



Confidential.]

Indian Hemp Drugs Commission.

SUPPLEMENTARY VOLUME.

EVIDENCE OF WITNESSES

FROM

NATIVE STATES.



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QUESTIONS FRAMED BY THE COMMISSION.

INSTRUCTIONS TO WITNESSES.

The questions are printed on half-margin, with some space between the questions. It is desirable that when the answer is brief, it should be written in the blank space opposite the question. More space will, however, be required to answer some of the questions. In these cases the answer should be written on a separate sheet, a reference being made to it in the margin.

2. It is not intended that every witness should answer all these questions. It is desirable that each witness should confine himself to those questions which deal with parts of the subject with which he is more or less acquainted. The witness should indicate the source of his information and the facts and experiences on which he bases his opinions and statements.

3. If any witness has any information to give, which does not seem to fall under any of these questions, he should append it as a separate note to the chapter under which it seems naturally to fall, or record it at the end of his evidence. The questions are not to be regarded as exhaustive. They are intended rather to serve as a guide to the witnesses as to the subjects to which their attention should specially be directed. No evidence should be withheld merely because it is not indicated.

4. Attention is specially invited to the necessity for distinguishing between the different narcotic products of the hemp plant (ganja, charas, and bhang), between the different methods of using these products, and between each of these products and any preparations of it involving the admixture of other drugs. Unless this is carefully borne in mind by the witness, confusion will result which must render his evidence on many points of little or no value.

5. The answers to these questions should be submitted as early as possible. They should be sent to the Commission direct, addressed to the Secretary, Indian Hemp Drugs Commission, Camp.

QUESTIONS.

CHAPTER I.

INTRODUCTORY.

1. What opportunities have you had of obtaining information regarding the matters connected with hemp drugs in regard to which your answers are framed?

2. In the most recent work on ganja (Dr. Prain's report of 21st June 1893), it is stated that "in India three narcotic articles are obtained naturally from hemp. These are siddhi or bhang, charas, and ganja." They are thus defined by Dr Prain: "Siddhi, bhang, subji, or patti, are different names applied to the dry leaves of the hemp plant, whether male or female, and whether cultivated or uncultivated.

"Charas is the name applied to the resinous matter which forms the active principle of the plant when collected separately.

"Ganja consists of the dried flowering-tops of cultivated female hemp plants which have become coated with resin, in consequence of having been unable to set seeds freely. The formation of seeds is prevented by the destruction of all the male plants.

"Three varieties of ganja are sold. Ganja is usually manufactured by being trodden under foot, so that the agglutinated flower-tops assume a flattened shape. This is 'Flat ganja.' The other sort of ganja is not trodden, but rolled under foot, so that the agglutinated flower-tops are less closely adherent, and assume a rounded shape. This is 'Round ganja.' The flower-tops of ganja, detached from the twigs, whether of flat or of round ganja, and whether the detachment has been accidental or deliberate, form 'chur' or 'Broken ganja.'"

May these definitions be accepted for your province? By what name is each of these products locally known?

CHAPTER II.

CULTIVATION OR GROWTH OF HEMP.

(*Cannabis sativa*.)

3. In what districts of which you have knowledge does the hemp plant grow spontaneously? Mention any in which it is abundant.

4. By what different names is it known? Do these refer to exactly the same plant?

5. What special conditions of climate, soil, rainfall, elevation above sea-level, etc., are necessary to the growth of the wild hemp?

6. Is the growth of the wild hemp ordinarily dense, or scattered?

7. Is there any cultivation of the hemp plant in your province—

(a) for production of ganja;

(b) for production of charas;

(c) for use as bhang;

(d) for its fibre or seeds?

If so, where and to what extent?

8. If there has recently been any considerable increase or decrease in the area under such cultivation, state the reason.

9. Give any particulars you are able regarding the methods of such cultivation.

10. (a) Do the persons who cultivate hemp for its narcotic properties form a special class? (b) Or are they of the same classes as other agricultural cultivators?

11. Are the plants cultivated for the production of ganja ever raised from the seed of the wild hemp?

12. Have you any reason to suppose that the (so-called) wild hemp is anywhere specially cultivated for the production of ganja? If so, give the names of the districts or tracts in which this occurs, and your opinion as to the extent to which the practice exists. Is the male plant extirpated in such cases?

13. Is the cultivation of the hemp plant for ganja restricted in your province? If so, to what districts? Why were they selected? If not restricted, is the cultivation common to all districts? Are there any special conditions of climate, soil, rainfall, elevation above sea-level, etc., which are necessary for the cultivation of hemp for producing ganja? Is there any part of your province where its cultivation would be impossible?

CHAPTER III.

PREPARATION OR MANUFACTURE.

14. Are any of the following products of the hemp plant prepared in your province:—

(a) ganja,

(b) charas,

(c) bhang?

If so, where and to what extent?

15. Give any particulars you are able regarding the methods of such preparation, distinguishing specially the methods of preparation from (a) the cultivated, and (b) the wild plant, respectively, and distinguishing also preparations for (A) smoking, (B) eating, and (C) drinking.

16. (a) Is bhang prepared generally by the people in their houses?

(b) Can it be prepared from the hemp plant wherever grown?

(c) Can ganja or charas also be prepared from the wild plant wherever grown?

17. By what classes of the people are the preparations of the hemp drug respectively made?

18. Does any of these three drugs (ganja, charas,

and bhang) deteriorate by keeping? Does it quite lose its effect in time? How long does it keep good with ordinary care? What are the causes of deterioration? What special measures can be taken to prevent deterioration?

CHAPTER IV.

TRADE.

(Statistics to be obtained from Government offices.)

CHAPTER V.

CONSUMPTION OR USE.

Note—It is very important, in answering the questions framed under this chapter, to distinguish carefully between ganja, charas, and bhang. The answer should deal only with those forms of the drug known to the witness, and should clearly specify in each case the form or forms to which his statements apply.

19. Are ganja and charas used only for smoking? If not, name any other uses to which either is put, with particulars as to such uses, and the places where they are prevalent.

20. What classes and what proportion of the people smoke ganja and charas, respectively? and in what localities?

21. What kind of ganja (flat, round, or "chur") is preferred for smoking? If different kinds are used in different localities, give particulars.

22. What charas, native or foreign, is chiefly used? If foreign, whence is it imported?

23. Is bhang ever used for smoking? If so, in what localities, by what classes of the people, and to what extent?

24. What classes and what proportion of the people, respectively (a) eat or (b) drink bhang, and in what localities?

25. Is the use of ganja, charas, and bhang, or of any of these drugs, on the increase or on the decrease?

Give any reasons you are able.

26. State for each of these drugs what proportion of the consumers are—

(a) Habitual moderate consumers,

(b) Habitual excessive consumers,

(c) Occasional moderate consumers,

(d) Occasional excessive consumers.

27. What classes of the people are each of these mainly taken from, and what in each case are the habits of life or circumstances which mainly lead to the practice?

28. What is the average allowance and cost of each of these drugs per diem to—

(a) Habitual moderate consumers?

(b) Habitual excessive consumers?

29. What ingredients are (a) ordinarily or (b) exceptionally mixed with any of these drugs by the different classes of consumers? Is dhatura, opium, nux vomica, cantharides, or betel-nut, so used? What is the object of these admixtures?

Do you know of any preparation (such as "bhang massala") which is sold for the purpose of being mixed with any of these drugs? Describe its ingredients.

30. To what extent is the consumption of each of these three drugs practised, in solitude or in company.

Is it mainly confined to the male sex or to any time of life? Is it usual for children to consume any of these drugs?

31. Is the habit of consuming any of these drugs easily formed? Is it difficult to break off? Is there a tendency in the case of any of these drugs for the moderate habit to develop into the excessive.

32. Mention any customs, social or religious, in regard to the consumption of any of these drugs. Give an account of every such custom. Is the use of the drug in connection with such custom regarded as essential? Is it generally temperate or excessive? Is it likely to lead to the formation of the habit, or otherwise injurious?

33. How is the consumption of each of these drugs generally regarded? Can it be said that there is any public opinion (social or religious) in regard to the practice? If so, what? If you think that the use of any form of the narcotic is generally in disrepute, to what do you attribute that sentiment? Is there any custom of worshipping the hemp plant on certain occasions by certain sects of the people?

34. Would it be a serious privation to any class of consumers to forego consumption of the drug they use? Give your reasons in each case. Give some idea of the probable numbers of each class.

35. Would it be feasible to prohibit the use of any or all of these drugs? Would the drug be consumed illicitly? How could the prohibition be enforced? Would the prohibition occasion serious discontent among the consumers? Would such discontent amount to a political danger? Would the prohibition be followed by recourse to (a) alcoholic stimulants or (b) other drugs?

36. Is there any reason for thinking that alcohol is now being to a certain extent substituted for any of these drugs? If so, to what causes do you attribute this change, and what proof is there of its reality?

CHAPTER VI.

EFFECTS.

NOTE.—It is very important, in answering the questions framed under this chapter, to distinguish carefully between ganja, charas, and bhang. The answer should deal only with the form of hemp known to witness, and should clearly specify in each case the form or forms to which his statements apply, and the particular experiences on which they are based. Question 56 deals with the effect of admixtures. This should also be referred to in answering any question where any such admixture generally affects the case. But the answer ought, in the first instance, to deal with the effect of the hemp drug apart from any such admixture.

37. Are the effects of charas-smoking different in any particular from those resulting from ganja-smoking; and does the drinking of bhang differ in its effects from either or both of these? If so, state the difference.

38. Have the three different preparations of ganja (round and flat ganja and "chur") any different effects in kind or degree on consumers?

39. Is the smoking of any preparation of the hemp plant in any way a less injurious form of consumption than drinking or eating the same or any other preparation? Give reasons for your answer, and treat the subject both in reference to the general effect of the drugs on the constitution, and also with respect to any supposed tendency towards producing insanity.

40.(a) Is the use of any of these drugs prescribed

on account of its medicinal qualities by any school of native doctors?

(b) Are any of them used in the treatment of cattle disease?

41. May the moderate use of charas, ganja, or bhang be beneficial in its effects—

(a) as a food accessory or digestive;

(b) to give staying-power under severe exertion or exposure, or to alleviate fatigue;

(c) as a febrifuge or preventive of disease in malarious and unhealthy tracts;

(a) in any other way?

What classes (if any) use the drug for any of the above purposes, and in what proportion of such classes? Is it the moderate habitual use or moderate occasional use of the drug which is referred to?

42. If not beneficial, do you consider the moderate use of any of these drugs to be harmless? Give reasons for your answer.

43. Are moderate consumers inoffensive to their neighbours?

44.(a) What is the immediate effect of the moderate use of any of these drugs on the habitual consumer?

(b) Is it refreshing?

(c) Does it produce intoxication?

(d) Does it allay hunger?

(e) Does it create appetite?

(f) How long does the effect last?

(g) Are there any after-effects?

(h) Does the want of subsequent gratification produce any longing or uneasiness?

45. (a) Does the habitual moderate use of any of these drugs produce any noxious effects—physical, mental, or moral?

(b) Does it impair the constitution in any way?

(c) Does it injure the digestion or cause loss of appetite?

(d) Does it cause dysentery, bronchitis, or asthma?

(e) Does it impair the moral sense or induce laziness or habits of immorality or debauchery?

(f) Does it deaden the intellect or produce insanity? In cases known to you when it has produced insanity, has it appeared to you to be merely the *exciting* as distinguished from the *predisposing* cause of the insanity? If it produces insanity, then of what type, and is it temporary or permanent?

If temporary, may the symptoms be reintroduced by use of the drug after liberation from restraint?

Are there any typical symptoms?

Do insanes who have no recorded ganja history confess to the use of the drug?

(g) In such cases of the alleged connection between insanity and the use of hemp, as are known to you, are you of opinion that the use of the drug by persons suffering from mental anxiety or brain disease to obtain relief has been sufficiently considered in explaining that connection?

And do you think there is any evidence to indicate that insanity may often tend to indulgence in the use of hemp drugs by a person who is deficient in self-control through weakened intellect?

Give an account under each of these points of any cases with which you are acquainted.

46. Discuss the same question in regard to the habitual *excessive* use of any of these drugs.

47. Does the habitual *moderate* use of any of these drugs appear to be a hereditary habit or to affect in any way the children of the moderate consumer?

48. Discuss the same question in regard to the habitual *excessive* use of any of these drugs.

49. (a) Is the *moderate* use of any of these drugs practised as an aphrodisiac?

(b) Is it so used by prostitutes?

(c) Is the use for this purpose more injurious than its use as an ordinary narcotic, and if so, how?

(d) Does the use of hemp tend to produce impotence?

50. Discuss the same question in regard to the *excessive* use of any of these drugs.

51. (a) Are any large proportion of bad characters habitual moderate consumers of any of these drugs?

(b) What connection, if any, has the moderate use with crime in general or with crime of any special character?

52. Discuss the same question in regard to the excessive use of any of these drugs?

53. Does excessive indulgence in any of these drugs incite to unpremeditated crime, violent or otherwise? Do you know of any case in which it has led to temporary homicidal frenzy?

54. Are these drugs used by criminals to fortify themselves to commit a premeditated act of violence or other crime?

55. (a) Do criminals, in order to further their designs, induce their victims to partake of any of these drugs and so stupefy themselves?

(b) Can complete stupefaction be thus induced by this drug without admixture?

56. How are the effects of hemp used (a) in *moderation* and (b) in *excess* modified by the admixture of other substances? Note specially any information you possess regarding the admixture of dhatura, nux vomica, cantharides, opium or betel-nut for personal consumption or for administration to others.

57. Ganja and charas are said sometimes to be eaten or drunk. Where this is the case, give your experience as to the effects, dealing separately with any of the heads in the preceding questions which seem to require notice.

57a. Is there any information or are there any opinions which you desire to lay before the Commission in connection with these drugs? Record them fully and freely.

CHAPTER VII.

ADMINISTRATION—TAXATION: CONTROL.

58. If you are acquainted with the present system of Excise Administration in your province in respect of hemp drugs, do you consider it to be working well, or do you consider it to be capable of improvement?

59. If capable of improvement, indicate in what direction or directions, giving reasons for your answer.

60. If ganja is produced in your province, do you think that the cultivation of the ganja-bearing plant and the process of its preparation are sufficiently controlled, or that the system requires modification in any respect? If so, in what respects and why?

61. If charas is produced in your province, do you think the cultivation of the hemp plant for its production and the process of preparation are sufficiently controlled, or that the system requires modification in any respect. If so, in what respects and why?

62. Do you think that the cultivation of the hemp plant for the production of bhang should be in any way controlled? Would this be feasible? If so, indicate the method by which such control could be exercised.

63. Have you any objection to the present system of $\frac{a \text{ wholesale}}{b \text{ retail}}$ vend of $\frac{1 \text{ ganja}}{2 \text{ charas}}$ or preparations of them? If you have any objections, state them at length, and indicate the improvements you suggest.

64. Have you any objections to the existing regulations governing the export and import of these drugs or of their preparations from and into your province, or their transport within the province? Give reasons for your answer.

65. In your opinion is the taxation of $\frac{1 \text{ ganja}}{2 \text{ charas}}$ or $\frac{1 \text{ ganja}}{8 \text{ bhang}}$ reasonable with reference (a) to each other, (b) to alcoholic or other intoxicants? Give reasons for any alteration in the amount of taxation of any of these articles which you may suggest.

66. In your opinion is it necessary that there should be different rates of taxation for different kinds of ganja (such as the "flat," "round" and "broken" ganja produced in Bengal), or for ganja grown in different localities? If so, on what principle?

67. Having regard to the ultimate incidence of the tax on the consumer, have you any objections to the present method of taxing $\frac{1 \text{ ganja}}{2 \text{ charas}}$ or $\frac{1 \text{ ganja}}{8 \text{ bhang}}$?

68. Are there in your province houses or shops licensed for the sale of these drugs or their preparations where they may be consumed on the premises? What is your view in respect to such houses or shops?

69. Are the wishes of the people consulted or considered in any way before a shop is opened in any locality? What measures are taken for this purpose? Ought local public opinion to be thus considered?

70. Are there any facts regarding the importation or smuggling of hemp drugs from Native States into your province to which you wish to draw attention? Is duty really paid in respect to the ganja and other hemp drugs used? Or is there any general use of untaxed drugs and by whom?

INDEX TO NATIVE STATES WITNESSES.

No.	NAME.	Designation.
HYDERABAD.		
1	Mir Mohamed Saidodeen	Police Surgeon.
2	Muzhar Hussain	Civil Surgeon.
3	Hapij Wali Mohamed	Hakim.
4	Jeremia Martin	Surgeon, His Highness the Nizam's Service.
5	Khaja Obsidullah	Civil Surgeon,
6	Mohamed Abdul Ruzak	Medical Officer in charge, Central Jail.
7	E. P. Mitter	Hakim (Civil Surgeon).
8	Fakeehudeen Hossain Khan Bahadur	Ditto.
9	T. Sreenivasa Rao	Hakim.
10	Mohamad Akil	Medical Officer.
11	Maulvi Abdul Kadir	Talukdar.
12	Syed Ali Hasan	Magistrate and Collector.
13	Rai Murli Dhur	Talukdar.
14	Lalla Persad	Talukdar.
15	Pestonjee Dosabhoy	Deputy Commissioner.
16	T. Wilkinson	Colliery Manager.
17	E. J. Stephenson	Assistant to the Inspector General of Police.
18	Mahomed Dustaghir	Seristadar.
19	Mir Mahomed Hussain	Director of Agriculture and Commerce.
20	Mahomed Abdul Rahman	Hakim.
21	Surgeon-Lieutenant-Colonel E. Fawcett	Staff Surgeon.
22	Nubbee Khan	1st Class Hospital Assistant.
MYSORE.		
1	Brigade-Surgeon-Lieutenant-Colonel J. J. McGann	Senior Surgeon and Sanitary Commissioner.
2	Mir Sujalth Ali Khan	Deputy Commissioner.
3	Surgeon-Lieutenant-Colonel Thomas Mayne	Indian Medical Service.
4	Syed Azeez and Isphan Ali Shah	Fakira.
5	C. Rungiah Naidu	Excise Assistant Supervisor.
6	C. Sreenivasa Iyengar	Deputy Commissioner.
7	A. Krisnasamy Iyengar	Sub-divisional Officer.
8	B. Ramaswami Iyer	Assistant Commissioner.
9	R. Vijayindra Row	Excise Commissioner.
10	V. P. Madhava Rao	Inspector General of Police.
11	J. G. McDonnell	Special Assistant Excise Commissioner.
12	L. Ricketts	Excise Commissioner.

No.	NAME.	Designation.
BARODA.		
1	Mahomedalli Allibhai	Hakim.
2	Bapubhai Lumiram	Vaidya.
3	Shamsuddin J. Sulemani	Medical Officer.
4	Ratanji Nasarwanji	Superintendent, Baroda Central Jail.
5	Appa Saheb Kale	Naib Sir Nabat Hazrat Paga.
6	Surajram Jodooram	Vaidya.
7	Kalooram Mahashanker	Ditto.
8	Kalemiya Nasiruddin	Hakim.
9	Maharad Rasool Hakim Hasam Ali Khan Bahadur	Ditto.
10	Dhan Rai Hormasji Mehta	Civil Surgeon.
11	Balabhai Maganlal Nanopoti	Medical Practitioner.
12	Sorabji Fordani Gozdar	Ditto.
13	Pherozshah Behramji	Military Medical Officer.
CENTRAL INDIA AGENCY.		
1	Surgeon-Major A. M. Crofts	Residency Surgeon.
2	Surgeon-Captain Shaw	Agency Surgeon.
3	Surgeon-Lieutenant-Colonel Joshua Duke	Civil Surgeon.
4	Surgeon-Major G. H. D. Gimlette, M.D.	Agency Surgeon.
5	Ganesh Rai	Hospital Assistant.
6	N. V. Bhagvat	Doctor.
7	Surgeon-Lieutenant-Colonel R. Caldecott	Agency Surgeon.
8	Surgeon-Major Arthur Henry Cole Dane, M.D., I.M.S.	Civil Surgeon.
RAJPUTANA.		
1	Surgeon-Lieutenant W. E. A. Armstrong	Civil Surgeon.
2	Surgeon-Captain W. H. Wilson, M.B.	Medical Officer.
3	Surgeon-Major J. Crofts	Agency Surgeon.
4	Surgeon-Major H. N. V. Harrington	Civil Surgeon.
5	Surgeon-Captain J. Chaytor White, M.D.	Ditto.
6	Jodunath Day	Assistant Superintendent of Dispensaries and Vaccination.
7	Ali Mardan Khan	Deputy Superintendent of Dispensaries and Vaccination.
8	Gopal Das	Hospital Assistant.
9	Myia Singh	Ditto.
10	Toyan Lal	Ditto.
11	Pirbhoo Lal	Ditto.
12	Mohammad Abdul Wahid	Ditto.
13	N. K. Kelkar	Ditto.
14	T. Romare	Ditto.
15	Jankey Pershad	Doctor.
16	G. R. Irwin	Political Agent.

No.	NAME.	Designation.
RAJPUTANA—continued.		
17	Choba Raghunuth Das	Revenue Superintendent.
18	Seth Nath Mal and Munshi Lalji Mal	Chhattri.
19	Seth Chand Mall and Randit Rati-Ram	Soraogi and Pandit.
20	Chatar Bhuj Bed	Druggist.
21	Joshi Ashkaram	Member of the Durbar Council, Jodhpur.
22	Singhi Bachhraj	Superintendent, Jagir Bakshi.
23	Suraj Mull	Hospital Assistant.
24	Bheron Puri	Palia, Gosain.
25	Lala Debi Parshad	Munsiff.
26	Dave Bhawanis Nanterji	Kotwal.
27	Jodh Raj	Purohit Brahmin.
28	Abdur Rahaman Khan . . . . .	.....
29	Hamid Hussain . . . . .	.....
30	Banre Lal . . . . .	.....
31	Gangeshur	Physician.
32	Kalyan Das	Fakir.
33	Imam Khan	State Service, Dungarpore.
34	Tulja Shunkar . . . . .	.....
35	Girdhar Lal . . . . .	.....
36	Kirpachund	Mahajan.
37	Sheik Amanat Husain	Revenue Officer.
38	Ishur Chunder Roy	Superintendent of Customs and Excise, Bhurtpore State.
39	Muhammad Yakarya	Hakim.
40	Mohan Lal	Mahajan.
41	Bishnu Sarup Rai Bahadur	Dewan of Dholepore.
42	Haider Ali	Ahelkar.
43	Magonlal Bhooraji Bhachawat	Hakim.

KASHMIR.

1	Muhammad Hazut Khan	Member, Kashmir State Council.
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BENGAL NATIVE STATES.

1	Hari Das Mukerjee, M.A., B.L.	Fouzdar, Ahilkar.
2	Rai Calica Dass Dutt, Bahadur	Dewan of the Cooch Behar State.
3	Mahendra Deo	Maharaja of Atmalik, Orissa.
4	E. E. Lewis	Superintendent of Cooch Behar State.
5	Raja Pratap Narayan Singh Deo Bahadur, C.I.E.	Chief of Jashpur.
6	Raja Raghunath Sikhar Deo	Zemindar.
7	Maharaj Raghunath Sarun Singh Deo	Ditto.

No.	NAME.	Designation.
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N.-W. P. AND OUDH NATIVE STATES.

1	R. Bhattacharya	Secretary, Tehri Darbar.
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PUNJAB NATIVE STATES.

1	Jind Wadda Khan	Finance Minister, Kotla Mughlan.
2	Muhammad Ghulam Nabi	Medical Officer.
3	Aladad	Kardar of Nowshera.
4	Alla Wasaya	Zaidari, Kotla Sardar Khan.
5	Mulla Habib	Zaidari, Mussan.
6	Nawab Amin-ud-din Ahmed Khan Bahadur, C.I.E.	Chief of Loharu.
7	Lala Baji Ram	Exoise Superintendent, Jhind State.
8	Shamsher Singh . . . . .	.....
9	Sayed Wazir Ali and Lala Deva Singh	Officials of the Nabha State,
10	Ram Pershad	Doctor.
11	Barra Hardit . . . . .	.....
12	Raja Shamsher Parkash	Chief of Nahan.
13	La'la Deva Singh	Exoise Superintendent, Patiala State.

MADRAS NATIVE STATES.

1	N. Ramauna Gara	Native Doctor.
2	Surgeon-Lieutenant-Colonel H. P. Esmonde White	Darbar Physician, Travancore.
3	Revd. A. Titus	Metropolitan Elect, Christian Ministry.
4	P. Thanoo Pillay	Dewan Peshkar, Travancore.
5	A. Govinda Pillay	Dewan Peshkar, Quilon.

BOMBAY NATIVE STATES.

1	R. M. Jog	State Service, Jawhar.
2	Maganlal Bapubhai	State Service, Jamnagar.
3	Rao Bahadur Ganpatrao N. Land	State Karbhari, Wankaner.
4	Bezanji Merwanji	Dewan, Gondal State.
5	Major L. L. Fenton	Assistant Political Agent.
6	Captain Ashby	Ditto.
7	Prabhushankar Mukanjo	Naib Dewan, Dhraughdhra State.
8	Panschand Parshotam	Deputy Assistant Personal Agent.
9	Poput Prabhuam Vaidya Khes	Medical Officer.
10	Keshabrao Bhaskerji	First Deputy Assistant Political Agent.
11	Parma Nathoo	Farmer, Limbdi.
12	Roopa Chenji	Ganja Vendor.
13	Chief of Bhor

CENTRAL PROVINCES NATIVE STATES.

1	Raja Sudhal Deb	Raja Bamra.
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INDIAN HEMP DRUGS COMMISSION.

EVIDENCE OF NATIVE STATES WITNESSES.

HYDERABAD.

1. Evidence of MIR MOHAMED SAIDOODEEN, Police Surgeon, Hyderabad City, Muhammadan.

1. Some six or seven years ago, while I was in charge of the dispensary at Hanamkonda of Warangal district, a sepoy of Sikh persuasion, who had gone mad on account of ganja-smoking, came under my treatment. I had then an opportunity of observing and studying the nature and peculiarities of ganja (*cannabis indica*).

