared for cultivation.

AYENGANDEAS,
Principal men or members of a village. The establishment of a village, as maintained for conducting the public concerns of it.

AYMA or AYMAH,
(A. ایمہ *aimah*).
Learned or religious men. A general designation of allowances to religious, and other persons of the *Muhammadan* persuasion. An item in the *muscorat* (مذکورات *mazkūrāt*) q. v.

AYMADARAN,
(P. ایمہ داران *aimah-dārān* plur. of ایمہ دار *aimah-dār*).
Learned or religious persons who hold or enjoy charitable donations. An article in the *muscorat.* v. **AYMA.**

AZMAYESH,
(P. آزمایش *azmāyash*).
Trial, examination.

B.

BABOO,
(H. बाबू *bābū*).
Master, sir. A Hindu title of respect paid to men of rank, or high in office.

BAGHAT, or BAJYHAT, or BAUGAYHER, or BAUGAYUT,
(A. باغات *baghāt*).
Gardens; garden lands.

BAHADIRE,
(P. بہادری *bahādari*).
The name of a coin. A *pagoda* of a certain value.

BAZ	BEG
BAJARY, The grain called millet.	BAZEE CURTCH, spelt also BAZEEKURCII and BAJEH KHERCK,
BAJEH KHERCH, or, by mistake, KHERCK, v. BAZEE CURTCH.	(P. بعضى خرج <i>bazzi-kharach</i>). Sundry expenses. Various contingent disbursements, and indemnities allowed to <i>Zemindars</i> , in lieu of all expenses, otherwise unprovided for.
BAJYHAT, See BAGAHAT.	BAZEE DUFFA, (P. بعضى دافه <i>bazzi dafah</i>). Sundry items; various items of taxation. Revenue derived from fruits, artificers, &c.
BAKSHSHI, (P. بخشى <i>bakhsht</i>). Paymaster; commander in chief.	BAZEE JAMMA, (P. بعضى جمع <i>bazzi jama</i>). Miscellaneous total; aggregate of revenue arising from sundry heads. Lands held by <i>Brahmans</i> and others.
BAKY, (A. باقى <i>bakt</i>). Remainder, what remains.	BAZEE ZAMEEN, (P. بعضى زمين <i>bazzi zamin</i>). Sundry, or miscellaneous lands. The term is particularly applied to such lands as are exempt from payment of public revenue, or very lightly rated; not only such as are held by <i>Brahmans</i> , or appropriated to the support of places of worship, &c., but also to the lands held by the officers of government; such as <i>Semindars</i> , <i>Canongoes</i> , <i>Putwarries</i> , &c. &c. N. B. There formerly existed an office for registering these lands, called بعضى زمين دفتر <i>bazzi zamin daftar</i> . v. DUFTEH.
BAKY KEFFYET, (P. باقى كفايت <i>bakt kifayat</i>). Remaining profit, or surplus profit. The balance of profit arising from the original selling price of salt, before appropriated to individual benefit; but afterwards resumed, and incorporated with the public revenue.	BEDRH-CUNDY, <i>Pergunnah</i> charge in <i>Sylhet</i> for providing mats, embalming silk, and packing treasure sent to <i>Dehty</i> .
BANGA, A species of cotton.	BEEBEE, (H. بي بي <i>bibt</i>). A lady or gentlewoman.
BANI, A certain weight equal to eighty <i>rupees</i> .	BEEBEE NUZZER, (H. بي بي نذر <i>bibi-nazr</i> , from H. بي بي <i>bibt</i> a lady, and A. نذر <i>nazr</i> a present). A present to the lady. An annual present to the <i>Begum</i> or principal wife of the <i>Cudlapah</i> Navob.
BANYAN, (H. بنيا <i>banyá</i> , s. वनिज <i>banij</i>). A Hindu merchant, or shopkeeper. The corrupt term <i>banyan</i> is used in <i>Bengal</i> to designate the native who manages the money concerns of the European, and sometimes serves him as an interpreter. At <i>Madras</i> the same description of person is called <i>Dubash</i> , a corruption of <i>Dwi-báshí</i> , one who can speak two languages: an interpreter.	BEEBEE, (H. بي بي <i>bibt</i>). A lady or gentlewoman.
BARIZ, Rent. A term used in <i>Dindigul</i> , equivalent to JUMMA , q. v.	BEEBEE NUZZER, (H. بي بي نذر <i>bibi-nazr</i> , from H. بي بي <i>bibt</i> a lady, and A. نذر <i>nazr</i> a present). A present to the lady. An annual present to the <i>Begum</i> or principal wife of the <i>Cudlapah</i> Navob.
BATTA, (H. بتا <i>battá</i>). Deficiency, discount, allowance. Allowance to troops in the field.	BEEBEE NUZZER, (H. بي بي نذر <i>bibi-nazr</i> , from H. بي بي <i>bibt</i> a lady, and A. نذر <i>nazr</i> a present). A present to the lady. An annual present to the <i>Begum</i> or principal wife of the <i>Cudlapah</i> Navob.
BAUGAYHET, v. BAGAHAT.	BEEBEE NUZZER, (H. بي بي نذر <i>bibi-nazr</i> , from H. بي بي <i>bibt</i> a lady, and A. نذر <i>nazr</i> a present). A present to the lady. An annual present to the <i>Begum</i> or principal wife of the <i>Cudlapah</i> Navob.
BAUGAYUT, v. BAGAHAT.	BEEBEE NUZZER, (H. بي بي نذر <i>bibi-nazr</i> , from H. بي بي <i>bibt</i> a lady, and A. نذر <i>nazr</i> a present). A present to the lady. An annual present to the <i>Begum</i> or principal wife of the <i>Cudlapah</i> Navob.
BAUGAUM, (s. भाग <i>bhagam</i>). A share, or portion.	BEEBEE NUZZER, (H. بي بي نذر <i>bibi-nazr</i> , from H. بي بي <i>bibt</i> a lady, and A. نذر <i>nazr</i> a present). A present to the lady. An annual present to the <i>Begum</i> or principal wife of the <i>Cudlapah</i> Navob.
BAZAR, (P. بازار <i>bazár</i>). Daily market, or market place.	BEEBEE NUZZER, (H. بي بي نذر <i>bibi-nazr</i> , from H. بي بي <i>bibt</i> a lady, and A. نذر <i>nazr</i> a present). A present to the lady. An annual present to the <i>Begum</i> or principal wife of the <i>Cudlapah</i> Navob.
BAZEE, (A. بعضى <i>bazzi</i>). Sundry, various, miscellaneous.	BEEBEE NUZZER, (H. بي بي نذر <i>bibi-nazr</i> , from H. بي بي <i>bibt</i> a lady, and A. نذر <i>nazr</i> a present). A present to the lady. An annual present to the <i>Begum</i> or principal wife of the <i>Cudlapah</i> Navob.

BIC

- BEHRY BUNDY,**
v. **BHERY BUNDY.**
- BEKEE,**
(H. بیکه *bhikkhi* from بیکه *bhikkah*, a corruption of the Sanskrit word भिक्षा *bhikshā*).
Begging, alms, charity. An item of taxation included in the *ABWAB*, q. v.
- BELLAD,**
(A. بلاد *bilād* plur. of بلد *balad*).
Cities, regions, districts, countries.
- BENJARY,**
v. **BUNJARY.**
- BERY BUNDY,**
v. **BHERY BUNDY.**
- BHADOVY,**
(H. بهادوی *bhādavi*).
The summer harvest.
- BHAY KHELAUT,**
(P. بهای خلت *bahā-i-khilat*).
Cost of robes of honour called *khilat*. A cess, or contribution, levied to defray the expense of providing such dresses, charged under the head *zer mahot*, q. v.
- BHERY BUNDY,** spelt also **BERY BUNDY** or **BEHRY BUNDY,**
(P. بیرندی *bir-bandī*).
Well-building or repairing. Allowances for additional charges for repairing causeways and embankments unprovided for otherwise; being an item of the *muscorat*, q. v.
- BHOGUM** or **BOGUM,**
(S. भोगं *bhōgam*).
Enjoyment; possession.
- BHOGYADHI,**
(S. भोग्याधि *bhōgyaddi*).
A species of mortgage in *Canara*, signifying pledge in possession.
- BHOWLEY,**
(probably a corruption of the Sanskrit word बाहुल्य *bāhulya* abundance).
The term, as applied to land, is used where the produce of the harvest is divided between the government and the cultivator.
- BHOWLEY KHEEL,**
Land recently brought into cultivation, of the produce of which the cultivator has, on that account, a larger proportion.
- BHOWLEY PAH,**
Land which, having been long cultivated, the cultivator's share of the produce is proportionably less than from **BHOWLEY KHEEL**, q. v.
- BICE,**
(H. بیس *bais*, S. वैश्य *vaisya* and विश *vis*).
A man of the third *Hindu* cast, who by birth is a trader, or a husbandman.

BRO

- BILLA SHIRRET O MASHROOT,**
(A. بلا شرط و مشروط *bilā shart wa mashrūt*).
Without stipulation or being stipulated. Unconditional, as applied to *jaghire* grants.
- BILLER SHERIT,**
(probably a corruption of A. بلا شرط *bilā shart*).
Unconditional. v. **BILLA SHIRRET O MASHROOT.**
- BILMUCTA,**
By estimate. A term used in the Northern *Circars*, for a kind of tenure where the land is held at a very low rent.
- BIRJEBUSSIES** or **BIRJEBAUSSIES,**
(H. برجیاسی *brāj-bāsi*) s. ब्रजवासी *brāja-vāsi*.
An inhabitant of the district of *Hindustan* called *Brāj*. A description of men, armed with swords and shields, employed by the *Semindars*, in the 24 *Pergunnahs*, to guard their property against *Decoits* or robbers.
- BIRT** or **BIRTE,**
(H. बirt *birt*, a corruption of the Sanskrit term वृत्ति *vṛitti*).
A maintenance. A small spot of land on which a dwelling is erected, generally with some ground around it, often granted to *Brahmans*.
- BIRTE,**
v. **BIRT.**
- BISHNOWATTER,**
(S. विश्वना *vishnutrā*).
What is due to the god *Vishnu*; grants of land to *Brahmans*.
- BOGAMY,**
The chief of the *left hand cast* in the *Dindigul* province.
- BOGUM,**
(S. भोगं *bhōgam*).
Enjoyment; possession.
- BRAHMIN,**
(S. ब्राह्मन् *Brāhman* or *Brāhmana* derived from ब्रह्म *Brāhmā* the Divinity).
A divine, a priest.
- BRAHMINEE,**
(S. ब्राह्मिनी *Brāhmani*).
A female of the *Brahmin* cast.
- BREMHADAY,**
v. **BRUMADAYUM.**
- BROMUTTER,**
(A corruption of S. ब्रह्मत्रा *Brahmatrā*).
For the use of *Brahma*. Lands the produce of which is appropriated to *Hindu* temples, and for the performance of religious worship.
(C)

BUR	BYK—CAD
BRUMADAYUM, written also BREMIADAY, and BRUMADYA,	BURKENDOSSES, v. BURGUNDASSES.
(s. ब्रह्मदेयं <i>Brahma-déyam</i>).	BURKONDOSSES, v. BURGUNDASSES.
What is due to <i>Brahma</i> . Grants of land to <i>Brahmans</i> for religious purposes.	BURGUNDASSES, or BURKENDOSSES, or BURKANDAZES, or BURKONDOSSES, (P. برقانداز <i>bark-andáz</i> darter of light-ning).
BRUMADYA, The same as BRUMADAYUM, q. v.	Men armed with matchlocks.
BUDRUCKA, (A. بدرقه <i>badarkah</i>).	BURSAUT, (H. برسات <i>barsát</i> a corruption of the <i>Sanskrit</i> term वर्षर्तु <i>varshartu</i> , compounded of वर्षा <i>varshá</i> rain, and ऋतु <i>ritu</i> season).
A convoy, or guard upon the road. A tax for conveying goods, protecting the highways, and attending to the inland navigation.	The rainy season, the periodical rains.
BUKHSIAN AZAM, (P. بخشیان اعظم <i>bakhshiyán-i-azam</i>).	BUTTA, written also by mistake BULLAS, A certain land measure, called also GOOLY.
The most exalted commanders. A <i>jaghire</i> appropriation so called, for the support of the commanders of the royal armies.	BUTTAI, or BUTTEI, (H. بتائی <i>batái</i> , from the <i>Sanskrit</i> word वट्टन <i>bantanam</i> dividing).
BULLA, Probably a mistake for BUTTA, q. v.	Portion, division, allotment. Rules by which the crop is divided between the government, or <i>Zemindars</i> , and the <i>Ryots</i> , where the public dues are received in kind.
BULLOOTEHDARS, written also BULU- TEDARS, Classes of artificers. v. BULOOTCH.	BUTTEI, v. BUTTAI.
BULOOTCH, A bundle of corn, to which, in the Northern <i>Circars</i> , each of the <i>Bulootedars</i> , or village artificers, was entitled.	BYKENTAH, v. BYKUNTA.
BUMADYA, The same as BRUMADAYUM, q. v.	BYKONT, v. BYKUNTA.
BUND, (P. بند <i>band</i>).	BYKUNTA, or BYKONT, or BYKENTAH, (s. वैकुण्ठ <i>vaikuntha</i>).
A band, bond, or fastening. (From بستن <i>bastan</i> to bind). An embankment against inundation.	Heaven, paradise. Pits, so called, used as prisons in the time of <i>Jaffier Khan</i> , into which the <i>Zemindars</i> and renters were thrown, who were in arrears, to compel them to discover their resources.
BUNDEH WALLAH BARGAH, (P. بندہ والا باگاہ <i>bandah-i-wáldá bargáh</i>).	C.
Servant of the exalted court. The <i>dewanny</i> delegate on the part of the king. An article of the <i>jaghire</i> appropriations in the <i>tumar jammah</i> for personal and official charges.	CABOOLEAT, (A. قبولیت <i>kabúliyat</i>).
BUNDER, (P. بندر <i>bandar</i>).	An agreement; particularly that entered into by the <i>Zemindars</i> and farmers, with the government, for the management and renting of the land revenues.
A port or harbour.	CADJAN, (Derivation uncertain).
BUNDOOBUST, (P. بندوبست <i>band-o-bast</i>).	A term used by the <i>Europeans</i> in the peninsula to denote the leaves of the fan <i>palmira</i> tree, on which the natives of the south write with an iron style. v. POTTAM.
Tying and binding. A settlement. A settlement of the amount of revenue to be paid or collected.	
BUNDY, The name of a certain dry measure in <i>Canara</i> .	
BUNJARY, or BENJARY, (H. بنجاری <i>banjárd</i> a corruption of the <i>Sanskrit</i> word वनिज <i>vanij</i>).	
A merchant; a grain merchant. The <i>Bunjaries</i> are merchants, who, in the peninsula, follow camps, and supply armies with grain and other provisions.	
BURKANDAZES, v. BURGUNDASSES.	

CAU.	CHA
<p>CALLAVASSUM (TAM. <i>kāla-vāsam</i>, s. कालवास <i>kāla-vāsam</i>, from <i>kāla</i> time and <i>vāsam</i> residence). Temporary residence. A term applied to the <i>Pariars</i> and others who in the Company's <i>jughire</i> are employed as labouring servants, and cannot acquire property in the soil.</p>	<p>CAVEL, v. CAWEL. CAVELGAR or CAWELGAR, (TAM. <i>kāval-gār</i>). A guard or watchman. v. CAWEL. CAVEL lands, (TAM. <i>kāval</i>). Lands, the rents of which were held to defray the expenses of guarding and watching. v. CAWEL.</p>
<p>CALYOOGUM, (s. कलियुग <i>kali-yugam</i>). The present, or fourth age of the world according to the chronology of the <i>Hindus</i>.</p>	<p>CAVELLY, v. CAWELLY. CAVEL TALLUM, v. CAWEL TALLUM. CAWEL, or CAVEL, (TAM. <i>kāval</i>). Custody, charge, watching, ward, guard.</p>
<p>CANIATCHIKIDAR, (TAM. <i>kāniyāṭṭhikidār</i>). A hereditary tenant, v. CANIATCHY. CANIATCHY, or, by mistake, CALIATCHY, (TAM. <i>kāniyāṭṭhī</i>). A term used in <i>Malabar</i>, signifying landed inheritance or property, having nearly the same signification as the Persian word MEERASSEE, q. v.</p>	<p>CAWEL, or CAVEL TALLUM, (TAM. <i>kāval-talam</i>). Watching the place. Village watching fees, or perquisites, formerly received from the inhabitants by the petty <i>Poligars</i>; but which belonged to the <i>Taliars</i>, or public officers, of each village. v. CAWEL, TALLUM, and TALLIAR.</p>
<p>CANONGOE, (P. <i>کانون گو</i> <i>kānūn-gō</i>, from A. <i>کانون</i> <i>kānūn</i> a rule, regulation, law, canon, and P. <i>گو</i> <i>go</i> speaking, telling). An officer of the government, whose duty was to keep a register of all circumstances relating to the land revenue, and, when called upon, to declare the customs of each district, the nature of the tenures, the quantity of land in cultivation, the nature of the produce, the amount of rent paid, &c. &c.</p>	<p>CAWEL DESHA or CAVEL DESHA, (TAM. <i>kāval-dēsa</i> or <i>dēsha</i>, s. देश <i>dēsa</i>, a country). Guarding the country. District watching fees, or perquisites collected from the inhabitants by the <i>Poligars</i> for protecting those travelling the roads, and making good property stolen. v. CAWEL.</p>
<p>CAR, In <i>Timnevelly</i>, the autumnal harvest, beginning with September and ending about the middle of December.</p>	<p>CAVELLY or CAVELLY. (TAM. <i>kāvali</i>). What relates to guarding and watching. v. CAWEL.</p>
<p>CARAH, The share of a <i>pung</i> or portion of landed property in a village. N.B. <i>pūm</i>, in <i>Tamul</i>, signifies land, earth, ground.</p>	<p>CAWNI, (TAM. <i>kāni</i>). Hereditary land or field.</p>
<p>CARAY, Four shares or <i>pungs</i> in the village tenure called AGRAHARAH-VADIKY.</p>	<p>CAZI, v. CAUZY.</p>
<p>CARREAH, (TAM. <i>kāriya</i>, s. कार्य <i>kārya</i>). Affair, business, employment. v. TALLUM-CAVEL-CARRIAH.</p>	<p>CHACKERAN lands, (P. <i>چاکران</i> <i>chākarān</i>, plur. of <i>چاکر</i> <i>chākar</i> a servant). Lands allotted for the maintenance of public servants of all denominations, from the <i>Zemin-dar</i> down to those of the village establishments.</p>
<p>CAUZY or CAZI, (A. <i>قاضی</i> <i>kāzī</i>). A <i>Muhammadan</i> judge or justice, who occasionally officiates also as a public notary, in attesting deeds, by affixing his seal thereto. He is the same officer whom in Turkey we call <i>Cadi</i>.</p>	<p>CHALY GUENY, CHALLI GUENY, or CHALLE GUENY, Tenant at will. v. GUENY.</p>
<p>CAUZYUL CAUZAT, (A. <i>قاضی القضاة</i> <i>kāzī ul quzāt</i>). Judge of judges. The chief judge or justice. v. CAUZY.</p>	<p>CHANK, (s. संख <i>sankha</i>). The conch shell. CHANNEL MARAH, In <i>Timnevelly</i>, the name of a ready-money tax.</p>

CHO

CHANNEL VERY,

In *Tinnevely*, the name of a tax.

CHAYA,

The name of a root yielding a fine yellow colour. *Oldenlandia umbellata*. Rox.

CHELAH, written also by mistake CHELAK,

(H. چيلا *chilá*).

A slave brought up in the house; a favourite slave.

CHERAGHY,

(H. چرآغي *chardghí*, from چرآغ *chárágh* a lamp).

Allowances for oil for the lamps burnt in the tombs of reputed saints; an item under the head *muscorat*, q. v.

CHESTEREE,

(A corruption of s. क्षत्रिय *kshatriya*).

A man of the second or. military tribe of *Hindus*.

CHILLARY MAUNIUMS,

Sundry *mauniams* or lands granted to temples, revenue officers, and the public servants of villages. v. MAUNIUMS.

CHILLER or CHILLAR; also CHITTA,

Small, petty. Sundry small gratuities or *enaums* in *Dindigul*.

CHILLER ENAUMS,

Sundry small gratuities. v. CHILLER and ENAUM.

-CHOAR,

(H. چوار *choár*).

A mountain robber.

CHOCKEEDAR,

(P. چوكي دار *chauki-dár*).

A watchman. An officer who keeps watch at a custom-house station, and receives tolls and customs. v. CHOKY.

CHOKIE,

v. CHOKY.

CHOKY or CHOKIE,

(H. چوكي *chauki*).

A chair, seat. Guard, watch. The station of a guard or watchman. A place where an officer is stationed to receive tolls and customs.

CHOULTRY,

(TAM. *cháwarí*).

A covered public building, generally of hewn stone, often richly carved and ornamented, for the accommodation of travellers.

CHOUT,

(H. چوتہ *chauth* from s. चतुर्थ *chaturtha*).

A fourth: a fourth part of sums litigated. An item of the *sayer*. v. CHAUGHTAHY.