Thereafter, ever since my transfer to the city as hakim of the police hospital, I have been observing all the lunatics of the city, who, prior to their being consigned to the lunatic asylum, are brought to me by the police for a certificate.

Before forming an opinion, I examine them and acquaint myself with their conditions of life and the causes, etc., of their insanity. If in my opinion they are found to be deranged in mind, I give a certificate to that effect; and the police then send them on to the Court, under whose orders they are ultimately made over to the lunatic asylum.

Hence I have had ample opportunity of acquainting myself with the various modes by which ganja is used, as also with the effect produced by a lesser or an over-dose of the drug.

2. In this country there are as many varieties of ganja as described by Dr. Prain, namely:—

- (i) Ganja—otherwise known as sabzi (green), which is smoked in a chillum.
- (ii) Bhang—which is first brayed with a pestle and then consumed as sherbet or syrup. It is likewise called thandai or a cooling drink, while the Hindus call it "Savi."
- (iii) Charas—it cannot be got from ganja fields of this country, but is imported from cold countries where snow and frost fall.

Besides smoking ganja in a chillum and drinking it in the form of sherbet, the natives of this place make from ganja and bhang a sweetmeat called majum or ganja majum, which, if taken by those unaccustomed to it, is sufficient to produce severe intoxication.

The lower class of people generally administer majum to their children a little before the operation of circumcision is performed on them, in order that they may be insensible to the pain caused thereby.

The men of fashion wishing to indulge in ganja intoxication, consume majum, which, being ostensibly a kind of sweetmeat coated with silver leaf, escapes detection.

Wicked people sometimes amuse themselves by administering it to some such one of their company as is not accustomed to it.

19. Yes. But sometimes they are applied externally as medicine, for a description of which *vide* para. 40.

23. No.

28. The medium dose of bhang, prepared in the form of syrup is 2 oz. avoirdupois taken twice daily. But a glutton generally consumes twice as much as this.

It will not be out of place here to add that 2 oz. of bhang may be made at a trifling cost of 1 dub.

The medium dose for smoking ganja in a chillum is 4 or 6 chillums daily, as each chillum contains 6 mashas of ganja, which is sufficient for one man to be under normal intoxication, lasting for two hours. But men of more drunken habits indulge in it to a far greater extent, that is, from morning to evening they smoke in all $\frac{1}{4}$ seer, or 8 oz. avoirdupois, of ganja.

The price of ganja and bhang is identical.

29. Many people generally smoke ganja mixed with tobacco in the proportion of two parts of the former to one part of the latter. While those in affluent circumstances smoke in a chillum the following recipe, either because it is odoriferous or because the intoxication which it produces lasts for a length of time.

Recipe:—

Opium.
Nux vomica.
Dhatura seeds.
Tobacco.
Ganja.
Charas.
Utter of roses.
Powdered chalia betel-nut.

Recipe for making bhang, otherwise called thandai:—

Bhang	.	.	.	.	2 tolas.
Cardamom seeds	.	.	.	.	1 masha.
Pepper	.	.	.	.	1 "
Almond	.	.	.	.	3 mashas.
Pistachio	.	.	.	.	3 "
Lettuce seed	.	.	.	.	2 "
Endive seed	.	.	.	.	2 "
Sugar	.	.	.	.	5 tolas.
Water or milk	.	.	.	.	$\frac{1}{2}$ seer.

31. One addicted to ganja and bhang may at will give them up for good without much difficulty or inconvenience to himself. To be more plain, I would here like to quote the case of one Kalay Khan, singer of Delhi, who has been sojourning here for about forty years. He is now about 80. He says that he continued the use of bhang for

sixty years, and that all of a sudden gave it up for ever, but that he has not been put to any inconvenience thereby.

Ganja or bhang does not produce among its consumers more craving for it than the quantity ordinarily used by them.

36. I have never seen one who discarded these drugs to adopt alcohol. These (that is, ganja, bhang and charas) are the drugs resorted to by the poor for the purpose of producing intoxication.

37. Ganja, charas and bhang are all alike in their effect of producing intoxication, but the last-named, being composed of cooling ingredients, is milder and cooler in effects. Hence it is much used during summer to soothe and alleviate heat and thirst.

39. Ganja smoked in a chillum is more harmful than bhang used in the form of syrup. As an instance of this, I would here state that those who especially indulge in ganja-smoking are much prone to become deranged in mind. Because ganja, when smoked neat, is stronger in effect than when taken in the form of bhang, which consists of some cooling ingredients. It is used several times a day, because it may be smoked in a chillum without much ado. Hence it is that a great quantity of this drug may be consumed in this form. It then follows that the greater the quantity absorbed, the more harmful will its effect be.

It is difficult to use bhang repeatedly and at unusual hours.

40. Physicians of the Unani school apply ganja fumigation and ganja poultices to alleviate pain caused by external hemorrhoids.

41. Normal use of ganja, charas and bhang, especially of the latter, is productive of good, and does not at all produce evil results.

Bhang tends to alleviate fatigue produced by over-work. It may likewise be considered much serviceable in checking fever and malarial diseases. For it does not induce constipation, but, on the other hand, it acts as laxative. It eliminates bile and removes the constipation brought on by the climatic influence of this country.

44. Ganja, bhang and charas are all a little stimulant, sharpen the senses and produce intoxication. They also sharpen the appetite, especially when one is under their influence, which lasts for about two hours. For one under its influence is sure to eat more than he would otherwise have done. The appetite decreases with the intoxication. So also one accustomed to bhang may eat more than he ordinarily partakes of as long as he is under its influence, which may last for four hours.

45. Normal use of ganja, bhang and charas is not productive of harm. Those who indulge in them moderately do not lose in flesh. While excessive use of these drugs, remarkably of ganja-smoking, produces contrary results. Because one addicted to bhang always keeps himself within bounds, while ganja-smokers do not.

I have never to my knowledge seen ganja, bhang and charas produce asthma. And he that indulges in these drugs will not find in himself an inclination to sexual excess.

I submit my observations regarding the excessive use of ganja (*cannabis indica*).

Some six months ago a destitute Marwari who was much addicted to ganja-smoking went mad. As he was destitute and there being none to take care of him, he died within three or four days

from general debility produced by famishing. For he refused all food. He expired from exhaustion on the very day that he was brought to my dispensary by the police for a certificate testifying to his insanity to enable them to consign him to the lunatic asylum.

His condition being worse at the time, he died in my dispensary while steps were still being taken for his removal to the lunatic asylum.

This is a case which came under my observation and in which ganja produced fatal result.

Now the questions that naturally arise are—

- (1) How much ganja did he smoke at a time?
- (2) How many times did he smoke every day?
- (3) Whether he was in the habit of smoking pure ganja or some compound substance made from it?

I am sorry I was not able to elicit any information on any of the above queries. For he being destitute, and being in such a condition as not to be able to give an account of himself, I had to content myself with the information which the police could furnish me with, and which was to the effect that the individual was much accustomed to smoke ganja and that his neighbours used to see him smoking at his shop.

Another case of an adult male, a Sikh by religion, who was addicted to too much ganja-smoking, came under my observation while I was in charge of the civil dispensary of Warangal district. He had all of a sudden become mad. His relatives brought him to me and placed him under my treatment. At last I succeeded in curing and reclaiming him, and he gave up that evil practice for ever. I treated his case some seven or eight years ago, and he is still alive, enjoying perfect health.

While I was treating this case there was a very good opportunity for me to be acquainted with the various advantages and disadvantages that the use of ganja produces, and the circumstances under which it is used. But owing to the lapse of time and my having taken no notes at the time, I am not prepared to vouch for the quantity daily consumed by him, as also for the period for which he continued the use of this drug. But I recollect thus much that he was accustomed to smoke sabji or ganja in a chillum.

It is now a year since the lunatic asylum was established in the central jail at Chenchelguda. All the lunatics that are admitted in this asylum are first examined and passed by me, and then forwarded for admittance under the orders of the Court.

On examining these cases I found that more than half of them owe their lunacy to the excessive use of ganja, while the rest are those whose insanity may either be attributable to hereditary taint or other causes.

I may here add that the exact quantity which brings on insanity has yet to be ascertained, and investigation in this direction is beset with many difficulties. For all those that come under this category are vagrant lunatics whom the police take charge of for proper disposal. Now those facts which might otherwise have been elicited from their relatives or neighbours are suppressed in the case of vagrants.

The only alternative left for me is, I think, to ask the police to enquire from their neighbours and those around them, and to let me know particulars touching them.

I pressed the police in this respect, but they excuse themselves by adducing their inability to

gather any material information regarding these sets of lunatics.

Under these circumstances I am not prepared to

pledge myself as to the exact quantity of ganja that is sufficient to induce insanity.

49. Ganja, bhang and charas decrease virile powers.

2. Evidence of MAZHAR HUSAIN, Civil Surgeon, Hanamkonda, Muhammadan.

1. I have had several opportunities of using hemp as medicine for several diseases. I have had also opportunities of observing the effects of hemp used by people in different ways.

2. I agree with the description given by Dr. Prain.

19. Ganja and charas are only used for smoking.

23. Bhang is not at all used for smoking.

28. (a) 1 dub a day.

(b) 2 dubs a day.

29. Ordinarily tobacco is mixed with ganja for smoking.

And the ordinary bhang is an admixture of hemp-flower, rose-flower, the seeds of cucumber and water-melon, sugar, quora water. In some cases milk too is added.

Dhatara, etc., are not mixed with hemp preparations.

Some people use pepper, seeds of anise and poppy also in bhang.

30. Among company the consumption is great and in solitude not to such an extent. Yes, the consumption is confined to males only and not to any particular part of their life.

Children never use these drugs at all.

31. The habit is very easily acquired by company, and it is difficult to break it off. Yes, there is, no doubt, a tendency to excess.

32. It is a social custom with some people when guests are among them, or on festival occasions, to use these drugs, and it is essential too. It tends to the formation of the habit.

38. Nil.

37. Charas-smoking is more effective than ganja-smoking, and the drinking of bhang is still more effective than both of them.

39. Smoking is more injurious than eating or drinking. Because in smoking pure ganja or charas is used, but in eating or drinking it is mixed with other ingredients and consequently less injurious. Excessive use of course tends to insanity.

40. Native doctors use these drugs medicinally, and they are also used in cattle diseases.

41. (a) and (b) Yes.

(c) and (d) No.

42. It is beneficial, as mentioned above.

44. It is refreshing. It produces intoxication. It does not allay hunger. It creates appetite. Its effect lasts for about six hours and not after effect.

It does produce a longing for subsequent gratification.

45. Ganja and charas weaken the constitution. They do not injure digestion; they do cause dysentery, bronchitis or asthma.

Yes.

No.

46. When ganja and charas are used excessively, they produce insanity.

47. No.

48 Nil.

49 and 50. No.

56. The effects of hemp modified by the admixture of these substances are less.

Dhatara, etc., are never mixed with them.

57. Ganja and charas are never eaten or drunk. They are only smoked.

57a. Nil.

3. Evidence of HAPIJ WALI MOHAMAD, Hakim, Dharrashiv, Muhammadan.

19. Ganja is used for smoking; no other uses in this district.

23. Bhang is not used for smoking.

28 Half anna.

(a) Three pies.

(b) One anna.

29. Nothing is mixed in (a), but in (b), sugar and some aromatic things, such as cardamom; they mix it in order to feel cool.

30. Practised more in solitude than in company in any time of life. Not used for children.

31. Yes, it is easily formed and broken off without difficulty. There is a tendency in the case of any of these drugs for the moderate habit to develop into the excessive.

32. There is no mention of any custom, social

or religious, in regard to the consumption of any of these drugs.

36. No.

37. The result is the same; by drinking bhang, man becomes lazy and fool, but does not go mad.

39. Bhang is used as sweetmeat mixed with sugar, which is called majum.

40. Not used.

41. They are digestive; do give staying-power under severe exertion or exposure.

42. Those who use these drugs become mad and cannot do any kind of work; always fighting.

44. Feels little pleasure.

Yes Yes. Yes. Yes.

Two or three hours only. Feels uneasiness.

45. Yes.

Yes.

No.

Bronchitis or asthma.

Yes.

Not acquainted with any case.

47. Yes.

48. But not acquainted with any case.

49. Yes. But in less quantity. No.

50. Not acquainted with any case.

56. Using excess, man becomes mad and senseless. No.

57. Smoking, but not drinking.

57a. No.

4. Evidence of JEREMIAH MARTIN, Surgeon, H. H. the Nizam's Service, Hyderabad, Eurasian.

1. I have lived in Chudderghat, a suburb of the city of Hyderabad, seventeen years, and have often seen men smoke ganja and drink bhang or subzi as it is called, and eat a sweetmeat called majum, both in my regiment of African Cavalry. I have also observed its use in the city of Hyderabad, and have had many opportunities of witnessing the effects of these hemp preparations.

2. The term "siddhi" is not used here, at least I have never known it applied to any preparation of this drug.

The term "chura," evidently a corruption of "chur," is applied to the coarsely powdered bit of ganja, and bhang or subzi (a corruption of sabji) are the terms used for a drink made from ganja.

The definitions of "charas," "ganja" (flat and round) and "chur" (chura) are known and used here, and are correctly defined in Dr. Prain's report.

19. Ganja and charas, without admixture, are used only for smoking purposes.

23. Bhang is never used for smoking.

28. Ordinary moderate smokers use about 3 drachms (apothecaries') ganja daily, cost about ¼ anna (Government). I cannot say what the average allowance and cost of these drugs is to the habitual excessive consumer.

29. I have never known or heard of dhatura, opium, nux vomica, cantharides or betel-nut being used in as ingredients with this drug. Yes; bhang masala is made from broken ganja powder, and leaves also, mixed with poppy-seeds, black pepper, dry ginger, aniseed, cucumber seeds, rose-buds, almonds, cardamoms, each in small quantities, say about 3 oz. bhang to 15 grs. of each of other ingredients. All ground down to a coarse powder and put up in paper bundles, each containing the above quantities almost. Dose for a man sold in bazars. These packets are rubbed down with water or milk 1 lb, and sugar, strained through coarse muslin, and is thus ready for drinking. Looked upon as a delightful cooling beverage during the hot weather, known as bhang or subzi drink.

30. The fakirs (Muhammadans) and gossais (Hindus) of all classes use it largely and daily, *i.e.*, drink bhang and smoke ganja both in solitude and in company. It is chiefly confined to the male sex; women and children do not use these drugs as far as I have observed.

31. Yes; but I do not think it can be so easily taken to as tobacco-chewing or smoking, yet if the habit is once formed it seems more difficult to give up than the tobacco habit.

There is a tendency for the habit to become excessive.

32. I do not know of any customs sanctioning the use of these drugs either amongst Hindus or Muhammadans.

36. I do not think that alcohol, in any of its forms, is now being used instead of the drug.

37. Whatever variety of the drug may be used, the effects are similar, differing only in rapidity of action, degree of action, and duration of effects.

The drinking of bhang takes effect slowly, but more surely, and are more permanent, lasting as long as twelve and sixteen hours; whilst the effect of smoking charas is almost immediate, severe, not remaining as long as the drinking of bhang.

39. Charas-smoking is the most injurious; bhang-drinking next; and ganja-smoking least injurious.

I think that the majority of ganja-smokers use some tobacco powder also, thus diluting it.

40. The native hakims here use ganja as a sedative and tonic

Ganja is commonly used with other ingredients in the treatment of cattle.

41. Yes; I think in moderate doses it does increase the appetite largely. Taken at the time of eating, almost double the usual quantity is eaten. I have seen this done occasionally.

Many trustworthy reports have been told to me of its power even of sustaining any one enduring fatigue.

In doses of 5 grains, ganja is often given to avert the initial stage of fever, and the sweetmeat majum is given as a sedative in nervous trembling, (generally) lock-jaw.

42. Their use is not beneficial in any way, though moderately used they may be "harmless" (using the word generally loosely).

44. It is an intoxicant in the ordinary regular ganja-smoker; effects last one or two hours (a man smoking three or four times a day).

Bhang-drinkers using the powders already alluded to are under its effects for twelve hours.

There are no after-effects, beyond a feeling of languidity; all the secretions are normal.

Yes; much uneasiness is caused.

45. Yes; it must to a certain extent; and these effects are greater than that produced by tobacco. Ganja affects the brain primarily.

In beginners it increases the appetite, but long continued, it, like tobacco, gradually impairs it.

It does not cause dysentery, but it is said that if the ganja is not freed carefully of leaves and seeds, it is very irritating, and gives rise to much cough and eventually to asthma.

There can be no doubt that it deadens the intellect after its use has been continued for a few years, but I have never known insanity to follow.

47. No.

No.

49. No; I do not know.

I know that when virile power is lost native doctors do give it as a tonic.

57. I have never met cases in which ganja or charas has been eaten.

5. Evidence of KHAJA OBEIDULLAH, Civil Surgeon, Gulbarga.

1. The frequent opportunities I have had of coming in contact with various concourse of people in the practice of medicine led me to acquire information touching and concerning hemp drugs on which my answers are based.

2. The three narcotic articles obtained naturally from hemp, their classes, names and definitions alluded to in the Report penned by Dr. Prain are acknowledged and accepted in these parts—only with the exception that the other name of *siddhi* applied to bhang is not known here; that ganja is also called hara or green tobacco; and that flat ganja is only available here and the so-called round ganja never appeared.

19. Yes. Ganja and charas are generally used (by means of chillum or hukka) in smoking. The other preparation of ganja which goes under the name of majun is composed of ganja, ghee, other kernels, mote (a kind of grain) and sugar, etc. This preparation is made use of in Hyderabad. Charas is sometimes mixed with some sweet articles and taken in the shape of pills. This admixture is rarely used in this place.

23. When ganja is not available, sometimes its habitual consumer indulges greatly in bhang-smoking.

28. The average allowance and cost of (1) ganja, (2) charas and (3) bhang, respectively, per diem to—

1	{ Habitual moderate consumer is from . . . } { Habitual excessive consumer is from . . . }	{ ½ to 1½ tola } { 2 to 5 tolas }	} per tola } 1 dub.
3	{ Habitual moderate consumer is from . . . } { Habitual excessive consumer is from . . . }	{ ½ to 2 tolas } { 5 to 20 tolas }	} per 1½ tola } 1 dub.

29. The required ingredient or ingredients (a) ordinarily mixed with—

Ganja—By habitual moderate consumer is tobacco.

Charas—By habitual moderate consumer is tobacco.

Bhang—By habitual moderate consumer are black pepper and onion seed.

(b) Exceptionally mixed with—

Ganja	{ By habitual moderate consumer } { By excessive consumer }	{ are saffron and } { dhatura. }
Bhang	{ By habitual moderate consumer } { By habitual excessive consumer }	{ are kernels of } { fruits, aniseed, } { carraway, sugar } { and milk. }

I cannot answer this question, as I neither know nor can obtain any definite information in regard to the admixture of nux vomica and cantharides at least in this part of the presidency, but I cannot refrain from saying that some of these ingredients produce speedy effect and certainly they are corrigent and adjuvant.

No, for in this place ganja and bhang are used separately. Bhang massala is never prepared and sold here. I am unable to say anything about charas, as it is rarely made use of

30. The extent of the consumption of ganja and bhang practised in solitude is varied, as may be seen from the subjoined :—

Consumption of ganja—from ½ to 1½ or 5 tolas ;
Ditto of bhang—from ½ to 20 tolas ;

and, similarly, the quantity of these drugs increases in proportion to the number of the company, *viz.*, from 20 tolas to 160 tolas or 2 seers, even more.

The male sex only is addicted to these drugs, and the other preparation majun is practised upon by the other sex. With the exception of childhood, they are used in the other stages of life. The consumption of these drugs increases greatly in the prime of life and middle age.

Bhang is administered even to children on festive occasions.

31. Yes, certainly.

32. The habitual moderate or excessive consumers of these drugs are ascetics, Rajputs, Sikhs, and members of the low castes, and to my knowledge, from the social and religious point of view, their use is considered exceedingly abominable and strictly unlawful. The use of these drugs in connection with the custom is not regarded as essential.

36. As the use of these drugs is calculated to produce a refreshing effect, there is every reason for thinking that alcohol may, to a certain extent, be substituted for any of these drugs, as its effect produces the same result.

37. The effect of ganja and charas-smoking is just the same; but the effect of the latter is instantaneous and stronger. No sooner the charas is taken than its injurious effects begin, while the consumption of ganja gradually produces the same result; and that of bhang produces less injurious result.

39. Yes, for their active principle is more directly absorbed by the blood than the consumption of these drugs by way of drinking and eating, and also the cost thereof is more excessive. Hence the preparation owing to its ingredients is less injurious.

As their use produces different effect on the constitution of different kinds of people, such as indolence, exhaustion, aphrodisiac, unaphrodisiac, loss of appetite, gluttony, boisterous laugh, talkativeness, bad complexion, ill look, and a curious shape, hoarse voice, infirmity and ungracefulness in movements. And as their consumption gradually deranges the actions of the brain in various ways, insanity is the ultimate result.

40. Undoubtedly, the medicinal properties of the hemp plant have been admitted by the native doctors, as it is generally used in their prescriptions.

Yes; they are also used in the treatment of cattle diseases.

41. The moderate use of these drugs is certainly beneficial—

(a) as a food accessory or digestive or the cause of keen appetite;

- (b) giving staying power under severe exertion or exposure or alleviating fatigue;
- (c) I have neither had any experience of their being a febrifuge or preventive of diseases in malarious and unhealthy tracts;
- (d) nor I am aware of their qualities other than those pertaining to the medical science.

44. The speedy and immediate effect of the moderate use of any of these drugs on the habitual consumer is as follows:—

It is refreshing, produces intoxication, allays hunger, and sharpens appetite.

The duration of this effect is varied; it lasts from half an hour to two hours.

The want of subsequent gratification produces longing, uneasiness, idleness, pain all over the body or in the joints.

45. Yes, certainly the habitual moderate use of any of these drugs produces noxious result—physical, mental or moral;

It impairs the constitution.

Yes, it injures the digestion.

It causes bronchitis or asthma, but I am not aware of its being the cause of dysentery.

It impairs the moral sense in different ways, induces laziness or habits of immorality or debauchery.

It injures the brain or produces insanity. Undoubtedly it appears to be merely exciting as distinguished from the predisposing cause of insanity.

For instance, it so happened at Aurangabad that a youth, 20 years old, who was the son of a drunkard, became insane on account of ganja-smoking.

This insanity is of the type of acute mania. It is temporary. Though the symptoms may be remedied gradually by avoiding the use of ganja, yet especially when such insanity makes its appearance after the 35th year, it becomes permanent. The insanes, in spite of having no recorded ganja history, do confess the use of these drugs.

46. There is not the slightest doubt that the use of ganja produces the above result, for there is a man living in front of my dispensary who, owing to the habitual excessive consumption of ganja, became the victim of permanent insanity, and leaving and giving up his relatives and domestic affairs, leads a wretched life in a Malgee,

and from want of sleep engages himself in raving and lifting up and throwing away large stones.

47. The habitual moderate use of any of these drugs does not appear to be hereditary habit. In my opinion it would certainly affect the children of the moderate consumer; for instance, the effect of dull-headedness, the loss of the power of retention, insensibility, insanity, brain and lung diseases will undoubtedly become hereditary.

48. The above statement may also be applied in regard to the habitual excessive consumer.

49. At first the effect of any of these drugs is aphrodisiac. Yes, it is used by prostitutes; but the purpose for, and the state in which, it is used by them produces the most injurious result; for the excess in debauchery is calculated to produce weakness of both body and mind, of which the ultimate result is impotency.

50. When the moderate consumption of one of these drugs tends to produce the above effect, it is evident that its excessive consumption will be productive of the most baneful results.

56. The above statement may also be applied to this question. The moderate and excessive use of these drugs produces bad complexion, ill look, hoarse voice, ungraceful movements and boisterous laugh.

57. Ganja and charas sometimes are made use of in eating, and bhang is also eaten; for instance, there is a man at Gulbarga who, when ganja is unavailable, swallows up daily more than $\frac{1}{2}$ seer or 20 tolas of bhang—the effect of which is mirth, raving, excessive laugh and ungraceful movements.

57a. As the use of the narcotic articles of the hemp plant renders man, the most excellent of created beings, quite worthless and worse than a beast, produces noxious habits, *vis.*, idleness, exhaustion, indolence, unaphrodisiac, immorality, ungraceful gait, indigestion, slender body, forgetfulness, bad complexion, hoarse voice, bronchitis, asthma, subsequently insanity and affects the children of the consumer.

To remove the above evils and prevent them from coming in contact with the humanity and the future generations, it is absolutely necessary that its cultivation and sale may be put an end to; and that for the sole medical purposes, its cultivation and sale may, to a certain extent, be allowed. It is my earnest desire that the Commission will, as far as possible, be pleased to take such steps towards the removal of these evils as they deem fit.

6. Evidence of MOHAMED ABDUL RUZAK, *Medical-Officer in charge, Central Jail, Chudderghaut, Hyderabad, Muhammadan.*

2. I have also to certify that three narcotic articles are obtained naturally from hemp (*i. e.*), ganja, bhang and charas. The qualities of ganja and charas as stated are perfectly true; but out of the three kinds of ganja mentioned, only the flat ganja is used in this country, and the rest have never been heard ever.

19. Ganja is used in smoking; some use it alone and some with tobacco. Hindu bairagis and gossais and Muhammadan fakirs and khandars use it habitually. Many people in Hyderabad are given up to the use of this drug. Charas is also used in smoking with ganja, and with goodkhoo, which is smoked in hukka. Majum also is made of ganja.

23. No, neither I saw nor heard of smoking bhang.

24. (a) A habitual moderate consumer can smoke about 2 tolas (6 oz. 15 gra.) per diem (day and night), which would cost $\frac{1}{2}$ an anna now-a-days.

(b) The largest quantity a habitual consumer can smoke is about 10 tolas per diem. This is the general statement of ganja-smokers; but it is difficult to fix the exact quantity smoked by one individual, as the ganja-smokers are accustomed to pass amongst themselves one chillum (smoking pipe) containing an unmeasured quantity.

29. Different classes of ganja-smokers mix dhatura seeds, arsenic and-strychnias, nux vomica seeds (after clearing them by keeping in cow-dung); but these drugs were never heard to have been mixed with charas or bhang. Beginners use ganja with tobacco. Whenever they intend having more intoxication, or those who use it in abundance, mix dhatura seeds and arsenic with ganja; they also mix mace nutmeg, betel-leaves, stalks and cardamoms with ganja.

Bhang massala is of different kinds: some make plain syrup of bhang with milk and sugar and some mix almonds, pepper, cardamoms, melon seeds, anise seeds, cucumber seeds, and rose-buds also. Bhang is commonly used by Hindu and Muhammadan wrestlers, fakirs and Sikhs.

Many sepoy's also use it. Bhang prescriptions are of different kinds, however. Bhang should be washed as clean as possible; some boil bhang in water with some copper pieces, such as dubs. A gossai, who used to drink bhang in the above-mentioned way, gave me his prescription as follows:—

Bhang 3 mashas (48 grs.), pepper 25 seeds, almonds 15 seeds, "charthukm" (viz., melon, primpkin, both kinds of cucumber seeds) 3 mashas each (48 grs.), anise seeds 3 mashas (48 grs.).

Preparation.—Wash the bhang in such a way that its last water must have no greenish colour, mix the powder of the above-mentioned seeds in it, grind the whole things together and mix the same in a glassful of milk and sugar, which would make a dose. The habit of bhang is formed in the same way as that of ganja, and can be easily given up, there being no difficulty in giving up this practice. This is the only difference between the effects of bhang and ganja. The effects of the syrup made of ganja or bhang increase gradually and decrease sooner than that of ganja smoken in pipe; hence they prefer syrup without of smoking ganja.

Preparation of majum (mentioned above). It is made of both bhang and ganja as detailed below:—

Bhang 1 tola washed very clean, to be boiled in 2 tolas of ghee till it becomes red, after which the ghee should be strained and mixed with sugar flax, and cut into pieces. Some other majum-sellers mix the said ghee in khowa (condensed milk). This majum is sold in bazar like sweetmeats; especially in the month of Muharram it is sold in large quantity, because funny people buy it with other sweetmeats and give it to friends to see their fun. I have often seen, and it is generally known, that when Muhammadans intend to circumcise their children they give this majum so that the children may not feel the pain; but majum was never heard to have been made of charas.

30. The largest quantity of each of these drugs that is consumed cannot exactly be found out; but it can be stated that when a number of men happens to be in one place they can use, whether ganja or bhang, more than what they can do when alone.

Females also smoke ganja or drink bhang, but very few. No age is fixed for the use of any of these drugs. I never saw children using any of these drugs.

31. The habit of consuming any of these drugs is easily formed and is easily given up.

32. The Hindu gossais, who are hereditary travellers, wander about in jungle, and beggars by profession use these drugs generally; but it is neither a religious binding or necessary thing. Some of them use it moderately and some in

excess. In using these drugs they form the habit; but no one seemed to have found it difficult to give it up.

36. There are many who use both the ganja and alcohol; but alcohol cannot be substituted for ganja, because it cannot satisfy the cravings of ganja even after its use, the cravings of ganja remain as they are. Moreover, alcohol affects sooner and decreases sooner than ganja; also when it decreases it gives pain and makes a man lazy; but it is not the case with ganja.

37. The effects of smoking do not differ from that of ganja, and we have heard from experienced men that the effects of charas are more effective than that of ganja and bhang.

39. Smoking ganja with tobacco was never complained of to be injurious; but when the ganja which is smoked and the bhang which is consumed is not washed clearer, it is said to be injurious; therefore, all of those who smoke ganja and drink bhang wash it carefully for a long time, till the water does not catch its colour, otherwise it is injurious, and is a cause of insanity. It is generally said that when ganja is not washed properly, it causes giddiness in the head, and when it is used continually for several days it causes insanity.

There was a barber put up in my locality whom I knew very well for the last twenty years, was in the habit of smoking ganja; moreover he was in the habit of drinking the water by which he used to wash his ganja, and so he became insane after a few days; I saw him when he became mad. When his smoking ganja was put a stop to, and usual remedy was applied for, such as shaving his head and pouring water over it and made scarificating over his head, etc., he recovered again and continued to smoke ganja and drink the water used in washing ganja as before. He again turned out mad and recovered when ganja was entirely put a stop to. His friends, therefore, as well as his relatives made him to eat opium and now he is taking it in a very little quantity, and is all right, doing his daily household works, etc.

40. Native doctors prescribe ganja in fever, spermatorrhœa, as detailed in answer No. 41.

Ganja is given to came's, especially in some of their diseases.

41. (a) Charas, bhang and ganja are digestive.

(b) They give staying power under severe exertion or exposure, etc.

(c) Hindu hakims give them with pepper and single peel garlic as a febrifuge.

(d) Hindustani hakims have recorded this in their books as digestive and useful for keeping up the cold.

42. Habitual moderate use of any of these drugs is harmless when it is washed clean, but when it is not washed, it is injurious, as stated in answer No. 39.

44. Its moderate use removes laziness from the body, and the consumer seems to be in a very good humour. After the immediate effect it creates appetite and want of good food. The effects of one chillum remains at least two hours, after which he feels himself lazy and anxious for another chillum, and every now and then craves for it. It forms the habit, but it can be easily given up.

45. The production of any injurious effects by the habitual moderate use of any of these drugs has not been proved of.

It does not impair the constitution any way.

It does not injure the digestion or cause loss of appetite.

Its cause of dysentery, bronchitis or asthma has neither been proved nor heard of.

It does not impair the moral sense nor induce any one to debauchery. If it is not washed clean it would impair the moral sense. This insanity will be only a temporary one, and after the recovery it would impair the moral sense, if it is used again as stated in answer No. 39.

No one will confess that his moral sense was impaired by ganja; but after his recovery he will simply say that he was using ganja before.

47. The habitual moderate use of any of these drugs does not appear to be hereditary or to affect in any way the children of the moderate consumers.

49. The moderate use of any of these drugs is an aphrodisiac, so the native doctors give this in spermatorrhœa. It has not been proved that it is used by prostitutes. This kind of use is not said to be injurious.

7. Evidence of B. P. MITRA, *Hakim (Civil Surgeon), Makhtul, Bengali.*

1. Contact with ganja and charas-smokers and bhang-drinkers in Bengal and other parts of India.

2. Para. 5 (a) Yes. (b) Ganja (charas is not known locally) and bhang.

19. (a) Mainly when bhang-drinkers cannot procure their bhang they resort to ganja, which they pound like bhang and drink.

In Bengal and some part of North-Western Provinces.

23. Very rarely.

28. (a) (1) Ganja; (2) charas; (3) bhang—(1) One tola; (2) $\frac{1}{2}$ tola; (3) 2 tolas.

(b) (1) Ganja; (2) charas; (3) bhang—(1) Five to ten tolas; (2) 2 tolas; (3) 10 to 20 tolas.

29 (a) Ganja with tobacco (dried), charas with tobacco, mixed with jagri, and bhang with black pepper; (b) Dhatura. Opium in ganja. Dhatura in bhang.

Bhang massala consists of the following ingredients:—Soump (ousi), kalee morehee (black pepper), kahu seeds, kasni (small seeds), khormuja seeds, cucumber seeds, rose petals, khus-khus, badam, elachi, all mixed and pounded with bhang, is drunk with sugar and milk.

30. In many parts of Bengal females and even children regularly drink bhang for diarrhœa, indigestion, sleeplessness, etc.

31. (a) Not like opium and alcohol.

(b) Not very difficult.

(c) Sometimes.

32. In the Sivaratri day Hindus generally bathe Sivji with bhang and drink. So in Bengal and North-Western Provinces in Dasherâ, on the day when Parbatî is thrown into the river, it is a general rule for all Hindus to drink bhang in order, they say, to forget Parbuti's separation.

The drinking of bhang in such custom is essential. Generally temperate.

No.

36. No reason; in fact the general rule is that they have an aversion for alcohol.

37. Charas is milder to ganja.

The drinking of bhang differs in this respect from smoking ganja and charas; that the former takes at least one hour before any exhilaration and intoxication gets in, whereas with ganja and charas no sooner it is smoked intoxication sets in. Ganja and charas intoxication wears away sooner than that produced by bhang-drinking.

39. No, on the other hand it is a general belief that smoking is a more injurious form of consump-

tion than drinking. The main cause of this is that smoking produces all sorts of chest complaints, which the drinker avoids.

It produces intense exultation, in which all sensations and emotions, perception and conception are exaggerated to the utmost degree.

Any bad news plunges the subject into the depths of misery, and sometimes he imagines that he is in extreme danger and sometimes in paradise itself.

Hallucinations of the senses are common, and the least suggestion will set going a train of vivid mental illusions, sadness, at times cheerful mood, unsteadiness and vacillation of temper, anxious mood, headache, pressure in the upper eyelid, roaring in the ears, unconquerable drowsiness the whole day, constant desire to micturate, etc., form the main symptoms of a good dose of hemp, either smoking or drinking.

40. (a) Kobirâjes (native doctors) generally prescribe bhang in diarrhœa and dysentery. In the treatment of cattle disease, *viz.*, in dysentery and chronic diarrhœa, it is used with bael fruit and curd.

41. (a) In some cases it may.

(b) Yes.

(c) I don't know.

44. (a) He becomes fit for his work as he thinks he gets more strength and energy.

(b) It is exhilarating.

(c) Very slight.

(d) To a certain extent it does.

(e) It does.

(f) Two to four hours.

(g) It produces both longing and uneasiness.

45. To one who is in a good position, and whose mind is strong, and who has good men for his company, instead of producing any noxious effects, it does good, as it concentrates the attention to one particular object, and as such is very good for meditative life; but, on the other hand, for poor people it does all the harm it is capable of, because he cannot get proper food and his constitution soon wears away under its influence.

(b) As far as I have seen, it does not impair the constitution in any way to men who can get proper food.

(c) No.

(d) Ganja-smoking through local actions produces bronchitis and asthma, that is through irritation of the smoke and not through any secondary effects.

(e) I do not think so.

(f) I never saw any case of insanity being produced by ganja, etc., but I have seen some insanies smoking ganja; in such cases their insanity is before ganja-smoking. Of course people who cannot control themselves, and who are predisposed to mental affections, might get insanity by smoking constantly ganja or charas, but in such cases I think these drugs act as an excitant.

47. No.

49. (a) Sometimes.

(b) Yes.

Not except in ill-fed people, when it acts as an exciting cause of impotency.

56. Bhang massala as above described acts as a cooling agent to bhang, whereas dhatura acts in a poisoning way to ganja-smokers.

57a. It is my humble opinion that in moderate doses hemp does not produce any ill-effects to persons who can eat what they desire. Sometimes it produces appetite, and if nothing is taken naturally it will ruin the constitution.

It is not at all dangerous like alcohol.

8. Evidence of FAKEEHOODDEEN HOSSAIN KHAN BAHADOOR, *Hakim, Civil Surgeon, Pattanchem Mussalman of Carnatic family.*

1. My authority is my own knowledge, a conference with the ganjoos whom I know, and the following books:—

- (1) Canon of Avesennu, Arabic Materia Medica and Therapeutics.
- (2) Tuzkeerai Dawoode Antakee, ditto.
- (3) Makzanool Adviya. Persian ditto.
- (4) Tadgari Razai, an Urdu work on Indian and other medicines.

2. Literally the word ganja is a collective noun denoting all species of hemp plants, and charas its resinous substance. All the produces of this plant may collectively be called ganja, but in such cases it is only an abbreviated expression, used in the same sense as the word bark in plain English, denoting only cinchona bark or its decoction and no other bark.

But in this part of India, if I were to say anybody to bring me ganja, charas or bhang he will surely bring the flowering tops, the resinous exudation and the mixture of leaves, flowers, resin and seeds in a bruised state, respectively. Therefore ganja is the flowering tops of the female plant charas or attar of Kashmir its resinous exudation and bhang a mixture of all its parts bruised together, leaves taking a greater share.

Leaves are seldom used alone, so there is no separate word for it. To convey the idea of leaves it is necessary to mention ganja-ki-patti or ganja leaves.

Besides these there are its seeds known by the name of Shah Danah (the prince of seeds). Shah Danaj is the Arabic form for it.

Its fibre is said to be used for making ropes and clothes, especially in Kashmir.

The root and oil of this plant is also mentioned in Arabic works.

In almost all Asiatic languages its name is kinnab or very nearly resembling it, or at least bearing some orthographical relation with it. Thus cannabis, kinnab کنب (Persian), and khinnab قنب (Arabic), are one and the same thing, taking K and N, for the first two radical letters. Ganja, gandhari and kamja in different Indian dialects bear the same relation with kinnub, K-ch (German) and G being almost interchangeable characters. Even the word hemp could be traced to the same orthography. Kinnub in Hebrew characters

would be spelt thus $\begin{matrix} B & M & H \\ 3 & 2 & 1 \end{matrix}$ | the first of these letters having a double pronunciation of aspirate-H and ch German was consequently taken for easier one, viz., H. The second being a letter doubled only by a doubling dot was omitted and before a labial has been changed into M and B the third into P, so it comes to hemp. This being a thought occurred to me and not copied from any book, I could not attach any certainty.

Such instances of interchanges of letters could be found in many other words borrowed from Hebrew or Persian into Latin or Greek. For instance in Latin I and J having the same form, Iosoph is pronounced Joseph; Ionoos, Jones; and Iohon John, G is another letter which changes into H. Histaspes and Gooshtasp are its examples.

I could not here venture to explain the true origin of the word bang or bhang. In Arabic works I find banj, a word borrowed from Persian bang, to stand for henbane and not for ganja. Since the action of these two drugs in their principal narcotic effects highly resembles each other, I think there is some misapplication.

Besides this there are many other names by which this drug is known to the public. But none of them seem to be its proper names and nor its synonyms. They are only its nicknames or appellations applied to it as a signal intended to be known only to its consumers or as an attributive of its so-called merits.

Therefore a sense must be present to distinguish it from other things at the time of such applications, without which any other thing possessing a common virtue, action or property could be understood. For instance—Sabzi, a Persian word for greens, patti, Urdu meaning leaves, and hasheesh, Arabic grass or herb, all these mean its leaves. (hur or chura, literally broken pieces of any thing, for a mixture of all its products taken together in a reduced form. This comprises the bhang of my ganjoos, Vajya رجبيا, bangee بنگى, bharangee بهارنگى, injan patree انجن پتري in different Indian dialects, most probably its attributives.

Amongst its appellative designations, used by the Mussalmans, the following is a list:—

Wara kool khial ورق الخيال —Thought-creating leaves or leaves of illusion.

Joozme azam مجز اعظم —The active principle.

Hasheeshatool fookara حشيشة الفقرا —The greens of the fakirs.

Nishat afza نشاط افزا —Increaser of pleasure.

Falak tar فلک تار—Giver of a flight to the heavens.
 Arsh nooma عرش نوما—Shower of the throne of God.
 Halibatool miskeen حبة المسكين—Poor man's corn.
 Shahwat afza شهوت افزا—Lust-exciting.
 Moonisool hoomoom مونس الهموم—Consoler in griefs.
 Chutre akzar چتر اخضر—The green umbrella.
 Zamarrood rang زمرد رنگ—Emerald-coloured.
 Bargake sheerazee برگک شیرازی—Leaflets of Shiraz.
 This last word comprises many other intoxicating leaves.

Sajeem ساجيم is another Arabic name for it. It comes from sajeema سجم he flew tears or water. What relation there exists between this root and its application to this plant I could not say.

Siddhe may be a word, but I know not.

There seems to be some confusion in the application of the words ganja and bhang to their respective meanings. The ancient Persian writers whenever required to express the leaves or the flowering-tops, they mentioned ganja or kinnab leaves or flowers. But charas was only its resinous exudations. Bang or hanj, as already mentioned, was invariably spoken by them for henbane and not for hemp. Ganja-dealers often make bhang of the dust and pieces of ganja (flowering-tops) broken by contact of each other in their vessels.

There is flat and round ganja, but with what process they make it I know not.

I am told that one Itiquad Ali Sahib is in the possession of a book written by his brother, the famous fakir Rawshandil Sahib, or his son Jamatoollah Shah Sahib, on this drug. He resides in the city at Yakoot Poora gate.

19. Ganja, the flowering tops, and charas, its resins, are used. 1st, smoking; 2nd, eating; 3rd, drinking; 4th, medicinally.

(1) For smoking ganja is selected by all classes. To prepare it for this purpose take as much of the drug as you require, macerate it for some time in cold water, then taking out of it, spread it in the palm of your hand, support this palm by placing four fingers of the other hand under it at right angles to the same and bring your thumb in the palm, holding it in the shape of a boat, and taking the drug between them both; now begin to rub it freely by mixing more water and occasionally shaking the palm so as to bring unbruised parts under the action of thumb; when it is sufficiently rubbed press hard and bend the palm so as to remove all humidity from it. Repeat this operation several times till all the colouring matter is thoroughly removed, then fill it in the pipe with the addition of some tobacco and commence smoking, first by a series of short but rapid inhalations followed by a very long one; now shut up your mouth and stop breathing for a short time; then puff out the smoke. This is the plan adopted by all moderate consumers. Excessive smokers not being satisfied by this weakly process, or on account of their greediness for the drug use it as it is. Lately a gosain was here who was in the habit of smoking freely and leaving out the smoke by his rectum. By this nasty habit he thought the drug was absorbed by every tissue of his whole frame.

Charas (resin) is only smoked by or added to the above by those who are still more advanced in their habits. None of my ganjoos smoke it alone. Even those who use it, seldom smoke alone; they mix it with guraku (a mixture of one part best tobacco and one or one-and-a-half of jagri well pounded together) or other ingredients.

(2) For eating either ganja flowering tops) or

bhang (bruised mixture) is used in its primitive state or as a powder made by first boiling it with water in a pañ. Some chew either of these two alone or with jagri; a few others by the admixture of massala, which, however, is considered to be its correcting adjunct, only to be omitted when pecuniary facilities do not permit its use. Some fakirs cook two handfuls of the leaves with one sheep's liver and distribute amongst the congregation one small piece of it per head. It is said to be sufficient to knock down a man of excessive habits. Some use ganja or bhang as electuary or confection with other drugs.

(3) Drinkers select bhang (bruised mixture) as a safe mode of triturating as well as a more powerfully intoxicating drug than ganja. For this purpose first it is macerated in cold water and then thoroughly triturated with the massala by addition of water, sometimes sugar-candy and milk also being added. This massala is also called thandai or cooling drug for its refrigerant effects, and is principally drunk in hot season: there is no particular locality where these modes are adopted. It chiefly depends upon individual habits whenever men of the same habits congregate it is its place. Sikhs always use it.

(4) Medicinally. See answer to question 40.

23. Ganja leaves are never smoked here and I believe nowhere in India. But bhang (bruised mixture) may be used for smoking in cases where ganja (flowering tops) is unobtainable, forming a bad substitute for it.

28. Here we get ganja one seer (80 rupees Hali weight) for Re. 1-8-0 Hali; but in other villages the price for bhang is 5 seers for a rupee, and ganja 3 seers for a rupee. Most of my ganjoos purchase from abroad. The daily allowance of some of them is herein mentioned, with cost:—

Smokers.

- | | |
|--|---|
| (1) Abdool Kadir, Dufter Bundh in Sessions Judge's Office. | (1) Ten grains for three times a day, cost ½ dub every day. In company he smokes two or three times more than usual. Commenced smoking when he was 18 years of age; now his age is 70 years. Thinks himself to be so much absorbed in God as to foretell any event. |
| (2) Gungaram, Subadar's Jama-dar. | (2) Eighty grains, 2 dubs for a day. Originally a man of powerful build, having great many boasts of his prowess, which I doubt. Looking older than his age. Commenced smoking at 20; now he is 40 years of age. In company smoking has no limits. |
| (3) Mooheeden Sahib, Sowar, in Subadar's Staff. | (3) Forty grains, 1 dub. In company doubles that quantity. A man emaciated and reduced in body and power. Commenced smoking at 25; now he is about 38. |

Drinkers.

The Sikh guard of Pattanchem jail use 2 ounces of bhang for 2 gallons of water each taking from half to one pint or more at 9 A.M. and 3 P.M.

These quantities may be taken only as approximations, and not the truth, for it was a greatest difficulty in obtaining information regarding the real quantities consumed by each. They entertaining some suspicions against the Ganja Commission, try to suppress any information supposed by them to become injurious: therefore every one of them tried to assign a smallest quantity for himself and a larger one for his companion. Even the licensed

seller of this drug could not inform me for two reasons, *viz.*—firstly, a register of sale is only kept for opium and not for ganja; secondly, the enhanced prices of this place cause my ganjoos to purchase it from city Ismail Khan and Doulatabad, within a radius of from 15 to 18 miles.

The same obstruction interferes with in taking the census of ganjoos. Total population of Pattanchem is 3,147 adults, male being only 1,053; amongst them there are about 50 consumers.

One of my ganjoos, a monomaniac, was telling me "if you want to determine the quantity consumed by each, do not ask them how much you smoke, but ask them how much you eat or drink." Smoking any quantity has only a nominal effect. Here is a ready answer for question No. 39.

29. My ganjoos tell me there are a great many things which are mixed with it for smoking: opium, tobacco, dhatūra and arsenic and many others: my ganjoos take it alone: tobacco is a necessary adjunct for smoking. See this answer in question No. 56.

Bhang massala is made of the following:—

Poppy-seeds, anise fruits, almonds, black pepper, kasni seeds, cucumber seeds, water-melon seeds, melon seeds, cardamoms, rose-buds, and sabza seeds.

It is used dry or made into draughts, for which sugar-candy and water or pure or diluted milk is also needed.

Some other ingredients may be added or some of its constituents may be cancelled according to tastes, habits or opportunities. They are never weighed. Poppy seeds being the constituent, all others a little well pounded together.

For pharmaceutical preparations see Karabadeene Kadree *قادرى قارابادىنى* Yunani pharmacopœia.

30. Multiply the amount mentioned in question 28 by as many times as the exciting circumstances in solitude or in company may warrant. No specific rules could be laid down. Like tobacco, ganja-smoking is used to soothe the mind.

No restrictions for sex or age. Amongst Sikhs women join in drinking on ceremonial days and boys always.

Amongst other nations women also use it, but such women are fewer than men: it is not habitual with the children to use it.

31. The habit is easily formed, easily broken off and has a tendency to develop into excessive. Some sort of inconvenience is no doubt felt by them when they do not get at proper times, but, unlike opium, could be shaken off with less trouble.

People advanced in its habits are bothered by unsettled state of mind and hallucinations when they do not get it.

32. There are no customs in Islam warranting its use. All injurious and intoxicating drugs are prohibited. Gosains, bairagis, Sikhs, Pardesis, Purbis and some lower class fakirs adopt this habit, the idea being to enable them to throw off worldly desires and help them by concentrating their thoughts in meditation. But very few of them use for this object, many of them using it solely to get intoxication. Such men after becoming fakirs think themselves to be out of the restrictions of the law.

I think the Sikhs have some religious principles which make them use this drug, which after a time ends in forming the habit. Children also join them every day, but women only on the anniversary of the Guru. Other Hindus use it in Sivaratri and dedicate to its God Mahadev.

36. Alcohol is never substituted for these drugs. Those who are in the habit of taking alcohol and ganja feel a separate desire for each. If the sale of alcohol is increasing, it is increasing amongst higher classes and wealthy people. This drug being a vice of lower and poorer classes, alcohol would neither take its place nor it would affect their condition.

37. Whether smoked or drunk, the strength effects depend upon the amount of the absorption of its active principle. Therefore charas will produce more powerful symptoms than ganja. Therefore the difference is in quantity and not in quality. See Nos. 19 and 28.

39. *Vide* answer to question No. 37.

40. Avesenna and others recommend the use of different preparations of the plant, its leaves, bark, root and oil, externally for alleviating neuralgic and other pains, for inflamed surfaces, ear-drops, baths to kill lice and other worms and insects, and to absorb the swelled glands; internally, for dysentery and diarrhoea, to stop vomiting after meals, for spermatorrhœa, asthma and chronic bronchitis. They fully admitted its soporific, narcotic and sedative effects, but entertained fears for its bad effects, in deranging digestive and nervous system, retarding the secretion of seminal fluid, and thereby inducing impotence and its power of causing insanity.

Some authors admit that it exerts primarily upon the genital and digestive organs; but all agree that in its after-effects it brings on indigestion, impotence and debility.

It is also used in cattle-diseases. One Burhan Sahib, a Vagaira (Sergeant) in the Irregular Sowars in Subadar's staff, is a veterinary doctor of old school. He tells me the following recipe is given for horses in palpitation:—

Danger phal	} Each 5 tolas. Pound well in a $\frac{1}{2}$ seer brandy and divide into 6 boluses. One bolus morning and evening.
Colocynth	
Ganja (flowering tops)	
Black pepper	
Kalee zeera	
Long pepper	
Cayenne pepper	
Bonduck-nut kernel	

For oxen, as reported by Ramran Patwari, Pattanchem, and others, natives use in dommel roogam, a disease of the chest—

Ganja, 5 tolas	} Pound them together for one dose.
Sour milk, $\frac{1}{2}$ seer	
Beeram dandee, 1 plant	
Gattoo goolmaree, 1 plant	
Jungle laind, 10 tolas	

In booddair (something like hæmaturia)—

Ganja 5 tolas.	} One dose.
Ghee, half seer.	

41. It is not beneficial.

(a) No, but my ganjoos say when used by hungry men it stops it, and used at other times it creates hunger.

(b) As a rule, for this purpose most of the working classes and all boys engaged in native gymnastic and athletic sports use a glass of bhang (bruised mixture) draught at the end of their sports, the object being to allay fatigue.

(c) My ganjoos boast that they could bear the change of climate better than the abstainers.

(d) By its anæsthetic action it soothes grief, lessens anger and enables a man to bear his misfortunes calmly.

I believe even the moderate use of a smallest quantity will, after some time, lead to induce cerebri-anaemia and general debility.