CHU

CHOUT MARHATTA,

(H. چوتہ مرہٹہ *chauth marhattah*).

The *Mahratta's* fourth. A *subahdarry* item of taxation, under the term *abwab*, introduced by *Alli Verdi Khan*, to make up for the decrease of revenue experienced by relinquishing to the *Mahrattas* a large portion of territory as a commutation of the tribute long demanded by that nation from the *Mogul* government; being a demand of a fourth of the yearly income of the landholders, but yielding in fact but 10 per cent. of the gross collections of the royal exchequer throughout the peninsula.

CHOÜTTAHY,

(H. چوتہائی *chauthdyi*, corrupted from the *Sanskrit* term चतुर्थ *chaturtha*).

A fourth part.

CHOWDRY,

(H. چوہدری *chauthari*, B. चौहरी *chauthari*, a *Hindu* term, probably from the *Sanskrit*, implying one who holds a fourth).

A permanent superintendant and receiver of the land revenue under the *Hindu* system, whose office seems to have been partly superseded, by the appointment, first, of the *Croric*, and, afterwards, of the *Zemindar*, by the *Muhammadan* government.

CHOWKEEDARY,

(H. چوكيداري *chaukidári*).

The duty, or pay of a watchman. A tax for defraying the expense of watchmen. v. CHOKY and CHOCKEEDAR.

CHUBDAR,

(P. چوب دار *chób-dár*).

Staff-bearer. An attendant on a man of rank, one of whose employments is to announce the approach of visitors. He waits with a long staff plated with silver, and runs before his master, proclaiming aloud his titles.

CHUCKEES,

Extra assessments in *Canara* under the former governments. v. CHUCKER.

CHUCKER,

(s. चक्र *chakra*).

A wheel, a circle. Extra assessment in *Canara* of 1720.

CHUCKLA,

(H. چكلا *chaklá*, B. चकला *chákla*, probably a corruption of the *Sanskrit* term चक्र *chakra*, a wheel, circle.)

A division of a country consisting of several *pergunnahs*, sometimes equal to a moderate sized English county, and of which a certain number constituted a *circar*, or chiefship.

CHUNAM,

(TAM. *chunnámpu*, H. چوند *chúnd*, B. चुन्दा *chundá*).

Lime.

CON

CHUTTER,
(s. छत्र *chatra*).
Umbrella, shed. The name of an assessment in *Canara*, made in the year 1725 by *Buswapa Naigue*, to defray the expense of erecting sheds and feeding pilgrims.

CIRCAR,
(P. سرکار *sarkār*, for सरکار *sar-i-kār*).
Head of affairs. The state or government. A grand division of a province. A head man. N. B. This title is much used by *Europeans* in *Bengal* to designate the *Hindu* writer and accountant employed by themselves, or in the public offices.

CIRCAR ALI,
(P. سرکار اعلیٰ *sarkār-i-ʿalī*).
The most exalted state; the government. The term is particularly used to denote the viceregal establishment of the *Nazim* or *Soubahdar* of the three imperial provinces of *Bengal*, *Bahar* and *Orissa*; and forms an article in the *jamma tumary tashkees*, consisting of the *jageers* or assignments of territory to defray a large portion of the military expenses of government, the *Nabob's* household, and certain civil list charges. v. **CIRCAR**.

CIRCAR MARAMUT,
(P. سرکار مرمت *sarkār-marammat*).
Repairs by government. Repairs performed at the expense of government to the rivers, and great water-courses.

CODEWARUM,
(From the **TAM.** words *kudī* an inhabitant or tenant, and *wāram* a share).
The share of the tenants and of their laborers, in the net produce, either of the *nunjah*, or of the *punjah*; or of the *sournadyem* or fruit and vegetable land. v. **NUNJAH**, **PUNJAH**, &c.

COLLURIES,
(H. کھلارت *khalārt* B. खेलाड़ी *khēlāṛī*).
Places where salt is produced or boiled. Salt-works.

COMAR,
v. **KHOMAR**.

COMBIES,
v. **COMMEWAR**.

COMMEWAR or **COMBIES,**
In *Telinga* and *Orissa*, a tribe of husbandmen.

COMPTE BANIAS,
In the Northern *Circars*, retail merchants.

CONICOPOLY,
(**TAM.** *kanakupilāi*).
An accountant, writer, clerk.

COW

COODEMARAMUT,
(Perhaps from **TAM.** *kudī* an inhabitant or tenant, and **A.** مرمت *marammat* repair).
Repairs performed at the expense of the tenants themselves, to the small channels and to the banks or borders of the rice-fields.

COODUMBON,
A measure of grain.

COODY,
(**TAM.** *kudī*).
Inhabitant, tenant, cultivator.

COOLIES sing. **COOLY,**
(Probably from the *Tamul* word *kūli* wages, hire; or a contraction of *kūli-kūran* a workman for hire).
Labourers, porters.

COOLL GOOTAH,
In the Ceded Districts, a term used to denote lands let at a low rent to different castes.

COOLL GOOTAH SHROTRIUM,
(s. श्रोत्रियः *Śrotriyah* a *Brahman* learned in the *Vēdas*).
In the Ceded Districts, lands let at a low rent to learned *Brahmans*. v. **COOL GOOTAH**.

COOLWAR or **CULWAR,**
(**TAM.** *kulwār*).
A statement of the *Ryots* holding lands; or a settlement made with the *Ryots* individually.

COOTALLY,
A species of cultivation in *Tanjoor*.

COPASS,
(B. কাপাস *kāpas* or কাপাস *kāpās*).
Cotton, the growth of *Bengal*, in contradistinction to what is imported.

CORGE,
A score.

COROOKUMS,
In *Dindigul*, spots of land in the *poricando*, or hill fields, cultivated by laborers, and paid for by usage rent.

COSS,
(P. کاروہ *karōh*, s. क्रोश *krōśa*).
A corrupt term used by *Europeans* to denote a road measure of about two miles; but varying in different parts of *India*.

COWL,
(A. قول *kaul*).
Word, saying; promise, agreement, contract, engagement. An engagement or lease of land to a *Zemindar* or large farmer.

COWL-NAMAH,
(A. قول *kaul* and P. نامه *nāmāh*).
An agreement in writing. v. **COWL** and **NAMAH**. A proclamation to *Ryots*, announcing the rules and principles by which the demands of government, on the lands in their occupation, are to be regulated.
(D)

CUY

COWRY,

(TAM. *kōri* B. कौरी *kāri*).

A small shell which passes as money.

CRAMBO,

Lands in which the long grass has grown, and the roots have gone deep under the earth, and thereby rendered the tillage difficult.

CRORE,

(H. क्रोर *krōr* a corruption of the Sanskrit word कौटि *kōti*).

Ten millions.

CRORIE,

(H. क्रोरि *krōri* from क्रोर *krōr* ten millions).A collector of ten millions of *dams*. A permanent revenue collector of a portion of country, under the older *Muhammadan* government. He sometimes, for a trifling commission, made himself answerable for that amount. N. B. This officer appears to have been first appointed A. D. 1574 by the Emperor *Akbar*.

CURNUM,

(TAM. *karnam*).Accountant of a village who registers every thing connected with its cultivation and produce; the shares or rents of the *Ryot*, with the dues and rights of government in the soil. It answers to the term *Putwarry* in the *Bengal* provinces. The term is peculiar to the peninsula.

CUSBA,

(A. قصبه *qasbah*).

A town or township. A town or village with its hamlets.

CUTCHA,

(H. कच्चा *kachā*, B. कच्चा *kāchā*).Crude, unripe, immature, gross. An account wherein *rupees* of different sorts are not yet reduced to one denomination.

CUTCHERRY,

(H. कचहरी *kach'hari*, B. कचहरी *kāch'hari*).

Court of justice; also the public office where the rents are paid, and other business, respecting the revenue, transacted.

CUTTA,

(probably, from A. قطعة *kit-ah* a segment or piece).A term used in *Tanjore* for a field.

CUTWAL,

(P. کتوال *cutwāl*).

The chief officer of police in a large town or city, and superintendent of the markets.

CUY KANUM KAR,

In *Malabar*, a tenant who holds a piece of land under a lease called *CUY KANUM PATAM*, q. v.

CUY-DAU

CUY KANUM PATAM,

In *Malabar*, tenure by labour, usufructuary tenure.

D.

DADNY,

(P. دادنی *dādani*, from P. دادن *dādan* to give).

Money given in advance to weavers and other manufacturers.

DADNY MOLUNGIAN,

(P. دادنی ملنگیان *dādani malangiyan*).Advances to the salt-makers. An item of the *muscorat*, q. v. See also *DADNY*.

DAKOITS,

v. *DECOITS*.

DAR,

(P. دار *dār*, from P. داشتن *dāshtan* to hold, keep).Keeper, holder. This word is often put after another, in a compound state, as an attributive of office or employment, connected with the preceding term; as *Zamin-dar*, *Dih-dar*, *Chōb-dār*. By adding ی *i* to *dār* is formed the office, employment, or jurisdiction; as in *Zemin-dāri*, &c.

DARMA or DIRMA,

(S. धर्म *dharma*).

Religion, justice, duty.

BAROGAH,

(P. داروغه *dārūghah*).A superintendent, or overseer, of any department; as of the police, the mint, &c. The *Darogah* of police, in *Bengal*, under late regulations, has a limited local jurisdiction, subordinate to the European magistrate of a *zillah* or district, and has under him an establishment of armed men.

DARULZARB,

(A. دارالزرب *dār-uz-zarb*).

The house of striking: the mint. Receipts from duty on coinage at the several mints. The profits on coining.

DAUM,

(H. دام *dām*).A copper coin, the twenty-fifth part of a *pisa*; or, according to some, an ideal money, the fortieth part of a *rupee*.

DAUN,

(S. दान्य *dhanya*).

Corn, grain, rice.

DEH

DAUNMUDDY,
(Seemingly a *Tamul* corruption of s.
धान्यमति *dhanya-mati*).
Rice land.

DAVADYEN,
v. **DEVADAYEM.**

DECCAN JUMMA KHAUMIL,
(P. دکن جمع کامل *dak'han-jama-i-kh-mil*).

The *Deccan* complete total. A term substituted in the *Deccan* for *assil toomar jumma* (q. v.) or complete standard assessment begun in 1654, on the principle of *Torel Mull's* original rent roll, and finished by the Emperor *Aurungzebe*, in 1687.

DECOITS,
(H. دکیت *dakait*, B. डक़ैत *dkhdit* a robber).
Gang robbers.

DECOITY,
(H. دکیتی *dakaiti* B. डक़ैती *dkhditi*).
Gang robbery.

DEH,
(P. ده *dih*).
A village.

DEHARAH,
A *Hindū* term substituted in the *Deccan* for *DUSTOOR UL AUMUL*, q. v.

DEHDAR,
(P. ده دار *dih-dār*).
Village-keeper. An inferior officer of police in a village, one of whose duties was to distrain the crop, when necessary, to secure the rent.

DEHDARAH,
(P. ده دار *dih-dār*).
v. **DEHDAR.**

DEHDARY,
(P. ده داری *dih-dārī*).
The office of a *Dehdar*, q. v. Also, originally, the appropriated share of produce, or *russoom* of the *Dehdar*, then an article of the *neakdarry*, q. v. afterwards rendered an item of the *abwab*, q. v.

DEH-KHURCHA,
(P. ده خرچہ *dih-kharchah*).
Village-expense. Contributions for defraying certain expenses incurred in the villages for public purposes, a branch of the *neakdarry*, q. v.

DEH SALA,
(P. ده سالہ *dah-salāh*).
What relates to a period of ten years: decennial.

DES

DEO KUTCH, for **DEO KRUTCH,**
(s. देव *dēva* god, and P. خرچہ *kharch* expense, *dēva-kharch*).
Disbursements for religious purposes, a secondary charge.

DEOWUTTUR,
(apparently a corruption of the *Sanskrit* देवता *dēvatā*).
For the gods. Land granted for religious purposes.

DEROBUST,
(P. دروبست *dār-ō-bast*, compounded of *dār* in, و *ō* it, and *bast* closed).
Whole, entire. Whole *pergunnahs*, in contradistinction to *mulafarrikat*, or scattered portions of territory.

DES,
(s. देश *dēsa*, TAM. *dēs*).
Country, district.

DESHA CAVEL or **DESHACAWEL,**
(s. देश *dēsa* country, district, and TAM. *kdval* watching).
District watching-fees.

DESIVANDAM ENAUM,
(a provincial compound term used in the Ceded Districts in the peninsula; apparently derived from s. देश *dēsa* country, s. बन्ध *bandha* making fast, and a. انعام *in-ām* a grant).
A grant or remission made for the repairs of tanks.

DESMOOK,
(TAM. *dēs-muk* from s. देश *dēsa* a district, and s. मुख *mukha* mouth, face, front).
Headman of a district. Collector of a district or portion of a country; an officer corresponding with *Zemindar*, but more antient.

DESMOOKEE,
(TAM. *dēs-muki*, s. देशमुख *dēsa-mukhi*).
The office, or jurisdiction of a *Desmook*, q. v.

DESPONDEAH or **DESPANDEAH,**
Register of a district, who, in the peninsula, performs the same duties as the *Canongoe* of the *Bengal* provinces.

DESPONDEE,
v. **DESPONDEAH.**

DESWAR,
(TAM. *dēsudr*, P. ده سوار *dēshudr*).
By districts or countries. Applied to a statement, the term means a village statement.

DOW	DUR
DEVADAYAM, DEVADYEN, or DAVADAYEM,	DOWLE BUNDOBUST,
(s. देवदेयं <i>déva-déyam</i> , compounded of देव <i>dévu</i> a god, and देयं <i>déyam</i> to be given).	(H. داؤل <i>daul</i> a form, and P. بندوبست <i>band-o-bast</i> settlement: literally, estimate-settlement. Or, if the second word be read in the genitive case, the form or estimate of a settlement).
What is due to the gods. Grants of land for religious purposes.	A sub rent-roll, or account of particular agreements with the inferior or under farmers or <i>Ryots</i> of a district for <i>Mal</i> and <i>Sayer</i> .
DEWAN,	DUBASH,
(P. دیوان <i>dīwān</i>)	(from s. द्वि <i>dwi</i> two, and s. भाषी <i>bhāshī</i> , from s. भाषा <i>bhāshā</i> language, together forming the compound <i>dwi-bhāshī</i>).
Place of assembly. Native minister of the revenue department, and chief justice in civil causes within his jurisdiction; receiver-general of a province. The term has also, by abuse, been used to designate the principal revenue servant under an European collector, and even of a <i>Zemindar</i> . By this title the East India Company are receivers-general, in perpetuity, of the revenues of <i>Bengal</i> , <i>Behar</i> , and <i>Orissa</i> , under a grant from the Great Mogul. See <i>DEWANNY</i> .	One who speaks two languages: an interpreter. The <i>Hindu</i> who, at <i>Madras</i> , manages the money concerns of the European, and serves him as a confidential agent in his private and public transactions with the other natives. v. <i>BANNYAN</i> .
DEWANNY,	DUFFADAR,
(P. دیوانی <i>dīwānī</i>).	(P. دفتدار <i>dafas-dār</i>).
The office or jurisdiction of a <i>Dewan</i> , q. v.	The commander of a party of horse; also of <i>Pcons</i> , q. v.
DEWANNY COURT OF ADAWLUT,	DUFTER,
A court for trying revenue, and other civil causes. v. <i>ADAWLUT</i> .	(P. دفتر <i>daftar</i>).
DEWASTAUN or DEWUSTAN,	Register, record, office.
(s. देवस्थानं <i>déva-sthānam</i>).	DUFTER BUND,
Place or station of the gods: a temple. Lands granted for the support of temples and other religious purposes.	(P. دفتر بند <i>daftar-band</i> , from دفتر <i>daftar</i> a register, and بند <i>band</i> shut).
DEWRA,	An office-keeper. Allowance to the office-keepers of the <i>cutcheries</i> , an item of the <i>muscorat</i> , q. v.
(H. देवघरा <i>déwhrā</i> for s. देवगृह <i>déva-griha</i> , literally, god-house).	DUFTER KHANAH,
A <i>Hindu</i> temple.	(P. دفترخانه <i>daftar-khānah</i> , from دفتر <i>daftar</i> a register, and خانه <i>khānah</i> a house).
DHIRMADEY,	A record office. Any office.
(s. धर्मदेय <i>dharmā-déya</i> , from s. धर्म <i>dhurma</i> religion, and s. देय <i>déya</i> to be given).	DUMBALAH DERON,
What is due to religion. Land held by <i>Brahmins</i> for religious purposes. v. <i>DARMA</i> .	(H. دنباله دهرنا <i>dumbālah-dharnā</i> , from P. دنباله <i>dumbālah</i> the tail, and s. धरण <i>dharanam</i> seizing).
DIRMA,	Taking or seizing by the tail (as a cow to urge her along, a common practice in <i>India</i>). An ultimate and positive order to the <i>Ryots</i> for reaping the harvest in the Northern <i>Circars</i> , when the season is far advanced.
See <i>DARMA</i> .	DURBAR,
DIRROAS,	(P. دربار <i>darbār</i>).
In the Ceded Districts, wells or embankments for irrigation. Mounds raised on the banks of rivers for drawing up water in buckets.	The court, the hall of audience; a levee.
DOONY,	DURBAR-KHIRCH,
(TAM. <i>dōnī</i>).	(P. دربار خرج <i>darbār-kharch</i> , from P. دربار <i>darbār</i> the court, and P. خرج <i>kharch</i> charge).
A large boat, or coasting vessel, used by the natives.	Court charges.
DOWLE,	
(H. داؤل <i>daul</i> , B. दाऊल <i>daul</i>).	
Form, manner. An estimate.	

DUS

DURMASANAM, DURMASENUM,

(a corruption of s. धर्म *dharmā* justice, religion, virtue, and असनं *āsanaṃ* a seat. धर्मासनं *dharmāsanaṃ* the seat of religion).

Places where water and rice are distributed gratis to travellers. Religious establishments. Lands granted for religious institutions at a low rent, during the *Hindu* government, at *Tinnevely*.

DUSADES,

(H. دسادیس s. दशादेश *daśādēśa*, from दश *daśa* ten, and आदेश *ādēśa* commanding).

A commander of ten: a tithing man. A village or petty officer of police.

DUSSARAH,

(H. دسهارا *dasharā*, s. दशहरा *daśa-hard*, from दश *daśa* ten, and हरा *harā* seizing, taking away, expiating ten kinds of sin or evil).

A *Hindu* festival in honour of *Dēvī*, or the goddess consort of *Siva*. It commences on the tenth day after the new moon in the month *Asin*, answering to the latter end of September, and lasts nine days.

DUSSORA KUTCH or KRUTCH,

(from s. दशहरा *daśa-hard* the name of a *Hindu* festival, and P. کرج *kharch* expense, charge).

Charges on account of the festival called *Dussarah*, q. v.

DUSTOOR,

(P. دستور *dastūr*). Custom, a customary fee or commission. v. *MUSCORAT*.

DUSTOOR CHACKERAN,

(A. and P. دستورچاکران *dastūr-i-chākārān*). Fees of servants. v. *CHACKERAN*.

DUSTOOR UL AUMUL,

(A. دستورالعمل *dastūr-ul-ʿamal*, from دستور *dastūr* custom, rule, ال *al* the article, and عمل *ʿamal* office, business).

Rule of business. Political and official regulations or institutions.

DUSWAHAH,

The *enams* or free lands of *Chutters* or *Choultries*, q. v.

DUSWANAH,

A tenth. The name of an addition made to the standard rent in *Bednore*, in the year 1723.

EZA

E.

EAHTIMAM, or, by mistake, EAHTIMAN, (A. اهتمام *ihitīmām*).

Care, trust, charge. In the plural, *Zemindary* trusts, or jurisdictions, of greater or less extent, into which the *khalsa* lands, or those paying rent, were divided by the *Muhammadans*.

EAHTIMAM BUNDY,

(P. اهتمام بندی *ihitīmām bandī*).

The settlement of a trust. *Jamabundy*, or a settlement of the revenue of a district annually concluded with the *Zemindar*. v. *EAHTIMAM*.

EAHTIMAMDAR,

(P. اهتمام دار *ihitīmām-dār*).

One who holds a trust. A *Zemindar*, q. v.

EJARAH,

(A. اجاره *ijārah*).

A farm of land, or rather of its revenue.

EJARAH DAR,

(P. اجاره دار *ijārah-dār*).

The holder of a farm of land, or rather of its revenue. v. *EJARAH*.

ENAUM,

(A. انعام *in-ʿām*).

Present, gift, gratuity, favour. *Enaums* are grants of land free of rent; or assignments of the government's share of the produce of a portion of land, for the support of religious establishments and priests, and for charitable purposes; also to revenue officers, and the public servants of a village. v. *MAUNUMS*.

ENAMAT, also, by mistake, ENAMAL,

(A. انعامات *in-ʿāmat*, plur. of A. انعام *in-ʿām*).

Grants, gratuities. v. *ENAM*.

ENAMUDAR,

(P. انعام دار *in-ʿām-dār*).

Holder of any thing as a favour. A person in the possession of rent-free, or favorably rented, lands; or in the enjoyment, under assignment thereof, of the government dues from a particular portion of land, granted from charity, &c. v. *ENAM*.