Excitability at the least cause of anxiety, fearfulness and cowardice sometimes amounting to or agora phobia are its natural results. I have no statistics, but my own experience leads me to believe it. Sikhs, originally a ferocious and warlike people, never stood any major or minor operation without exhibiting signs of basest cowardice. Their fear was not for the issue of the operation; even to open a ripe boil, for which they purposely came, was attended with cowardly hesitations. This I think is owing to its use, while their immediate neighbours, the Afghans, always hated chloroform as a degrading remedy to their valour.

44. It is soothing by its anæsthetic action, but not refreshing; produces intoxication; it allays hunger when used by hungry people by inducing anæsthesia, but not by giving any vital compensation. Gives appetite when stomach is not empty, but after the habit has been established it deranges it. The want of subsequent gratification produces longing and uneasiness in a smaller scale. The effect of smoking lasts for two hours, that of the bhang or ganja chewed or drunk for twelve hours.

45 and 46. Most of the points answered in 41 and 42. The longest possible inhalations of its smoke habitually indulged in by its smokers predispose dilatation of bronchial cells. Its irritation may bring bronchitis or asthma, but I have no information that it does necessarily induce bronchitis, asthma or dysentery. It is certain that when such people are affected with these diseases, it is a tedious task to cure them: they often end fatally. About its power of inducing insanity I possess a faint knowledge. I herewith relate a case of a relative of my neighbour Burhan Sahib, whose name is mentioned in my reply No. 40. I have not seen the case personally, so I have to depend upon him for information.

Case of Osman Khan, aged 55 when became insane. Residing Moosaidpoora Karum, Hyderabad, by occupation a Mooglai sepoy.

Happy in all his home life; no troubles or griefs affecting his mind; was addicted to ganja (flowering tops) smoking. As time passed on, he began to increase the dose, and smoked to unlimited extent. After five or six years he suddenly became insane and began to do all sorts of mischief. For a year-and-a-half he continued in the same state; he lost the desire for everything save his ganja, which habit he continued all through his life, but on a reduced degree. At last he was cured by one Soonaji, a native

hakim, residing at Dhoolpett, Hyderabad. It is now 25 years since he is dead. My informant thinks ganja-smoking was the sole cause of mania. There are three other persons in Pattanchem, one a monomaniac having a hereditary derivation, and one a half idiot with a history of broken heart and disappointment in love; the third, and his wife received a gunshot wound, lost his wife, and to console his grief commenced smoking, and is a maniac. He becomes worse after smoking, but is not troublesome. In Madras, Madrashi Azam, I had seen a co-student of mine becoming mad by ganja-smoking, but details I do not recollect, as I was a boy then.

47 and 48. It is not a hereditary habit; only acquired by such persons as a result of bad company. It affects the children only in this way, that a weak parent begets a weak offspring. But if a man becomes insane by its use, it may predispose that in his offspring.

49 and 50. People require aphrodisiacs for manifold objects, which could be arranged in five different heads:—

- (1) To create a desire of sexual intercourse in a man already possessing it for a greater number of times in a given period.
- (2) To sustain the failing energy in a man who once possessing it begins to lose.
- (3) To promote that desire in a man who does not possess it.
- (4) To avoid hasty emissions and thereby to prolong the pleasing sensation.
- (5) To thicken the rarified seminal secretion.

To gain the first and the third object, no special remedy being known to the public, they may easily fall a prey to the pretension of its consumers; for fourth and fifth, which is always needed to gratify the desire of females, and for the second they always take opium, but ganja has never been believed by the public to possess promoting or destroying properties of sexual desire. Women playing a passive or negative part in this action, may feel a more pleasing sensation under its action. But men certainly loose it by degrees along with their other faculties according to the amount of prevailing general debility. See also answer to question No. 40.

56. People who are advanced in this habit, finding the usual quantity inefficient in producing the desired effect, and presuming the increase in dose to be either injurious or loathsome, seek refuge in adding other ingredients to obtain the desired effects, such as dhatura seeds and opium, individually or combined. But peculiarity in their respective effects is undetected by me.

57 and 57 a. Already discussed in foregoing questions.

9. Evidence of T. STREENVASA RAO, Hakeem, His Highness the Nizam's Civil Medical Department, Hyderabad, Hindu.

1. I have read various Yunani and Misri works on medicine and have had opportunities of knowing intimately about people using hemp preparations, and my observations on this subject are based on personal knowledge.

This plant is not cultivated in this country, but some solitary plants or groups of five or six plants are visible here and there, especially in the court-yards of Mutts and Takias occupied by sadhus and fakirs.

Dr. Prain's definitions of the three varieties of ganja are applicable to this country, since the articles in use here are imported from up-country, and they seem to have been manufactured in the manner described in Dr. Prain's report.

Locally, charas is known as charas; ganja as ganja; but bhang is known by various names,

viz., siddhipatra, ganthari, subzi. pathi, Mahadeo-ki-buti, varak-ul-hyal, hasheeshatool-fookara. Besides these, several men have prepared some majums and confections and have given them some alluring names, *viz.*, falak sire, shahavat angaiz, moonisool hoomoon, majunai shairzakhani, arshnooma, fa'ak taz, habotool misakeen, mathana kamaishwari, etc.

19 Ganja and charas are used for smoking, but charas enters into some preparations of bhang, known as falak sire, hubbatool shahavath, etc., used by some people who indulge in women.

28. Ganja—(a) About 60 grains, worth $\frac{1}{2}$ of a pie; (b) 200 to 600 grains, worth 8 pies.

Bhang—(a) About 60 to 120 grains, worth $\frac{1}{2}$ of a pie; (b) anything above this quantity is considered excessive.

29. To give pungency to the smoke, some people mix tobacco with ganja. With bhang, black pepper, cardamoms and shazeera are mixed and this is called bhang massala. But well-to-do class of people mix with it almonds, pestha, poppy-seeds, etc. Tandahi, which is in general use, and is made of bhang, is made to suit the weather. In summer, anise, cardamoms, rose-water, seeds of water-melons, kakidi and khura are also added to it. During winter, rose-water and the seeds mentioned above are omitted, and henbane seeds are added instead. In the case of well-to-do people milk is the menstrum, and sugar or sugar-candy is added to it. The admixture of above-mentioned articles is calculated to minimise the ill-effects of the drug.

Dhatara, seeds of moat, and roots of laffah are combined with bhang to increase the intoxication contained in a moderate dose of the drug by people on whom bhang loses its efficacy by continued and habitual consumption.

30. Habitual moderate smokers of ganja and drinkers of bhang do not generally go to extremes in company. Those that abuse the practice have temptation to smoke ganja more while in a company of friends; even this is not done at one and the same time, but at intervals of a few hours, and when the effects of previous smoke commences to decrease. I have seen only males using these drugs, and no children nor females.

31. Poor people and some debauchees who use these drugs get into the habit of consuming them. Even they complain of the peculiar ill-effects of the drugs on them in the beginning. But they seem to forget this soon when they become habituated to it. Moderate consumers can break through the habit without much trouble.

Ganja-smokers have a tendency to develop the habit of smoking in excess.

32. I have known of some people, especially people of Northern India and Marwaris (both of Hindu sect) living in Deccan, who prepare bhang during Diwali, Dasra, Sivarathri and Holi festivals, but not necessarily.

36. Yes; bhang, ganja and charas have been superseded by alcohol. In former years no liquors of western countries could be had in India. Indian liquors had no admirers. Educated and civilised Indians of all castes and creeds have more facilities now than in former years. Besides this they say there is great difference between English liquor and ganja and bhang. The last two articles are now considered only fit for sadhus, fakirs and lower strata of human beings who cannot afford to indulge in costly liquors.

37. Bhang is not considered very injurious. Excessive use of ganja results in lung diseases. Redness of eyes, heaviness in head, nausea and intoxication succeed one another immediately after taking bhang. This drug takes at least half an hour to show its effect, while the effect of ganja comes on earlier, and charas takes little or no time.

39. Charas and ganja-smoking is considered more injurious than bhang-drinking.

40. Both Unani and Misri system of medicine advocate the use of hemp preparations except charas.

A certain "horse massala" contains bhang.

41. Bhang. — As medicine, digestive, astringent stimulant, anti-spasmodic, diuretic, carminative, aphrodisiac, soporific and sedative.

It is used by some daily in moderate doses to give them staying power and to alleviate fatigue. It is not known in this country as a febrifuge.

A decoction of bhang is used to remove pedicula. Bhang powder dusted on irritable ulcers soon heals them. Fresh juice of hemp plant is painted with advantage on oedematous swellings and inflamed parts. Bhang powder used as snuff excites sneezing, and it is used in various other ways.

42. If not indulged in large doses, and if one can stand the temptation and use it in moderate doses, bhang is harmless. For reasons *vide* answer to question No. 41.

44. Moderate consumers feel refreshed under its influence, stand fatigue and hunger, and though some of them eat only once a day, yet they eat well. The effect of bhang lasts from three to six hours and more according to the nature of the preparation, constitution of the consumer, and time the drug is taken. Habitual moderate consumers take the drug only once a day, either in the morning or evening, but generally the afternoon, after the day's work is over, and there is no longing for it, but a languid and depressed feeling is invariably present if the usual dose is not taken in time.

45. As they advance in age, moderate habitual consumers become victims to the noxious effects of hemp plant morally, mentally, and physically. It impairs the constitution, injures digestion and causes anorexia. Smoking ganja has reduced many strong men to the lowest ebb. I mean moderate smoking. Bhang and ganja induce habits of immorality or debauchery when the consumer is still in good health. I have known a few men whom the habitual moderate use of this plant had rendered timid and melancholic, and some men whom a few days' use of ganja had landed into a state of acute maniacal excitement. While in charge of a lunatic asylum in Berars, I have had opportunities of testing the inmates. Out of 14 lunatics whose causes of insanity were known, 5 were put down as victims to ganja. Two of the 5 behaved almost like sane men, and when discharged from the asylum 1 man came over to my quarters the very next day in a most unmanageable state, and on searching his clothes a small chillum and some ganja were discovered. He was kept in a room one whole day, and two men were employed to watch him. He gradually cooled down and was all right again in four days. As far as I have seen, peculiar symptoms in insanies of this kind in a fit of excitement are—at times the mind is in a state of confusion and he talks ramblingly, mental illusions and hallucinations; he fancies as if he is surrounded by enemies, and the most peculiar sign in this kind of insanity is, the patient generally fixes upon one point and argues about it. Insanies, who have no recorded ganja history do not confess to the use of the drug. For, in addition to the fourteen above mentioned, there were 18 other lunatics in the asylum, and 5 or 6 of them were suspected victims to this drug, but they did not acknowledge their having used the drug once, and no evidence could be got, as they came from distant place, and had neither friends nor relations who could have furnished any information about them.

46. I cannot believe that one can live long, consuming large quantities of hemp plant habitually.

47. No.

48. I know a man, by name Govarthan, a Marwadi Brahman, aged about 25 years, of spare habit of body, who can occasionally take bhang (ten to fifteen tolas) and over which eat one seer of sugar, one seer of ghee and poories, all for a present of ₹5. His father, it is stated, used to take nearly double this quantity.

49. Charas and bhang are so used. While at Delhi, five years ago, I heard from an Unani hakim of great repute that the young men of the place had been using a preparation called "cement of friendship," of which the principal drugs were supposed to be charas, oil extracted from bhang seeds and dhatura. The combined action of these drugs habitually for some time renders the consumer permanently impotent. Many authors in Unani medicine, such as Booliseena, Ibnai Bythar, Jalinoos Mohamad Hasan Shirazi, and others denounce the

habitual use of hemp plant as aphrodisiac in one voice, as its long-continued use dries up seminal fluid, and the consumer becomes impotent.

50. *Vide* answer to question No. 46.

56. *Vide* end of first paragraph of answer to question No. 29.

I have signed a pledge, and therefore cannot use either spirits or narcotics for myself or advise others to use them, except the pharmacopoeial preparations in case of sickness.

10. Evidence of MOHAMAD AKIL, Medical Officer, Tuljapur, Syed.

1. Following opportunities I have had of obtaining information regarding the matters connected with hemp drugs, and accordingly my answers are framed :—

- (a) My own experience about the effect of hemp drugs.
- (b) Pilgrims come from different places to Tuljapur, among whom I have seen good many ganja-smokers and bhang-drinkers.
- (c) I have seen ganja-smokers at Tuljapur, but a few bhang-drinkers. The annual expenditure of ganja at this place is about 576lbs.
- (d) I have gained information also from various ancient authors.
- (e) I have obtained information from native doctors.

2. All these definitions are accepted for my province.

19. Ganja is also used for eating and drinking purposes, just like bhang in other places, but rarely. It is prevalent in Tuljapur, even throughout the whole Nulduruk district. Charas is rarely used for eating purposes, also it is used for increasing the power of bhang preparation, such as majum (electuary).

23. So far as I am acquainted, bhang is not used for smoking purposes.

28. The average allowance of ganja-smoking is from two to four tolas per diem, and the cost from 6 to 12 pies:

- (a) From two to four tolas.
- (b) From four to eight tolas or even more.

29. When ganja is used for smoking purposes it is ordinarily mixed with dried tobacco, sometimes with one part of tobacco and two parts of ganja and sometimes with three parts of ganja; also it may be mixed with guraku (mixture of tobacco leaves and treacle) with the same proportions. Dhatura is sometimes mixed with ganja only to increase the intoxicating power of it. Yes, I know three preparations of bhang :—

- (1) *Bhang*—Its ingredients are as follows :—black pepper, almonds, poppy, aniseed, rose-buds, sugar, milk or without it.
- (2) *Gurbhango* (mixture of bhang and treacle)—Ingredients of it are as follows :—roasted bhang and treacle and sometimes the seeds of the sesamum is also added to it and sugar instead of treacle.
- (3) *Majum* (electuary)—The ingredients are as follows :—prepared clarified butter, saffron, cardamom seeds and sugar.

30. Almost always each of these drugs is practised in company, but very rarely in solitude. It is not mainly confined to male sex; but most frequently the people begin to smoke ganja or drink bhang at the age of puberty. Bhang is often given to those children who are kept under the operation of circumcision; it is very often given in the form of majum (electuary) or bhang.

31. The habit of consuming any of these drugs can be easily formed. But it is very difficult to break off. There is no such tendency in the case of any of these drugs for the moderate habit to develop into the excessive.

32. Dervishes and beggars are very fond of drinking bhang and smoking ganja, and they believe falsely that it prolongs life and fixes the mind on one subject only. Such persons drink one large cup morning and evening daily, and also present a cup of it to those who are coming to see them and belonging to the same tribe. It is generally temperate. It is likely to lead to the formation of habit, and it is injurious too.

39. Smoking of ganja is less injurious than that of bhang-eating or drinking, because the first does not impair the digestion, while the latter after some time weakens the digestive power, produces flatulence, lessens the sexual power and also produces insanity.

40. *Expressed juice* of bhang leaves is used by native doctors for the following purposes :—

- (a) If the head is bathed with the juice, it kills the lice in the head.
- (b) If the juice is dropped into the ear it relieves the pain and kills the maggot of the ear.

Dried leaves of bhang, if pounded and dusted over castor-oil plant leaves, then heated the whole and then applied over testicles, it relieves orchitis and acts as an absorbent.

44. The immediate effects of the moderate use of these drugs on the habitual consumer are as follows :—

At first it acts as stimulant: as there is increased arterial action and exhilaration of spirits, the man under the influence of these drugs becomes very talkative, hungry and thirsty, and is prone to aphrodisia and great mental cheerfulness.

It is refreshing. It produces intoxication. It creates appetite. The effect lasts about one and a half hour. After-effects are just opposite the immediate effects. The want of subsequent gratification produces longing.

11. Evidence of MAULVI ABDUL KADIR, Muhammadan, First Talukdar, Warangal District, Hyderabad.

1. I have had experience of the subject in question since a long time, having embraced an opportunity of visiting such persons of importance who are naturally addicted to the habit of using such drugs. For instance, I have seen the Mahant Saligram Bawaji of Bridg, who resides at Hanamconda since last twenty-five years, who is well acquainted with the properties of the hemp drugs under reference, as it is usual with such persons of such calibre to use these drugs incessantly and it is considered a part of their moral duty.

3. The hemp plant is spontaneously grown in large quantities in the Mahrahoara districts, *viz.*, Dharases, Nandair, Bidar Bheer, Parbhani and Aurungabad (if I at all confine myself to His Highness's Dominions), and very rarely and scarcely in the Telingana districts as far as my experience goes. The only place in Telingana is on the mountains of Amarabad, lying in close proximity to Sri Saila Parvatam.

14. None of the following three products of the hemp plant is reared in the district of Warangal, and therefore I cannot with satisfaction state where and to what extent the preparation of the article extends.

16. The composition of bhang is generally prepared by the people in their houses by several ingredients in which the bhang plant otherwise known the subji is the principal one and it can be obtained from wherever it is grown. The dried and soaked up leaves of the hemp is brought and compounded with other articles of rare consumption (as stated in form below attached) to make it rather palatable as well as intoxicating. Ganja can be prepared from the wild plant wherever grown, but charas can only be obtained from the tangles of the ganja trees grown in very cold climes.

19. Ganja and charas both are commonly used for smoking, but ganja, besides being used in smoking, is also used as an edible with the composition of other ingredients possessing the properties of a stimulant—

- (a) Poorathy (a kind of sweetmeat),
- (b) Javarish (stomachic medicine),
- (c) Majum (an aphrodisiac),

and these stimulants are generally used among the upper ten classes in other parts of India beyond the Vindhya Mountains.

20. Generally gosains, bairagis, Rajputs and Purbhias and other mendicants, irrespective of caste and creed, but people of this part of the country are not at all addicted to the habit of smoking charas, as it is not available in the common stalls; besides it is often used in cold climes, as it produces excessive heat and causes severe injury to constitution, lungs, and tugging and straining for every breath that is drawn thereby, very soon the normal condition is changed.

24. Generally the Sikhs, Marwaris, Purbhias, Kanoji Brahmins, Sadhus, Santhus drink bhang, and this practice is prevalent in Warangal, Khamam, Yelandalpad, etc.

25. From the increase in the number of consumers due to the increase of population and sociality, it can be fairly arrived at the conclusion that the habit of its use is at the high ebb at large.

28. The average cost and allowance of ganja alone per head per diem of a habitual moderate consumer varies from $\frac{1}{2}$ to 2 annas (6 to 24 pies), weighing from 1 to 5 tolas.

32. At the annual festivities of Shivaratri and Holi, bhang and ganja are offered as sacrifices to Shiva and drunk and smoked by the Hindus in common, and this ceremony is regarded as a religious one at large.

33. The general idea regarding the consumption of the drugs is supposed to be awkward. The practice is only social, but not strictly religious, except in special cases, as stated above. It is not customary among any sect of people or community to worship the hemp plant even among strange people living under strange stars and worshipping strange gods.

39. Smoking any preparation of the hemp plant is considered more injurious to the lungs and bronchitis, and therefore more people are addicted to the habit of drinking and a few to eating than that class of people addicted to smoking.

40. The drugs are sometimes prescribed by native doctors otherwise known Vydian, belonging to the old school of the profession, owing to its possessing medicinal properties of soothing the internal portion of the human constitution as well as producing an effect of a stimulant for calming and easing the mental pressure; also for removing the drowsiness and dulness caused by weariness and fatigue, and this state of action is produced by the bhang prepared by mixing the hemp plant with other ingredients. Very often it is observed that this plant is also used on the principles of medicinal qualities in Poornathy lagiam, Javarish, etc., which is generally eaten by the weak-bodied in the state of weak digestive powers, when the gastric juice of the stomach which is placed there to dissolve the food becomes too weak to do its work.

41. My answer to question No. 40 will be quite sufficient to answer to the point with reference to a moderate use of ganja or bhang alone.

42. *Vide* answer to question No. 40.

43. Experience proved that people addicted to such smoking and drinking habits of any preparation of the hemp plant are rarely tried in the public Courts of Justice as offenders under any criminal charges, and thereby it shows that such moderate consumers are often inoffensive to their neighbours and also to the public at large.

44. At the very moment when any of these drugs is used moderately by any habitual consumer, it produces a sort of intoxication for a very quite limited time. It is refreshing. It is often smoking any of these drugs causes loss of appetite, and its drinking and eating generally produces hunger and makes a man swallow double the usual quantity at a time.

The effect caused by the use of these drugs depends mostly upon the quality of the drug, and if it is of a superior quality grown or produced in the best classed or pulverised soil the effect of smoking once lasts at least for three hours, and its eating or drinking lasts for six hours consecutively if it is practised in the day-light; but if it is used at nights, the light or the glare of the lamp often doubles the effect generally produced in the day-time.

If any moderate consumer takes it in the usual moderate proportion no evil effects are produced, but if it is taken in excess it produces the effect as other drinks containing alcoholic properties do produce.

If a person is habitually addicted to the evil practice of eating, drinking or smoking, if he does not at his fixed time satisfy himself with it, he would afterwards feel quite uneasy, so much so that he will be of no use whatever unless he satiates his desire.

45. As a rule "habit is second nature." Upon this sound principle we can judge fairly and can come to the conclusion that moderate and constant use of any of these drugs produces no worse effects upon a man's constitution unless dotage comes upon and naturally weakens a man. It produces little or no effect on the moral and mental powers unless exceeds in quantity and quality.

As far as my experience is concerned, it is obvious that no cases of an harassment of such a nature has come to my knowledge having produced any worst effect or influence under the three above heads, unless a man is physically and mentally of a weak and unsound health.

49. When ganja or bhang is smoked, it scarcely produces a desire for sexual intercourse; when it is drunk or eaten, it produces a little in couple of months.

51. Men of bad characters, specially in Telingana, are very much less addicted to the habit of consuming any of these drugs when compared to men of such bad characters inhabiting beyond the Vindhya

Mountains, because a majority of such a community in this part of the country is more naturally addicted to the evil practice of drinking spirituous liquors and toddy, also eating and smoking of opium.

Experience has proved that men of bad characters who are addicted to the habitual consumption of any of these drugs have often committed a special sort of crime which is known as suicide, the commission of which is not naturally in the province of a man.

53. The last portion of the answer to question No. 51 will give an idea to the answer required in question under reply. Very scarcely any case of homicide amounting to murder or leading to temporary homicidal frenzy is come to my knowledge in any Court of Justice in which I have presided as a chief judicial officer on the Bench.

54. Answer to this question, I think, will be the same as stated above to Nos. 51 and 53.

55. Very rarely and scarcely cases of such a nature have been reported to the police functionaries from different quarters in my district, but as a rule it is known people of criminal intention who reside in different quarters of the country, and are associated to the evil practice of using these drugs, have often induced others to further their designs and to achieve their main object in view, in order to stupefy themselves, have given these drugs sometimes without the admixture and often the drug by itself in its natural state, in order to commit very low and mean crimes such as cheating, misappropriation of moveable property, etc., and committing adultery, etc.

12. Evidence of SYED ALI HASAN, Magistrate and Collector, Mahboobnugger District, Muhammadan.

1. I have an intimate knowledge of my district, and on all that relates thereto I can speak with perfect certainty. On the other hand, I fear you will derive very little information from my evidence on the cultivation or growth of the hemp plant, as it is not grown in my district, and consequently I cannot say much from personal knowledge on this matter. Concerning the preparation of the hemp drugs, their consumption or use, and their effects, I have had numerous opportunities of observing for myself. I have been giving the subject some attention since 1891, when the Government of Bombay expressed a desire of entering into an agreement with His Highness's Government with a view to restricting, as far as possible, the consumption of hemp drugs.

2. Doctor Prain's definitions do apply to this part of the country so far as ganja and bhang are concerned. Charas is not known in this district, and only the flat kind of ganja is used.

3. In no district of which I have any knowledge is its spontaneous growth abundant.

4. In Telingana the hemp plant is called "Ganjayechettoo."

7. There is no cultivation whatever of the hemp plant in my district either for the production of "ganja" or "charas" or "bhang," or for its seeds or fibre.

8. As stated in my answer to the foregoing question, there is no hemp cultivation whatever in

my district. There has, therefore, been no considerable increase or decrease in the area under cultivation.

9. There being no cultivation in my district, I cannot give any particulars regarding the method of its cultivation.

10. They belong to the same classes as other agricultural cultivators, and if they were compelled to abandon the cultivation of hemp, they would take to the cultivation of some other agricultural produce, as those who cultivated poppy did when that was prohibited.

13. The cultivation of the hemp plant is not prohibited nor restricted, nevertheless there is no such cultivation in my district.

14. None of the products of the hemp plant are prepared in my district.

16. "Bhang" and "ganja" are prepared generally by people in their houses. It can be prepared from the hemp plant wherever grown. "Charas" is not known in my district.

17. The preparations of ganja and bhang are made by those who cultivate the hemp plant.

18. "Bhang" and "ganja" do deteriorate by keeping. They never, however, quite lose their effect. With ordinary care they may be kept for four and five years. Exposure to damp is, I believe, the chief cause of deterioration.

Chapter IV.—As there is to cultivation whatever in my district of the hemp plant, the only statement I can furnish from my office is with reference to the sale of ganja. It will be seen from this statement how small are the amounts for which the right to sell 'ganja' has been auctioned during the past ten years.

19. "Charas" is not consumed at all in my district. Ganja is generally smoked, but sometimes it is also eaten. It is eaten only when it cannot be smoked (for want of fire, for instance). It is then soaked in water, made into a ball, and swallowed like a pill.

20. "Charas" is not consumed in this district. Ganja is consumed mostly by "fakirs," "gusanines" and sepoys, and the proportion of ganja-smokers to bhang-drinkers is as 3 is to 1. Ganja is chiefly consumed in large stations.

21. There is only one kind of "ganja" smoked, and that is the flat kind.

22. No "charas" of any kind is used in these parts.

23. 'Bhang' is not smoked generally. It is smoked only when the ingredients which are mixed with bhang, as drunk, cannot be obtained.

24. "Bhang" is eaten only when circumstances do not admit of it being drunk.

25. I believe the consumption of the hemp drugs is not on the increase, as toddy is consumed principally.

26. The population of my district is nearly 400,000. Not more than 2 in every 1,000 are addicted to the consumption of hemp drugs; of these about 25 per cent. (or 200) are habitual excessive consumers; about 50 per cent. (or 400) habitual moderate consumers; and about 25 per cent. (or 200) occasional moderate and occasional excessive consumers.