EYEEDEIN,

(A. dual, عيدین *ʿidain*).

Two religious festivals of the *Muhammadans*.

EZAFĀ,

(A. اضافہ *izdʿafah*).

Addition, augmentation, increase. Increase of revenue from districts effected, by *hastabood* investigations, under *Sultan Sujah*, in 1689, on the accession of the Emperor *Alemgheer* (*Aurangzebe*); being a new valuation of the ancient land revenue, as settled by the *assul tumar jammah* of *Torell Mull*, in 1582, and, in subsequent years, added to by the gradual improvement of the lands, and by periodical enquiries, reducible to three general heads, viz. *Abwab*, *Kaffyet*, and *Towfeer*.

(E)

FOU	FUT—GAT
F.	
<p>FAQUEER, (A. فقير <i>fakir</i>). A poor man, mendicant, or wandering beggar of the sect of <i>Muhammad</i>.</p>	<p>FOUJDARRY ABWAB, (P. فوجداری ابواب <i>faujdarī abwāb</i>). <i>Faujdarī</i> assessments. Assessments made by the <i>Faujdar</i>s. Also a <i>soubahdarī</i> impost established by <i>Sujah Khan</i>, being in the nature of a territorial assessment, levied from the <i>Faujdar</i>s in the frontier districts, which were imperfectly explored, or brought into subjection to the ruling power of the state.</p>
<p>FAQUER UL TEJAR, (A. فخر التجار <i>fākhir-ul-tujjār</i>). Noble merchants. A description of <i>Mogul</i> merchants.</p>	<p>FOUJDARRY Court, (From P. فوجدار <i>faujdar</i>, q. v). A court for administering the criminal law.</p>
<p>FARIGH KHUTTY, (P. فارغ خطی <i>farīgh-khattī</i>). A written release.</p>	<p>FOUJ SEBUNDY, (P. فوج سہبندی <i>fauj-i-sehbandī</i>). Provincial troops, native militia employed in the police, conveying treasure, protecting the revenues, &c. v. <i>MOULACH</i>.</p>
<p>FASL or FASAL, (A. فصل <i>fasl</i> or <i>fasal</i>). Season, crop, harvest.</p>	<p>FUSLY, (P. فصلی <i>faslī</i>, from A. فصل <i>fasl</i> or <i>fasal</i>). What relates to the seasons: the harvest year.</p>
<p>FEELKHANEH, (P. فیل خانہ <i>fil-khānah</i>). Elephant house or stable. An article charged under the <i>soubahdarī abwab</i>.</p>	<p>FUSLY KHEREEF, (P. فصل خریف <i>fasl-i-kherīf</i>). The autumnal season, or harvest for rice, millet, &c.</p>
<p>FEROOSH NEMMUCK, (P. فروش نمک <i>farōsh-i-namak</i>). Sale of salt (by a contract called <i>mobai</i>).</p>	<p>FUSLY RUBBY, (P. فصل ربیع <i>fasl-i-rabi</i>). The spring season or harvest, for peas, wheat, &c.</p>
<p>FERROAY, Fines and confiscations. v. <i>FOUJDARRY</i>.</p>	<p>FUTWAH, (A. فتوی <i>fatwa</i>). A judicial decree, sentence, or judgment; particularly when delivered by a <i>Mufti</i> or doctor of <i>Muhammadan</i> law.</p>
<p>FIRMAUN, (P. فرمان <i>farmān</i>). Order, mandate. An imperial decree, a royal grant or charter.</p>	
<p>FOUJDAR, (P. فوجدار <i>fauj-ddr</i>, from فوج <i>fauj</i> an army, and دار <i>dar</i> keeper, holder). Under the <i>Mogul</i> government, a magistrate of the police over a large district, who took cognizance of all criminal matters within his jurisdiction, and sometimes was employed as receiver general of the revenues.</p>	
<p>FOUJDARRAN, (P. فوجداران <i>faujddrān</i>, plur. of P. فوجدار <i>faujdar</i>). <i>Faujdar</i>s. An article in the <i>tumar jamnah</i> roll, being a <i>jaghire</i> appropriation for the civil and military expenses of inferior <i>Nabobs</i> and deputies of government; or, as the name imports, of the <i>Faujdar</i>s.</p>	
<p>FOUJDARRAN KEFFYET, v. <i>KEFFYET</i>.</p>	
<p>FOUJDARRY, (P. فوجداری <i>faujdarī</i>). Any thing appertaining to a <i>Faujdar</i>, as his office, jurisdiction, court, and the like. Also the produce of fines, confiscations, and <i>chout</i>, in the <i>Faujdarī</i> courts. v. <i>CHOUT</i>.</p>	G.
	<p>GAM, (B. گام <i>gām</i> H. گانو <i>gdw</i> with slight nasal before the <i>w</i>, corruptions of S. ग्राम <i>grāma</i>). A village.</p>
	<p>GANGANAH, (P. گانگانہ <i>gāngānah</i> from S. ग्राम <i>grāma</i> a village). By villages, a settlement by villages. A term, equivalent to <i>mousamir</i>, used to designate a village settlement.</p>
	<p>GATWALL, (H. گات وال <i>ghāt-wāl</i>). Who has charge of a pass in the mountains; or a landing place on a river.</p>

GOR

GAUTWAR,

(H. گھات-وار *ghát-wár*).

v. GATWALL.

GENTOO,

(Probably a corruption of the word *Gentile*).

Indian. One of the aborigines of *India*. At Madras our countrymen use this term to designate the language and people of *Telingána*.

GHEE,

(H. घी *ghí*).

Clarified butter, in which state they preserve that article for culinary purposes.

GHEECOTTAH, written also GHEEGOOTA,

(From H. घी *ghí*).

A village monopoly, the renter of which has the exclusive right of buying and selling *ghee* in retail. v. GHEE.

GIRDAWAR, or GIRDWAR,

(P. گردوار *girdáwar* or گوردوار *girdáwar*).

An overseer of police, under whom the *Goyendas* or informers act, and who has the power to apprehend those whom the latter point out.

GODOWN,

(European corruption of the *Maldy* term

گودون *godong* or گودونگ *godóng*).

A warehouse.

GOLAWER,

(From s गो *gó* a cow).

A tribe of cowherds in *Telinga* and *Orissa*.

GOMASTAH,

(P. گوماستہ *gumáshtah*, perfect part, of گوماستن *gumáshtan* to send forth upon any particular business).

A commissioner, factor, agent.

GOOROO,

(S. गुरु *guru*).

Grave, a grave man; the spiritual guide of a *Hindu*.

GOOTOO,

(TAM. گونتو or دنا-گونتو honey-comb).

A license by custom paid for as much of honey and bees-wax as may be found by the renter in particular forests or mountains.

GORAYAT or GORAYT,

A petty officer in a village whose chief duty was to guard the crop. v. PAUSBAN. He acted under the native collector, and his office is described to have been somewhat like that of a common *Peon*.

GUR

GOSHWARAH,

(P. گوشواره *góshwaráh*).

The abstract of an account.

GOUR,

In *Coimbatore*, Head men of villages: *POTAIL* and *MEERASSADARS*, q. v.

GOYENDA,

(P. گوینده *góyandah*, from P. گفتن *gúftan* to speak, say, tell, inform).

An informer, a spy to discover public offenders.

GRAM or GRAMA,

(S. ग्राम *gráma*).

A village.

GRAMA KHIRCH,

(From ग्राम *gráma* a village and P. خرچ *kharch* expence).

Village charges, or expenditure. v. *КНИЖК* *GRAM*.

GRAMMATAN,

(TAM. ग्रამتان, S. ग्राम धान *gráma-dhána*).

A villager, head man of a village, or *POTAIL*, q. v.

GUDDAD,

Broken uneven land brought into cultivation by the hand. A species of landholders in the Ceded Districts who hold their lands at a reduced rent.

GUENI or GUENY,

Tenant.

GUENY CHALIE,

In *Canara*, a tenant at will. The same as *CHALIE GUBNY*, q. v.

GUENY NAIRMUL,

In *Canara*, a proprietor of land. The same as *NAIRMUL GUENY*, q. v.

GUENY SHUDMUL,

In *Canara*, a tenant for ever. The same as *SHUDMUL GUENY*, q. v.

GUIRE BEKENNY, written also GUIRE BALAUNY,

The resumption of an allowance of land given up to the *Ryots*, being the tenth of a *begah*.

GUNGE,

(P. گنج *ganj*).

A granary, a depôt, chiefly of grain, for sale. Wholesale markets held on particular days, and resorted to by petty vendors and traders. Also commercial-depôts.

GURNY,

v. *GUENY*.

HAV

H.

HACKIKUT,

(A. حقیقت *hakikat*).

Statement, explanation, particular account.

HACKIKAT JUMMA,

(P. حقیقت جمع *hakikat-i-jama'*).A statement, or the particulars, of the *jumma*, or sum total of an account. An historical detail of the *tumary* rent-roll down to the acquisition of the *Dewanny*.

HAKIM,

(A. حاکم *hakim*).

Commander, ruler, governor, master. The governing authority in a province.

HALDAREE,

(P. حال داری *hāl-dārī* from A. حال *hāl* state, condition, situation, circumstance, and P. دار *dār* keeping, holding).A tax on marriages, an item of the *abwab* or cesses. N. B. This term may also mean a tax on ploughs, from s. *هال* *hala* a plough, and P. داری *dārī* holding, or keeping.HAL HACKIKUT, (written also by mistake),
HAK-HACKUT,(P. حال حقیقت *hāl-hakikat*).The present state. An account of the present state of the revenue as established in the *hustabood*, q. v.

HAREES,

(A. حارس *hāris*).

A guard, centinel, or watchman. A petty officer of police in a town or village.

HASIL,

(A. حاصل *hāsīl*).

Produce, result, proceeds, revenue, duties.

HASIL KHALARY,

(P. حاصل کھلاری *hāsīl-i-khalārī*).Produce of the salt-works. A head of salt revenue collections, including the original ground rent of the salt lands. v. *KHALARY*.

HASIL-NEMUCK,

(P. حاصل نمک *hāsīl-i-namak*).

Proceeds of salt. Duties on salt.

HASTABOOD,

(P. هست و بود *hast-ū-būd*).

Literally, what is and was. A comparative account. An examination by measurement of the assets or resources of the country, made immediately previous to the harvest. Also, in a more general sense, a detailed enquiry into the value of lands financially considered.

HAVELLY,

(A. حویلی *havīlī*).House, habitation, domain. In *Bengal* the term is applied to such lands as are held by a *Zemindar* for his own benefit; but at *Madras*

HUZ

it designates such as are under the immediate management of government, without the intervention of *Zemindars* or *Jaghiirdars*, the revenues of which are either farmed out on short leases, or collected by its own officers, without any other agency. v. *Khas*, which in *Bengal* is the term used in the sense of *Havelly* as applied at *Madras*.

HAUT,

(s. *हट्ट* *hatta*, B. *हट्ट* *hat* or *हट्ट* *hatt*,H. *هات* *hāt*).A weekly market held on stated days. N. B. A *bazar* is a daily market.

HAZARY,

(P. هزاری *hazārī* from *هزار* *hazār* a thousand).

The commander of a thousand men.

HAZARIAN,

(A. هزاریان *hazāriyān* plur. of *هزاری* *hazārī*, q. v.).The commanders of a thousand men each. The expense of ten regiments of standing troops under English officers. v. p. 683 for two regiments read *ten*.

HINDOO or HINDU,

(P. هندو *Hindu*).One of the aborigines of *India*, by the Persians called *Hind*.

HISSA,

(A. حصه *hissah*).Share, portion, division, part. *Hissa* lands are such as are divided, with respect to the rent, into shares, payable to two or more *Zemindars*, who are called *Hissadars* or share-holders.

HISSAWB,

(A. حساب *hisāb*).

An account, computation, calculation.

HISSAWB KORCHA,

(P. حساب کرجه *hisāb-i-kharchah*).

An account of disbursements.

HOBLY,

In *Canara*, a district.

HOODUD,

(A. حدود *hudūd*, plur. of A. حد *hadd* a limit or boundary).Prescribed penalties by the *Muhammadian* law.

HUSBULWOSOLEE MAROCHA,

(P. حسب الوصولی *hasb-ul-wasūlī*).A tax according to what may be collected. Estimated receipts on marriages, being a head of revenue introduced in *Dinapore* in 1762.

HUZZOOR,

(A. حضور *huzūr*).The presence. The seat of government, or of the European authority in a collectorship. v. *Sudder*.

HYÜ—IAJ—JAG

HUZZOOREE,

(P. حضور *huzûrî* from A. حضور *huzûr*, q. v.)

Relating to the presence, or chief station of European authority. Applied to *Talookdars*, &c. the term indicates that they pay their revenue immediately to the European officer of government, and not through *Zemindars*.

HYUM,

Is a term used in *Coimbatore* to designate a branch of *soornalyem*; or rents payable in money, which is fixed, or at least subject to little variation, such as the produce of trees, the rent of collections made from ginger, &c. on the hills.

I.

IJARAH,

(A. اجاره *ijrah*).

A farm; particularly of the revenue of a district.

IJARAH-DAR,

(P. اجاره دار *ijrah-dâr*).

The holder of a farm. A farmer of the revenues of a district.

ISTEMERAR,

(A. استمرار *istimrâr*).

Continuity; the being constant and continuous; perpetuity.

ISTEMERARY,

(P. استمرارى *istimrârî*).

Of or relating to *ISTEMERAR*, q. v. An *ISTEMERARY PORTAH* is a lease in perpetuity.

ISTEMRARDAR,

(P. استمراردار *istimrârdâr*).

The holder of a grant in perpetuity.

ISTIMRAREE,

(P. استمرارى *istimrârî*).

Perpetual, continuous. v. *ISTEMERARY*.

J.

JABESTAN, by mistake for *TABESTAN*, q. v.

JAGGERY,

(T. جگرارى *jakârî*).

Sugar. Sugar in its unrefined state.

JAGHEER NOWARAH,

(P. جاى نواراه *jay-gîr-i-udwah*).

A *jagheer* for the support of an establishment of boats at *Dacca*.

BAZ

JAGHEER TANAJAUT,

(P. جاى گير تانه جات *jay-gîr-i-tânahjât*).

The same as *JAGHIRE TANAHAUT*, q. v.

JAGHIRE or JAGHEER,

(P. جاى گير *jay-gîr*, from جا *ja* place, and گير *gîr* taking, the two words being united by ي *i*, here the sign of the genitive case).

Literally the place of taking. An assignment of the government share of the produce of a portion of land to an individual. There were two kinds of *Jaghires*, one called جاى گيرتن *jay-gîr-i-tân* bodily or personal *jaghire*, being for the support of the person of the grantee; the other جاى گير سر *jay-gîr-i-sar* *Jaghire* of the head, or an assignment for the support of any public establishment, particularly of a military nature.

JAGHIRE BUCKSHEE,

(P. جاى گير بخشى *jay-gîr-i-bakhsht*).

A *jaghire* for the support of a general or commander-in-chief.

JAGHIRE CIRCAR,

(P. جاى گير سرکار *jay-gîr-sarkâr*).

The *jaghire* of the government; i. e. the Company's *jaghire* under the presidency of *Fort St. George*.

JAGHIRE DEWANNY,

(P. جاى گير ديوانى *jay-gîr-i-dîwânî*).

The *jaghire* of the *Dewanny*; i. e. of the office of *Dewan* held by the Company.

JAGHIRE TANAHAUT,

(P. جاى گير تانه ات *jay-gîr-i-tânahât*).

Jaghires for the support of *tanahs*, or small garrisons of *rebund* troops.

JAMMA,

(A. جمع *jama*).

The whole, total, sum, amount, sum total, assembly, collection. The total of a territorial assessment.

JAMMABUNDY,

(P. جمع بندي *jama-bandî*).

A settlement of the total of an assessment, or a written statement of the same.

JAMMABUNDY NUCKDY,

(P. جمع بندي نكدي *jama-bandî-i-nakdî*).

A money settlement of the total of an assessment.

JAMMADAR,

(P. جمعدار *jama-dâr*).

A native officer so denominated. v. *JAMMA* and *DAR*.

(F)

JEL

JAMMA KAUMIL,

(P. جمع كامل *jama-i-kámil*).

The complete or perfect *jamma*, or total of an assessment. The complete standard assessment of the *Deccan* on the principle of *Toorell Mull's* original rent-roll.

JAMMA KHIRCH,

(P. جمع خرج *jama-kharch*).

Receipt and payment. Applied to an account, a statement of receipts and disbursements.

JAMMA TUMARY,

(P. جمع توماری *jama-i-túmdri*).

The total according to the *tumar* or rent-roll. v. *TUMAR*.

JAMMA WAUSIL BAKY,

(P. جمع واصل باقی *jama-wásil-báki*).

Total-received-balance. An account in three columns, stating the totals of the revenues expected according to the settlement, the amount received, and the balances outstanding.

JANAJAUT,

(H. جنجوت *jandját*, from s. जन *jana* person, and s. जात *játa* sect).

Man by man, individual. This term, applied to a *Pottah*, means a lease to each individual *Ryot*.

JANGLE,

(H. جنگل *jangal*, s. जंगल *jangala*).

A wood or thicket, a country overrun with wood or long grass, in a rude and uncultivated state.

JANGLY,

(from s. जंगल *jangala*).

Overrun with *jungle*, or situated in the midst of *jungles*. v. *JUNGLE*.

JAREBIAN,

(P. جریبیان *jaribiyán* plur. of جریبی *jaribí* a personal noun from A. جریب *jarib* a certain land measure).

Land measurers in the Northern *Circars*.

JELM,

(A *Malabar* corruption of s. जन्म *janma*).

Birth, birthright. v. *JEMNUM*.

JELMKAR, the same as JEMNUMKAR, q. v.

JELMKAR GUENY,

See *JELMKAR* and *GUENEX*.

JELNUM PONNUJAM,

(A *Malabar* corruption of s. जन्म पुनर्जम *janmam punarjam*).

Literally, birth again born. The term is particularly applied to a mortgage deed, upon the execution of which the proprietor parts with almost his whole interest in the land.

JYA—KAP

JEMNUM,

(A *Malabar* corruption of the Sanskrit word जन्म *janmam*).

Birth, birthright. Hereditary or proprietary right in the soil.

JEMNUMKAR,

(A *Malabar* corruption of s. जन्म *janmam* birth, and the personal termination *kár*).

A proprietor by inheritance.

JIZEA,

(A. جزیه *jizyah*).

A tax imposed by *Muhummadans* on infidels and idolaters.

JODIGA,

A branch of the *soradyem*, q. v. consisting of a quit-rent paid by *Brahmans* for *enau* lands held by them.

JORE,

Quit rent.

JOWARY,

Indian corn. Sort of millet. *Holcus sorghum*, L.

JUMMUM, the same as JEMNUM, q. v.

JYARUM,

In the *Carnatic*, a register of lands.

K.

KADEEM,

(A. کادیم *kdám*).

Head, head man. One of the numerous terms used in the peninsula to designate the head man of a village.

KAM WASSOOL,

See *KHAM-WOSSOOL*.

KANUM,

(MAL. *kánam*).

Mortgage, usufructuary property acquired by mortgage. See *CANUM* and *KANUM PATUM*.

KANUMKAR,

(MAL. *kánamkár*).

A mortgage of land. v. *KANUM*.

KANUM PATUM,

(MAL. *kánam-pátam*).

A mortgage deed. A form of conveying land in leasehold, and by which a mortgagee gets possession of land.

KAN WASSOOL, by mistake for KHAM WASSOOL, q. v.

KAPOO, KAPOOR, written also KAN POOR,

One of the terms used in the peninsula to denote the head man among the *Meerassaders* of a village.

KEF

KARAR,

(A. قرار *kardr*).

Firmness, stability. Agreement, engagement, contract.

KARAR JAMMA DEH SALA,

(P. قرار جمع ده ساله *karār-jamac-i-dah-sdlah*).

The engagement for a ten years *jamma*. The decennial settlement of the Bengal provinces, as made in the administration of Lord Cornwallis.

KARIAKARAM,

(TAL. *kārya-kāram* from s. कार्यकारः *kārya-kārah*).

The performer of a business, an agent. The principal *Meerassadar* of a village appointed by the rest to act as their common agent.

KATE,

(A provincial corruption of s. क्षेत्र *kshētra*).

A field.

KATE PUNJAH,

(TAM. *ket-punjai*, from *kēt*, a corruption of s. क्षेत्र *kshētra* a field, and TAM. *panjai*, q. v.)

Land which from situation cannot be irrigated, and which, strictly speaking, depends upon the falling rains.

KAUMIL or KAMUL,

(A. کامل *kāmil*).

Perfect, complete. v. JUMMAN.

KAWELI,

(TAM. *kāwali*).

Watching, guarding, protecting. The office or employment of guarding and protecting a district. v. CAWEL.

KAWELIGAR,

v. CAWELGAR.

KAWELI RUSOOM,

v. KAWELI and RUSOOM. Fee or perquisite of a *Kaweligar*. See CAWELGAR.

KAY-KANUM-PATUM,

(MAL. *kai-kānam-pātam*).

Conveyance of a spot of land, in *Malabar*, to one who undertakes to fence it with mud walls, and plant it with trees, being insured in the possession of it for a specified period.

KEEL,

A lake.

KEFFYET or KEFFAYET,

(A. کفایت *kifāyat*).

Surplus, profit, advantage. Profit resulting from the revenue investigations of *Meer Cossim*, being an item of the *soubahdary abwab*, or cesses arising from *jaghires* and other lands held at reduced rate by the principal officers of the *Naxims*, which were added to the public rent; also increase of revenue from *hastabood* enquiries into the resources of the *khalsa* lands.

KHA

KEFFYET HUSTABOOD,

(P. کفایت هستابود *kifāyat-i-hast-o-būd*).

Profit of the *hastabood*, q. v. An item of the *soubahdary abwab*, or cesses of *Ali Verdi Khan*, consisting of resumptions of land, and discovered resources in *khalsa* lands brought to account in the frontier districts, under the charge of *faujdar*s, which they had concealed.

KEFFYET SAYER,

(P. کفایت سائر *kifāyat-i-sayir*).

Profit of the *sayer*, q. v. Profit or increase of revenue derived from bringing to public account fraudulent, or other irregular emoluments or abuses in the branches of the *sayer* duties. See BAKY and PANCHOUTRA.

KEFYAL, a mistake in the print for KEFFYAT, q. v.

KEHDAH,

(H. کیدا *khēdā*).

The trap or enclosure in which wild elephants are caught.

KEHDAH AFEAL,

(P. کیدائی افیال *khēddāyi-afyāl*).

The traps or enclosures for catching elephants. v. KEHDAH. An article in the *tumār*, or assessment roll, of *jaghire* appropriations, to defray the expense of catching elephants in *Typperah*, and *Sylhet*.

KERP,

(B. कार्पास *kārpās*).

Cotton.

KERPAS,

(B. कार्पास *kārpās*).

Cotton.

KESSEMWAR,

(P. کسموار *kismwār*).

According to its kind, sort, or quality.

KESSEMWAR GOSHWARAH,

(P. کسموار گوشواره *kismwār-goshwārāh*).

An abstract account of lands specifying their different qualities.

KETEENEE,

(B. कटिनी *kṭanī*).

A spinner of cotton, &c.

KEZANCHEE,

(P. خزانچی *khazānchī*).

A treasurer.

KHAHOON,

(B. काहन *kāhan*, H. کاهان *kāhān* or H. کاهان *kāhān*, corruptions of s.

काषापण *kāshāpāṇa*).

Twelve hundred and eighty *cowries*, equal, as money, to about four *annas*, or the fourth of a *rupee*.

KHA

KHALSA, (A. *خالصه khālisah*).

Pure, unmixed. An office of government, in which the business of the revenue department is transacted: the exchequer. When this term is applied to lands, it signifies lands the revenues of which are paid into the exchequer, as contradistinguished from *jaghire*, or other descriptions of lands; the government share of whose produce has been assigned to others.

KHALSA SHEREFA,

(P. *خالصه شريفه khālisah-i-sharīfah*).

The royal treasury or exchequer.

KHAM, written also **KAM**.

(P. *خام khām*).

Unripe, crude, immature, gross.

KHAM CHITAH,

(H. *خام چیتا khām-chītah*).

A rough statement or account. v. **KHAM**.

KHAM WOSSOOL,

(P. *خام وصول khām-wasūl*).

Gross receipt, as of revenue, also the record exhibiting it.

KHANABARRY,

(From P. *خانه khānah* a house, and B. *बाड़ी bāri*, from S. *बाटी bāṭī* a dwelling).

A house with its appurtenances, such as gardens, orchards and the like. Domain. v. **NANCAR**.

KHAN WOOSL,

For **KHAM WOSSOOL**, q. v.

KHAREGE JUMMA,

(P. *خارج جمع khārij-i-jama*).

What is excluded from the *jumma* or amount of the rental. Rents from the *Ryots* enjoyed by particular individuals under assignments or grants from government, such as the *nancar* of *Cories* and *Zemindars*.

KHAS,

(A. *خاص khās*).

Private, peculiar; particular, proper. Revenue collected immediately by government, without the agency of *Zemindars*. Under the Company's government in Bengal, the term is generally applied when there is an immediate division of the actual produce between the government and the *Ryots*; and also where the revenues of smaller portions than *zemindaries* are let to farm.

KHASNOVEESE,

(P. *خاص نویسی khās-navīsi*, from P. *خاص khās*, q. v. and B. *نویسی navīsi* writing).

What relates to the government clerks and assistants. An article of the *soubahdarry* or *q*, or cesses introduced by *Jaffer Khan*; has originally a *russom* or fee exacted from

KHU

the *Zemindars*, at the renewal of their annual leases, by the *Mutseddies*, or clerks of the *khalsa*; but afterwards extended to other objects. v. **KHALSA**.

KHEREEF,

(A. *خريف khārif*).

Autumn, autumnal harvest.

KHERYAUT,

(A. *خيرات khairāt*).

Good deeds, charities, alms. Allowances for occasional charity to the poor of all persuasions; an item of the **MUSCORAT**, q. v.

KHETERY,

(A corruption of S. *क्षत्रिय kshatriya*, pronounced *khetri* in the vulgar dialects).

A man of the second or military tribe.

KHILAUT,

(A. *خيلعت khilāat*).

A robe of honour with which princes confer dignity. An item of the *abwab* or imposts. See **ZYN MATHOTÉ**.

KHURCH GRAM,

(P. *خارج گرام khārch-i-grām*, from P. *خرج*

khārch expense, and S. *ग्राम grāma* a village).

Expense of the village. Contributions levied in the villages, professedly to defray the expenses incurred by the *Potails*, or their servants, and by others, in travelling to the *cutcherry* of the district on the public affairs of the villages.

KHODE KHOSH,

(Properly P. *خود کاشت khūd-kāsh*, from *khūd* self, and *کاشتن kāshṭan* to sow seed).

Self-sown or cultivated. Applied to *Ryots*, the term means those who cultivate land in the village where they reside, and by hereditary right; also the land so cultivated.

KHOMAR,

(B. *खोमार khōmar*).

Threshing-floor. Lands, the *Ryots* of which do not pay a money-rent, but divide the produce at certain rates of share with the *Zemindar*, contradistinguished from *rioty* lands, in which the government dues are paid in money.

KHOOSHBASH, by mistake **CHHOQBASH**,

(P. *خوش باش khūsh-bāsh*).

One who lives happily or at his ease. A description of inhabitants in the Ceded Districts.

KHORAK AFFIAL,

(P. *خوراک افیال khūrāk-i-afyāl*).

Food of elephants. An allowance in *Sylhet* for maintaining elephants when caught.

KHUDIAN,

(From TAM. *kudi*).

A cultivator. v. **COPIA**.

KIS.

- KHURCH** or **KHIRCH** or **KURTCH**,
(A. *خرچ* *kharch*, P. *خرچ* *kharch*).
Expense, expenditure. Casual expenditure for public purposes in the business of revenue arrangement.
- KHURCHA**,
(A. *خرجه* *kharchah*, P. *خرجه* *kharchah*).
Disbursement, expenditure.
- KHURCHA SUDDER**,
(P. *خرجه صدر* *kharchah-i-sadar*).
Expenses of the chief station or seat of government, in contradistinction to *Kharchah-i-majussil* or expenses of the country or interior.
- KIDMUTDAR**, probably for **KIDMUTGAR**,
(P. *خدمتگار* *khidmat-gar*).
A servant, an in-door servant.
- KIFFUT** for **KIFFYUT**, q. v.
- KILLADAR**,
(P. *قلعه دار* *kil-ah-dar*).
Warder of a castle. Commander of a fort.
- KIMUT KHESHT GOUR**,
(P. *قیمت خشت گور* *kimat-i-khish-i-gaur*).
Price of bricks of *Gour*. v. **KIST GOUR**. A *soubahdarry* impost established by *Alu Verdi Cawn* to defray the expense of conveying away bricks from the ruins of the ancient city of *Gour*, once the capital of *Bengal*.
- KISMUL**, a mistake for **KISMUT**, q. v.
- KISMUT**,
(A. *قسمت* *kismat*).
Division, proportion, share, part. A division of country, sometimes forming part of a *circar*, and including several districts, more or less; but more generally, part of a *pergunnah*. N. B. The proportions of such divisions are distinguished by the number of *annas* or sixteenth parts they contain.
- KISSA**, a typographical error for **HISSA**, q. v.
- KISSAS**,
(A. *کصاص* *kissas*).
The *Muhammadan* law of retaliation.
- KIST**,
(A. *قسط* *kist*).
Stated payment, instalment of rent.
- KISTBUNDY**,
(P. *قسطبندی* *kist-bandi*).
A contract for the payment of a debt or rent by instalments. v. **KIST**.
- KIST GOUR**,
(P. *قسط گور* *khist-i-gaur*).
Bricks of *Gour*. The expense of bricks from the ruins of the city of *Gour*, once the capital of *Bengal*: one of the *soubahdarry abwabs* or cesses.

KUL

- KOKUMNAMA**, by mistake for **HOOKUMNAMA**, q. v.
- KOLKAR**,
The same as *Peon*, in *Malabar*.
- KOODI**,
(TAM. *kudi*).
Inhabitant, tenant, RYOT, q. v.
- KOODIMANER**,
A contract, in *Malabar*, the effect of which is to convert the tenure of mortgage by pledge into a kind of freehold.
- KOOLCURNNEY**, **KOOLKERNAIN**, **KOOLCURNY**, **KULKURNY**,
(TEL. *kulkarnai* and *kulkarnam*).
A village accountant, in the Northern *Circars*, who is generally a *Brahman*.
- KOORI KANUM**,
(MAL. *kuri kanam*).
A lease on favourable terms for the improvement of land.
- KOOT**,
(H. *کوت* *kut*).
Estimate, appraisement, valuation. Valuation of the crop. v. **ANCHURNA**.
- KORAN**,
(A. *قرآن* *kurán*).
The book containing the religious precepts of *Muhammad*.
- KOSHAM**,
(S. *कोष* *kósha*, TEL. and TAM. *kósham*).
Case, repository, treasury, register. A village register in which are entered the lands held by *Brahmans* in the southern *poligar* districts.
- KOYT**,
(A provincial corruption of *कोयस्थ* *koyastha*).
The name of a mixed tribe of *Hindus*, whose profession is generally writing and accounts. Most of the *Banians* and *Sircars* of *Calcutta* are of this class.
- KRORIE**,
v. **CRORIE**.
- KUDDUM RUSSOOL**,
(P. *قدم رسول* *kadam-i-rasul*).
The footstep of the prophet. Allowance for preserving the impression of the foot of *Muhammad*, or the place of worship where it is preserved; an item of the **MUSCOONAT**, q. v.
- KULGOOTASON**,
In *Tinnacolly*, a fixed sum so called for which the *pumjah* land was given up.
- KULLAR**,
In the Ceded Districts, barren land.
(G)

KUT

KULWAR,
(P. کوار *kulwār*).
According to all, general. The term is applied to a settlement of the land revenues, when the rent of each individual *Ryot* is fixed and collected by the officers of government, without the intermediate agency of *Zemindars* or farmers of the revenue. See *RYOTWAR*.

KUMENATUM,
The farming stock of an individual, such as his ploughs, bullocks, slaves or servants, &c.

KUMI,
(P. کمی *kami*).
Deficiency. Deficiency in the weight or value of coin; interior *crutch* or expenditure. N. B. *KUMISAGON* in p. 682 should have been divided by a comma, being two words, namely, *kumi* and *sagon*.

KUMPLI,
In the Ceded Districts, a draw-well.

KUNGANUM,
Fees paid to the Company as an indemnity for the expense of overseeing the just appropriation of the *podoo shelawo*, and the cutting and division of the crop.

KUNKAL,
(H. کنگال *hangāl*).
Poor, miserable. *Kunkal* lands are lands the revenues of which are appropriated for the support of poor persons.

KURCHA,
(A. کرجه *kharjah*, P. کرجه *kharchah*).
Expenditure. v. *KURCHA*.

KURNUM,
(TEL. *karnam*).
A secretary, writer, clerk. See *CURNUM*.

KUSHEM,
In the Ceded Districts, a streamlet or water-course from a spring.

KUSSOOR,
(A. کسور *kusūr*).
Want, defect, deficiency. An item of the *abwab* formerly levied as part of the *deh kurcha*, or village charges, to make up for the deficiency in the *rupees* collected in the *mofussil*, or interior of the country, which, under the *Mogul* government, were required to be paid into the treasury at an equal standard.

KUTCHA,
(H. کچا *kachā*, B. कचि कचि *kāchā*).
Raw; crude, immature. v. *CUTCHA*.

KUTCHA BALLANNY, BALUNNY, or BEKENNY,
A term used in *Dinagapore*. A resumption of one-tenth proportion of land held by the *Ryots*. v. *KUTCHA* and *CUTCHA*.

KUTKENA,
(B. कटकिना *katkind*).
An under farm.

KYV—LOO—MAD

KUTKENADAR,
(B. कटकिनादार *katkindār*).
An under tenant, farmer, or renter.

KUTLAI,
In the Ceded Districts, a field.

KUTTEL,
v. *KUTLAI*.

KYAL,
(A. کيال *kayāl*).
A weighman. The person who weighs out the respective shares of the crops in a village.

KYVEDOOTH,
A form of mortgage and transfer of landed property in *Malabar*.

L.

LAC,
(A provincial corruption of لاکھ *laksha*).

One hundred thousand. N. B. A *lack* of *Bengal sicca rupees* is, at 2s. 6d., equal to pounds sterling 12,500.

LAKERAJE,
(A. لاخراج *lā-khirāj*, compounded of the privative particle لا *lā* and خراج *khirāj* rent).

Rent-free. Lands rent-free; or lands the government dues from which are assigned to any person for his own benefit, or are appropriated to any public purpose. The term is used in contradistinction to *MALGUZARY*, q. v.

LINGUMUT,
(S. लिंगमत *linga-mata*).
One who worships the *Lingam*.

LOMBALLIES,
v. *BEEGARAH*.

LOMBARDIES,
v. *BEEGARAH*.

LOONTABURDARS,
A typographical mistake for *SOONTABURDARS*, q. v.

M.

MAAL,
See *MAL* and *MEHAL*.

MADESTRUM,
(TAM. *madiyastam*, for मध्यस्थ *madhyastham*).

Standing between: mediation. The mediation of a *Poligar* to protect a *Circar* village from any breach of faith on the part of government or its officers.

MAL

- MADRASSA,**
(A. مدرسه *madrasah*).
A college.
- MADRISSA,**
See MADRASSA.
- MAGANY,**
(TAM. *mdgdnam*).
A district.
- MAGANNY,**
See MAGANY.
- MAGAUN,**
See MAGANY.
- MAHAJANACUM,**
See MAHAJANUM.
- MAHAJEN,**
See MAHAJANUM.
- MAHAJANUM,**
(TAM. *mahá-janam*, s. महान्जन *mahá-jana*).
A great person; a merchant. Proprietor of land equivalent to MEHBASSADAR, q. v.
- MAHL,**
See MEHAL.
- MAHMOOL,**
See MAMOOL.
- MAHOOTERAN,**
(P. *mahattarán* a Persian corruption in the plural number of s. महत्रा *mahatrá*).
Lands given for the maintenance of respectable persons, not *Brahmans*.
- MAHSOOL,**
(A. محصول *mahsúl*).
Collected. The produce or sum of any thing. The amount or produce of the *sayer* duties on salt imported, manufactured and consumed.
- MAHSOOL SAYER,**
(P. محصول سائر *mahsúl-i-sáyir*).
The produce of the *sayer* duties. v. MAHSOOL.
- MAHSOULY PEON,**
(P. محسولی *mahsúli*, from A. محصول *mahsúl*).
A *Peon* employed in the collections. v. MAHSOOL.
- MAL,**
(A. مال *mal*).
Wealth, property. Revenue, rent; particularly that arising from territory, in contradistinction to the customs and duties levied on persons, called *SAYER*, q. v. See also MEHAL, with which term this is often confounded by Europeans.

MAR

- MALGUZAR,**
(P. مالگذار *mal-guzár*).
Who pays rent or revenue. The term is applicable to every description of person who holds land paying a revenue to government, whether as tenant, *Zemindar*, or farmer.
- MALGUZARRY,**
(P. مالگذاری *mal-guzári*, from A. مال *mal* wealth, property, revenue, and P. گذاشتن *guzásh-tan* to quit, leave, discharge, pay).
Paying revenue. A term applied to assessed lands, or lands paying revenue to government; also the rent of such lands.
- MALGUZARRY TEHSIL KOOL,**
(P. مالگذاری تحصیل کل *malguzári-tehsil-i-kull*).
The rent, or land revenue, according to the whole collections. Net revenues levied from *Zemindars* and farmers, and on officers of government.
- MALZAMIN,**
(P. مالضامن *mal-zámin*).
Bondsman for the discharge of a debt, or payment of rent. See MALZAMINEE.
- MALZAMINEE,**
(P. مالضامنی *mal-záminí*).
Written security for the due payment of a debt or revenue.
- MALIK,**
(A. مالك *malik*).
Master, lord, proprietor, owner.
- MALIKANA,**
(P. مالكانه *malikánah*, from مالک *malik* *malik*, q. v.)
What relates or belongs to a person as master or head man. The *malikana* of a *Mocuddim*, or head *Ryot*, is a share of each *Ryot's* produce received by him as a customary due, forming an article of the *NEAKDARRY*, q. v. The term is also applicable to the *nancar*, or allowance to village collectors, or *Mocuddims* of such villages as pay rents immediately to the *khalsa*, being an item of the *MUSCORAT*, q. v. See also *MOCUDIMS*.
- MAMOOL,**
(A. معمول *ma-múl*).
Practised, established, usual, customary.
- MANGUN,**
(B. मांगुन *mdngan*).
Begging, request; one of the cesses or *ab-wab*. A tax or imposition formerly levied by the officers stationed at the *chokies* and *ghauts*.
- MARAH,**
Perquisites from the crop, fees in kind, so called in the Northern *Circars*; the same as *Russoom*, q. v.

MEE	MIN
<p>MARAMUT, (A. مراموت <i>maramat</i>). Mending, repairing.</p>	<p>MEERASSEE, (A. میرائی <i>mīrāī</i>). Hereditary, hereditary property. The land of a MEERASSADAR, q. v.</p>
<p>MAROCHA, A tax on marriages.</p>	<p>MEHAAL, See MEHAL.</p>
<p>MATAFURRUCKAT, (A. pl. متفرقات <i>mutafarrikat</i>). Separate, scattered, dispersed, various. Scattered divisions or portions of land.</p>	<p>MEHAL, MAHL, MHAL, MĀAL, MOHAUL, MEHAUL, MEHAAL, MAL, (A. محال <i>mahall</i> plur. of محال <i>mahall</i> properly a place). Places, districts, departments. Places or sources of revenue, particularly of a territorial nature: lands. N.B. This term should not, as is often the case, be confounded with مال <i>māl</i>, another Arabic word, to an incorrect ear; something like it in sound. <i>Mahall</i> denotes the places or lands yielding a revenue; but <i>māl</i> is the rent or revenue itself arising from the lands. See MAL.</p>
<p>MATAYENAH, See MUTANIEH.</p>	<p>MEHAUL, See MEHAL.</p>
<p>MATHOOT, See MATOTE.</p>	<p>MEHMANY, (H. میهمانی <i>mihmānī</i>, from P. میهمان <i>mihmān</i> a guest). What relates to a guest; hospitality. Allowance for entertaining pilgrims, travellers, and strangers in general; an item of the MUSCOBAT, q. v.</p>
<p>MATHOOT FEEL KANEH, (P. مہوت فیل خانہ <i>mathot-i-fil-khanah</i>). An imposition for the elephant house or stable. A <i>soubahdary</i> article of the <i>abzab</i> or cesses established by <i>Sajah Khan</i>, being a contribution to defray the expense of feeding the elephants of the <i>Nazim</i> and <i>Dewan</i>.</p>	<p>MELWASSY, In the peninsula, extra produce partly appropriated to the use of temples and other religious purposes.</p>
<p>MATHOTE, spelt also MATHOOT, MATHOOL and MUTHOTE, (H. مہوت <i>mathót</i>). Capitation, contribution, imposition. An occasional impost or tax, sometimes included in the ANWAB, q. v. See also ZYR MATHOTE.</p>	<p>MEN-AUTISTY, Grand master of artillery.</p>
<p>MAUNIUM, (TAM. <i>māniyam</i>, from S. मनीय <i>mānya</i>, respectable, honorable). A grant of land, or assignment of the government share of the produce therefrom, to the revenue officers, and the public servants of the villages in the Northern <i>Circars</i>. See ENAM, SUNNUD, TURRABODDY and PITCHAY.</p>	<p>MENEWAR, In <i>Malabar</i>, a person who keeps the district accounts called <i>hobby</i>.</p>
<p>MAUZA, (A. موضع <i>mauzā</i>). A place, a village.</p>	<p>MAHL, See MEHAL.</p>
<p>MAUZAWAR, (P. موضعوار <i>mauzāwār</i>, from A. موضع <i>mauzā</i> a place, a village). By villages. A village settlement, where the officers of the government farmed out the lands of the whole village to an individual, or to the community of a village.</p>	<p>MAHALZAMINEE, See MALZAMINEE.</p>
<p>MEDDUD, See MUDDUD.</p>	<p>MHASOOL, See MAHSOOL.</p>
<p>MEDDED MASH, See MUDDED MASH.</p>	<p>MHASOOL SAYER, See MAHSOOL SAYER.</p>
<p>MEERASS, (A. میراث <i>mīrās</i> or <i>mīrāth</i>). Heritage, patrimony.</p>	<p>MILKEUT, (A. ملکیت <i>milkiyat</i>). Property, proprietary right.</p>
<p>MEERASSADAR, (P. میراثدار <i>mīrāsa-dār</i>). The holder or possessor of a heritage. v. MEERASS. The proprietor of land.</p>	<p>MILKEUT ISTIMRAR, (P. ملکیت استمرار <i>milkiyat-i-istimrar</i>). Proprietary right in continuation.</p>
	<p>MILKUIT, See MILKEUT.</p>
	<p>MINHA, (A. منہا <i>min-hā</i>). Literally, from that. Deduction, subtraction.</p>

MOC

MOBAL,

(A. موبىلى *mubali*)

By purchase or sale. Manufacture of salt by contract purchase.