27. "Ganja" is generally smoked by 'gusanines' and 'fakirs,' and bhang is generally drunk by the Sikhs. Large number of habitual moderate consumers of both ganja and bhang may be found among sepoys.

28. The average cost of ganja per diem to an habitual moderate consumer does not exceed 6 pies. Two annas per diem would be the utmost it would cost an habitual excessive consumer. "Bhang" would cost about twice as much as ganja.

29. In these parts the only ingredient ordinarily mixed with ganja is tobacco. Ganja without the admixture of tobacco is never smoked. Spices, such as cloves, cinnamon and the like, are sometimes added. In the preparation of bhang sugar is said to be essential. Pepper, cloves, almonds, poppy-seeds and aniseed are added. Dhatura is not used. The tobacco in ganja and sugar in bhang are believed to reduce the strength of these drugs. The other ingredients are intended merely to give a flavour. 'Bhang massala' or any other preparation of the kind is not sold in this part of the country.

30. 'Bhang' is mostly drunk in company and 'ganja' smoked in solitude. The consumption of these drugs is mainly confined to the male sex, but not to any time of life. I may mention, however, that one of the most inveterate "ganja-smokers" in Mahboobnugger is a woman. It is not usual with children to consume any of these drugs.

31. I believe the sensation experienced on consuming ganja for the first time is far from pleasant. This leads me to suppose that the habit is not very easily formed. I consider the habit would be difficult to break off in the case of an habi-

tual moderate consumer, and next to impossible in the case of an habitual excessive consumer. I do not believe there is a greater tendency for the moderate habit to develop into the excessive in the case of hemp drugs than there is in the case of alcohol. Much, I should think, would depend on the character of the man himself.

32. "Bhang drinking by Sikhs" and ganja smoking by 'gusanines' are regarded as a religious rite. 'Gurus,' themselves mighty bhang and ganja-consumers, enjoin on all who acknowledge their spiritual authority to smoke and drink of these drugs on a certain day or on certain days of the year. Such injunctions are obligatory. The use of these drugs on such occasions is, I believe, generally excessive. It does not necessarily lead to the formation of the habit, but it would be at least temporarily injurious.

33. The consumption of all these drugs is generally regarded as degrading, and public opinion is against the practice. Consumers are looked upon with a feeling of contempt. Every form of the narcotic is in disrepute by the people generally. I have heard of some such custom as the worshipping of the hemp plant by 'gusanines.'

34. It would be a very serious privation at first to habitual excessive consumers to forego the consumption of the drug or drugs they use. It would most probably endanger their health. Some idea of the probable numbers of each class may be gathered from my answer to question No. 26.

35. The cultivation of the hemp plant might be prohibited easily enough. It would not be such an easy matter to exterminate the wild plant. To prohibit all cultivation would, however, do much towards stamping out the evil. Drugs prepared from the wild plant could then be used only by the rich; the majority of consumers belong to the poorer classes. There is no doubt the drug would be consumed illicitly for a considerable time. I am of opinion that the best plan of enforcing the prohibition would be to increase the tax on land under hemp cultivation. To prohibit the use of these drugs would certainly occasion much discontent among consumers, but such discontent would not amount to a political danger, unless, indeed, the Indian army consisted mainly of consumers. If, instead of at once placing a prohibitive tax on all land under hemp cultivation, the tax on such land were increased year by year until the cultivation of hemp entirely ceased, it would serve to divide the great mass of consumers into as many classes (according to their means) as it would take years to put an end to hemp cultivation. The Government would then have to deal with only one class at a time; and it would be the very poorest of the consumers who would have to give up the drugs first.

36. I have no reason for thinking that alcohol is being substituted for any of the hemp drugs.

37. Charas-smoking is very much stronger than ganja-smoking, and its effects last longer.

38. In these parts only one kind of 'ganja' is consumed, and that is the flat kind.

39. I cannot say whether the smoking of any preparation of the hemp plant is a less injurious form of consumption than the eating or the drinking of the same, as in this part of the country no one preparation of the hemp plant has two or more forms of being consumed.

40. These drugs are prescribed by some native doctors on account of their medicinal qualities. I do not know if any of them are used in the treatment of cattle disease.

41. The occasional moderate use is beneficial in its effects as a food accessory and digestive and as a febrifuge and preventive of disease in malarious and unhealthy tracts, to give staying powers under severe exertion or exposure and to alleviate fatigue.

The habitual moderate uses of ganja and bhang produce beneficial effects at first; after a time they quite lose these effects and any harm that their disuse for a short space may entail is not due so much to the properties they possess as to the habit requiring to be satisfied.

42. I cannot say that the habitual moderate use of ganja would prove harmless in time.

43. Moderate consumers of ganja and bhang are not offensive to their neighbours.

44. 'Ganja' and 'bhāng' are not intoxicating to the habitual moderate consumer, neither do they allay hunger. They may in the beginning be refreshing, and they may create appetite, but to the habitual moderate consumer of long standing, I believe, such effects are as much imaginary as real. In the case of 'bhāng' there are no immediate effects. The effects make themselves felt after several hours. Ganja-smokers and bhang-drinkers have fixed hours for the consumption of their drugs. If at these hours they cannot obtain them, they experience great uneasiness and longing.

45. I believe that the habitual moderate use of ganja and bhang does not produce any very noxious effects, physical, mental or moral. It does not, at least to any very great extent, impair the constitution, nor does it injure the digestion and cause loss of appetite. I believe it does not bring on dysentery, bronchitis or asthma, neither does it impair the moral sense nor induce laziness and habits of immorality and debauchery. It does not, so far as I am aware, produce insanity, and if it weakens or deadens the intellect it does so only to a slight extent.

46. The habitual excessive uses of ganja and bhang bring on the consumer all the evils mentioned in the preceding question.

47. I have had no opportunities of observing whether the habitual moderate uses of ganja and bhang are hereditary habits and whether they in any way affect the children of the moderate consumer.

48. Neither am I in a position to speak on this matter as regards the habitual excessive use.

51. I believe that there is no connection between crime and the habitual moderate use of either "ganja" or "bhāng."

52. It cannot be said that there is any connection between crime and even the excessive use of ganja or bhang: all would depend on the character of the excessive consumer.

53. It is quite possible that an excessive indulgence in either ganja or bhang may lead to an unpremeditated act of violent crime. I do not know of any case where it has led to temporary homicidal frenzy.

54. Ganja and bhang are not so used.

55. Dhatura is generally used by criminals for this purpose. Ganja and bhang do not induce complete stupefaction.

56. Ganja is modified by the admixture of tobacco and bhang by the admixture of sugar. Dhatura is never admixed with either ganja or bhang in these parts.

57. Ganja is seldom or never drunk in my district and charas is not consumed at all.

58 to 70. I do not see that it would assist the Commission to have pointed out to them the defects (supposing any to exist) in the present system of excise administration in His Highness the Nizam's Dominions. This chapter, I have no doubt, refers solely to excise administration in British territory.

Statement showing the amounts of the past ten years for which the right to sell Ganja has been auctioned, Mahaboobnagar District, Eastern Division.

No.	NAME OF TALUK.	1293 Rupees.	1294 Rupees.	1295 Rupees.	1296 Rupees.	1297 Rupees.	1298 Rupees.	1299 Rupees.	1300 Rupees.	1301 Rupees.	1302 Rupees.	TOTAL.	Average.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Nagar Kurnool .	9 0 0	9 0 0	9 0 0	17 0 0	17 0 0	17 0 0	22 8 0	23 8 0	23 8 0	31 0 0	176 8 0	
2	Judcherla .	17 0 0	17 0 0	18 4 0	19 0 0	19 0 0	19 0 0	13 0 0	13 0 0	13 0 0	13 0 0	161 4 0	
3	Mahaboobnagar .	25 0 0	25 0 0	25 0 0	33 0 0	33 0 0	33 0 0	45 0 0	45 0 0	45 0 0	45 0 0	354 0 0	
4	Mucktul .	15 0 0	15 0 0	15 0 0	10 0 0	10 0 0	10 0 0	13 0 0	13 0 0	13 0 0	14 0 0	138 0 0	
5	Narasainpett .	88 0 0	19 0 0	15 0 0	8 8 0	21 0 0	19 0 0	23 8 0	23 8 0	23 8 0	60 0 0	336 0 0	
6	Koileondah .	4 0 0	16 0 0	8 0 0	8 0 0	8 0 0	8 0 0	1 0 0	2 0 0	6 0 0	6 4 0	67 4 0	
7	Kulwakurthy .	9 0 0	9 0 0	9 0 0	9 0 0	9 0 0	10 0 0	10 0 0	10 0 0	11 0 0	11 0 0	97 0 0	
8	Ibrahimpattas .	...	...	...	...	...	...	...	...	...	...	...
9	Amraban .	10 0 0	10 0 0	2 0 0	2 0 0	2 12 0	2 12 0	13 8 0	13 8 0	13 8 0	13 8 0	79 0 0	
10	Parghee .	1 8 0	1 8 0	1 8 0	1 8 0	2 8 0	2 8 0	2 8 0	2 4 0	2 4 0	2 4 0	23 4 0	
	TOTAL	123 8 0	121 8 0	102 12 0	106 0 0	123 4 0	121 4 0	144 0 0	144 4 0	149 4 0	185 8 0	1,322 4 0	132 8 7

13. Evidence of RAY MURLI DHUR, 1st Talukdar, Aurungabad, Dekkhan, Kayastha.

1. As a member of the native community, I came in contact with all sorts of men and as a district officer have had special connection with the dealers in this drug, and consequently could secure some knowledge of the use of this drug and its effects.

2. Charas is not prepared here.
- Only the flattened shape ganja is prepared here and called ganja's raivdee. Chur or broken ganja is used as bhang here.
3. It does not grow wild in Aurungabad district.
4. No different names prevail here.
5. It requires rich irrigated soil and is generally sown here in black soil.
6. It is not growing in a wild state. In some places people say it grows in hilly parts, but that is not used by the people. It grows scattered.
7. This plant is sown here in almost all talukas, but only a few fields here and there. The total production being about 400 maunds, mainly consumed as ganja and partly as bhang.
8. Replied in the other set of questions.
9. There is no special method of its cultivation here. The only extraordinary care required is to exterminate the male plants.
10. There is no special class of its cultivators, but only those amongst them grow it who have learnt to manage it.
11. There is no wild plant or its seed here.
12. It is cultivated merely for ganja here in several villages. The male plant is extirpated.
13. Its cultivation is not restricted to any locality in this district. Can be grown in any bagat land. It grows in all parts of the district.
14. Ganja and bhang are prepared about 400 maunds a year.
15. No special method of its preparation is prevalent here. Wild plant is not found or if found somewhere, is not used at all.
16. Bhang is not especially made here, but the powdered portion of ganja is sold off as bhang.
17. Ganja and bhang are prepared by cultivators.
18. Its power commences to deteriorate after six months, and after a year it is supposed to become almost useless. No measures are used here to prevent deterioration.
- Chapter. IV.*—No statistics are kept here.
19. Ganja is only smoked sometimes mixed with sweetmeats; it is given by the criminal classes to their victims.
20. Replied in the other set of questions.
21. Here only flat ganja is made and used; the chur is used as bhang.
22. Charas is not supposed to be used here.
23. Bhang is not used for smoking.
24. Replied in the other set of questions.
25. Replied in the other set.
- 26 and 27. Replied in the other set of questions; further details cannot be estimated.
28. Replied in the other set.
29. Tobacco is generally mixed with ganja, and some put in a little sugar-candy also; dhatura seed is also mixed by some who are over-fond of intoxication. With bhang the following ingredients are taken—black pepper (kali mircha), cucumber seeds, kahu, kasni, sugar, milk and water. Amount depends on the choice of the drinker.
30. This drug is generally taken in company and is confined to ma'e sex. It is not given to children.
31. The habit to use this drug is easily formed,

but it is difficult to give it up afterwards. There is a tendency towards excess.

32. Replied in the other set.
33. Replied in the other set of questions.
34. Of course it would be serious to give up the habit at once.
35. As it also grows wild in some parts of India, prohibition would not stop its illicit use. By prohibition of this drug there would be some discontent, but there is no political danger, as the public voice of the people is already against it. There is no doubt its prohibition would be followed by recourse to alcoholic drinks, and in my opinion bhang is a lesser evil than strong drinks, *i.e.*, liquors.
36. Alcohol is now certainly to a certain extent substituting the use of these drugs. The reasons are—1st, smokers of ganja are generally looked down upon by the community; 2nd, the religious check is growing weaker: several communities who are prohibited to use strong liquors abstained from alcohol before; now good many of those communities care not a fig for those customary or religious prohibitions and have commenced taking it; 3rd, it is a vice of the rulers and the non-thinking people boast of even imitating their vices. Practically I see this vice increasing amongst the educated Brahmins and Benyas.

37. I have had acquaintance with some charas-smokers in Upper India. It causes a whirling sensation in the brain and the consumer falls down senseless, which I hear has sometimes resulted in death. The ganja intoxication is not so intense and sudden.

38. Only flat form is used here.
39. Smoking is thought more injurious, but no reason is assigned.
40. Replied in the other set.
41. Moderate use helps the digestive power and gives more appetite.
- It also gives more staying power under severe exertion and alleviates fatigue, and is also used as a preventive in malarious and unhealthy place. Bhang in these respects is superior to ganja. Generally it is taken for intoxication and seldom for the above purposes, and hence classes or proportion of classes cannot be specified.

42, 43 and 44. Replied in the other set.

45. Its use above 3½ mashas in a dose or being taken more often affects the constitution and deteriorates health, but not moderate regular use, which is difficult to stick to for average individuals. Moderate use helps the digestion and increases the appetite, but an over-dose mars it. Over-dose also brings on dysentery or bronchitis or asthma if taken often. When a man begins to take this drug moderately, it induces towards debauchery, but later on it lessens the desire and brings on general laziness. Over-doses deaden the intellect and sometimes brings on insanity. I have had some cases in my own knowledge. This insanity is rather pacific: the man seems to live in a vacuum, in a rather slothful state; he does not tease others. The habit given over and the patient properly treated, the insanity is curable.

47 and 48. It is not a hereditary habit, but of course the children of the ganja-smokers, living in their company, are more likely to follow the fathers' example.

49. It increases the retentive power, so some individuals use it as an aphrodisiac and also prostitutes do use it for the same, but seldom. But in

the end the use is injurious, as it mars the sexual strength. Over use for a long time produces impotence. Moderate use only lessens the powers, but does not produce impotency.

50. Replied in the above.

51, 52, 53, 54 and 55. Replied in the other set.

56. Oilseed, sugar, *dhaniya*, seeds of cucumber, kaboo, kasni, etc., are mixed with the bhang to alleviate its effect. With ganja here they mix only tobacco. Lemon syrup, lemon juice, syrup of poppy-seeds, or any bitters are taken afterwards to lessen the intoxication. Dhatura seed is mixed to increase the intoxicating power, and is rarely had recourse to, but by criminal classes for their victims.

57. Ganja or charas are generally smoked and seldom eaten mixed in sweetmeat. In the latter form it is given to the victims by the criminal classes under the guise of common sweetmeats.

58. Here the monopoly of dealing in this drug is put to auction together with the opium, and is given to the highest bidder. As the produce, sale and consumption are very little, require no change at present.

60. There is no regular system here for its cultivation or preparation.

61. Charas is not produced here.

62. As the cultivation of this drug is of itself but rare, being but a few fields here and there, it requires no especial control, as there is no apparent tendency to increase.

63 and 64. I have no objection.

65, 66 and 67. As there is no separate especial tax here, I have no alteration to recommend.

68. There are shops for the sale of these drugs, but no houses licensed where persons go to smoke or drink.

69. Of course wishes of the people are consulted, not directly, but indirectly, *i. e.*, when an application is submitted for a new shop, the local authority, patel, patwari, etc., is referred to and publicity is given to the matter; if no reasonable objection is put in by anybody, the permission is granted, otherwise not.

70. It does not refer to my district.

13. Evidence of RAI MURLI DHUR, 1st Talukdar, Aurungabad, Deccan, Kayastha.

1. Consultations with the dealers and contractors of this drug.

3. In no part of this district this drug is known to grow spontaneously and wildly.

14. Charas is not prepared here, but the other two articles are prepared, but the production or consumption is not much and no statistics are kept in Government offices, but the information can be secured from contractors if sufficient time be given. From the individuals connected with this drug whom I could send for I learnt that annual productions and consumption of ganja in this district is about four hundred maunds. Last year the production was scanty, and hence it was partly imported from Bhusawal and Nugger.

16. Bhang is not prepared generally by the people in their houses. The cultivators are bound to sell the ganja produce to the contractor, who has the sole monopoly to prepare bhang and sell it. It is of course prepared from ganja plant. Wild plants of this drug are not known to grow wildly in this district.

19. Charas is not prepared here and ganja is chiefly used for smoking. It is also used as medicine mixed with other drugs, especially for the horses and cattle.

20. Only fakirs and bairagis, *i. e.*, Muhammadan and Hindu mendicants, are addicted to this drug, and the lower classes also resort to the *takian* of these mendicants for smoking this drug. But even amongst the lower classes the smokers of ganja are held in ill-repute, and it is its cheapness only which induces the poor to have recourse to it. Number of these ganja-smokers is below 2 per cent. of the whole population here.

About 400 maunds of ganja is consumed annually, which distributed at the rate of $\frac{1}{4}$ chit-tack per individual per day would be consumed by 1,334 individuals for a year, and as the population of this district including the cantonments amounts to eight lakhs, the percentage of ganja-smokers falls 2 to 1,000.

24. Richer classes, who are prohibited from drinking wines and strong liquors, resort to bhang

for intoxication; for instance, the Baniyas and Brahmins and the Hindu and Muhammadan mendicants also use these drugs. It costs a little dearer than ganja-smoking, therefore the poorer classes prefer ganja to bhang. In the villages scarcely a man uses this drug; it is consumed chiefly in towns and cities. Of the whole population of this district the number of those who use bhang would fall below 1 per cent.

25. The consumption of these drugs is rather decreasing. I consulted the contractors, and they also are of opinion that its use is decreasing, and the reason of this decrease is mainly the ill-repute in which the smokers of this drug are held by the community, and bhang is not supposed to agree with health in this climate.

28. Average allowance of ganja is $\frac{1}{4}$ a chit-tack a day, costing almost 6 pies, while the bhang consumed by an individual in a day would amount to almost 10 tolas and cost 1 anna. Charas is not openly used, and therefore could not be estimated, I referred to native medical books and found that the maximum amount of ganja which an average man can consume without any serious detriment to his health is 2 $\frac{1}{2}$ tolas a day.

32. This drug has no religious sanctity assigned to it, and those who use ganja or charas are esteemed low, and therefore use it very privately. Bhang of course is not held so low in public estimation.

33. Smokers of ganja or charas are mainly mendicants, are some lower classes, and such people are not respected generally, but rather the reverse. It is supposed to be very dangerous to health, and over-use deranges the brain, and I think this is at the bottom which has so lowered its use in public. It is not worshipped by any sect here.

39. Ganja-smoking is supposed to be more injurious to health, and in no form its smoking is less injurious than drinking or eating bhang.

40. Bhang is prescribed by the native doctors with other ingredients in some diseases. It is also given to cattle to increase their appetite sometimes.

41. Charas or ganja is supposed not to do any good, but bhang is prescribed in some diseases and does good, and being externally applied heals the piles or at least relieves the pain.

42. If it agrees with constitution and is taken moderately it does no harm, but generally it is supposed deteriorating to health. Below 2½ tolas a day, the native doctors think ganja can be consumed without any harm.

43. Of course.

44. It brings on intoxication, which lasts three or four hours, and while it lasts the consumer feels more lively if he has taken no over-dose and feels more appetite also if taken moderately. The want of subsequent gratification causes a great uneasiness and longing.

45. Moderate use can be harmless; but it is cousin-german to impossibility to suppose that an individual would curb the tendency and keep it within prescribed limits, and hence it results in over-use, and I have known cases wherein the consumer lost his brain, *i. e.*, turned insane.

The cases of moral noxious effects are too many.

49. Its use is not aphrodisiac, but rather the

reverse. But in the beginning it seems to increase the sexual desire and retentive power, but the result is detrimental.

51. Those who visit the mendicants often and live in their company often imbibe this habit. This habit has no connection with any crime or crimes. As the bad characters to conceal their identity often go on and live as mendicants, they also imbibe this habit with the other mendicants.

53. Excessive use results in giving up the occupation the consumer followed and makes him a useless burden on society, and when his capital is all consumed, and he comes in contact with mendicants, amongst whom there are a good many bad characters, he is compelled for the sake of livelihood to commit theft and robbery. I know of no case where its use resulted in homicidal frenzy.

54. No such case has come within my knowledge.

55. Yes. As Magistrate I have had some cases in which the criminal used this drug to stupefy the victim. This drug given in sufficient quantity induces complete stupefaction.

14. Evidence of LALLA PERSAD, 1st Talukdar, Raichur, District, Hyderabad, Deccan, Kait.

1. The present replies are based on the information gathered from the statements of the habitual consumers and retail sale dealers of the said drugs, and also to some extent from the statistics obtained from the Government records and personal experience in the districts where I have served.

3. It is cultivated in Balki, Chidgopa, Hemabad and Shemshabad, the jagir villages of Pagah, and to some extent in Indore district (one of the Telengan districts in His Highness the Nizam's Dominions). Its growth is abundant in Sholapur district.

14. This district does not yield ganja, bhang and charas.

16. Wherever the plant is grown, it is reaped before it is blossomed. Afterwards it is gathered in one place and kept there for one or two months, during which period the leaves and buds fall off separately. The buds are termed ganja and the slender leaves bhang. When the plant is full grown, cuts are made in some parts of it. The gum which secretes from them is taken out by hand wrapped with leather. This gum is called charas.

19. Ganja and charas are generally used for smoking purposes; but sometimes both of them separately or by mixing with other things are used as medicine. Some of the native baidis of this place use them for medical purposes, as stated above.

20. Ganja is mostly used by all Hindus in lower classes. It is generally consumed by such people in mutts, inns, temples and other public places.

24. Some of the Brahmins and Chattris drink bhang in hot seasons. Most of the Sikhs drink bhang in all seasons. Some of higher class Hindus and Sikhs drink bhang in private houses, temples, picnic parties and friendly gatherings.

25. Neither increase nor decrease.

28. Ganja 1 tola, whose cost is 1 pie. Charas 2 mashes, whose cost is 1½ anna. And bhang 6 mashes, whose cost is 1 pie.

32. It is a common custom amongst Brahmins of Northern India who inhabit here and among Marwaris to use bhang generally in worshipping their God (Mahadev).

33. In Shivaratri only bhang is used religiously. That sect of people who are in the habit of using never considered disreputable, but other than those who use ganja and charas consider it (being impurer drug of intoxicating) disreputable except fakir and sanyasi.

39. Ganja and charas are smoked only in chillum, but they are not eaten. Bhang is both eaten and drunk, mixed with sugar or without: the eating of bhang is rather injurious than drinking.

41. I think that the moderate use only of bhang is beneficial.

42. By smoking ganja and charas the appetite is stopped, and the smoker becomes idle and weak.

43. Yes, they are inoffensive.

44. Bhang with habitual moderate consumers is beneficial. It is refreshing to some extent, intoxicates a little, and does not allay hunger, but in contrary it creates appetite. Its effect lasts about three or four hours. There are after-effects, weakness, languor, dull and heavy. The want of subsequent gratification produces uneasiness. Effects of ganja and charas are quite contrary to bhang in all respects.

45. The moderate use of ganja in any form produces noxious effects, physical, mental and moral. Bhang produces only noxious mental and moral effects.

I have known that bhang-eating and drinking has produced corpulence in an habitual consumer. Ganja-smoking is a common thing amongst low class and bad characters, and men of priestly orders such as fakir, sadhu and bairagi, etc. They smoke ganja for the purpose of absent-mindedness from worldly cares and indifference to all surroundings.

49. Habitual consumers use all these drugs to be moderate as an aphrodisiac.

51. No; but there are cases in which consumers palm these drugs on others for the sake of crime as theft and adultery.

53. No.

54. Moderate habitual consumers do fortify themselves to commit adultery only.

55. Yes, they do. Complete stupefaction can be induced by any of these drugs without admixture.

15. *Evidence of PESTONJEE DOSABHOY, Deputy Commissioner of Customs, Hyderabad, Deccan, Parsi.*

1. Being in the position of knowing the imports and exports of all the merchandise in His Highness the Nizam's dominion, and having intercourse with merchants and traders, I am prepared to answer the questions as far as practicable.

3. To my knowledge there is no particular district in His Highness's dominion where the hemp plant grows spontaneously. A sufficient number of plants are cultivated by each villager just enough for his consumption: this could be demonstrated by the fact of there being very little exports from His Highness's dominions. It is stated by merchants here that the hemp plant is produced abundantly in the northern part of India, chiefly Mathura, Bindraban, Bharatpur, Malwa, Ujain and in Panjab.

14. Ganja and bhang are prepared throughout His Highness the Nizam's dominion, but the charas is not much known here.

The extent of the growth in His Highness's dominion seems very moderate, as will be seen from the following statements of import and export:—

Statement showing five years' import and export of ganja and bhang on the frontier of His Highness the Nizam's dominion.

Fasli year.	GANJA.				BHANG.			
	IMPORT.		EXPORT.		IMPORT.		EXPORT.	
	Mauuds.	Seers.	Mauuds.	Seers.	Mauuds.	Seers.	Mauuds.	Seers.
1297	1	22	19	17	...	...	...	...
1298	8	23	4	33	...	...	1	35
1299	5	12	2	8	...	...	...	...
1300 . . . . .	...	10	...	9	...	...	...	...
1301 . . . . .	...	8	18	38	...	...	...	...

Statement showing the five years' import in cantonments of Secundrabad, Aurungabad, Jalna, Hingoli and Mominabad—say quantity consumed yearly in five cantonments.

Fasli year.	GANJA.		BHANG.	
	IMPORT.		IMPORT.	
	Mauuds.	Seers.	Mauuds.	Seers.
1297	46	...	13	29
1298	59	29	15	25
1299	61	37	17	27
1300	61	21	17	8
1301	69	20	16	33

The import of the city could be had from Abkari Department.