MOCASAU,

See MOCASSAU.

MOCASSA,

See MOCASSAU.

MOCASSAU,

Peons, in the Northern Circars, who were paid by grants of land, subject to a quit rent only. v. PEON.

MOCUDDIM,

(A. مقدم *mukaddam*).

Placed before, antecedent, prior, foremost. Head *Ryot*, or principal man in a village, who superintends the affairs of it, and, among other duties, collects the rents of government within his jurisdiction. The same officer is in Bengal called also *Mandul*, and in the Peninsula *Goad* and *Potail*.

MOCUDDIMY,

(P. مقدمى *mukaddami*, from A. مقدم *mukaddam*).

What relates to a *Mocuddim*. The *russoom* or share of each *Ryot's* produce received by the *Mocuddim*, an article of the *neakdarry*: also the *nancar* or allowance to village collectors or *Mocuddims* of such villages as pay rents immediately to the *khalsa*, being an article of the *muscorat*. See MALIKANA.

MOCUDMY,

See MOCUDDIMY.

MOCUM,

See MOKEEM.

MOCURRER,

(A. مقرر *mukarrar*).

Fixed, established; permanent. What is fixed or settled.

MOCURRERY,

(P. مقرى *mukarrari*, from A. مقرر *mukarrar*).

As applied to lands, means lands let on a fixed lease. The term is also applied to the government dues from the *CAVEL*, q. v.

MOCURRERYDAR,

(P. مقرى دار *mukarrari dar*).

Possessor of a lease or grant for a fixed period. v. MOCURRER and MOCURRERY.

MOCURREY,

See MOCURRERY.

MOCURREYDAR,

See MOCURRERYDAR.

MOK

MODAKIL,

(A. مداخل *mudakhil*).

Introductions, annexations, additions. Annexations or additions of lands to a particular financial division; or lands acquired, considered with reference to revenue. See MOKHARIJE.

MOFUSSIL,

(A. مفصل *mufassal*).

Separated, particularized, distinguished, divided into distinct parts, detailed. The subordinate divisions of a district, in contradistinction to the term *saddur*, which implies the chief seat of government; also the country, as opposed to town: the interior of the country. As applied to accounts, the term signifies detailed, or those accounts which are made up in the villages and *pergunnahs*, or larger divisions of country, by the *Putwarries*, *Canongoes*, or *Serishtadars*. As applied to charges, it signifies the expense of village and *pergunnah* officers employed in the business of receiving, collecting, settling, and registering the rents; such as *Mocuddims*, *Putwarries*, *Peons*, *Pykes*, *Canongoes*, *Serishtadars*, *Tehildars*, *Aumeens*, &c. &c.

MOFUSSIL DEWANNY ADAWLUT,

(P. مفصل دىوانى عدالت *mufassal dawlat addalat*).

Provincial court of civil justice.

MOGANY,

See MAGANY.

MOGGS,

See MUGS.

MOHAUL,

See MBHAL.

MOHIR,

See MOHRER.

MOHRER, MOHIR, MOHUR, MGRAH, MOHERRIE,

(A. مقرر *muharrir*).

A writer, a clerk in an office.

MOHTERFA,

(A. مخرنق *muhtarafah*).

An artificer. Taxes, personal and professional, on artificers, merchants, and others; also on houses, implements of agriculture, looms, &c. a branch of the *SAYER*, q. v.

MOHTERFA,

See MOHTERFA.

MOHUR,

See MOHRER.

MOHURRIE,

See MOHRER.

MOKEEM,

(A. مقرر *mukavim*).

Who fixes or settles. An appraiser.

(H)

MOR

MOKHARIJE,

(A. مخارج *mukhārij*).

Expenses, deductions, exclusions. Territory dismembered and lost to the revenue, forming a head of deductions from the collections of the *Zemindars* in their accounts, under the general term *WAZEAT*, q. v. The reverse of *MODAKIL*, q. v.

MOLAVY,

See *MOOLAVY*.

MOLUNGEE,

(H. ملنگی *malangi*).

Manufacturer of salt.

MONIGAR,

(TAM. *maniyakar*).

A surveyor. A supervisor, or manager.

MOOFTY,

(A. مفتی *mufti*).

The *Muhammadan* law officer who declares the sentence.

MOOLAVY,

(A. مولوی *maulavi*).

A learned and religious man. An interpreter of the *Muhammadan* law.

MOOLGUENY,

v. *MULGUENY*.

MOOLVY,

See *MOOLAVY*.

MOONSHEE,

(A. منشی *munshi*).

Letter-writer, secretary. N. B. Europeans give this title to the native who instructs them in the Persian language.

MOOTAH,

(Probably for TAM. *mōtai* a heap or parcel).

In the Northern *Circars*, a small district or subdivision of a country, consisting of a certain number of villages more or less. A farm of several villages.

MOOTAHDAR,

The holder of a *MOOTAH*, q. v. A person on whom the *zemindari* rights of a *moolah* are conferred by the government, under the conditions of a perpetual settlement.

MOOTAHDARY,

What relates to a *MOOTAHDAR*, q. v.

MOOTANIEH,

(A. متعینہ *muta-ayyanah*).

A military station, post, or command. Stationed troops. *Sebundy* or provincial corps.

MOPILLAS,

A tribe of Arabs settled on the *Malabar* coast.

MORACHA,

See *MAROCHA*.

MUD

MORACHA,

See *MAROCHA*.

MORAH,

In *Canara*, rent in kind. A field, let to a tenant at will, is reckoned and called a field of so many *morahs*.

MOSHAIRA,

(A. مشاہرہ *mushāharah*).

Monthly stipend, pension, salary, pay or wages. A monthly allowance granted by the state to a *Zemindar* when suspended from his office.

MOTERPHA,

See *MOHTEREFA*.

MOTRARPHA,

See *MOHTEREFA*.

MOULACHO,

Native militia. *Sebundy* corps.

MOUZA,

(A. موضع *mauza*).

A place; a village, the cultivated lands of a village.

MOUZAWAR,

(P. موضع وار *mauza-wār* from A. موضع *mauza* a village).

By villages. A term employed to designate a village settlement.

MOUZERA,

See *MUZERA*.

MOUZERAH,

See *MUZERA*.

MOVEN or MOYEN ZABITAH,

(A. معین زبیتہ *mu-ayyan zābitah*).

Established custom. Charges, collections so called in the Ceded Districts.

MUCHELKA,

(T. مچلکہ *muchalkah*).

A solemn engagement or declaration in writing.

MUCHELKA IN DARUD,

(P. مچلکہ این دارود *muchalkah in dārad*).

“The engagement contains this.” The title of a written declaration, which, under the *Muhammadan* administration of the Northern *Circars*, was produced by the *Amūdar* or collector general, signed jointly by the *Desmooks* and *Despondeahs*, purporting that they had not, in the way of bribery or otherwise, paid anything to the agent of government, except what is specified in the public accounts of receipts.

MUCURRERY,

(P. مقرری *mukarrari*).

Relating to what is fixed or established; as *mucurrery* leases, *mucurrery* grants, &c. v. *MOCURRERY*.

MUDDUD,

(A. مدد *madaad*).

Aid, help, assistance.

MUN

MUDDUD MASH,
(P. मदद معاش *madad-i-ma'ash*).
Aid for subsistence. An article in the rent-roll called *tumar jumma*, consisting of allotments of land, as a subsistence to religious and learned men; an item of the *muscorat*, and a branch of *ayma* grants.

MUDHOOR,
(S. मधुर *madhura*, from S. मधु *madhu* honey).
Sweet, fresh.

MUDHOORY,
(From S. मधुर *madhura*. See **MUDHOOR**).
Applied to lands, means fresh, in contradistinction to *nemucky*, or salt lands.

MUFTI,
See **MOOFTY**.

MUGS,
Pirates from the coast of *Arracan*, who formerly committed great depredations in the river *Ganges*.

MUJERA, or MUJERAH,
See **MUZERA**.

MUJERAI,
(P. مجرای *mujrayi*, from A. مجرا *mujra* allowance, premium; obeisance, respect).
Who pays respect. Acknowledgments made to the *Zemindars* in the vicinity of the hill-people of *Rajehmal*, to prevent robberies, being an item of the *MUSCORAT*, q. v.

MUJMUDAR,
(P. مجموعه دار *majmūzah-dār*, from A. مجموعه *majmūzah* and P. دار *dār*).
Who has in charge the whole collection. A temporary revenue accountant of a district or province.

MUL GUENY,
(Perhaps from S. मूल्य *mūlya* purchase; price, wages, hire; and CAN. *gueny* a tenant).
In *Canara*, a tenant by purchase, or for ever, at a fixed rent.

MULLA,
(A. ملا *mulla*).
A learned man, a schoolmaster.

MUNDUL,
(S. मण्डल *mandala*, B. मण्डल *mandal*).
A circle, a division of country so called. The head man of a village; the same as **MO-CUDDIN**, q. v.

MUNEWAR,
(*Manai-udr* from TAM. *manai* a piece of ground, and P. وار *wār*).
An officer who keeps the *hobly* or district account in *Malabar*.

MUS

MUNNIMS,
Jungle possessions in the Northern *Circars*.

MUNNOVERTY,
(S. मनोवृत्ति *mano vritti*, from मनः *manah* the mind, and वृत्ति *vritti* profession, livelihood, maintenance).
A class of military tenants of a higher order, in the Northern *Circars*, who were bound to bring their adherents with them into the field.

MUNNY CAVELLY,
(TAM. *manai-kdvali*).
A term used in *Mysore* for village watching fees.

MUNSIFF,
(A. منصف *munsif*).
A just and equitable man. Native justice or judge whose powers do not extend farther than to suits for personal property not exceeding fifty *rupees*.

MUNSUB,
(A. منصب *mansab*).
An office of dignity and title, generally of a military nature.

MUNSUBDAR,
(P. منصب دار *mansab-dār*).
Holder of a **MUNSUB**, q. v. A military officer of rank holding this title under the *Musal-mān* governments.

MUNSUBDARAN,
(P. منصب داران *mansabdārān*, plur. of منصب دار *mansabdār*. See **MUNSUBDAR**).
The *Munsubdars* or military officers of rank, an article in the roll called *tumar jumma*, consisting of *faghire* appropriations to military officers, on the condition of service.

MURRAMUT,
(A. مرمت *murammāt*).
Repairing, mending. Charges for repairs.

MUSCOOR,
(A. مذکور *mazkūr*).
Mentioned, before-mentioned; a matter before-mentioned.

MUSCOORAT, MUSCORAT,
(A. مذکورات *mazkūrāt*, pl. of مذکور *mazkūr*).
Matters or items which have been before mentioned or specified. *Dustoor*, or customary deductions, allowed to *Zemindars* from their collections, at the close of their settlements, applied to a variety of petty *mofussil* disbursements, of which the *russoom semindarry* and *nawar* lands are a part: and including charitable donations originally unprovided for; an item or head of revenue account of comparatively modern institution.

MUZ

MUSCOORY,

(P. مذکورى *mashkūrī* from مذكور *max-kūr*).

Small or single *pergunnahs*, *zemindaries*, and petty *mahls*, or *talookdarries*, paying rent through a superior *zemindar*. v. *Muscoon*.

MUSHAIRA,

(A. مشاهد *mushdharah*).

A bargain by the month. Monthly pay, salary, wages, or stipend.

MUSHAIRA KOOLKERNAIN,

(P. مشاهد کلکرنان *mushdharah-i-kulkarnān*).

Monthly allowance to *Brahman* accountants in the Northern *Circars*.

MUSHAOOL,

A mistake for *Mushroot*, q. v.

MUSHROOT,

(A. مشروط *mashrūt*).

Stipulated, conditional. As applied to grants of lands, it signifies that the grants are, either wholly or in part, to be appropriated to particular uses.

MUSHROOT TANNAJAUT,

(P. مشروط تہاناجات *mashrūt-i-tānājūt*).

Conditional appropriations of land in *jaghīre* for garrisons, and pensions.

MUSNUB,

(A. مسند *masnad*).

The place of sitting: a seat. A throne or chair of state.

MUTAH,

See *Mootah*.

MUTAHDAR,

See *Mootahdar*.

MUTHOTE,

See *Mathote*.

MUTSEDDY,

(A. متصدي *mutasaddī*).

Intent upon. Writer, accountant, clerk in a public office.

MUTI,

(s. मठ *mat'ha*).

A college, a convent.

MUZCOORAT,

See *Muscoorat*.

MUZERA,

(A. مزرع *maxrae*).

A cultivated field sown or ready for sowing. In the Northern *Circars* the term implies a component part of a *mouza* or village.

MUZ-NAM

MUZONAT,

(A. موازنات *mawzānat*, pl. of موازن *mawzān*).

Weighed, adjusted; settled or balanced, as an account. What has been adjusted or settled. Allowed deductions applied to a variety of disbursements, such as the *sumhar* or allowance to the *zemindar*, &c.

N.

NABOB,

See *Nāyab*.

NAIB,

(A. نائب *ndyib*).

A deputy.

NAIB NAZIM,

(P. نایب ناظم *naib-naẓim*).

Deputy of the *Nazim* or governor.

NAIG,

See *Naik*.

NAIK,

(s. नायक *nāyaka* or *nāyaka*).

Leader, conductor, chief; petty military officer.

NAIKWAR,

From s. नायक *nāyaka* or *nāyaka*, and the Persian possessive participle وار *wār* together forming *nāyaka-wār*.

Possessing a *nāyaka*. A village under the management of a *nāyaka*. See *NAIK*.

NAIKWARRY,

(From s. नायक *nāyaka* and P. واری *wārī*, forming *nāyaka-wārī*).

Any thing connected with a village, &c. under a *NAIK*, q. v. Establishment of village *Peons*.

NAIR,

Chief, headman. The *Nairs* are a peculiar description of *Hindus*, principally of the military class, who hold lands in *Malabar*.

NAIR GUENY,

(Probably from *nair* chief, head, and *gueny* a tenant. Or, it may be from *nair* a plough, and *gueny* a tenant; a plough tenant).

A kind of socage tenure in some parts of *Canara*. See *GUENY*.

NAIR MUL GUENY,

See *GUENY NAIR MUL*.

NAMBYA,

A cast of *Brahmans* in the peninsula.

NEA

NAUNCAR, or NANCAR,
(P. نانکار *nānkār*, from P. نان *nān* bread).

Allowance or assignment for bread or subsistence. An assignment of land, or the government dues from a particular portion of land, calculated to yield 5 per cent. on the net receipts into the treasury, held by a *Zemindar*. The term is also applied to the official lands of the *Canongoes* and other revenue servants.

NAUT or NAUTUM,
(S. नाथ *nātha*, TAM. *nātam*).
Lord, master, headman.

NAUTAWAR,
(From S. नाथ *nātha* lord, master, and the Persian possessive particle وار *wār*, together forming *nātha-wār*).

Having a lord or master. Certain villages superintended by headmen called *Nauts* or *Nautams*, on the part of government. See **NAUT**. The term is also used for headman.

NAUTSELLAVOO,
(TAM. *nāta-silavu*).
Expences or charges account the headman. See **NAUT**.

NAUTAM KAR,
(TAM. *nātam-kār*).
Headman or cultivator of a village. See **NAUT**.

NAUT CURNUM,
Head village accountant. See **NAUT** and **CURNUM**.

NAWAB,
(A. Adj. sup. degree نواب *nawwāb* or *nawwāb*, from A. نایب *nāyib* a deputy).
Very great deputy, vicegerent, viceroy. The governor of a province under the *Mogul* government, whom we call *Nabob*. N. B. The title of *Nawab*, by courtesy, is often given to persons of high rank or station.

NAYEL CAVELLY,
See **DESHA CAVEL**.

NAZIM,
(A. ناظم *nāzim*).
Composer, arranger, adjuster. The first officer or governor of a province, and minister of the department of criminal justice; styled also *Nawab* and *Soubahdar*.

NAZIR,
(A. ناظر *nāzir*).
A supervisor or inspector.

NAZIR JEMMADAR,
(P. ناظر جمعدار *nāzir-jamaḍār*).
Inspecting captain or officer. A head *Pcon*.

NEABUT,
(A. نیابت *niyābat*).
Lieutenancy, vicegerency. The office, administration, and jurisdiction of a **NAWAB**, q. v.

NIR

NEAKDARRY,
(P. نیکداری *nēk-dārī*).

Holding or keeping safe or well; safeguard. Perquisites or fees received or collected from the *Ryots*; being shares of the produce of their lands appropriated to particular public officers in the village, or other persons.

NEEMSALY,
(P. نیم سالی *nīm-sālī*).
Half yearly.

NEEM TUCKY, or NEEM TANKA,
(From P. نیم *nīm* half, and B. تانکا *tānkā* or تانگه *tāngā* a rupee).

A perquisite of half a rupee in the hundred on the *assul jamma*, an additional allowance to the *Canongoes*; being an item of the *Muscobrat*, q. v.

NEEMUCKY,
(P. نمکی *namakī*, from نمک *namak* salt).
Saline, salt. Salt lands.

NEERGANTEE,
Distributor of water for irrigation in the peninsula.

NEER MOODUT, or NER MOODUT,
A contract by which a mortgagee in *Malabar* advances a further sum on a landed estate at the expiration of the former term.

NEERNALLY,
The offering to the deity upon commencing the measurement.

NEGABAUN,
(P. نگاہ بان *nigāh-bān*).
A watchman or guard. A petty officer of police.

NEKDY,
v. **NUCKDY**.

NESF NAICKWARIAN,
(P. نسیف نایکواریان *nesf-i-nāyākūwārīdn*).
Literally, half of the *naikwarries*. Half the wages of the village *Pcons*. See **NAIKWARRY**.

NESHT, or NISHT,
(S. نشت *nashṭa*).
Lost, deficient. Extra assessment in *Canara* for deficiencies of rent.

NIRK,
(P. نرخ *nirkh*).
Price; price settled by the police, price current. Standard rate by which lands are assessed, formed on the produce and measurement of them at so much per *bega*. In some districts each village has its own. The *abwab* or cesses are additions to the *nirk*, sometimes included in it, and sometimes not; but always levied in certain proportions to it.

NIRKBANDY,
(P. نرخبندی *nirkh-bandī*).
Fixing the price. The record exhibiting the **NIRK**, q. v.

NUN

NIZAM,

(A. نizam *nizām*).
Order, arrangement. An arranger. *Nizām ul Mulk* the administrator of the empire.

NIZAMAT,

(A. نظامت *nizamat*).
Arrangement, government. The office of the *NAZIR*, or *NIZAM*; q. v. The administration of criminal justice.

NIZAMAT ADAWLAT,

(A. نظامت عدالت *nizamat-ʿadilat*).
The court of criminal justice.

NOONJEE,

See *NUNJAH*.

NOWARRAH,

(H. نوارا *naw-ard*, from S. नौ *nau* or *naw* a boat or ship, and P. آرد *ard*, from P. آراستن *ardstan* to set in order, prepare).
An establishment of boats, or a naval establishment.

NOWARRAH OMLEH,

(P. نواراى عمله *nawdrd-i-amalah*).
The *nowarrah* or boat establishment of the officers. An article in the rent-roll *tumar-jum-mah*; being a *jaghire* appropriation for the naval establishment.

NUCKD,

(A. نقد *nakd*).
Ready money, cash, specie.

NUCKDY,

(P. Adj. نقدي *nakdi* from A. نقد *nakd*, q. v.)

Ready-money, ready-money payment. A settlement made for the payment of rent or revenue in specie. The term is also applied to signify provision for household expenditure.

NULLAH,

(H. نلدا *ndld*).
A streamlet, rivulet, water-course.

NUNJAH,

(TAM. *nanjai*).
Wet land. Land which, from its situation, may be irrigated, and therefore fit for the cultivation of rice. Wet land cultivation. Rice.

NUNJAH MAIL PUNJAH,

(TAM. *nanjai-mel-punjai*).
Dry land cultivation upon wet. In *Tinnevely*, when, from an accidental deficiency of water, land, which is usually cultivated with rice, happens to be unfit for that grain, they plough up the stubble, and sow it with the best sorts of dry grain. See *NUNJAH* and *PUNJAH*.

NUNJAHMEL,

(TAM. *nanjai mel*).
Probably a contraction of *NUNJAH MAIL PUNJAH*, q. v.

NUNJAH TAUM PUNJAH,

(TAM. *nanjai-taum-punjai*).
Wet land like dry. The least valuable of *Nunjah* land, from the uncertainty as to water for irrigation.

NUZ—OOL

NUNJEE,

See *NUNJAH*.

NUNJEE TERIM, TENUM, or TAUM PUNJEE,

See *NUNJAH TAUM PUNJAH*.

NUNKAB ZAMY,

(A mistake for P. نقب زنى *nakab-zani*).
Literally, striking a mine; undermining, burrowing. The practice of robbing by making holes through the wall of a house.

NURGUNTY,

See *NEERGUNTEE*.

NUZZER,

(A. نذر *nazr*).

A vow; an offering. A present made to a superior.

NUZZERANAH,

(P. نذرانه *nazranah*, from A. نذر *nazr*).
By way of offering or present; any thing given as a present, particularly as an acknowledgment for a grant of lands, public office and the like. See *NUZZER*.

NUZZERANAH HAL,

(P. نذرانه حال *nazranah-i-hal*).
A present or recent *NUZZERANAH*, q. v. An item of the *soubahdarry abwab*.

NUZZERANAH MOCCURRERY,

(P. نذرانه مقررى *nazranah-i-mukarrari*).
A fixed *nuzzeranah*. An item of the *soubahdarry abwab* introduced by *Sujah Khoun*, being fixed pecuniary acknowledgements paid by *zemindars* for improper remissions, indulgences, favors and protection, forbearance from *hastabod* investigations; or for being freed from the immediate superintendance of *Aumils*; but ostensibly to defray the charge of *nuzzers* or presents sent to the court on *Mussulman* festivals, &c. The practice existed from ancient times, but was rendered permanent by *Sujah Khoun*.

NUZZERANAH MUNSOOR GUNGE,

(P. نذرانه منصور گنج *nazranah-i-mansurganj*).
A *nuzzeranah* or present on account the grain market called *munsoor gunge*. An item of the *soubahdarry abwab* established by *Alli Verdi Khoun*.

O.

OMLAH,

(A. عمله *amalah*, plur. of عمل *ʿamil*).
Officers, the civil officers of government. A head of *zemindary* charges. See *NOWARRAH*, and *AUSHAM*.

OOL,

(Probably a corruption of TAM. *olai*).
The leaf of the *Palmira* tree on which they write: a letter, deed, lease.

OTT—PAI

COLCOODY or OOLKOODY,

(TAM. *ólai-kudi*, from *ólai* the leaf of the Palmira tree on which they write: a letter, a lease, and *kudi* a tenant or husbandman).

Hereditary tenant, and, perhaps, proprietor of the land. See MEERASSADAR, q. v.

OOL PARACOODY,

(See OOL and PARACOODY). The fixed and permanent tenant of the *Meerassadar*. He has no property in the soil.

OOL PYAKOODY,

See OOL and PYAKOODY. The same as OOL PARACOODY, q. v.

OOTAR,

(H. *اتار utár*).

Abatement, deduction. Rate of decrease of rent in different classes of land.

ORCH,

A handful of grain by which the measurement of grain into *cullums* or heaps is marked.

OTTY or OTTI,

A form of mortgage and transfer of landed property in *Malabar*.

OTTY KEMPUNUM or KEMPOONUM,

A similar contract in *Malabar* to OTTY, q. v.

OTTY KOOLLY KANUM,

A form of mortgage, in *Malabar*, nearly similar to OTTY, q. v.

OTTYPER or OTTYPAR,

A deed by which the *Jalkar* or proprietor of land, in *Malabar*, transfers his property to another.

P.

PADDY,

(M. *پادی paddi*).

Rice in the husk.

PAGODA,

(Perhaps from *pagod* an idol, which is itself a word of doubtful origin).

A term, unknown to the natives of *India*, given by Europeans to *Hindu* temples; also to a gold coin, often with an image on it, properly called *Hun* or *Hoon*.

PAIBAKY,

(P. *پایبائی páy-báki*, from P. *پای páy* foot and *بائی báki* balance).

Under the head of balances. *Jaghire* appropriations for sundry purposes.

PAIKAN,

(P. *پیکان paykán*, plur. of P. *پیکت payk*).

Foot messengers; village guards. Allowance for increased establishment of the *Pykes*, or village guards; being an item of the *Muscobat*, q. v.

PAR

MUM

PAINAM,

(P. *پاینم páydm*).

Heads of the grand financial divisions of the *soubah* of Bengal, of which *Zemindarics*, and other separate jurisdictions, form the subdivisions.

PAITHEE SHURREEK,

(H. *پیتی شریک pítí sharík*).

A belly, or internal, partner. A copartner in land in *Tinnevely*.

PALABHOGUM,

(TAM. *pala-bhógam*, from TAM. *pala* many, several, and S. *भोगं bhógam* enjoyment).

In the possession of several. Villages, the landed property of which is held in common by all the hereditary proprietors, or *Meerassadars*, of those villages, each however possessing his own land, as a separate property; and always holding the same spot of land.

PANCHOUTRA,

(H. *پنجوترا panchútara*, S. *पंचोत्तर panchótara*).

A custom-house for collecting the inland *sayer* duties.

PANCHOUTRA KEFFYET,

(H. *پنجوترا کفایت panchótara-kifáyat*).

Increase of revenue derived from bringing fraudulent emoluments or abuses to account, in the branches of *sayer* duty inland. It also signifies inland *sayer* duties. See PANCHOUTRA and KEFFYET.

PANDARAH VADIKY,

See PUNDARAH VADIKY.

PANDARUM,

In the peninsula, a kind of travelling religious mendicant.

PANDARY,

Tax on shops of *Muhammadian* workmen and retail merchants of that religion; and on temporary stalls in fairs held at places of *Musulman* pilgrimage, or *Hindu* worship, being a branch of the *sayer*.

PANDERY,

A tax on shops and retail merchants in towns in the Northern *Circars*. See PANDARY.

PANMALA,

See PAUMALA.

PARACOODY,

(TAM. *para-kudi*, from S. *पर para* another, a stranger, strange, and TAM. *kudi* a villager or husbandman).

A temporary tenant from another village, who cultivates the land of a *Meerassadar*; the same as PYACARRY, PYKAUST, and PYACOODY, q. v.

PARACOODY OOL,

See PARACOODY and OOL, a fixed and permanent tenant under a *Meerassadar*, or as holding of government. See OOL PARACOODY.

PEE

- PARAGOODY,**
See PARACOODY.
- PARAGOODY WARUM,**
(TAM. *para-kudi-wāram*).
The share of a PARACOODY, q. v. See also WARUM.
- PARBUNNY,**
(s. पर्वणि *parvani*).
What relates to the Hindi festivals at the new and full moon. A tax sometimes levied by *Zemindars* and farmers on the tenants.
- PARIAR,**
A term used by Europeans in India to designate the outcasts of the *Hindū* tribes, and the vilest things of their kind.
- PASBAUN,**
(P. پاسبان *pās-bān*).
A watchman or guard. See GORIAL.
- PASHENGARY,**
The same as PALABHOGUM, q. v.
- PATAM,**
(TAM. *pātam* a corruption of s. पत्र *pātrām* a leaf).
A lease, or simple lease, in *Malabar*, the same as *Pottah* in *Bengal*. See WARUM PATAM.
- PATNA CHITTY and BOGAMY,**
Tax upon the heads or chiefs of the right and left hand castes, who each collected from their castes certain impositions. *Patna Chitty*, or *Shilly*, also means the head merchant of a town who settles disputes of castes, and frequently collects the taxes from them.
- PAULBHOOGUM,**
See PALABHOGUM.
- PAUN,**
(H. پان *pān*).
Leaf of the *piper betel* plant, which the natives chew with the *araca* nut and a small quantity of prepared shell-lime.
- PAUNMĀLA,**
(H. پان مالا *pān-mālā*).
Betel-leaf-garden. Ground suitable to the culture of the *piper betel* plant. *Nutjah garden* lands. v. NUNJAH.
- PAUNMĀLEE,**
See PAUNMĀLA.
- PAYMELE,**
(P. پاي مال *pāy-māl*).
Trampling under foot. Deductions for the devastations occasioned by the march of an army.
- PEEROOTER,**
(From P. پير *pīr* an old man, a *Muhammadan* sage or saint, with a *Hindu* termination).
Allowances to *Muhammadan* sages. A particular description of lands held rent free, or assignments of the government dues from particular lands enjoyed by such persons. N. B. A term not in common use.

PIC

- PEISHWA,**
(P. پيشوا *pēshwā*).
Guide, leader. The prime minister of the *Mahratta* government.
- PELAJURY,**
A species of grain.
- PELEAMUNAUM,**
(Probably a mistake for TAM. *puliya-marum*).
Tamarind tree.
- PEON,**
(Probably a corruption of P. پيادہ *pi-yādāh*).
A footman, a foot soldier. An inferior officer or servant employed in revenue, police, or judicial duties. He is sometimes armed with a sword and shield.
- PERGUNNAH,**
(P. پرگنہ *parganaḥ*).
A small district consisting of several villages, being a sub-division of a CHUCKLA, q. v.
- PERGUNNAT EL JUMMA,**
(A. پرگنات الجمع *parganāt-ul-jamaʿ*).
A term intended to denote the accounts showing the revenues of a *pergunnah*, and the aggregate of the rents of the villages, after deducting the *Mofussil* charges. N. B. The term is not in general use.
- PERMARREE LAND,**
Land in which the thorn and other shrubs have grown requiring to be cut up and cleared by the hatchet.
- PESHANUM,**
(TAM. *pisanam*).
A species of fine rice; the *peshanum* harvest begins about the latter end of January, and ends about the beginning of June.
- PESHCAR,**
(P. پيش کار *pēsh-kār* for پيش کار *pēsh-i-kār*, from پيش *pēsh* before and کار *kār* work, business, affair).
Chief agent or manager; chief assistant.
- PESHCUSH,**
(P. پيش کش *pēsh-kash*, from پيش *pēsh* before and کش *kash* draw).
A present, particularly to government, in consideration of an appointment, or as an acknowledgement for any tenure. Tribute, fine, quit-rent, advance on the stipulated revenues. The tribute formerly paid by the *Poigars* to the government. The first fruits of an appointment, or grant of land.
- PETTAH,**
(TAM. *pettai*).
The suburbs of a fortified town.
- PICOTAH,**
A machine for raising water to irrigate the fields in the peninsula.

POK

PILLWANY,
(TAM. *pillu* and *pullu* grass, *pilvāri* and *pullvāri* grassy).

A tax on grass or pasture; grass land.

FLAKETA,
Uncultivated, waste or deserted land.

POITAL,
See **POTAIL.**

POLLIGAR,
(TAM. *pālaiya-gāran* or *pālaiya-gār*.)
Head of a village district. Military chieftain in the peninsula similar to hill *Zemindar* in the Northern *Circars*; the chief of a **POLLAM**, q. v.

POLLUM,
(TAM. *pālaiyam*, from s. पाल्य *pālyam* to be protected).

In the peninsula, means a district held by a **POLLIGAR**, q. v. Also a town.

PONICANDO,
Hill fields.

POOLIAPUT,
(Probably for s. पाल्यपति *pālyā-pati*.)
Head of the *pālyam* (*pollam*). Lands in the hands of *Poligars* or *Zemindars*, and not under the immediate management of government. See **PULLIAPUT.**

POOLBUNDY,
(P. باندی *pul-bandī*.)
Repairing the embankments.

POONAS or **POONASS FUSSIL,**
Cotton harvest. Small grain harvest in the Northern *Circars*.

POONJEE,
See **PUNJAH.**

POONYUM PATAM,
(TAM. *punyam-pātam*, s. पुण्य पत्र *punyam patram*.)

Literally, a fair or equitable *pollah*, or written engagement. A lease where the rent and interest of the sum advanced by the tenant to the landlord seem security for each other; and nearly the same as **KANNON PATAM**, q. v.

POOROOPA,
Enaums or grants of land paying a fixed money rent or tribute in the *Dindigul* and *Tinnevely* provinces. See **POOROPOO.**

PQOSHTEE BUNDY,
(P. پشته بندی *pushtah-bandī* from P. پشته *pushtah* or P. پشته *pushtā* a prop or buttress; an embankment, and P. بندی *bandī* making fast or repairing).

Repairing the embankments. An article of the **ZYR MATNOTE**, q. v.

FOREMPOCO,
Barren land wholly uncultivated and uncultivable. See **PURRAMPOKE.**

POROOPA,
See **POOROOPA** and **POOROPOO.**

PUL

POROPOO,
Nunjah or wet grain land paying a fixed money rent in *Tinnevely*. See **MUNJAH** and **POOROOPA.**

POTAIL,
Head man of a village who collects the rents from the other *ryots* therein, and has the general superintendance of its concerns. The same person who in *Bengal* is called **MOCUDDIM** and **MUNDUL**, q. v.

POTALIES,
See **POTAIL.**

POTEEL,
See **POTAIL.**

POTTAH,
(H. پتہ *pattā*, probably a corruption of s. पत्र *patra* a leaf, a leaf of paper, &c.)

A lease granted to the cultivators on the part of government, either written on paper, or engraved with a style on the leaf of the fan palm-tree, by Europeans called *cajjar*. See **PATAM.**

POTTAHS JANAJAT,
(H. پتہ جانجات *pattā-jandjāt*.)
Pottahs or leases given to the cultivators individually. See **POTTAH** and **JANAJAT.**

POTTAHS TUCKA,
(Probably for *Pottahs Teecha*.)
Pottahs granted to small farmers. See **POTTAH** and **TUCKA.**

PUCKALLY,
A man who, in the peninsula, carries water in leathern bags or skins on a bullock.

PUGDI,
An extra assessment imposed in 1711 in *Canara*.

PULATHY,
Damaged produce.

PULLIAPUT,
(TAM. *pālaiyavat*, s. पाल्यवत् *pālyā-ivat*.)

Literally belonging to a **POLLUM**, q. v. Lands in the hands of *Poligars*, or *Zemindars*, and not under the immediate management of government. See **POOLIAPUT.**

PULLEE,
(TAM. *palli*.)
The name of a cast, who, in the *janghire*, either by custom or rule, have a hereditary right of service under the *Mecrassaders*, and are entitled to one third of the share which the latter receive of the crops.

PULLER,
(TAM. *pallar*.)
The name of a low cast of people who till the land in *Tanjore*, and are considered the slaves of the soil.

PULLERWURRY,
The name of a tax levied on the *Puller* cast in the *Dindigul* province. See **PULLER.**
(K)

PUN	PYC
PULLIUM, See PUTTIOM.	PUNJEE, See PUNJAH.
PULLOO PAIRA, Labouring <i>Pullers.</i> v. PULLER.	PURRAMPOKE, Land utterly unproductive, such as sites of towns and villages; beds of rivers, and, in some cases, of tanks; roads and extensive tracts of stony and rocky ground where no plough can go.
PUNAHE, (s. पुण्याहः <i>punyāhah</i>). Literally, a holiday. The name of a <i>zemindary</i> charge in <i>Burdwan</i> . See PUNEAH and PUNEAH KURTCH.	PUTTAH, See POTTAH.
PUNCHAIT, (s. पंचायित <i>panchāyita</i>). Five assembled. An assembly or jury of five persons to whom a cause is referred for investigation and decision; an ancient <i>Hindu</i> establishment.	PUTTEE, The share of a village <i>Zemindar</i> in the district of <i>Benares</i> .
PUNDARA, See PUNDARAH VADIKY.	PUTTEEDAR, The holder of a share in the property of a village in the district of <i>Benares</i> . See PUTTEE.
PUNDARAH VADIKY, Villages in the Southern <i>pollams</i> of which the absolute proprietary right is chiefly held by inhabitants of the fourth, or lowest <i>Hindu</i> tribe, called <i>Soodras</i> .	PUTTEEL and PUTTELL, for POTAIL, q. v.
PUNDARAH VANDIKY, See PUNDARAH VADIKY.	PUTTI, An extra assessment made in addition to the standard rent in <i>Bednore</i> in the years 1718 and 1758.
PUNDARY VADIKY, See PUNDARA VADIKY.	PUTTIAM, (TAM. <i>patiyam</i>). A written engagement, the same as PATAM and POTTAH , q. v.
PUNDIT, (s. पण्डित <i>paṇḍita</i>). A learned <i>Brahman</i> .	PUTTIOM, See PUTTIAM.
PUNDLE KRUTCH, An article of <i>zemindary</i> charges in <i>Dinagapore</i> .	PUTTOOKUT RYOTS, The same as MEERASSADARS , q. v.
PUNEAH, (s. पुण्याहः <i>punyāhah</i>). Literally, a holiday. The day when the settlement for the new year is made.	PUTTUCKDAR, (H. پتوڪدار <i>patokdār</i>). Literally, book-keeper, accountant. A species of <i>Zemindar</i> or collector in <i>Tanjore</i> , who had the charge of a greater or less number of villages, and resembling the <i>Nautwars</i> in the <i>Jaghire</i> .
PUNEAH KURTCH, (H. پنيا ڪرچ <i>punyā-kharch</i>). Expences incurred at the PUNEAH , q. v. An item of <i>zemindary</i> charges.	PUTWARRY, (H. پتواري <i>patwārī</i>). Village accountant, the same as the <i>Curnum</i> of the peninsula.
PUNG, (TAM. <i>pangu</i>). Part, portion, dividend, lot, share. A portion or share of a village in <i>Tanjore</i> , the same as BAUGHAN , q. v.	PYACARRY, (H. پاڪاري <i>paikārī</i> - <i>!art</i> from P. پاى <i>paī</i> the foot, and كاريدن <i>kāridan</i> to cultivate, to labour). A sub-tenant or husbandman, who cultivates the land of another for one or more years by agreement, for which he is entitled to a certain proportion of the produce, the same as PYACOODY , PARACOODY , and PYKAUST , q. v.
PUNJA, See PUNJAH.	PYACOODY, (From P. پاى <i>paī</i> the foot, and TAM. <i>kudi</i> a peasant or cultivator). An under or sub-tenant, the same as PARACOODY , q. v.
PUNJAH, (TAM. <i>panjai</i>). Land that cannot be easily watered by artificial means, depending chiefly on the falling rains for irrigation, and therefore unfit for the cultivation of rice. See NUNJAH.	PYACARRY, See PYACARRY.
PUNJAI, See PUNJAH.	PYCOPTAH, See PICOTAH.
PUNJAYET, See PUNCHAIT.	

PYK—RAJ

PYKAUST,

(H. پایکاشت *páy-káshk*, from P. پای *páy* the foot, and کاشت *káshkán* to cultivate).

An inferior or under tenant. The term, applied to lands, means cultivated by an under tenant or peasant belonging to another village. See PYCARRY.

PYKAUST RYOTS,

(From H. پایکاشت *páykáshk*).

Under tenants or cultivators. Those who cultivate lands in a village to which they do not belong, and hold their lands upon a more indefinite tenure than the *khode khosht ryots*, the *pollahs* or leases under which they hold being generally granted with a limitation in point of time. See PYKAUST.

PYKE,

(H. پیک *payk* from s. पादिक *pádika*).

A foot messenger. A person employed as a night watch in a village, and as a runner or messenger on the business of the revenue.

R.

RACHEWAR,

(A corruption of P. راجوار *ráj-uár*, from s. राज *rája*, and P. وار *uár*).

Related to kings or nobles. A warlike tribe, from which a part of the *Zemindars* of the Northern *Circars* are descended. The same as *Razwars*.

RAHBERAN,

(P. راه بران *ráh-barán*, pl. of راه بر *ráh-bar*, from P. راه *ráh* road, way, and بر *bar* carrying, conducting).

Road conductors or way guides. Allowance for an increased number of guides for the convenience and protection of merchants and travellers, being an item of the *Muscovate*, q. v.

RAHDARRY,

(P. راه داری *ráh-dári*, from P. راه *ráh* road, way, and P. داری *dári* from داشتن *dáshkán* to keep).

Keeping the roads. The term, applied to duties, means those collected at different stations in the interior of the country from passengers, and on account of grain and other necessaries of life, by the *Zemindars* and other officers of government; being a branch of the *Sayer*, q. v.

RAJAH,

(s. राजा *rájá*, from the radical राज् *ráj* shine).

King, prince, chieftain, nobleman. A title in ancient times given to chiefs of the second or military *Hindu* tribe only.

ROB

RAJE,

(s. राज्य *rájya*).

The title, office, or jurisdiction of a *RAJAH*, q. v.

RAJEPOOT,

(A corruption of s. राजपुत्र *rāja-putra*).

Literally son of a king. The name of a warlike race of *Hindus*.

RANNY,

(A corruption of s. रानी *rání* fem. of राजा *rája*).

Queen, princess; wife of a *RAJAH*, q. v.

RAWWAR,

(A corruption of P. راجوار *ráj-uár* from s. राज *rája*, and P. وار *uár*).

See RACHEWAR.

RAYEL,

A title, equivalent to *Rajah*, given to the sovereigns of *Bijnugger*, or, more correctly, *Vijaya-nagara*.