On import and export of ganja on the frontier, customs duty is levied, R30 per pulla of 120 seers.

On import and export of bhang, R10 per pulla of 120 seers.

16. Ganja and bhang are prepared where they are cultivated by the villagers and imported in the city, etc. Ganja and bhang are not known to be prepared from the wild plant.

19. Ganja and charas are only used in smoking.

20. In His Highness the Nizam's dominion, ganja is generally used in smoking by fakirs, gosais, bairagis, purbhias and Sikhs; also by very few from Maratha community, and the charas is not in practice.

24. Bhang is also taken here by fakirs, gosais, bairagis, purbhias and Sikhs; also occasionally by Marwaris and very few Brahmins.

25. Being in moderate use here, it will be observed from the statement of import and export, given in a separate sheet, that the drugs are neither on increase or decrease.

28. Ganja and bhang does not cost more than two dubs to a habitual consumer per diem; unless bhang is taken by some wealthy persons with milk and spices, which also should not cost more than an anna or two per day.

32. I am not aware of there being any religious customs prevailing in this country for any of the drugs. It is a custom amongst a few to prepare bhang in festivals with milk, spices, etc., to create appetite and digestion.

33. The smoking of ganja is generally regarded as vice, but the bhang is indulged on festive occasions, and if taken moderately is not considered disreputable.

Hemp plant to my knowledge is not worshipped here.

39. Smoking of ganja is considered injurious, but drinking the bhang with its preparation is not.

Ganja, if once begun for smoking, becomes a habit, and the person's health is impaired: he loses appetite, becomes thin, and after a time his mind becomes cloudy and raving. Bhang, if taken occasionally with milk and spices, exhilarates the spirit and creates appetite. By some persons it is used daily before dinner to create appetite, but if taken in *large quantity* it is said by native hakims (doctors) that it produces impairment of vision, trembling, loss of appetite, flesh, and manliness.

40. I enquired from a well-known hakim (doctor) of our city, Hakim Moosforuddin Khan, and he says that native hakims prescribe bhang for curing ear-disease, bleeding piles, dysentery, also to cause free water, and is also prescribed in diarrhoea and to reduce mucous discharges; also *old* bhang leaves powdered are used externally to heal wounds. The hakim says that in bazar a majum is prepared by natives, by making an infusion of bhang leaves and afterwards boil it with ghee to which sugar is added, and this majum is taken by some to create appetite. I en-

quired of a native veterinary doctor about cattle-disease, and he says that bhang is given to horses to check looseness of bowels and hard breathing from heat.

41. Moderate use of bhang does not impair health, but at the same time does not improve it; if taken medicinally it may improve digestion.

42. Moderate use of bhang does no harm.

43. Perfectly inoffensive.

44. Moderate use of bhang sharpens appetite, exhilarates spirit, and when hunger is satisfied gives a feeling of contentment and peace of mind. There is intoxication in proportion to the dose, but it is of a quiet nature, and wears away from two to six hours. A person who daily indulges has no doubt longing.

Some of the Indian fakirs and sadhus use bhang daily for ascetic purpose, to get rest of mind, and in their case hunger is somewhat allayed.

45. It does not produce any noxious effect—physical, moral or mental. Marwaris indulge in moderate use of bhang, and yet they are mentally very acute at figures. The Panjabis and Sikhs use bhang, and yet physically they are not affected. Some Brahmins also take bhang and yet they are religious and moral.

49. Yes; bhang is used for that purpose.

51. No; bad characters indulge more in alcohol; bhang is sometimes used as an instrument. It is given to others by bad characters with a view to rob them.

53. No, because bhang and ganja produce more a sort of depressive effect rather than exciting one as in alcohol.

54. No, for the above reason.

55. Yes; sometimes they do. Complete stupefaction can be brought on by strong doses without admixture.

16. *Evidence of T. WILKINSON, Esq., Colliery Manager to Hyderabad (Deccan) Company, Yellandu, Englishman.*

3. Does not grow in Yellandu.

7. No.

14. No.

16. Imported from Hyderabad and Warangal.

18. All three deteriorate by keeping. Lose their effective properties in one week. Will not keep in water.

19. Ganja is the only preparation of the Indian hemp used by the labouring classes here (Singareni Collieries): it is used both for smoking and drinking, the latter, especially in summer, when it is mixed with sugar and water, and partaken as a cooling drink.

20. Nearly 50 per cent. of Pardesis of the North-Western Provinces and Panjab who come here to work at the mines are ganja-smokers, while the Telugus, the permanent residents of the country, may be estimated as only 5 per cent. as ganja-smokers.

21. Round.

25. On the increase in consequence of numbers, but the individual consumption is not increased.

26. All moderate.

27. Pardesis and Muhammadans. As a rule these consumers of ganja do not drink spirits.

28. One tola per diem, cost 1 anna in Yellandu.

29. Yes. "Rose flower" dried to a small extent used for cooling purposes.

30. Chiefly by adult males. Not known to be used by women and children in these parts. Very rarely practised in solitude.

31. Yes, the habit is easily formed, but as it is only in moderate use here, I cannot say there are any direct evidences of its fascination.

32. Not at Yellandu. It is unknown for purposes of thought-concentration upon social or religious matters.

33. Generally the consumption is regarded as necessary in lieu of spirituous liquors: it improves the appetite when used in moderation. Personally I notice nothing here to remind me of its sale. There is no feeling against its use here.

34. From enquiries made it has been stated generally that those who are habitually addicted to

ganja-smoking would not be able to perform nearly so much work, if they did not indulge in the drug.

35. No, they would still be used illicitly. Undoubtedly its enforced discontinuance would occasion serious discontent, in the same way as though my beer and tobacco were prohibited. They would imagine its prohibition was detrimental to health.

36. No.

37. Charas is not used here. I understand the effects of charas are more injurious than those of ganja.

39. Smoking is more injurious than drinking, as the latter is intermixed with other food ingredients.

40. It (ganja) is used by native doctors in small quantities in cases of emaciation, dysentery, etc. Not used here for cattle.

41. (a) Yes.

(b) Yes.

(c) Yes; generally believed to be so.

(d) Moderate consumers certainly.

42. The temperate use is not generally harmful, although of course in excess as harmful as any other intoxicant.

43. No. I know of no instance where a moderate consumer has given offence; in fact, no instance has come under my own observation of excess. I have never seen one case of intoxication from this source.

44. It is supposed to be refreshing and is considered to give extra energy, said to produce appetite, and also allay hunger as tobacco, appeasing as does tobacco the longing for food when not immediately procurable.

One pipe, four to six hours. Two such pipes being smoked per day, morning and evening.

45. The moderate use of ganja does not in my opinion impair the constitution, nor is digestion impaired, but of course, as in all cases of alcoholic intoxication, excess is injurious.

No cases have been known amongst the labouring classes here of dysentery, bronchitis, or asthma, the source of which could be attributed to ganja.

Instances are not brought to light or paraded of the deterioration of the moral tone of this

station, nor laziness, nor is the standard of morality reduced, so far as I can ascertain, by the use of these drugs. If our men's supplies were suddenly cut off they would leave the place in order to obtain and use it elsewhere.

46. So far as this new colony is concerned, it is used only in moderation.

47. The habit appears to be self-acquired, the reason for its use here being as a preventative against malaria and the resulting effects of bad drinking water.

The consumers, chiefly adult males, do not bring their wives and families here.

48. Excessive use is undoubtedly bad in every way, as in also alcoholic drinking in any shape.

49. It would appear ganja has aphrodisiacal properties, but its use is not resorted to here.

In excess its use eventually has this tendency. I am told.

50. Long-continued and excessive use of these drugs is said to produce impotence, as in cases of similar consumption and indulgence in alcohol.

51. Not necessarily so.

53. I have not seen a case traceable to these drugs.

57. *Vide* answer to question 19. The effects of ganja when eaten or drunk are said to have an exhilarating effect, followed by soothing effects.

63. None whatever.

64. Not in their present quantities.

68. No such place exists in this station. Do not believe in opium dens.

17. *Evidence of MR. E. J. STEPHENSON, Assistant to the Inspector-General of Police, His Highness the Nizam's Territories Detective Department, Hyderabad, Deccan, Christian.*

1. Being a long time in the police and having to mix with the people of the country, I have been enabled to obtain information on this subject.

14. Ganja, charas and bhang are extensively used in Hyderabad. These preparations of the hemp plant are taxed, and a license has to be obtained from the Excise Department before any of the drugs can be sold. There are licensed shops where these drugs are prepared and sold to consumers. There are also places in the city of Hyderabad and other large towns throughout this State where people assemble to partake of these drugs in the same way as opium-smoking shops. The hemp plant is extensively grown in the districts.

16. Bhang is generally prepared in the houses of the people. The drug being a taxed one, the plant is not grown except by licensed growers, and does not, to my knowledge, grow wild in these parts. Ganja can be also prepared by the people in their houses. Charas being a sort of gum obtained from the hemp plant when it is in flower, and when grown in large fields, cannot be prepared by the people in their houses.

19. Ganja and charas are generally used for smoking; the former is sometimes eaten by habituels mixed as a vegetable with meat and also eaten in a raw state. A sweetmeat called majum is made in the city and in large towns throughout this state, and is a preparation made of sugar and a decoction obtained from sugar. This preparation is often given to children to keep them quiet and also to persons suffering from any acute pain. Majum is, I believe, sold throughout India.

20. The following classes smoke ganja:—

- (a) Rajputs, particularly of Upper India.
- (b) Gosains, fakirs and other Muhammadan and Hindu religious mendicants.
- (c) Muhammadans (of the lower order).
- (d) Dheirs, maugs and chambers, in fact, every class except the Sikhs.

21. The proportion of the people who smoke ganja is as follows. This ratio, however, only stands good in large towns and is reduced to about one-half in outlying districts, the only exception being with class (b), with which class the ratio stands good everywhere.

Class (a) about 25 per cent.

Class (b) about 95 „

Class (c) about 10 per cent.

Class (d) about 20 „

Charas is an expensive drug and not much used by the people in this State.

24. Sikhs, Brahmins of Hindustan and the Rajputs of Marwar towards Jodhpur, Jaipur, etc., drink and eat bhang. As regards the proportions of the people who do so, I am unable to give particulars, except that nearly every Sikh residing in this State partakes of bhang, which is extensively used during the hot weather, as it is said to cool the system.

25. My information leads me to conclude that the use of bhang, ganja and charas is not on the decrease or increase.

28. The following is the average cost per diem to a habitual consumer of each of these drugs:—

Bhang about one anna.

Ganja about one anna.

Charas is not known and not been much used in this state.

32. I know of only one religious custom as regards the consumption of one of these drugs (namely, bhang), which is at Nandair, where it is prepared at the Sikh "Gurudwara." An offering of prepared bhang is daily made to the Sikh saint tomb there and is afterwards divided among the priests and others of the Gurudwara. Rupees 3 are expended daily, and this account is shown on the Gurudwara books as expended for the offering of bhang.

33. The consumption of any of these drugs is regarded with much disrepute: the social public opinion is such. As regards the religious, I know of none. I attach the disrepute of the use of these drugs to the effect they produce on the system and the general excited state of the persons who partake of these drugs. The results of partaking of these drugs is so well known that persons of bad and hasty tempers are nick-named "ganjotis" and "bhangojis," meaning partakers of these drugs. I know of no custom of worshipping the hemp plant.

39. The smoking of any preparation of the hemp plant is more injurious than the drinking and eating of the same. The reason for this is that eaters and drinkers of these preparations seem not to be

affected as the smokers are, the former being quieter, while the latter are wild and excitable.

40. Native hakims do not prescribe the use of any of these drugs, but they use and mix them with other medicines. Bhang and ganja are often given to cattle which are knocked up or lose in flesh.

41. No benefit is derived from the use of charas, bhang and ganja

42. Every preparation of the hemp plant is more or less injurious, as it affects the brain and nervous system.

43. Moderate consumers are inoffensive, but should they be deprived of or exceed their usual quantity, they become quarrelsome and offensive.

44. The following are the effects of each of these drugs—(a) bhang, (b) ganja, (c) charas and (d) majum :—

- (a) Produces hunger and sleep and is intoxicative.
 - (b) Makes a person noisy and excited, is refreshing and creates appetite. These effects last for about four hours. The after-effects are generally languidness and a longing for the drugs, which, if not obtained, produces much uneasiness.
 - (c) Produces sleep and its effects are much like those of opium.
 - (d) Majum produces sleep, and its effects are something like those of dhatura.
45. The habitual use of all preparations of the

hemp plant produces noxious effects—physical, mental and moral. Physically, as habitual smokers and drinkers of bhang, ganja and charas generally get their lungs affected and their system has a dried up appearance. Mentally, as the use of bhang, ganja and charas affects the brain. Morally, as the consumers of bhang, ganja and charas are considered by the people in general as not to be trusted and are looked down or as persons of low standing.

51. There is no connection of special and general crime with the use of these drugs.

53. The excessive indulgence of these drugs by habituales often incite unpremeditated crime, particularly murder, attempt at murder, grievous hurt and violent assaults. The same effects are produced on persons (non-consumers) who by mistake, or at their own free will, partake of bhang or ganja. During my police experience I have known of such cases and have known persons to become dangerous lunatics from the effects of smoking these drugs.

54. The hereditary criminal classes do not use any of these drugs.

55. Criminals in general do not use any of these drugs to further their designs, but majum (the drug referred to in my answer to questions Nos. 19 and 44) is used for the purpose of committing crimes which come under sections 363 to 369 and 498 of the Indian Penal Code. Bhang, majum, charas and ganja produce complete stupefaction without admixture, but it much depends on the state of the constitution of the person partaking of these drugs, no two persons being affected alike.

18. Evidence of MAHOMED DUSTAGHIR, Serishtadar, Office of the Inspector General of Police, Hyderabad, Deccan, Muhammadan.

1. Information has been obtained from fakirs, gosains, Sikhs, native doctors, and different classes of consumers.

2. (a) Siddhi is invariably called shiddhpatti in this province.

This definition does not apply, so far as this province (Hyderabad) is concerned, to the uncultivated hemp plant, but is only applicable to the cultivated plant.

(b) Besides this definition of charas there are other modes by which charas is prepared in countries to the north of Hyderabad, *vis.*,—

Charas is produced by the admixture of the resinous substance of the plant with the dew that falls on the plant.

The dried leaves after being mixed with sheep's fat are buried in the ground for nearly 2½ months, during which time the whole mass undergoes fermentation; it is then taken up and well kneaded, and then it is made in the form of large cakes.

"Attur" is also extracted from charas in Cabul, Kandahar and Peshawar.

(c) This definition applies to the ganja of Hyderabad.

(d) Only one variety of ganja, *i.e.*, flat ganja, is manufactured and sold in Hyderabad; the other variety of round ganja is neither manufactured nor sold here. The word "chur" is used for bhang in foreign countries, but instead of calling it "broken ganja," it is known by the name of "bhang."

(e) Yes, with the exception of charas and round ganja.

Names of the products which are locally known in this province are as below :—

- (i) Ashakana buti (lover-liked sprigs).
- (ii) Sabji (greenness).
- (iii) Hara (green).
- (iv) Fakirana buti (sprigs liked by fakirs).
- (v) In Hindustan the hemp plant is also called by the name of "baluchar."
- (vi) Bhang is also called by the name of "thandai" (cooling medicine).

3. The hemp plant, in contradistinction to the wild plant, does not grow spontaneously in any of the districts of this province, but the wild hemp grows spontaneously in the Mahratwada districts of Hyderabad.

4. (a) The cultivated hemp plant is also known by the following different names, *vis.*,—

In Arabic it is known by the name of "khinub"; in Greek "vadi furunus"; in Hebrew "khumbeera"; in Turkish "katani"; in Persian "kannab."

The following are the technical names of the hemp plant :—

Warak-ul-khyal (a slice of imagination); Iuz-iazam (chief ingredient); Hashish (grass); Hasheshut-ul-fukra (giving joy to fakirs); Nishat afza (increasing joy); Falaktaz (running on the heavens); Arshnuma (showing the ninth heaven, where the throne of God is); Hubbatul masakin (friend of the poor); Shahwat Angez (lust-exciting); Munis-ul-humum (friend of grief or solicitude); Chatre-akhzur (green umbrella); zamarrud rang (emerald colour).

(b) All these names mentioned above refer exactly to the same plant.

5. The climate and soil of the Mahrawadi districts of this province appear to be congenial to the growth of the wild plant.

6. Scattered.

7. (a) Yes.

(b) No: it is not produced here, but imported.

(c) Yes.

(d) Yes: its fibre is used for thatching roofs in this province, and in Kashmir cloth and paper are manufactured from it. Seeds are used for cultivation and sometimes for eating; sometimes they are used in medicines by native doctors; the leaves are used as manure.

It is cultivated in the Mahratwada and Kanarese districts of Hyderabad nearly to the same extent as the cultivation of tobacco.

8. The area is increasing slightly, as consumers of the drug are increasing in numbers, such as, fakirs, gosains, etc.

9. The cultivation commences in the rainy season, when fields are ploughed and manured; after which seeds are scattered and then cattle driven over the fields with blocks of wood. The fields are watered from two to four times during every crop according to the nature of the soil and season. Another mode of scattering seeds is the same as is done for jawari and oats.

NOTE.—The hemp plant is treated very much in the same way as the tobacco plant in regard to the plant being stripped of its smaller shoots.

10. (a) No.

(b) Yes.

11. No.

12. The "wild hemp" is neither ordinarily nor specially cultivated for the cultivation of 'ganja' any where.

13. (a) Yes.

(b) It is restricted to Mahratwada and Kanarese districts.

(c) As the cultivation requires the same climate and soil, etc., that poppy and tobacco require.

(d) It is not common to all districts.

(e) It requires the climate, soil, etc., of the Mahratwada and Kanarese districts.

(f) Yes: the cultivation is impossible in the Telingana districts.

14. (a) Yes; for ganja.

(b) It is not prepared in this province.

(c) Yes; for bhang.

They are prepared in the Mahratwada and Kanarese districts to nearly the same extent as the cultivation of tobacco.

15. From (a) the cultivated hemp plant only ganja and bhang are produced in this province; (b) the wild hemp plant is neither cultivated nor is it applied in any way to the preparation of any narcotic drug.

(a) Ganja is usually manufactured by being trodden under foot, so as to flatten the flower tops out, and then it is packed in a mat, on which a heavy weight is placed in order to keep out the air. When it is used for smoking, it is thus prepared, *i.e.*, first of all, it is cleaned by the removal of all seeds and fibres, etc., and repeatedly washed till the water shows no signs of dirt in it. It is then mixed with tobacco (one part) and ganja (two

parts); in some instances the proportions are tobacco and ganja equal.

(b) Some consumers eat it after cleaning and washing it; while some neither wash nor clean it. Those who desire intoxication prefer the latter method.

(c) The leaves of the flower tops are prepared for bhang and the method of its preparation is to first parch it and then grind it.

16. (a) It is prepared by cultivators in their houses when they want it for drinking.

(b) Yes: it can be prepared from the hemp plant wherever grown with the exception of wild hemp.

(c) No: ganja and charas are never prepared from the wild plant in this province.

17. Only the cultivating classes prepare the hemp drug.

18. (a) Yes: these three drugs deteriorate by keeping.

(b) Yes: in time it loses its effects.

(c) It will keep good with ordinary care for two years.

(d) Damp or contact with the air.

(e) There are two special measures to prevent deterioration, *viz.*—

(i) Packing it in mats.

(ii) By repeated washings till all the dirt is extracted, after which it is made up into large balls.

19. (a) Yes: both of them are used for smoking, but ganja is also used for other purposes.

(b) Ganja is also eaten to produce intoxication and to check diarrhoea and dysentery. It is also used in diseases of the scrotum and piles.

20. (a) With the exception of the Sikhs all other classes smoke ganja and charas. The following shows the proportion of each of the classes who smoke ganja:—

(i) Bairagis	.	.	70 or 80 per cent.
(ii) Gosains	.	.	70 or 75 " "
(iii) Hindu and Muhammadan fakirs	.	.	50 or 60 " "
(iv) Jewellers	.	.	30 or 40 " "
(v) Rahtores	.	.	25 or 30 " "
(vi) Colies	.	.	25 or 30 " "
(vii) Purbhias	.	.	25 or 30 " "
(viii) Kaiths	.	.	20 or 25 " "
(ix) Rajputs	.	.	20 or 25 " "
(x) Marwadis	.	.	20 or 25 " "
(xi) Brahmins	.	.	20 or 25 " "
(xii) Muhammadans	.	.	20 or 25 " "

The proportion of other classes not specified above who smoke ganja will be about 5 or 7 per cent.

The proportion of those who smoke charas is about 2 or 3 per cent.

NOTE.—Those who by their religion are strictly prohibited from drinking wine often smoke ganja.

(b) In houses, mutts (gosains' quarters), takias (fakirs' huts) and military cantonments.

21. (a) The flat ganja is only used for smoking.

(b) The other variety is neither prepared in this province nor used here.

22. (a) Foreign charas ~~also~~ is used in our province.

3) It is imported from Balakh, Bukhara, Bakhshian, Kabul, Kandahar, Kashmir and Peshawar.

23. (a) Very rarely.

(b) It is used for smoking in all the localities where ganja is unprocurable, by all classes of people with the exception of the Sikhs.

The quantity of bhang which is used for smoking is twice as much as the quantity of ganja.

24. All the classes of the people in this province drink bhang, but those who cannot get the appliances for making bhang or will not take the trouble of doing so satisfy themselves by eating it instead of drinking it.

(a) The probable proportion of those who eat bhang is 5 or 7 per cent.

(b) The following is the proportion of the different classes who drink bhang:—

(i) Sikhs	. . . 80 or 90 per cent.
(ii) Bairagis	. . . 40 or 50 „ „
(iii) Rajputs	. . . 40 or 50 „ „
(iv) Jewellers	. . . 40 or 45 „ „
(v) Purbhias	. . . 40 or 50 „ „
(vi) Gosains	. . . 30 or 40 „ „
(vii) Brahmins	. . . 20 or 25 „ „
(viii) Marwadis	. . . 20 or 25 „ „
(ix) Rahtores	. . . 30 or 40 „ „

With the exception of the above-mentioned classes, there are other classes who drink bhang and whose proportion is nearly 5 or 6 per cent.

The above classes use bhang in houses, mutts, takias and military cantonments.

25. The use of these drugs is somewhat on the increase, and is due mainly to two causes, namely—

- (i) The spread of the custom;
(ii) To increase the sexual powers.

26. Ganja.	Charas.	Bhang.
(a) 30 per cent.	3 or 4 per cent.	30 or 40 per cent.
(b) 60 „	2 or 3 „	50 or 60 „
(c) 10 or 15 „	1 or 2 „	7 or 9 „
(d) 5 or 7 „	Nil.	4 or 5 „

27. (a) Ganja is chiefly taken by fakirs, gosains and bairagis, and bhang is chiefly used by the Sikhs.

(b) Idleness, sexual desire, and in some instances, to bear great fatigue.

28. Average allowance per diem to—

(a) Habitual moderate consumers—		
Ganja.	Bhang.	Charas.
1 to 2 tolas.	½ to 2 tolas.	Not known.
(b) Habitual excessive consumers—		
Ganja.	Bhang.	Charas.
2 to 6 tolas.	1 to 10 tolas.	Not known.

Average cost per diem to—

(a) Habitual moderate consumers—		
Ganja.	Bhang.	Charas.
1 to 2 dubs.	¼ to 1 dub.	...
(b) Habitual excessive consumers—		
Ganja.	Bhang.	Charas.
1 to 6 dubs.	½ to 5 dubs.	...

29. The ingredient which is (a) ordinarily mixed with ganja for smoking is tobacco; and (b) exceptionally opium, arsenic, cardamoms, frankincense, rose-buds, musk, amber and saffron.

Yes; dhatura is also so used.

The object of these mixtures is solely to increase the intoxicating power and to flavour the preparation.

Bhang massala is also known by the names of majum and yakuti; its preparation is made in two ways, *vis.*—

- (i) First it is well fried in ghee; when this is done, the waste matter, excepting the liquid, is thrown away, and this liquid is used in the preparation of sweetmeats.
(ii) First it is well boiled in water, after which it is squeezed and thrown off. The remaining water is mixed in sugar and milk for the preparation of sweetmeats in the shape of cakes, and are sold as majum or bhang massala.

30. (a) In solitude ganja from 1 to 6 tolas per diem, and in company less. In solitude bhang from 2 to 12 tolas, and in company less.

(b) Ganja is mainly confined to the male sex, but bhang is also used by females, particularly the females of the Sikhs and by prostitutes.

From the age of about 15 or 16 years the habit of smoking ganja is commenced, and continues throughout life, but bhang is not restricted to any age.

(c) Very rare.

31. (a) Yes.

(b) Yes.

(c) Yes.

32. (a) Some gosains, bairagis and Sikhs are said to associate the use of these drugs with religion.

(b) Some of the above-mentioned classes use these drugs with a view to a serious and complete contemplation of the Almighty.

Other classes use the drugs to lessen fatigue or increase the sexual powers.

(c) Cannot say.

(d) In some instances temperate and in others excessive.

(e) Yes; it leads to the formation of the habit and becomes injurious if used excessively.

33. (a) In no special way.

(b) and (c) The general opinion is against the practice.

(d) For the following reasons:—

- (i) because it is used by the lower classes;
(ii) it produces an unpleasant breath;
(iii) lessens the intellectual faculties and leads to insanity.

(e) The hemp plant is not worshipped, but the Sikhs offer up bhang in their religious ceremonies; the bhang is then drunk.

34. (a) With the exception of the Sikhs, gosains and bairagis it would not be a serious matter generally to forego the consumption.

(b) Because the consumption is in some respects associated with the discharge of their religious duties.

(c) Unable to do so.

35. (a) Difficult.

(b) Certainly.

(c) Very difficult to say.

(d) and (e) Yes.

(f) Not to alcohol, but to the use of khoran-idill, which produces nearly the same effect as the hemp plant drugs.

36. No.

37. (a) The effects produced by the charas-smoking are different from those of ganja.

(b) In charas-smoking intoxication lasts about half an hour; it induces thirst, the eyes become inflamed, and sometimes bleeding from the nose follows.

In the ganja-smoking there is a slight oppression on the chest, difficulty of breathing, dry cough, general pallor, confusion of ideas, loss of memory, sexual debility, bloodshot eyes, and eyelids puffy.

38. Flat ganja is the only kind used here.

39. Smoking tends to insanity—*vide* paragraph 37 above.

40. (a) Yes; it is used by native doctors.

(b) Yes; it is also used in the treatment of cattle diseases.

41. (a) Yes; it is a digestive.

(b) and (c) Yes.

(d) Yes; in dysentery, diarrhoea, cholera and piles.

(e) (c) All those classes who consume these drugs. The proportion of each of such classes is nearly 15 or 17 per cent.

(ii) The above remarks refer to both.

42. (a) The moderate use of any of these drugs is harmless.

(b) Because it neither impairs digestion nor interferes with the general health.

43. Inoffensive, beyond their offensive breath.

44. (a) The immediate effect is a pleasant dreamy sensation.

(b) Yes; refreshing to a certain extent.

(c) Yes; it produces intoxication.

(d) It does not allay hunger.

(e) Yes; it excites the appetite.

(f) For nearly six hours.

(g) The after-effects are debility, dimness of vision and apathy.

(h) Yes.

45. (a) The habitual moderate use of any of these drugs does not produce any noxious effects—physical, mental or moral; certainly not for some ten years or so.

(b) Not if moderately used.

(c), (d) and (e) No.

(f) No.

(2) Insanity produced by excessive use of the drug is of a melancholic type, and as a rule it is temporary.

(3) Yes; when temporary, the symptoms may be re-induced by the use of the drug.

(4) The most prominent typical symptom is that it causes the creation of one particular idea, which becomes the ruling passion of the individual, who is a slave to the drug.

(5) Seldom.

(g) (1) and (2) Cannot answer this.

46. This has already been answered in para. 45.

47. No.

48. The same reply as to No. 47.

49. (a) Yes.

(b) Only bhang is used by prostitutes, and then only in rare instances.

(c) Its use as an aphrodisiac is more injurious than its use as an ordinary narcotic, as for the former purposes it is used in large doses.

(d) The moderate use does not tend to produce impotence.

50. The answer to question No. 49 applies generally to this so far as (a), (b) and (c) are concerned.

51. (a) Seldom.

(b) None.

52. Has no connection with crime.

53. Very rarely, if ever, as the use of the drug rather militates against courage in the consumer.

54. No; criminals generally fortify themselves with liquor.

55. (a) Yes. Ganja is more used for this purpose than bhang, and in either case the dhatura, the roots of gunnair or jawari are generally mixed with the dose administered.

(b) Yes; if the dhatura and other things above-mentioned are mixed with the drugs in question.

56. In moderation not affected thereby; in excess certainly.

57. Ganja and charas are not used in drinking, but they are only used in smoking. Ganja, which is some times used in eating, is only so used with a view to producing greater intoxication, and in some instances it is used as a medicine.

No. 19. Evidence of MIR MAHOMED HUSSAIN, Director of Agriculture and Commerce, Hyderabad, Deccan, Muhammadan.

1. By my personal observation I had some knowledge of the matters in question. Further, to prepare this memorandum, I visited the important centres in His Highness' dominions, where ganja is cultivated and consumed.

N.B.—Names of the places visited—

In Eastern Division, Telangana Country—

(1) Warangal (no field cultivation of ganja in this part has been known).

In Northern and Southern Divisions—

(2) Vikarabad.

(3) Shiva Reddi Peth.

(4) Sindhloor.

(5) Goda.

(6) Zela Kndua.

(These are the centres which have reputation for ganja cultivation.)

(7) *Parampali* (the hemp is grown here only for seeds).

(8) *Tandur* (visited the custom office of the above centre to ascertain the export and import to and from the places).

(9) Raichur.

(10) *Gulburga* (the head-quarters of the abovenamed districts—to ascertain the consumption of the drug and to en-

quire from the customs offices if there is any import or export of the drug from the British territories of Madras or Bombay).

In the Western Division

(11) The Talwada custom office,

(12) Aurangabad.

For the requirement of this part ganja is sown in Aurangabad district and in two or three of the tahsils, but only enough for local wants.

2. Only flat ganja is made here after the process as stated by Mr. Prain, and the broken dust (chur) of the flowering tops of the cultivated (but only of the female) plants make bhang.

Male plants produce none of the drugs. Uncultivated ganja is not commonly known in the whole dominion, and, if there is any, it is used as a medicine by the quacks and never as a drug. Charas is nowhere made here for market, and, as a rule, the people do not know even the name of it; but at the time of reaping the ganja field the gummy matter which adheres to the hand of the labourers is accumulated. This is called *ganja ka mail* (filth), and is either consumed by the growers or presented to fakirs and friends. From one acre of ganja this mail is obtained no more than at most about one chittack, (one-sixteenth of a seer). In Telegu, Canarese and Marathi, they have no other names. They are called ganja and bhang. The assumed technical or slang names used by the outsiders (Pardesis) for ganja are sulphar, chilum, kali; and for bhang, sulisi, patti, buti, Mahadeoki buti, siddhipatti (liquid bhang), thandai.

3 to 6. Nowhere in this dominion, as far as I am aware of, the hemp in question grows spontaneously. All the people whom I questioned have not seen it growing wild. At any rate, if there is any wild hemp here, it must be very scarce.

7. In some gardens and houses a few plants have been seen growing spontaneously, but only from the seed that finds its way to the ground unintentionally. Such plants are of no use unless cultivated. The ganja in this country is cultivated for markets near Hyderabad within a radius of about 30 miles around the Vikarabad station in Shamsabad, south of Hyderabad, within 20 miles, in about 10 villages of Aurangabad district, a little in Nander district. However, it is cultivated only in a very few villages of the abovenamed talukas and in a very limited area. It is not grown more than the local demand, and not for export. The accurate statistics could not be collected; but the land under ganja in the whole dominion roughly may be estimated about 300 to 400 acres. The chief produce is ganja; the bhang is the secondary thing obtained from the plant. No charas and fibre is obtained out of the abovenamed places. Only in four or five villages it is sown for seed.

8. The cultivation seems to have remained stationary.

9. It requires the same sort of cultivation as the tobacco or the market gardening crops. It is always sown in jow hani or rich fields close to the villages. The soil must be rich and well drained. Low and water-lodging fields are avoided. The field must be of the fine tilth and kept scrupulously clean. For a good crop manure is essential. Fresh seed every year from some distant village is unavoidably necessary. From two to five seers seed per acre is sown. Seed costs about 5 seers per rupee. It is sown in furrows behind the plough.

Raising the crop from seedling and transplantation of the same is not in vogue here. The seed

near Hyderabad is sown in the early nakhats of the rainy season. Margeswara, aradra, and sometimes in the last quarter of the season aslikha.

In Aurangabad side it is generally sown in aslikha, weeding and hoeing is done from two to four times. The heavy item in the labour bill is the weeding out the male and unhealthy kind of plants which grow from the same seed, and, if allowed to thrive, they cause the deterioration of the whole crop, the female plant becomes pregnant with seed, and the ancilage, which is the chief thing to be preserved, is absorbed by the seed. The varieties of plants to be destroyed are four. Their local names in Telangana are (a) kotmir, (b) kokapoti (dog's tooth), (c) yongapota, (d) bougra. In Aurangabad these are termed (a) mathisar, (b), arduar, (c) morga, (d) bhagira. The seed is sown in furrows about 9 inches apart; but the abovenamed plants being uprooted every four or five days the field is thinned out considerably. In dry days the field requires watering. Well irrigation is beneficial.

Heavy and too much rain is injurious. The plants in a highly cultivated field grow and thrive about the size of the common toor arhar plants; but I have seen ganja grown by a fakir in the compound of his hut in Warangal about seven to eight feet high, and each plant 12 to 16 feet in circumference. There were, of course, a few plants only.

The stem near the root was 11 inches round. The early sown crop is ready in about November, and the latter one in about December or January.

10. There is no special caste or class of people who sow the hemp; but of course only those can do it who have been trained in recognizing the male and female plants.

There is a secret which has come to some of the cultivators by inheritance.

11 to 12. Ganja is never raised here from the wild hemp seed, neither wild hemp is anywhere cultivated here.

13. The cultivation of ganja is restricted only to the places mentioned above, and it is because some cultivators in the places know the method of growing it, which commonly is not known.

2ndly.—There does not seem any temptation that others may learn it, because the demand for ganja is perhaps limited and is not increasing.

3rdly.—It is not grown for export, because either it is of good quality, or Rs. 10 per maund, the custom duty on export, is against it.

14. From the hemp crop only ganja is prepared; the bhang is a secondary thing obtained from the chur of the ganja. Charas, as a rule, is totally unknown here. The curing of ganja is done in the same places where it is sown, and by the same men with the hired labour who cultivate it.

15. The field when ready is reaped, the (kali) flowering or red-like shootings are nibbled out from every branch of the plants, and on a cleaned piece of ground spread for a few hours, and are trodden under the feet of labourers in such a way that they get pressed and do not break. At about sunset they are gathered in small heaps, and at night are again spread to absorb the dew. Next day in the sun they are trodden and turned over again and again. This process continues till the kalis get perfectly dried and compact. It takes from three to seven days to finish the curing, and the produce is then ready for sale. Five to six maunds

per acre of the average yield, and the probable cost of its production is estimated thus :—

	Rs.	A.	P.
Rent of land	10	0	0
Ploughing	5	0	0
Seeds	1	0	0
Weeding	12	0	0
Hoeing twice	4	0	0
Watering four times from well	20	0	0
Harvesting	5	0	0
Curing	12	0	0
Manuring	11	0	0
TOTAL	80	0	0

The average price being Rs. 25 per maund, a five-maund crop will be worth Rs. 125. Thus the net profit to a cultivator with paid labour is Rs. 45. The ganja is prepared only for smoking; but its broken part goes as the bhang* and is used for drinking and making majum, chakuti, falaksair, etc.

16 and 17. Question 16 cannot be answered, as the wild ganja is not known here.

The preparation of ganja is made by the growers, but the majum, yakuti, etc., is made by sweetmeat makers and confectioners.

18. If ganja and bhang are carefully kept it is said that they improve. Their effect becomes milder and does not cause headache and giddiness. But by being kept exposed to the atmospheric moisture, they lose their property and deteriorate after one or two years. Some fields and badly stored ganja produce a kind of fungus of white colour, which, if smoked, is said to produce insanity. It is said the older the bhang the finer is its stimulating effect. The people of better classes and refined taste prefer it. It keeps better and longer by packing the stuff tight and exposing it to sun every now and then. Moisture spoils them.

Chapter IV (Trade). A few statements are herewith enclosed.

The statements A and B will show the import and export for the last five years of ganja and bhang respectively from and to British territory, as well as the places in His Highness' dominions subject to octroi. They prove that the trade of the drugs is not much. When the crop in this country fails, a little of it is imported, and *vice versa*. The customs duty, which is Rs 10 per maund, is perhaps against this trade. Statement C will show the rail-borne traffic for the last five years of the drug from the tract in which the hemp is sown for the use of about two-thirds of the population of this country. Of course the statistics for the quantity carried by other means are not available.

However, the figures and other facts prove that the production of the drug is very limited. For instance, in Hyderabad city and cantonment there are no more than 46 shops, and in the whole dominions only 270 shops of ganja and bhang. Twenty-eight shops of majum are at present in Hyderabad, and about 50 shops of the same are in all districts. Some of the majum shops in the districts are temporary. They make and sell majum only in Muharram, Holi, and such other festivals. The monopoly of the sale of these drugs is auctioned for the last few years. For Hyderabad the income for the last five years stands thus :—

Hyderabad, including cantonment and Secunderabad :—

	Rs.	A.	P.
For year 1298 Fasli	986	15	7
" " 1299 "	1,600	0	0
" " 1300 "	1,600	0	0
" " 1301 "	1,600	0	0
" " 1301 "	1,100	0	0

The monopoly of the districts has been sold for the amount as follows :—

	Rs.	A.	P.
For the year 1298 Fasli	10,900	9	0
" " " 1299 "	9,762	3	0
" " " 1300 "	10,227	7	7

The above statement is excluding the monopoly given by the sarafkhas, paigas, and jagirs. The sale of the drugs in the towns visited is ascertained thus :—

	Per day.	Ganja.	Bhang.
Hyderabad	1½ mds.	20 to 40 srs.	
Raichur	1 to 2 srs.	¼ seers.	
Gulbarga	10 to 15 srs.		
Aurangabad	2 to 3 srs.	About 1 sr.	

19. Charas does not prevail here. Ganja is used only for smoking; but habitual consumers, such as jogis, sometimes when they have no time to prepare the chillum, chew it like tobacco. But this they do only in cases of emergency and necessity. The seed is also used in the same way. It is said some of the great bhang drinkers, to make the drink strong, mix a little ganja in it sometimes. A little of it is mixed with sherbet. There is no particular place where such habit exists; it depends only on the habit of consumers, their wants and necessities.

20 to 23. Charas not being in use here this question cannot be answered. Only flat ganja is made and it is in use. Chur does not make good ganja and is sold as bhang. Charas is not made here, and is neither imported in any perceptible quantity, though it was known that in Hyderabad some Pardesis (outsiders) bring a little of it when they return from their homes. The native charas has already been described above—*vide ganja ka mail*, answer No. 2.

24. Bhang is said to be Mahadeo-ki-buti, therefore the worshippers of Shiva generally use it. Most of the Marwaries are occasional or habitual consumers of it. So are the Sikhs. It is considered the Brahman's drink and they can use it openly; while according to their religion they are strictly prohibited to take all kinds of alcoholic or intoxicating liquors, etc. Mostly the members of both sexes of sadhus (Hindu fakirs), such as jogis, bairagis, attits, gosains, saniasis, janguns, the priests of the Lingayat caste, natives of the Kanari and Telangana parts of this country, and mostly the members of both sexes of the Mussulmans, professional beggars, such as the takiadars, madias, refai kulunders, ajads, etc., are habitual drinkers of bhang, though next to ganja. There is no particular locality to which the use of bhang may be said to be confined. And the proportion of the consumers cannot be worked out, as there are no statistics available for it; but very roughly the proportion of the habitual bhang-drinkers in this country may be said to be one-eighth against the ganja-smokers.

25. In the Telangana part of this country, tadi or sindhi is the chief luxury and drink of all classes of people; ganja and bhang therefore do not play an important part. Most probably in this

* N.B.—Bhang in this country is not like the ap-country or Rajputana bhang.

part the latter were introduced by the foreigners (up-country men) or the wandering beggars, and they are still greatly used by the said communities. Very limited number of the natives of this place have taken to the habit. Here also, as well as in many parts of India, ganja is the luxury of the very low and inferior classes of people: therefore socially the indulgence in ganja is considered very degrading. All these circumstances are against the increase of the drugs, so the use of the same seems to have remained stationary. The karodgir (Customs Department statistics) also prove this fact.

6. The exact proportion of the consumers cannot be given. Roughly, five per cent. of the Brahmin population, 25 to 50 per cent. of Marwaris, 50 to 75 per cent. of Sikhs are the habitual moderate consumers of bhang and ganja, especially of bhang. About 5 per cent. of the labouring classes may be estimated as the ganja-smokers. With the beggars specified under answer 24 are the habitual excessive consumers of ganja and bhang, especially of ganja. In Warangal, I found out that half a maund of ganja is consumed every month by a sadhu and his companions. Brahmins, Marwaris and Sikhs are occasional moderate consumers. In festivals and ceremonial gatherings they go in greatly for the drugs. In such cases even the women and the young boys among the Marwaris and the Sikhs are allowed to take the bhang. In Muharram, when Mussalmans abstain from sindhi and liquor, they substitute majum and yakuti for them; so these preparations from bhang are largely used on such occasions.

27. The wandering beggars (Hindu and Mussalman), who have nothing to do, fall socially into the habit. The original idea for taking these things, perhaps, was to have the power of their meditation stimulated; but now they take it simply or mostly as a luxury. The labouring classes take the drugs and fall into the habit for soothing their fatigue.

28. Ganja is sold by the retail vendors at an average from $\frac{1}{4}$ to about $\frac{1}{2}$ an ounce for one pice or $\frac{1}{4}$ of an anna, and the bhang from 1 or 2 ounces for the same money. To a habitual moderate consumer, 1 pice worth of the drugs would be enough from two to four days, and to an excessive consumer, 1 anna's worth per day is the average.

29. There are various kinds of ingredients mixed with bhang—sugar, milk, almond, cardamom, petal of rose-flowers or golab, rose-water, cummin, aniseed, saffron, cinnamon, nutmeg, the bark of cinnamon tree (dalchini), cucumber-seed, poppy-seed, pepper, ginger, banslochan, khurfa, kasni, mulatic, and so forth. One or more of the above ingredients are mixed with bhang by moderate consumers to give taste, flavour, or to make the effect of it weak and fine. The very hard and excessive consumers mix dhatura, the roots of doob grass, and the roots of jawari plant (*Sorghum vulgare*) to make the drink more strong.

Bhang massala commonly contains pepper, cucumber, aniseed, rose petal, and poppy-seed. This is known and sold here.

With ganja tobacco is always mixed, and sometimes star to scent the smoke. Dhatura is mixed sometimes by very hard smokers and sometimes for criminal purposes.

30. By the fakirs and their companions are consumed in company and by others in solitude. As stated, ganja-smoking is considered degrading; so most people of the middle classes who fall into the habit take it on the quiet. It is not known to be given to children like opium,

31. The habit of consuming the drugs is easily formed in company, and its breaking off is not so difficult as of opium. All these drugs, like other stimulants, have the tendency to develop into the excessive. Many fakirs, vagabonds, and licentious men have attained the practice of consuming some of the drugs as much in one day as would be enough to an occasional or moderate taker for one month.

32. During the annual festivals and marriage or other such kinds of ceremonies it is socially customary among the Marwari and Sikhs to provide bhang and majum for the company and to consume them freely. In such cases their use is regarded essential, though not by any means (socially or religiously) obligatory. To make the party as merry and jolly as possible, the friends are persuaded by the hosts to use the drugs freely and excessively. In weddings the bride's household and friends try to make the bridegroom's party get intoxicated, and thus they mix something into the bhang and majum to make the same strong. The use of the drugs on such occasions is not likely to lead the men to the formation of habit who do not like to fall into the habit, and it is not injurious.

33. Religiously, the Muhammadans are strictly prohibited to use these drugs in any form. Socially, taking ganja (specially) among the middle and higher classes is regarded as desirable. Firstly, because it is considered the stimulant of the very low class of people; and second, on account of its being so cheap. A story goes that once it was introduced to Akbar by Birbal, who admired it first, but hearing its price rejected it at once. But bhang in the form of majum acquires a higher status and finds its way to better classes.

No worshipping of ganja is known here or anywhere; but some drinkers offer bhang to Mahadeo (Shiva). In Sheoratri festival, which falls in the month of February or March, some enthusiastic worshippers, specially the fakirs, throw liquid bhang on the linga.

34. As far as I know, there would not be any privation to any class of consumers to forego the use of the drugs.

35. I think it would not be feasible to prohibit the use of the drugs. Firstly, because it can be grown easily in any place. One or two plants produce ganja enough for the requirement of one man. To control this illicit growing would be no easy task. Secondly, they (consumers) naturally will fall to some still worse kind of stimulant, which would be either more expensive or no less injurious. Most likely dhatura or arsenic will take their places. Thirdly, there would be discontent among both sexes of the fakirs, by whom the privation from the drugs will not be easily borne, though I think it will not lead to any political danger.

36. Alcoholic drinks, no doubt, having increasing tendency, have checked the increase of the use of bhang and majum among the better classes, and it can be said that to a certain extent they are being substituted for the drugs in question. In plain words, the reason for this is that the use of the former is becoming more fashionable, is losing the odour of disrepute, is considered more honourable, and perhaps the alcoholic effect is more elevating, brings recreation to the nervous system, instead of producing dullness, which is caused by the hemp drug. The lower classes in the habit of smoking ganja want it just the same, though they drink siddhi and even the country liquors.

37. The effects of charas cannot be described, as

Statement B.

Showing the import and export of bhang from and to British territory and places within His Highness's dominions, subject to octroi for five years, from 1297 Faslī to 1301 Faslī, as per record of the undermentioned Mahsul-khanas (the Central Customs Houses in the dominions).

No.	NAMES OF MAHSUL KHANAS.	1297 FASLI.		1298 FASLI.		1299 FASLI.		1300 FASLI.		1301 FASLI.		REMARKS.
		Import.	Export.	Import.	Export.	Import.	Export.	Import.	Export.	Import.	Export.	
1	2	3	4	5	6	7	8	9	10	11	12	13
		Md. Srs.	Md. Srs.	Md. Srs.	Md. Srs.	Md. Srs.	Md. Srs.	Md. Srs.	Md. Srs.	Md. Srs.	Md. Srs.	
	Secunderabad	...	...	...	...	...	...	...	...	...	...
	Awal	...	...	...	...	...	...	...	...	...	...
	Nuldrug	...	...	...	...	...	...	...	...	...	...
	Lengsoogur	...	...	...	...	...	...	...	...	...	...
	Kodad	...	...	...	...	...	...	...	...	...	...
	Warangal	...	...	...	...	...	...	...	...	...	...
	Rajcora	...	...	...	...	...	...	...	...	...	...
	Gulburga	...	...	...	1 35	...	...	...	...	...	...
	Aurangabad	2 30	...	4 5	...	4 5	...	4 14	...	4 16½	...	
	Jalna	9 35½	...	8 20½	...	9 26½	...	9 19	...	10 38½	...	
	Ambajogayee	...	...	...	...	...	...	...	...	...	...
	Hingoli	0 38½	...	2 29½	...	3 33½	...	3 15	...	1 18½	...	
	Yeramara	0 4½	...	0 10	...	0 3	...	...	...	...	...
	TOTAL	19 28½	...	15 25½	1 35	17 28½	...	17 8	...	16 33	...	

Statement C.

Showing ganja transmitted to different parts in His Highness the Nizam's dominions from the undernoted stations on His Highness the Nizam's State Railway line for five years from 1298 to 1302 Faslī.

No.	Names of Mahsul-khanas.	1298		1299		1300		1301		1302		TOTAL.		REMARKS.
		Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	MAHSUL-KHANA TANDOOR.													
		Rs. A. P.	Md. Sr.	Rs. A. P.	Md. Sr.	Rs. A. P.	Md. Sr.	Rs. A. P.	Md. Sr.	Rs. A. P.	Md. Sr.	Rs. A. P.	Md. Sr.	
	Chittapoor	15 0 0	1 6	6 0 0	0 38	...	...	...	...	3 0 0	0 9	24 0 0	2 12	
	Tandoor	107 8 0	8 22	24 4 0	20 13	289 8 0	32 31	...	...	943 6 0	74 31	1,525 0 0	134 7	
	Gangwaram	313 8 0	24 28	640 0 0	40 0	1,444 8 0	150 34	...	...	729 0 0	44 14	3,128 0 0	263 36	
	Golagooda	2,027 0 0	194 10	1,868 3 0	155 38	2,313 13 0	249 28	3,597 12 0	340 38	2,067 0 0	138 9	11,690 0 0	1,079 34	
	Nigumpally	...	...	127 8 0	10 16	24 0 0	1 20	...	...	...	...	151 8 0	11 30	
	Fatahpoor	1 0 0	0 3	60 0 0	7 20	174 0 0	9 0	139 8 0	17 6	213 0 0	13 18	1,567 8 0	47 1	
	GRAND TOTAL	2,468 0 0	226 28	2,964 3 0	244 5	4,205 13 0	443 33	3,537 4 0	357 38	3,954 8 0	230 26	...	...

These stations are in the tract in which ganja is cultivated for the use of two-thirds of His Highness's dominions. This statement shows only the quantity of ganja transmitted by the railway. The statistics for the quantity transmitted by other companies are not available.

20. Evidence of MAHOMED ABDUL RAHMAN, *Hakim, Hyderabad (Deccan), Mussulman.*

1. The answers to the questions regarding ganja have been obtained from the statements of persons who habitually consume it. Those points only have been stated here in which the majority of consumers agreed, the other points being left out.

2. Dr. Prain's definitions of these intoxicating substances are indeed correct, but several persons differing from him hold that bhang is not obtained from the tree of ganja, but from a different tree altogether. But as that tree does not grow in this country, bhang is prepared from the leaves of the ganja tree, which grows abundantly in India.

19. Ganja is smoked in the same way as tobacco, with this difference, that ganja is first rubbed in the palm of the hand and then washed with water to such an extent that white water begins to issue from it instead of green water. The reason for so doing is, that the smoking of unwashed ganja brings on cough and asthma. Some people also say that the smoking of unwashed ganja causes the teeth to fall and affects eyesight. After washing ganja, one part tobacco is mixed with two parts of it, and some persons mix one part tobacco with three parts of ganja and then smoke it, putting it in a chillum. Some people mix with it opium also from 1 to 4 grains, whereas others mix charas with it from a quarter to one masha. Charas alone is also smoked in chillum, but in the following manner—A small quantity of dry charas is first put into a chillum; then pills of charas are put over it; then again dry charas is put over it and the process of smoking commences. Some people, however, put charas between tobacco and then smoke it. Some people mix betel, nutmeg, mace, etc., with ganja and then smoke it, in order to increase its stimulant effect and make it fragrant. People who are accustomed to use highly intoxicating narcotics mix with ganja the roots of aconite and some mix arsenic with it before smoking it. This practice prevails greatly in the country of the Mahrattas and Telingana, where ganja is produced in abundance. Some people even eat ganja, just as opium is eaten.