RAZENAMAH,

(P. راضی نامہ *rázi-námah*, from A. راضی *rázi* satisfied, and P. نامہ *námah* a writing).

A written testimonial given by a plaintiff, upon a cause being finally settled, that he is satisfied. The defendant gives a *SAFEE NAMAH*, q. v.

RECMY,

(P. رقمی *rakamí*, from A. رقم *rakam* kind, sort, species).

Of different sorts. Rupees of various denominations and value.

REDDY,

See REDDYWAR.

REDDYWAR,

(Probably from s. रद्धि *riddhi* wealth, and P. وار *uár* possessing).

Wealthy, rich; a rich man. A chief.

REKA,

Standard rent in *Canara*.

RHEDDYWAR,

See REDDYWAR.

ROBOCAR,

(P. روبکار *rú-ba-kár*).

Literally face to the business. Intent upon or ready for business.

ROBOCARRY,

(P. روبکاری *rú-ba-kári*, from P. روبکار *rú-ba-kár*).

A form of instructions for proceeding in a particular business. See ROBOCAR.

RUS

ROWANAH,

(P. روانه *rawdnah*, from P. روانیدن *rawd-nidan* to cause to go, to dispatch).

A dispatch. A pass, passport, permit.

ROY ROWAN or ROY ROYAN,

(P. راي رايان *ráyi-ráyan*, literally *rajah of rajahs*, or noble of nobles).

A *Hindu* title given to the principal officer of the *khalsa*, or chief treasurer of the exchequer.

ROZEENAH,

See ROZINAH.

ROZENAH,

See ROZINAH.

ROZINADARAN,

(P. روزينه داران *rózinah-dáran*, pl. of P. روزينه دار *róztnah-dár*).

Who hold or enjoy a daily allowance; an item of the MUSCOBAT, q. v. The same as ROZINAH, q. v.

ROZINAH,

(P. روزينه *róztnah*, from P. روز *róza* day).

Daily, daily allowance. Daily allowance to the *Brahmins*, &c. an item of the MUSCOBAT, q. v.

RUBBA,

(A. ربع *rubaa*).

A fourth part. The fourth share of the yearly produce of lands received by the *Muhammadan* government, which was commuted, in the time of the emperor *Akbar*, for a fixed payment, or money rent, according to the *Assul Tumar Jamma*, or assessment of *Toorell Mull*.

RUCKBAH,

(A. رقبه *rukbah*).

Collar; enclosure, boundaries. Measurement, or statement of measured lands of villages.

RUPEE,

(H. रुपيه *rúpyah*, from s. रुपय *rúpya* silver).

The name of a silver coin of comparatively modern currency; for it is remarkable that there do not exist any specimens in that metal of a date anterior to the establishment of the *Muhammadan* power in *India*; while a great many in gold have been preserved of a far higher antiquity. The imaginary rupee of *Bengal*, called the *current rupee*, in which the Company's accounts were formerly kept, was rated at the nominal value of two shillings, and the real coin called *sicca rupee*, sixteen per cent. better than the *current rupee*.

RUSHUM,

See RUSSOOM.

RUSSOOM,

(A. رسوم *rusúm*, pl. of A. رسم *rasm*).

Customs, customary commissions, gratuities, fees, or perquisites. Shares of the crops and ready money payments received by public officers, as perquisites attached to their situations.

RYO—SAB

RUSSOOM NEZARAT,

(P. رسوم نظارت *rusúm-i-nazárat*).

Perquisites of the office of *Nazir*; an item of the ZYA MATHOTE, q. v.

RUSSOOM ZEMINDARRY,

(P. رسوم زمينداري *rusúm-i-zamindári*).

Customary perquisites attached to the office of a *Zemindar*. Perquisites or shares of the *sazari* duties allowed to *Zemindars*; and deductions from the collections equal to about five per cent. on the net receipts in the *mojussil* treasury, enjoyed by the *Zemindars* in addition to their *nancar* or *saceram* lands.

RUSSUD,

(P. رسد *rasad*).

Augmentation, applied to land rents.

RUSSUD JAMMA,

(A. رسد جامع *rasad-jamaa*).

A rent progressively increasing. See RUSSUD and JAMMA.

RYOT,

(A. رعيت *raçtyat*, from A. رعي *raçyí* to graze, feed, or guard cattle).

Peasant, subject; tenant of house or land, N. B. The *Hindu* term is *Prajá*.

RYOTTY,

(P. رعيتي *raçtyati*, from A. رعيت *raçtyat*).

Relating to a *Ryot*, q. v. *Ryotty* lands are those in which the *Ryots* pay the government dues in money; contradistinguished from *klo-mar* lands in which they are paid in kind.

RYOTWAR,

(P. رعيتوار *raçtyatwár*).

According to, or with *Ryots*. A *Ryotwar* or *Kukwar* settlement is a settlement made by government immediately with the *Ryots* individually, under which the government receives its dues in the form of a money rent fixed on the land itself in cultivation, and not being a pecuniary commutation for its share of the produce, varying as the extent of the produce may vary in each year; but under an *amanee* settlement the government receives its dues in kind from each cultivator.

S.

SABRACAR,

(For P. سربرادكار *sar-ba-ráh-i-kár*).

The head in the way of business. A manager; the managing owner of an undivided estate. Manager appointed to take charge of the lands of *Zemindars* and independent *Talookdars*, being in their minority, or females.

SABRAKAR,

See SABRACAR.

SAL

SADERWARD,

(A. صادر وارد *saddir-wārid*).

Ready money collections made in each village from the *Ryots* for supplying the *cutcherry*; or office of public business, with lamps, oil, and stationary.

SADWANIAN,

(P. سدوانیان *sadwāniyān*).

A company of pikemen consisting of one hundred men. The expense of an establishment of pikemen of different tribes, stationed in *pergunnahs*, and employed under *Desmooks* or *Zemindars*, in the Northern *Circars*.

SADWARAIN,

See SADWANIAN.

SADWARIAN,

See SADWANIAN.

SAFEE NAMAĤ,

(F. صافی نامه *safī-nāmāh*, from A. صافی *safī* clearness, and F. نامه *nāmāh* a writing).

A testimonial given by the defendant, upon the final settlement of a cause, that the matter in dispute has been cleared up or settled.

SAGARTHUM,

(S. साकार्थं *sākārtham*).

A term denoting the *Hindu* æra of *Sākā-hanāh*. See SAWLIVAGANAH.

SAGNALLY,

In the *Dindigul* province, means cultivated lands.

SALAM,

(A. سلام *salām*).

Salutation; or the form of saluting, generally by touching the forehead with the right hand.

SALAMY,

(P. سلامی *salāmi*, from A. سلام *salām*).

What relates to salutation. A free gift made by way of compliment; or in return for a favour.

SALIANEH,

(P. سالیانہ *sāliydānah*).

Annual. An annuity or annual allowance, whether as a salary or gratuity.

SALIANAHĀDAR,

(P. سالیانہ دار *sāliydānah-dār*).

One who enjoys an annual allowance: an annuitant.

SALIANAHĀDARAN,

(P. سالیانہ داران *sāliydānah-dārān*, pl. of F. سالیانہ دار *sāliydānah-dār*).

Annuitants. An article in the rent-roll called *tumar*, consisting of annual allowances in the nature of *jaghires* in *Sylhet*.

SALIS,

(A. ثالث *sālis*).

One of three: an umpire or arbitrator.

SAY

SALISAN,

(P. ثالثان *sālīsān*, pl. of A. ثالث *sālis*).

Arbitrators, umpires. See SALIS.

SALLIANDARAM,

See SALIANAHĀDARAN.

SALWAR JULĤAI,

Telinga and *Orissa* tribe of weavers.

SAMĀDAYUM,

(S. समादायं *samādayam*, from सं *saṃ*

with, together, and S. आदायं *addayam* receivable.

Lands the produce of which is receivable by the tenants in co-partnership. Applied to villages, the term denotes, that the landed property therein is held in common by all the *Mecrassadars* or *Ukudies* of the village, each possessing his proportion of the common stock; but not having a claim to any particular spot of land beyond the period for which it is usual to make a division of the whole cultivation.

SATANTRUM,

See SOTANTRUM.

SAVANAGAR,

(From H. सब *sab*, or S. सर्व *sarva* all, and P. نگار *niḡār* painter or writer).

Who writes or represents every thing. A news writer or spy on the *Zumildar* in the Northern *Circars*.

SAVANNAH NEGAR,

See SAVANAGAR.

SAVERUM,

(T. ساورہ *sāvarah*, TEL. *sāvaram*).

An allotment of land, or of the government's revenue thereof, held by *Zemindars*, and other principal revenue officers, rent free, as part of the emoluments of their offices; a term used in the peninsula answering to *nancar* in the *Bengal* provinces.

SAWLIVAGANAH,

(A corruption of S. शालिवाहन *Śālī-vāhana*).

The name of a *Hindu* prince whose æra commenced A. D. 78.

SAWMY,

(S. स्वामी *svāmī*).

Lord, master, owner, proprietor. A title given also by the *Hindus* of the peninsula to their gods.

SAWMY BOGUM,

(S. स्वामी भोग *svāmī-bhogam*).

The lord's enjoyment or possession. The lord's right as proprietor. Quit rent, or acknowledgment of proprietary right in the peninsula.

SAYEH BUNJER,

Uncultivated lands divided into fields. See BUNJER.

(L)

SER	SHA
<p>SAYER, (A. سائر <i>sāyir</i>, part. act. of A. سير <i>sair</i> to walk, move about).</p>	<p>SER TERRIM, (From P. سر <i>sar</i> head, and TAM. <i>tiram</i> value or rate). Head assessor of land in the Ceded Districts. See TERRIM and TERRIMDAR.</p>
<p>What moves. Variable imposts, distinct from land rent or revenue, consisting of customs, tolls, licences, duties on merchandize and other articles of personal moveable property; as well as mixt duties, and taxes on houses, shops, bazars, &c.</p>	<p>SER TERRIMDAR, Head <i>Terrimdar</i> or assessor. See TERRIMDAR.</p>
<p>SAYRE, See SAYER.</p>	<p>SEY KAUL TURSO, Lands not cultivated for a certain number of years.</p>
<p>SEASUT, (A. سياست <i>siydsat</i>). Punishment.</p>	<p>SEZAWAL, (T. سزاول <i>sazdwal</i>, probably a corruption of P. سازاول <i>saz-duwal</i>).</p>
<p>SEBUNDY, (P. سهبندی <i>seh-bandī</i>). An irregular native soldier employed in the service of the revenue and police.</p>	<p>The first, or chief in any business. A native officer employed, on a monthly allowance, to collect the revenues.</p>
<p>SEBUNDY FUSLY, (P. سهبندی فصلی <i>sehbandī-fasli</i>). Irregular military employed at harvest time, or in collecting the revenues. See SEBUNDY.</p>	<p>SHAHBUNDER, (P. شاه بندر <i>shāh-bandar</i>). The royal or king's port. The government custom-house, at <i>Dacca</i>.</p>
<p>SEDWARRAIN, See SADWANIAN.</p>	<p>SHAIKDAR, (P. شیخ دار <i>shaiikh-dār</i>). Title of an <i>Aumildar</i>, in the Northern Circars, in his capacity of <i>Dewanny</i>, or financial delegate.</p>
<p>SEERAB, An article in the <i>tumar</i> assessment of <i>jaghire</i> appropriations.</p>	<p>SHAIKDARRY, (P. شیخ داری <i>shaiikh-dārī</i>). The office of a SHAIKDAR, q. v.</p>
<p>SEMAPATY, See SENAPATY.</p>	<p>SHAKDAR, See SHAIKDAR.</p>
<p>SENAPATY, (s. सेनापति <i>senā-pati</i>, from s. सेना <i>senā</i> an army, and s. पति <i>pati</i> master, lord, commander). Commander-in-chief of an army.</p>	<p>SHAMBOGUE, (s. संभोग <i>sam-bhōga</i>, from s. सं <i>saṃ</i> with or together, and s. भोग <i>bhōga</i> enjoying, possessing). One who enjoys or partakes with others. A term for the <i>Curnum</i>, or village accountant, in the south of <i>India</i>.</p>
<p>SER, SAR, and SIB, (P. سر <i>sar</i>). Head, chief.</p>	<p>SHAMUL, (A. شامل <i>shāmil</i>). With, together with; united, put together. Assessments added to the <i>shist</i>, or standard rent, in the peninsula.</p>
<p>SERF, (A. سرف <i>sarf</i>). Exchange, discount.</p>	<p>SHAROGAR, In the southern <i>pollams</i>, an officer of <i>Peons</i>, or militia generally; but also an officer of any kind.</p>
<p>SERF SICCA, (P. سرف سکه <i>sarf-i-sikkah</i>). Exchange on coin. Discount or <i>batta</i> on the exchange of rupees; an item of the <i>sowahdarry abwab</i>, or cesses established by <i>Alli Verdī Khaun</i>.</p>	<p>SHASTER, (s. शास्त्र <i>śāstra</i>, from the root शास् <i>śas</i> rule, govern, instruct). The instrument of government or instruction. Any book of instruction; particularly containing divine ordinances.</p>
<p>SERI, See BUTTEL.</p>	<p>SHASTRY, Of or belonging to a <i>Shaster</i>. See SHASTER. N.B. <i>Shastri</i>, in Report, p. 87, is evidently a mistake for <i>Shasters</i>.</p>
<p>SERINJAMMY, (P. سرانجامی <i>saranjāmī</i>, from P. سرانجام <i>saranjām</i> materials). What belongs to materials. Charges on account of materials, or necessaries. Charges of collection; also those attending the manufacture and sale of salt.</p>	<p>SHASTRY, Of or belonging to a <i>Shaster</i>. See SHASTER. N.B. <i>Shastri</i>, in Report, p. 87, is evidently a mistake for <i>Shasters</i>.</p>

SIR

- SHAVEE**,
Withered or damaged corn.
- SHAVUL**,
See **SHEVUL**.
- SHERISTAH**,
(Properly P. سررشته *sar-rishtah*).
A public record.
- SHERISTADAR**,
Properly P. سررشته دار *sarrishtah-dār*.
Keeper of the records; or one who keeps a record of accounts or particular transactions. The recorder in a court of justice under the Company's government. A revenue accountant of a district, who checks the accounts of the regular village *Curnum* or accountant.
- SHEROGAR**,
See **SHAROGAR**.
- SHEVUL** or **SHEWUL**,
A description of land so called in **TANJORE**.
- SHIST**,
(s. शिष्ट *sishta*).
Remainder. Balance of standard rent, after deductions, in *Canara*.
- SHOTRIUM** or **SHROTRIUM**,
(Probably from s. श्रोत्रियं *śrōtriyam*, appertaining to a *Brahman* learned in divinity).
Land allowed to be held at a favorable rent by an individual, either as a reward for services, or as a compensation for duties to be discharged; being similar in its application to **MAUNIUM**, q. v.
- SHOTRIUMDAR** or **SHROTRIUMDAR**,
The holder or possessor of a **SHOTRIUM**, q. v. See also **DAR**.
- SHROF**,
(A. صراف *sarrāf*).
A banker or money changer.
- SHUD-MUL-GUENY**,
A tenant by simple purchase in *Canara*.
- SHUDRA**,
(s. शूद्र *śūdra*).
A *Hindu* of the fourth or lowest tribe.
- SHUTWAR** for **STULWAR**, q. v.
- SHYA**,
(A. شیعه *shī'ah*).
One of the sect of *Ali*.
- SIBBUNDY** and **SIBBENDY**,
See **SEBUNDY**.
- SIMPERTY**,
See **SUMPARDY**.
- SIRCAR**,
See **CIRCAR**.

SOU

- SIRDAR**,
(P. سردار *sar-dār*, from سر *sar* the head and دار *dār* holder or keeper).
Chieftain, captain, head man.
- SIRDAR FOUJE**,
(P. سردار فوج *sar-dār-i-fauj*).
Captain of the military. Title of an *Aumildar* in his military capacity.
- SIRNA GOUR** or **SURNAR GOUR**,
The head *Potail* or farmer of a district, in the Ceded Districts.
- SIST**,
See **SHIST**.
- SONAR**,
(H. سنار *sunār*, from s. स्वर्णकार *swarna-kāra*).
A worker in gold; a goldsmith.
- SONEE**,
(A. سنی *sunni*).
The name of the sect of *Muhammadans* who revere equally the four successors of *Muhammad*. See **SHYA**. The *Turks* are *Sonees*, and the *Persians* *Shyas*.
- SOORNADAYEM**,
See **SORNADYEM**.
- SOOROOTHAL**,
(P. صورت حال *sūrat-hāl*, or more grammatically correct, *sūrat-i-hāl*).
The statement of a case in writing.
- SORNADYEM**,
(s. स्वर्णदियं *swarnādēyam*, from स्वर्ण *swarna* gold, and आदियं *ādēyam* to be received, receivable).
What is receivable in money. Rent receivable in money, not in kind.
- SOTUNDRUM**,
See **SOTUNTRUM**.
- SOTUNTRUM**,
(From s. स्वतंत्र *swatantra*).
Unrestrained, at liberty, free. Free land.
- SOUBAHDARRY**,
(P. صوبہ داری *sūbah-dārī*).
The office or jurisdiction of a *Subahdar*.
- SOUCAR**,
(H. ساهوکار *sāhu-kār*).
A merchant or banker. A money lender.
- SOUCAR TEEP**,
A banker's bill. See **SOUCAR** and **TEEP**.
- SOUNARDYEM**,
See **SORNADYEM**.
- SOURNADYEM**,
See **SORNADYEM**.
- SOURNYDIAM**,
See **SORNADYEM**.

SUM	SYC—TAK	
STULWAR,	SUMMUT,	
From s. स्थल <i>st'hala</i> land, dry land, and P. وار <i>wār</i> .	A division or district in the Ceded Districts.	
By fields. Estimation made according to the quantity of land, or by fields.	SUMPARDY,	
STUTWAR and STUTWA for STULWAR , q. v.	A public accountant. The register of a district in the southern <i>pollams</i> .	
SUAVERUM,	SUNNUD,	
See SAVERUM .	(A. سند <i>sanad</i>).	
SUBAH,	A prop or support. A patent, charter, or written authority for holding either land or office.	
(A. صوبه <i>sūbah</i>).	SUNNUD MAUNIAM,	
A province, such as <i>Bengal</i> . A grand division of a country, which is again divided into <i>circars</i> , <i>chucklahs</i> , <i>pergunnahs</i> , and villages. N. B. The term, though <i>Arabic</i> , is, in this sense, peculiar to <i>India</i> . Europeans are apt to confound this term with SUBAH DAR , q. v.	See SUNNUD and MAUNIAM . Small portions of land held by <i>sunnud</i> , or written authority, renewable from year to year, and if not renewed the title ceases.	
SUBAHDAR,	SURNADAYUM,	
(P. صوبه دار <i>sūbah-dār</i>).	See SORNADYEM .	
The viceroy or governor of a province. See SUBAH . The title is also used to designate a native military officer, whose rank corresponds with that of a captain.	SWASTRIUM,	
SUBAHDARRY ABWAB,	(s. स्वस्त्रियं <i>swastriyam</i> , or s. स्वस्त्र <i>swastram</i>).	
(A. صوبه داري <i>sūbahdārī-abwāb</i>).	One's own property. Landed property or inheritance answering to <i>cantachy</i> (<i>kāniyūdsi</i>) in the <i>Tamul</i> , and <i>meerassee</i> in the <i>Persian</i> languages.	
The imposts or cesses of the <i>Subahdar</i> or viceroy. Viceroyal imposts of <i>Jaffier Khan</i> , <i>Soujah-Khan</i> , <i>Aliverdi Khan</i> , and <i>Cossim Ally</i> , levied on the land and <i>sayer</i> to the amount of the <i>tumar</i> or standard assessment; the <i>Zemin-dars</i> who paid them being authorized to collect them from the <i>Ryots</i> , in the same proportions to their respective quotas of rent.	SWASTRIUMDAR,	
SUBDHARRY,	(From s. स्वस्त्रियं <i>swastriyam</i> , and P. دار <i>dār</i>).	
See SUBAHDARRY .	The holder or proprietor of a SWASTRIUM , q. v.	
SUCCOWASHEE,	SWASTRUM,	
(s. मुख वासी <i>sukha-vāsi</i>).	See SWASTRIUM .	
Who resides at pleasure. A sojourner. A resident <i>Pyacarry</i> in the <i>jaghire</i> .	SYCURGHAL,	
SUDDER,	<i>Jaghire</i> assignment, usually for life, on certain lands for the whole or part of their assessed revenue.	
(A. صدر <i>sadr</i> or <i>sadar</i>).	SYCURGUL JAGHIRES,	
The breast; the fore court of a house. The chief seat of government, contradistinguished from <i>mofussil</i> or interior of the country. The presidency.	Charitable or religious <i>jaghires</i> to the <i>Mu-hammadans</i> .	
SUDDER DEWANNY ADAWLUT,	T.	
(P. صدر دیوانی عدالت <i>sadar-diwāni-ādālat</i>).	TADDUL,	
The chief civil court of justice under the Company's government, held at the presidency.	See TADDUL .	
SUDDER NIZAMUT ADAWLUT,	TADDUL PUNJAH or PUNJĀ,	
(P. صدر نظامت عدالت <i>sadar-nizmat-ādālat</i>).	See TADDUL PUNJAH .	
The chief criminal court of justice under the Company's government.	TADDUL PUNJAH TEERVA,	
SUMMADAYUM,	See TADDUL PUNJAH TEERVA .	
See SAMADAYUM .	TAHEEREER,	
	(A. تحریر <i>tahrīr</i>).	
	Writing. Fee for writing.	
	TAHSEELDAR,	
	See TEHSILDAR .	
	TAKSEEM,	
	See TUCKSEEM .	

TAL

TALAM CAVEL,

See TALLUM CAWEL.

TALLARI,

(TAM. *talaiyāri*).

A watchman. See TALLIAR.

TALLIAR,

(TAM. *talaiyār*).

A guard or watchman. A village police officer in the Peninsula, who gives information of crimes and offences, and escorts and protects persons travelling to neighbouring villages.

TALLUM,

(TAM. *talam*, for s. स्थल *sthalam*).

A place, dry land.

TALLUM CAWEL,

(TAM. *talam-cawel*).

Place or village watching. See TALLUM and CAWEL TALLUM.

TALOOK,

(A. *تعلق* *ta'alluk*).

The being dependent, dependence, a dependency. A district the revenues of which are under the management of a TALOOKDAR, q. v. and are generally accounted for to the *Zemindar* within whose jurisdiction it happens to be included; but sometimes paid immediately to government.

TALOOKDAR,

(P. *تعلق دار* *ta'alluk-dār*).

The holder of a TALOOK, q. v. *Talookdars* are petty *Zemindars*; some of whom pay their rent, or account for the collections they make from the *Ryots*, through a superior *Zemindar*; and others direct to government. Those denominated *Muscoory* are of the former description; and the latter are called independent *Talookdars*.

TALOOKDARRY,

(P. *تعلق داری* *ta'alluk-dāri*).

The jurisdiction of a TALOOKDAR, q. v.

TALOOKEH,

(A. *تعلقه* *ta'allukah*).

Dependence, dependency. See TALOOK.

TALOOKEH JUDEED,

(P. *تعلقه جدید* *ta'allukah-i-jadīd*).

New dependencies or acquisitions, mostly by conquests, in the Northern *Circars*.

TALOOKEH KUDEEM,

(P. *تعلقه قدیم* *ta'allukah-i-kadīm*).

Old dependencies, or acquisitions. Original *Zemindaries* in the Northern *Circars*.

TEE

TALOOKEH MHALZAMINEE,

(P. *تعلقه مال صامی* *ta'allukah-i-māl-sāmī*).

Dependencies of pecuniary security, *Pr-gunnahs* of neighbouring *Zemindars* in the Northern *Circars*, for the annual rent of which security had been given.

TALOOKEH ZEBBERDESTY,

(P. *تعلقه زبردستی* *ta'allukah-i-zabar-dasti*).

Dependencies or acquisitions made by violence, without any authority, in the Northern *Circars*.

TANNAH,

(H. *تھانہ* *ḥānah* or H. *تھانا* *ḥāna*, a provincial corruption of s. स्थान *sthāna*).

A station. A military post or station, often protected by a small fort. A petty police jurisdiction, subordinate to that of a DAROGA, q. v.

TANNAHDAR,

(H. *تھانہ دار* *ḥānah-dār*).

The keeper or commandant of a TANNAH, q. v. A petty police officer whose jurisdiction is subordinate to that of a DAROGA, q. v.

TANNAHJAT or TANNAHAUT,

(H. *تھانہ جات* *ḥānah-jāt*, or H. *تھانہات* *ḥānahāt*, plur. of *تھانہ* *ḥānah*).

Small provincial stations or garrisons for *se-bundy* corps.

TARBUND,

A grove or plantation of palmira trees.

TATOODARRY,

A land tenure in the Northern *Circars* at a low unalterable rent.

TAWFEER,

(A. *توضیح* *taufīr*).

Increase.

TAZEER,

(A. *تعزیر* *taẓīr*).

Punishment, correction.

TEDDUL PUNJAH,

The highest land in the country, and dependent entirely on the falling rains. See PUNJAH.

TEDDUL PUNJAH TEERWA,

The rate or rent payable for the highest land, dependent entirely on the falling rains. See TEDDUL, PUNJAH, and TEERWA.

TEECKA,

(H. *تھیکا* *ḥīkā*).

Hire, fare, contract, job.

TEECKADAR,

(H. *تھیکا دار* *ḥīkā-dār*).

One who has engaged or contracted to cultivate a spot of ground under a TEECKA POTTAN, q. v.

(M)

TER

TEECKA POTTAH or TIKA PUTTAH,
(H. *تيكا پتا* *tika-patta*).
A contract or farming lease. See TEECKA.

TEEP,
(H. *تيب* *tip*).

A note of hand. A promissory note given by a native banker or money-lender to *Zemindars* and others, to enable them to furnish government with security for the payment of their rents.

TEERSEY, TERSEY, or TERSEE,
Waste cultivated land. See Appendix, p. 753.

TEERVA,
See TEERWA.

TEERWA,
(TAM. *trwai*).
Rate, custom, toll, rent. Money rent.

TEERWAH,
See TEERWA.

TESHIHA DAROGHAHY,
(P. *تشیحہ داروگی* *tashihah-daroghah*).
Literally, superintendence of the verification. Superintendence of the office for examining and marking the horse: *jaghire* appropriations to the officers who have the charge of that department.

TEHSIL or TEHSEEL,
(A. *تھسیل* *tahsil*).
Acquisition, attainment. Collection of the public revenues.

TEHSILDAR,
(P. *تھسیلدار* *tahsil-dar*).
Who has charge of the collections. A native collector of a district acting under a European or *Zemindar*. See TEHSIL.

TEHSIL DEWANNY,
(P. *تھسیل دیوانی* *tahsil-i-diwani*).
Collection of the revenues payable into the public treasury.

TEHSIL SERINJAMMY,
(P. *تھسیل سرانجامی* *tahsil-i-sarajami*).
Collection account contingent expenses; being in the nature of *abwab* or cesses. See SERINJAMMY.

TELOOS, for FELOOS, q. v.

TERF,
(A. *طرف* *tarf* or *taraf*).
Side, quarter. Division of a PERGUNNAH, q. v.

TERFEY,
See TERSEY.

TOP

TERRIM,
(TAM. *taram*).
Sort, kind, rate.

TERRIMDAR,
(From TAM. *taram* sort, kind, rate, and P. *دار* *dar* holder, keeper).
An assessor of land.

TERRIM MUTASEDDY,
(From TAM. *taram* sort, kind, rate, and A. *مستدعی* *mutasaddi* a writer or clerk).
An assessor of land.

TERWA,
See TEERWA.

TERWAR,
See TEERWA.

TESHKEES JUMMABUNDY,
See TUCKSEES JUMMABUNDY.

TESKEES JUMMABUNDY,
See TUCKSEES JUMMABUNDY.

TIKA PUTTAH,
See TEECKA POTTAH.

TOAHIDY,
(A corruption of A. *تجد* *ta-ahhad*).
An agreement, a contract.

TODDY,
(H. *تاری* *tari* or *tadi*).
The juice of the palm tree, which, in a fermented state, is intoxicating.

TOLLIAR,
See TALLIAR.

TOMERACA,
A species of tree.

TONDEWARUM,
(TAM. *tondi-wdram*).
Literally, belly share. Share of the tenantry in the division of the crop. See CODEWARUM.

TOOKEM REZEE,
(P. *تخم رزی* *tukhm-rezi*, from P. *تخم* *tukhm* seed, and P. *رزی* *rezi* shedding).
Sowing seed. An account of seed sown, taken by the village accountant or CURNUK, q. v.

TOORHADI,
(A corruption of A. *تجد* *ta-ahhad*).
An agreement, contract. See TOAHIDY. A species of mortgage in *Canara* which does not give the mortgagee any right of interference in the management of the estate; but entitles him to a quantity of rice equal to the interest due on his loan.

TOPE,
(TAM. *topu*).
A grove of trees.
(T. *توپ* *top*).
A cannon or great gun.

TUC

TOPEKHANAH,
(*P.* *توپ خانہ top-khānah* from *T.* *توپ top* a cannon or gun, and *P.* *خانہ khānah* a house).

The ordnance; the artillery. The place where artillery and military stores are kept.

TOTACUL,
See **TOTYCAUL.**

TOTAL,
See **TOTYCAUL.**

TOTIE,
A village police officer whose duties are confined more immediately to the village; but who also guards the crops and assists in measuring them.

TOTYCAUL,
Garden produce. See **VANPYAR.**

TOWARY,
A mistake for **JOWARY**, q. v.

TOWFEER,
(*A.* *توفیر taufir*).
Increase.

TOWFEER JAGHIRE DARAN,
(*P.* *توفیر جاگیر داران taufir-i-jāgīr-dārān*).
Increase of or from *jaghiredars*. An item of *soubahdarry abwab*, or cesses; consisting of an increase of revenue from *jaghires* appropriated to the support of troops; sometimes to military officers, and to other public individuals.

TOWJEE,
(*A.* *توجیه taujih*).
Calling attention. A statement or circumstantial account delivered every month.

TUCKA,
See **TEECKA.**

TUCKADAR or TUKADAR,
See **TEECKADAR.**

TUCKAIR,
See **TUCCAVY.**

TUCKA POTTAH,
See **TEECKA POTTAH.**

TUCKAVY and TUCCAVY,
(*A.* *تقوی takdavi*).
Strengthening, corroborating, assisting. Assisting tenants with an advance of money for cultivation, when the necessary means are wanting.

TUCKAY,
A mistake for **TUCCAVY**, q. v.

TUCKSEEM,
(*A.* *تقسیم taksim*).
Division, distribution. The divisions or constituent parts of the assessment called *tumar jamma*, and comprehending not only the quota of the greater territorial divisions, but of the villages, and of the individual *Ryots*; and applied by some to designate other standard assessments.

TYA

TUCKSEES,
(*A.* *تخصیص takhsis*).
Appropriating, appropriation, particularizing.

TUCKSEES JUMMABUNDY,
(*P.* *تخصیص جمع بندی takhsis-jama-bandī*).

A particular roll or statement of the net annual settlement concluded with the *Zemin-dars*, *Talookdars* and renters. It also signifies the *tumar jummabundy* of *Turrell Mulla*, as corrected by *Jaffier Khan* in 1722.

TUKUDDAR for TEECKADAR, q. v.

TUMAR,
(*A.* *تومار tumar*).
A roll, volume, book.

TUMAR JAMMA,
(*A.* *تومار جامع tumar-jama*).

The roll amount. The sum total of an assessment inrolled or recorded in the public register. The term is particularly applied to a standard money assessment, by measurement, of the land revenues, formed by *Turrell Mulla* about A. D. 1582, during the reign of *Akbar*, by collections, through the medium of *Canongoes*, and other inferior officers, the accounts of the rents paid by the *Ryots*, which formed the basis of it. It is also used to designate the same standard assessment as it was reformed under *Sultan Sujah* in 1658, and by *Jaffier Khan* in 1722, during the reign of the emperor *Mahomed Shah*. See **ASSUL**; also **DECCAN JAMMA KHAUMIL**.

TUNCAW,
(*P.* *تونکا tan-khadh*, from *P.* *تان tan* the body, and *P.* *خاں khān* want).

An assignment on the revenue for personal support, or other purposes.

TUNKEE,
Small island.

TUNKHA,
See **TUNCAW.**

TUPPAH,
(*H.* *تپا tappa*).

A small division of a country.

TURRABUDDY MAUNIAMS,
(From **TAM.** *tarabaddi* settled dimensions of the fields or villages, and **TAM.** *md-niyam* a field tax free).

A term used in the *jaghire* to designate lands exempted from the payment of the government dues at the original measurement of the lands. See **MAUNIAM**.

TURREFDAR,
(*P.* *طرف دار taraf-dar*, from *A.* *طرف taraf* a side or quarter, and *P.* *دار dar* keeper).

One who has charge of a portion of a *pergunnah* called a *taraf*. See **TEEP**.

TYACUT,
In the *Dindigul* province, land.

TYN—UL—VEK

TYAGEE,

(s. त्यागी *tyāgi*).

One who has forsaken all worldly objects to lead a religious life. One of a privileged cast.

TYARGAR,

Privileged casts in the Ceded Districts.

TYCUL,

A description of *jaghire* grant to an individual for maintaining a military force, and other particular services, in the Northern *Circars*.

TYNAUT,

(A. تعيينات *tazindt*, plur. of A. تعين *tazin*).

Appointments. Troops appointed or stationed on particular service.

U

UL,

See OOL.

ULCOODY,

See OOL COODY.

UL PARACOODY,

See OOL PARACOODY and PARACOODY.

V

VACKEEL,

(A. وكيل, *wakil* or *vakil*).

One endued with authority to act for another. Ambassador, agent sent on a special commission, or residing at a court. Native law pleader under the judicial system of the Company.

VANPYAR or VANYPAR,

Lands yielding garden produce in *Tinnevely*, cultivated in back yards or select spots; consisting of plaintains, sugar cane, tobacco, chilies, &c. *Tollicaul* or *totycaul*, is another name for this kind of produce.

VEDS or VEDAS,

(s. plur. वेदाः *védah*, s. sing. वेदः *védah*).Science, knowledge. The sacred scriptures of the *Hindus*.

VEKKHUS,

In the Northern *Circars*, the net statement of the rents actually to be paid into the public treasury.

VEL—WAS

VEESPADDI,

(TAM. *visapadi*, from TAM. *visam* a sixteenth part).

Villages so called from the land and rent being divided into sixteenth shares, the sharers of which settle among themselves the exact proportion of the whole rent that each is to pay.

VELLAVERSY RYOTS,

Resident or sojourning cultivators or *Ryots* of a village, such as PARACOODIES and PYACARRIES, q. v.

VELMA,

(Probably a corruption of s. वर्म *varmma* armour).A *Telinga* tribe descended from, or adopted into the families sprung from the ancient princes of *Worungul*, being similar to the *Nairs* of *Malabar*, and *Naigs* of *Canara*. Of this tribe are many of the *Zeminders* in the Northern *Circars*.

VELMA DHORAS,

(s. pl. वर्म धरा: *varmma-dharah*).Who wear armour. A body of military men formerly introduced into the Northern *Circars* to support the government.

W

WAKENEGAR,

(P. واقعه نگار, *waki-ah-nigar*).News-writer, intelligencer. Remembrancer of transactions in the *Dewanee* department.

WARAKUM,

The name of a certain village charge in the peninsula.

WARRA TONDOO,

Term by which the *Meerassaders* are designated in the *Carnatic*.

WARUM,

(TAM. *waram*).

Share. Share of the produce, or the rate by which the division of it is made between the cultivator and government.

WARUM PATAM,

(TAM. *waram-patam*).A simple lease in *Malabar*, the same as PATAM, q. v. See also WARUM.

WASIL,

(A. واصل, *wasil*).What is received. Head of revenue under the *assil tumar jamma* derived from the annexation of territory, discovery of concealed sources of rent from the lands, and resumption of *jaghires* and undue alienations.

WUR.—YEK

WASIL BAKY,

(A. *wasil bakt* *واصل باکت*)

Receipt and balance. An account stating the amount received and outstanding. See *JUMMA WAUSIL BAKY*.

WAZEAT,

(A. *waziat* *وازیعہ*).

Abatement. Deductions which were allowed in the accounts of the *Zemindars*, &c. from the collections under the general heads of *MOKHARIJE* and *MUSQARAT*, q. v.

WOJOOHAUT,

(A. *wajūhdāt* *واجوہات*, plur. of A. *wajhah* *واجہ*).

Wages, salaries, allowances. Extra collections for the maintenance of *Zemindars*.

WOJUHAUT KHASNOVEESY,

(P. *wajūhdāt-i-khās-nāvisī* *واجوہات خاصنوویسی*).

Fees or dues to the government writers, originally exacted on the renewal of a *sumud*. See *WOJOOHAUT*.

WOOLIAH,

Grants of land.

WOOLIUM MAUNIAM,

Personal service rent free lands. See *MAUNIAM*.

WOORIAH,

A certain tribe of *Hindus*.

WURTUCK,

Manufacturer who carries on his trade at home.

Y.

YAFT KEDMAT,

(P. *yafst-i-khidmat* *یافت خدمت*):

Attainment of office or employment. Fees on the grant of a *zemindary* or other office.

YAWANNAH,

(Perhaps s. *yavana* *یوون* a *Muhammadan*, or foreigner).

The name of a certain fee in *Tinneelly*. See Appendix, p. 966.

YEKAB'HOGUM,

(s. *aika-bhōgam* *ऐकभोगं*, from s. *eka* *एक* one, and s. *bhōgam* *भोगं* enjoyment).

Applied to villages, means those in which one individual holds the entire undivided lands as his sole property.

YET—ZEM

YERWADDY,

Yerwaddy ryots are those who cultivate or occupy land in a neighbouring village in which they do not reside. The same as *pyacarries* and *paracoodies*.

YETMANNEE,

(Probably for A. *ihitindim* *ایہتندیم*, from A. *ihitindim* *ایہتندیم* diligence, care).

Land under the care or superintendence of a *Zemindar*. See *EATIMAM*.

Z.

ZATEE,

(P. *zātī* *ذاتی*).

Natural, personal. A *jaghire* is so distinguished when granted for the private use of the grantee, or for life only.

ZEBT,

(A. *zabt* *ضبط*).

Restraint, confiscation, sequestration.

ZEBTY,

(P. *zabtī* *ضبطی*, from A. *zabt* *ضبط*).

Relating to restraint or confiscation; what has been confiscated. See *ZEBT*. Lands resumed by *Jaffier Khan* which had been appropriated in *Jaghire*.

ZEMEEN CHACKERAN,

(P. *zamīn-i-chākharān* *زمین چاکران*).

Land of servants. Lands allotted for the maintenance of public servants of all denominations, from the *Zemindar* down to those of the village establishments. See *CHACKERAN*.

ZEMINDAR,

(P. *zamīn-dār* *زمین دار* from P. *zamīn* *زمین* earth, land, and P. *dār* *دار* holder, keeper; one who has charge of the thing expressed in the preceding noun, the last word, in composition, serving to form personal nouns of office or employment; as in numerous examples to be found in this Glossary).

Land-holder, land-keeper. An officer who, under the *Muhammadan* government, was charged with the superintendence of the lands of a district, financially considered, the protection of the cultivators, and the realization of the government's share of its produce, either in money or kind; out of which he was allowed a commission, amounting to about ten per cent., and, occasionally, a special grant of the government's share of the produce of the land of a certain number of villages for his subsistence, called *NAUNCAR*, q. v. The appointment was occasionally renewed; and as it was generally continued in the same person, so long as he conducted himself to the satisfaction of the ruling power, and even continued to his heirs; so,

(N)

ZER

in process of time, and through the decay of that power, and the confusion which ensued, hereditary right (at best prescriptive) was claimed and tacitly acknowledged; till, at length, the *Zemindars* of Bengal in particular, from being the mere superintendents of the land, have been declared the hereditary proprietors of the soil, and the before fluctuating dues of government have, under a permanent settlement, been unalterably fixed in perpetuity. See EATIMAM and EATIMAMDAR.

ZEMINDARAN,

(P. زمینداران *zamindāran*, pl. of P. زمیندار *zamindār*).

Zemindars. An article in the vent roll called *tumar jumma*, consisting of fiefs in the nature of conditional *jaghires* conferred on a few frontier ZEMINDARS.

ZEMINDARRY,

(P. زمینداری *zamindārī*).

The office or jurisdiction of a ZEMINDAR, q. v.

ZER MATHOTE,

(From P. زیر زەر *zér* under, and H. مہوت *mathót* contribution).

Under the head *mathote*. An item of *soubah-darry abwab*, or cesses, established by *Sujah Khan*, consisting of four articles: 1st. *Nuszer poonah*, or presents exacted from *Zemindars* by officers of the exchequer at the festival of the annual settlement, properly called *punyáhah*; or holyday, resumed by government. 2d. *Bhay*

ZYR

khelaut, or price of robes bestowed at the same time on considerable *Zemindars*, as tokens of investiture. 3d. *Pushta bundy*, keeping up the river banks in particular places. 4th. *Russoom nazarut*, or commission of 10 annas per mil, exacted by the *nazir jemadar*, or head *peon*, on the treasure brought from the *mofussil* or interior. It formerly existed, but was rendered permanent by *Sujah Khan*. See MATHOTE.

ZILLAH,

(A. ضلع *zilac*).

Side, part, district, division. A local division of a country, having reference to personal jurisdiction.

ZOOR TULLUB,

(P. زور طلب *zór-talab*, from P. زور *zór* force, and A. طلب *talab* demand, requisition.

A compulsory exaction.

ZUNGEER ZAMIN,

(P. زنجیر ضامن *zanjir-zámin*).

Chain security. Several persons linked in security for each other.

ZYMN,

(A. ضمن *zimm*).

The interior of any thing, what is included or contained; contents. The inventory, schedule, or described particulars accompanying a *sunnud* or grant of land.

ZYR MATHOTE,

See ZER MATHOTE.