23. Bhang is not smoked like tobacco, but it is drunk in the following manner:—Black pepper, dry ginger, seed of kharfa (purslain), seed of kahu (lettuce), seed of musk-melon, and seed of kasni (endive) are all taken from 3 to 6 mashas and pounded with bhang from 2 to 6 mashas in a stone mortar or slab, and being rubbed together with water, are mixed with some milk and sugar. The whole mixture is then strained off and drunk. The practice of drinking bhang prepared in this manner prevails, more or less, in every caste and community, such as Sikhs, Kayasths, Brahmins, Gosains, Khatris, Marwaris, Baniyas, etc. Some persons boil bhang in water, and throwing away the water wash the bhang and then dry it, and mixing it with the substance mentioned above, pound and rub them together and drink the beverage produced in the manner stated above. Some persons parch bhang in an iron pan, then wash it, dry it and drink it in the manner stated above.

28. The daily consumption of bhang by one man averages from 2 to 6 mashas, which costs 3 pice.

(a) A habitual consumer can drink 6 mashas of bhang in one day.

(b) A habitual excessive consumer can drink

a powah ($\frac{1}{2}$ seer) of bhang in one day; but such cases are very rare.

29. The substances which are mixed with bhang have been mentioned in the 23rd question. Some people mix opium with ganja in order to make it more intoxicating. Others mix the seed of black dhatura with bhang, say a masha or two in 1 or 2 seers of bhang. Some again mix a little of nux vomica with ganja and then smoke it. There is another intoxicating substance sold in the market under the name of majum, which is prepared in the following manner: 4 or 5 tolas of ganja are well fried in a $\frac{1}{2}$ seer of ghee or butter, which is mixed with sugar and made into small round pieces of sweatmeat, which are sold in the market. Some people also mix with it almonds and other exhilarating substances, and some add a little opium to it.

30. If any person smoke ganja alone, he would use 1 to 6 mashas at a time, and that twice only in a day. Bhang is taken one tola at a time only once a day. A man can smoke charas from $\frac{1}{2}$ masha to 3 mashas. If two or three persons use these drugs in company, they would consume a little more. No doubt, people do consume those drugs more in company, but the quantity taken by each individually does not increase. The quantity smoked by some persons, however, is not fixed. It is said there are men who can smoke $\frac{1}{2}$ seer ganja in one day and drink 1 seer bhang in one day, but such cases are very rare. These narcotic substances are used by men only, but lewd women also use them for purposes of intoxication. We do not see any marked distinction of age in the matter of using these drugs. If a person contracts the habit of using these drugs before he has become adult, he retains potency or virility, but does not get progeny. But this rule is not general; we sometimes see exceptions to it: also majum is given to boys at the time of circumcision in order to intoxicate them.

31. It is very easy to contract the habit of smoking ganja. At the outset, the beginner feels for two or three days giddiness of head and nausea, and then the habit is formed. It is also easy to give up the habit so formed. For three or four days only, or in the case of persons who have been accustomed to its use for a long time, the man who would shake off this habit suffers for ten or twelve days from restlessness, sleeplessness, mental uneasiness and want of sexual desire and dyspepsia. In the use of ganja, unlike that of wine, the moderate habit cannot develop into the excessive, unless a person is determined to increase the quantity which he takes daily.

32. The practice of smoking ganja prevails greatly among fakirs, gosains, grooms, shoemakers, etc. They do not smoke it out of any religious consideration, but with certain specific objects. Grooms and shoemakers smoke it in order to drive away the sense of fatigue and weariness. Fakirs and gosains use it in order to concentrate their attention on one subject only, *viz.*, the meditation of God. It is said that a person under the influence of ganja can concentrate his thoughts on any subject he likes. Such persons often use that drug moderately, though some go to excess also. They become accustomed to its use, and if they give it up they simply suffer for a few days from pain in the limbs, sleeplessness and languor. Watery humour cozes out of their eyes

and nose and they cannot work properly for a few days.

36. If a ganja-smoker be restrained from smoking ganja and allowed to drink alcohol only, his craving for ganja would remain unabated.

37. The effect of charas is different from that of ganja: it is said to be much greater than that of ganja and bhang. It is more intoxicating, heats brain and causes thirst and redness of the eyes. By smoking it blood comes out of the nose and the throat, and the eyesight of some persons is also affected by it. Ganja causes painful cough in the chest and difficulty of breathing, yellowness of skin and poverty of blood, and impairs the powers of thought and memory and virility. It blackens the lips, reddens the eyes and extends the eye-lids. These symptoms are caused by smoking ganja for some length of time. The effects of bhang are greater than those of ganja. The other effects of these drugs are nearly the same. It is said that people who drink bhang are seized with trembling of the limbs after 20 or 25 years' use of that drug, and the urinary canal is somewhat enlarged.

39. It is more injurious to smoke ganja than to eat it or drink it like bhang. Perhaps the reason is, it produces greater direct effect on the nerves when it is smoked than when it is eaten. The use of these narcotic substances is said to cause insanity, but in very rare cases. Ganja causes insanity only when it is used immoderately and for a long time, without any regard to stated hours for smoking it. This also only in the case of persons who do not get sufficient food and smoke ganja recklessly. People say that ganja, when smoked without being washed, and smoked immoderately, brings on insanity.

40. Native physicians sometimes prescribe ganja as medicine in cases of impotency. In cases of piles, etc., small round cakes of ganja are tied as external application to soften the part. Ganja is also given to horses to alleviate fatigue, and to wicked horses at the time of selling them that they may not do any mischief.

41. If ganja is smoked moderately, especially after supper at bed-time, it is said to produce a beneficial effect. People say that ganja-smoking counteracts against the effect of cold, and prevents the water of different places from affecting the system injuriously. It enriches the blood, increases the sexual desire, and prolongs pleasure in the act of sexual intercourse. It aids digestion, causes refreshing sleep, and alleviates every sort of fatigue. They also say that when ganja is smoked on empty stomach, it destroys appetite; but if it is smoked after taking food, it promotes digestion. Others say that ganja does not lessen appetite, but it affects the motion of the intestines. Hence, at the time of smoking ganja, the movements of the intestine being lessened, whatever quantity of food the man may take he does not feel satiety, and hence he eats to excess and indigestion is caused. Ganja, however, does not, in its own nature, cause indigestion. Sometimes it is given in doses of $\frac{1}{4}$ grain to 1 grain in betel in cases of intermittent fever in order to reduce temperature, and it is said to produce a beneficial effect. Sometimes it is given in the acute form of severe maladies to bring on sleep, and in cases of scorpion bite to lessen the pain. The effect of bhang and charas is said to be greater than that of ganja, but the point has not been definitely ascertained.

42. Ganja proves injurious when it is used to excess and without due caution. Even when used moderately, but for a long time, it is attended with injurious consequences. Its evil effects are stated in the 45th question.

44. The smoking of ganja produces a stimulant effect on the moderate consumer as soon as it is smoked. The pulse is quickened, the face is flushed, the spirits become exhilarated, there is an irrepressible desire to speak, the man becomes lively, fatigue is alleviated and intoxication is produced. These effects last for a short time only, and after quarter of an hour the stimulant effect is followed by sedative effect, and a feeling of languor and soothing rest is the result. This effect lasts for two hours, the stimulant effect lasting only quarter of an hour. The ganja-smoker is very fond of milk, and there is this peculiarity in the intoxication caused by ganja, that whatever thought happens to occupy the mind at the time continues to engross the attention for a long time. For instance, if the person is disposed to laugh, he goes on laughing for hours, and if he be inclined to cry, he continues crying for hours. It often seems to the ganja-smoker that somebody has tossed him up into the air, or the house is about to fall down upon his head, or somebody is taking him up to the skies. If the ganja-smoker, while he is walking, comes across a little water in the way, he thinks it to be a large pond. All these effects pass away in two hours.

45. The habitual moderate use of ganja, even for a long time, when smoked only once a day, does not produce any noxious effect, but is attended with good results. Indeed, if it is used for a long time, and used to excess, it is attended with very injurious consequences. The body becomes thin and weak, impotency is caused, blood becomes impoverished, digestion is impaired, cough and asthma are caused, dysentery sets in, the man becomes lazy and lifeless, and the power of memory is also impaired. It induces, at first, a habit of debauchery, which soon passes away and sharpens the intellect for a time only, making it again dull. On the other hand, if ganja is used for a considerable time in moderate quantity, it is attended with beneficial effects. Digestion is increased, blood is enriched, sexual desire is increased, the intellect is sharpened, and man becomes fat and stout, provided he gets nourishing food in sufficient quantity. In a word, the first effects of ganja-smoking are good, but the subsequent effects are bad. Although ganja seems to have caused insanity in several cases, I do not think it to have been the main cause of the disease. Of the few cases of insanity arising from ganja-smoking that have come under my observation, nine persons out of ten had a hereditary tendency to that malady. They, indeed, contracted that disease when they indulged in ganja-smoking. Hence it can be inferred that ganja is not the main generating cause of insanity. It is my impression that if a person is predisposed to insanity, and he indulges in the habit of ganja-smoking to excess, and for a long time, that practice becomes an exciting cause for him, and produces insanity. The insanity caused by ganja is generally temporary, and is not characterised by any typical symptoms. In some cases of such insanity, however, the face has a darkish appearance, the body is thin and attenuated, the eyes are red, and the person suffers from cough and asthma. If such persons are asked the cause of their insanity, they are unable to reply, while some do tell the cause. In fairs and other places, where large gatherings of men take place, it has often been seen that people eat *majum*, which is a preparation of bhang, for purposes of intoxication and show symptoms of insanity. They become furious and rave like maniacs, and show other symptoms of insanity. Such persons are cured simply by pouring cold water on their head for some time and applying blister on their neck. All the symptoms

of insanity disappear in one day. Several such cases have come under my personal observation. If a person uses ganja to cure any brain disease, and becomes insane, it requires extensive experience to decide whether the insanity has been caused by the brain disease or the use of ganja. I have not seen any such patients. It is a fact that persons who have become insane by the use of ganja, and recovered from it, relapse into insanity when they take to ganja-smoking again.

46. If a person suffering from any brain disease, makes a habitual excessive use of ganja, he may become insane, but its real cause cannot be ascertained.

47. The descendants of persons who smoke ganja are not generally seen to use it; some, however, do smoke it.

48. The sons of persons who are excessive ganja-smokers are not generally seen to consume ganja to that extent.

49. Moderate use of ganja is certainly an aphrodisiac, but women of the town smoke it for purposes of intoxication, and not as an aphrodisiac. If the use of ganja is continued for any length of time, it does produce impotency. If women smoke ganja excessively, their breasts become shrunk, and if females who have got little babes use it, the milk of their breast dries up.

50. Excessive use of ganja produces its noxious effects very soon.

56. Dhatura, nux vomica, opium or cantharides is not often mixed with ganja, but some persons, who are very fond of intoxication, do sometimes mix opium or seeds of dhatura with ganja and then smoke it; but it is very rarely heard that it produces excessive intoxication or insensibility.

57. Of the two drugs, ganja and charas, ganja is sometimes eaten also, in which case it produces greater intoxication than when it is smoked in *chitum*. Charas is not eaten.

21. Evidence of Surgeon-Lieutenant-Colonel E. FAWCETT, Staff Surgeon, Secunderabad, Deccan, European.

1. As medical officer in charge of civil jail, and regiment hospitals, several cases have come under my observation.

36. There is no reason in my opinion to conclude that alcohol is to any extent substituted for these drugs, but judging from this station, I should decidedly say that the consumption of alcohol was steadily on the increase, that of ganja remaining stationary.

45. It does produce physical, mental and moral degeneration. It causes emaciation and debility.

Decidedly inclines the consumers to the habits of laziness and sensuality. Several cases of lunacy

have been sent to me by the Magistrate for observation and treatment, and with few exceptions I was directly able to attribute their insanity to the abuse of ganja.

The type assumed is known as "acute dementia," and the most characteristic symptoms are excitement, violence, with a peculiar staring expression about the eyes: this latter symptom I have noticed in all the cases.

If taken in the early stages it soon yields to treatment, but after repeated attacks the insanity becomes of a permanent nature.

22. Evidence of NUBBEE KHAN, 1st Class Hospital Assistant, Secunderabad, Deccan, Mussalman.

1. As belonging to the Subordinate Medical Department, I have had numerous opportunities during the past twenty years of my service of witnessing the effects of the hemp plant.

2. Dr. Prain's definition may be accepted for these provinces (Hyderabad), namely "ganja" for flowering-tops, "bhang" for dried leaves, and "charas," the resinous matter obtained from the flowering tops in fresh state.

19 Ganja and charas are generally used for smoking; the latter is seldom used in this country.

23. Bhang very seldom used for smoking in the Deccan.

28. Moderate consumers smoke about 1 tola of ganja daily, at a cost of $\frac{1}{2}$ anna, and bhang, also about 1 tola, at a cost of $\frac{1}{2}$ anna daily. Habitual excessive consumers of ganja use about 2 tolas daily, at a cost of 1 anna and bhang about 2 tolas daily at a cost of $\frac{1}{2}$ anna.

29. Ganja is never smoked alone, but is generally mixed with equal parts of tobacco. Charas is smoked mixed with gudaku (gudaku consisting of jagri and tobacco). The reason for mixing these ingredients is to give the smoking mixture a pleasant flavour. I believe the thugs mix dhatura with ganja for the purpose of increasing its intoxicating power, and give it to travellers to smoke

with the object of stupefying them and make a prey to plunder. The 'bhang massala' is composed of black pepper, dry ginger, aniseed, cucumber seed, poppy seeds, dry rose-buds, cocconut, almonds and cardamoms. These ingredients are made into a paste, which mixed with milk and sugar is known by the name of "subji," and is used for drinking purposes. There is a sweetmeat called 'majum' made of bhang and sugar; this is eaten generally by young men.

30. The consumption of these drugs is generally practised in company and very seldom in solitude. Young men are the chief consumers; never used by children.

The habit of consuming these drugs is easily formed. It is a difficult habit to break off when once acquired. There is a tendency for the moderate consumers to develop into the excessive.

32. Using 'hemp' as a social custom is principally confined to fakirs and bairagis who offer ganja and tobacco to each other when they meet; also at large annual fairs, held at the tombs of their saints, it is considered essential for the chief of the fakirs and bairagis to offer to these pilgrims ganja and tobacco as a treat, and they call it "thara tobacco." This is consumed in a temperate manner.

36. In this part of the country alcohol is consumed to a very great extent, and there is no doubt it is taken by many in place of bhang and ganja. One reason is that it has become the fashion of the day, and another that it is less troublesome to procure and does not leave such bad effects. Ganja-smoking is also considered degrading.

37. Charas is more intoxicating than ganja. The effects of drinking bhang are less than those of the use of ganja or charas.

39. Smoking in excess is more injurious than eating or drinking the same. Most of the cases of insanity I have seen were in persons addicted to ganja-smoking, especially among young men and men that had recently acquired the habit.

40. The native bakims make use of bhang in some of their medicinal preparations as aphrodisiac, stomachic tonic, sedative and astringent.

The native veterinary doctors (salutrie) use these drugs in the treatment of nervous diseases and diarrhoea of cattle. In some parts of India bhang is used largely to break in violent horses and in cases of debility among horses it is often used mixed with gram as a tonic.

41. (a) As digestive. No.

(b) Yes, generally used by professional wrestlers and gymnasts before exercise with the object of lessening fatigue.

(c) Not to my knowledge.

(d) I am not aware.

42. I consider moderate doses of the drug may be harmless, but the use of it degrades a man in society and causes him to be looked upon as a low character.

43. The immediate effect is refreshing on habitual consumers. It does produce intoxication, does not allay hunger; on the contrary, it increases appetite. Its effects last for a short time; there are after-effects of a depressing nature. It produces

the want of subsequent gratification and eventually brings about a craving for the drug.

45. The habitual moderate use makes a man slow and stupid. Ganja-smokers are generally of spare figures, but not affected constitutionally. It does not injure the digestion or cause loss of appetite. I have never known it to cause dysentery, bronchitis or asthma. Ganja-smokers are generally lazy and slothful. It excites insanity among young men when they use it in excess either smoking or drinking. I have generally met cases of acute 'dementia' due to the above cause, but they gradually recover when restrained from its use. The symptoms are always re-introduced by the use of the drug when the subject is liberated from restraint. There is a suicidal tendency among insane people suffering from the effect of ganja, and they have also a desire to kill others; they are very uncontrollable and turbulent. Insanes who have no recorded history seldom or never confess to the use of the drug.

46. *Vide* No. 45.

47 and 48. No.

49. It is considered a powerful aphrodisiac; seldom used by prostitutes. It is more injurious than any other narcotic, as it tends to derange mental power, and sets up fearful hallucinations. It does not produce impotency in moderate consumers, but may do so in old and confirmed consumers.

50. *Vide* No. 49.

56. *Vide* No. 29.

57. No personal knowledge of ganja and charas being ever eaten or drunk.

57 a. It is my opinion that ganja, bhang and charas have an injurious effect on the human system, both morally, physically and mentally, either taken in moderation or in excess, and most of the cases of insanity in India may be attributed to the abuse of Indian hemp.

MYSORE.

1. Evidence of BRIGADE-SURGEON-LIEUTENANT-COLONEL J. J. MCGANN, Senior Surgeon and Sanitary Commissioner with the Government of Mysore, Bangalore, European.

1. As Civil Surgeon of Nagar and Ashtagram Divisions for a number of years, and as Senior Surgeon and Sanitary Commissioner with the Government of Mysore and Medical Officer in charge of the lunatic asylum at Bangalore for the past eight years, I have had fair opportunities of obtaining information on matters connected with hemp drugs.

2. The definition of ganja as given here may be accepted for this province. The drug is locally known as "bangi soppu" or "siddepatri" in Kanarese, "bangi aku" in Telugu, "ganja zela" in Tamil, and "ganja" in Hindustani.

Charas is unknown in this province. Sabji or bhang is a preparation of ganja. It is called "ramarasum" by the Hindus.

19. Ganja is used for smoking and in preparing "ramarasam" or sabji or bhang and majum and halwa. It is also used largely by hakims mixed up with various medicines for nervous and other diseases.

23. Bhang is never used for smoking.

28. (a) About 1 tola, which costs $\frac{1}{2}$ anna.

(b) About 2 tolas, which cost 1 anna.

29. Dhatura or opium is sometimes used to intensify the intoxicating quality. Bhang massala is a compound of ganja and different spices. It is prepared by certain classes of people for their own private use. It is not sold anywhere in this province.

30. It is generally in company that ganja is consumed. Its use is mainly confined to male adults. It is rare to find women and children using it.

31. The habit is easily formed by association with ganja-consumers. It is very difficult to break off the habit, but it must be done gradually. There is a tendency for the moderate habit to develop into the excessive.

32. No particular customs seem to be in vogue in regard to the consumption of ganja in this province.

36. There is no reason for so thinking.

But it is not uncommon to find people taking a good dose of alcohol either before or after smoking ganja to increase its intoxicating effects.

37. Charas is seldom, if ever, used in this province.

I have not known anybody using it.

39. Ganja-smoking is more injurious to health than drinking or eating preparations of it, because in the former mode of consumption, the pernicious principle readily gains access to the blood, and it

also irritates the respiratory tract, causing bronchitis, etc.

Eating or drinking preparations of ganja is a much safer form of consumption. Ganja-eaters or drinkers generally take good strengthening food, which seems to minimise the evil effects of the drug. The habitual consumption of ganja, no matter in what form it is consumed, tends to produce insanity. Smoking it brings it on more rapidly than eating or drinking it. Smokers are generally emaciated, with sunken eyes and cheeks. There are tremors of the hands, unsteady gait. Their muscular tone is lost. They are very dirty in their habits, and go about with dirty clothing and matted hair.

40. Muhammadan physicians sometimes use it as halva or confectionery to increase appetite for food.

41. (a) Preparations of ganja taken internally in moderate doses are said to aid digestion. Smoking ganja is said to produce the opposite effect, viz., deadens appetite.

(b) Eating or drinking ganja is said to give a certain amount of staying-power, but smoking weakens a good deal.

(c) I have not heard of ganja being used as a febrifuge or as an anti-malarial agent.

(d) Very moderate and occasional use of the drug internally (not in the form of smoking) is said to increase sexual desires.

42. Very moderate and occasional eating or drinking ganja is slightly beneficial, if not harmless.

Smoking always does harm by irritating the air passages and impairing appetite and weakening the system generally.

44. Ganja first exhilarates the spirits slightly. People under its influence fancy that they see strange things; then it is followed by a corresponding depression of spirits and stupor. At the commencement it is slightly refreshing. It produces intoxication, which lasts longer when eaten or drunk than when smoked. Smoking or eating in excess impairs appetite. The want of subsequent gratification does produce a longing or uneasiness.

45. Habitual moderate use of ganja affects the system physically, mentally and morally, produces emaciation, impaired appetite, and sometimes dysentery and bronchitis.

It impairs the moral sense to a certain extent, induces laziness and tends to produce insanity. It excites insanity as well as predisposes to it.

The forms of insanity produced are generally mania and dementia of a permanent character more or less.

There are no special diagnostic signs of toxic insanity, except that ganja patients are subject to more frequent fits of violence and recover rapidly.

46. Habitual excessive use of the drug injuriously affects the digestive system, impairs the health generally and induces mental aberration and insanity.

47. The habit is generally acquired. It is doubtful if heredity has any influence.

48. Same as the above.

49. Eaten or drunk in moderation, ganja is said to act as an aphrodisiac. I have not heard of the drug being used by the prostitutes for this purpose. Moderate use of ganja has a tendency to produce impotence.

50. In excess, it is not generally used for its aphrodisiac effects. Excessive smoking or eating or drinking ganja causes impotence.

56. Moderate admixture of dhatara or opium increases intoxication. Addition of these drugs in excess causes rapid unconsciousness.

57a. None.

2. Evidence of MIR SHUJALTH ALI KHAN, Deputy Commissioner, Bangalore District, Bangalore, Mussalman.

1. I have collected information from reliable sources, such as experienced abkari officials, vendors and consumers.

2. The term 'bhang' is used here to denote preparation of 'ganja,' as a drink, which will be explained hereafter.

Charas is not known here.

It is not manufactured here, but the process described is the method known here.

The varieties are rightly described, but the 'ganja' now used here is the 'flat ganja.'

3. This report relates to the district of Bangalore. It does not grow here in any abundance. A stray plant or two may occasionally be seen in back-yards.

4. It is generally known as 'ganja'; persons speaking the Dravidian vernaculars as the words soppu, yele or aku to ganja or bhang.

7. (a), (b) and (c) No.

(d) Yes, but it is not the same hemp as produces the above. The plant grown for fibre consists generally of one stalk.

8. No.

9. It is grown as a "dry" crop generally with grains. The method of dry cultivation is too well known to need any description.

13. The cultivation of hemp for ganja is prohibited.

14. No. but bhang as known here is prepared. It is prepared generally all over the district where ganja is at all used. Such use is, however, confined to certain centres, such as Bangalore, Closepet, Chennapatam, etc.

15. The preparation of bhang is described in appendix N to the ganja rules: an extract is enclosed. Ganja for smoking is prepared as follows: About $\frac{1}{8}$ of a tola of ganja is moistened and rubbed in the palm of the hand with the thumb of the other hand. The pulp is put in a small earthen pipe on which is placed a piece of live charcoal. This pipe, which is called "chillum," is kept on a nargali and smoked.

16. (1). Yes. Other queries, no answer.

17. The preparations made here are made by the consumers.

18. (1) and (2) Yes.

(3) About a year.

(4) Exposure to heat or moisture.

(5) Filled in large pots, the mouths of which are plastered over with mud.

19. Ganja is smoked and also made into bhang, which is drunk. It is also made into what are locally known as halva and majum, which are sweetened preparations for eating. Majum is prepared by the Excise Department and sold to licensed vendors for sale to consumers. Halva is made by the vendors and sold to consumers. A list of places where there are licensed vendors is enclosed.

20. Mussalmans, bairagis and Hindus coming from the north or associated with them; also military pensioners. It is hardly possible to state the proportion. The number of consumers is not large. Charas is not used at all.

21. 'Flat.' The 'round' one was once used and liked, but being dear it is not now imported.

22. Not used.

23. What is known here as 'bhang' is a preparation of ganja for drink.

24. 'Bhang,' as known here. By the same classes as those that use ganja and in almost the same places.

25. Hardly any appreciable increase or decrease in the case of the stationary population. There has been some increase, which is due to the advent of coolies from the north for employment on railways.

27. The consumption of ganja seems to have been imported from Northern India. It is prevalent among Northern Indian natives who are settled here. Association with them is the chief reason for the moderate spread of it in the district.

28. (a) From $\frac{1}{8}$ to a $\frac{1}{4}$ tola of ganja for smoking, costing 1 to 3 pies.

(b) Twice as much as above. 'Bhang' a pint containing about $\frac{1}{4}$ tola, whole costing $1\frac{1}{2}$ anna. Halva and majum do not seem to be consumed habitually.

29. (a) Explained in preparations.

(b) No.

Dhatara is not used.

No.

30. Where there is a number of consumers in any place, ganja and its preparations are generally

consumed in company, generally confined to the male sex, but not particularly to any time of life. Children do not seem to be addicted to it.

31. All queries are answered in the affirmative.

32. From what I know, I do not think there is any such custom in this district.

33. The consumption is not favoured by respectable society. The term ganjari or majunri is a word of reproach and abuse. The disrepute is due to the association of the drug with lower orders. The plant is not worshipped.

34. Habit is second nature, and a long-formed habit cannot easily be eradicated without subjecting the consumers to privation.

35. (1) The use is not limited. Prohibition would cause a considerable amount of hardships to habitual consumers. It would not cause any disturbance. The number is too small for it.

(2) Yes; but not to the same extent as it is consumed now openly, as the consumers are, as a class, poor and many of them would not be able to procure the drug illicitly.

(3) By refusing to license the importation and vend.

(4) Yes, as explained above.

(5) No. The number is insignificant.

(6) Narcotic intoxication or stupefaction differs from alcoholic intoxication. If ganja is prohibited, the consumers are more likely to take to opium than to alcoholic drink. Persons habituated to stimulants would hanker after them, and if opium were not available they might resort to alcohol.

36. No.

39. Smoking, I think, is more injurious, as in drugs and edible preparations other ingredients predominate largely. I write without any professional knowledge.

40. Yes.

Yes.

41. (a) No answer.

(b) Yes, according to the experience of consumers.

(c) No answer.

(d) I am told that smoking is considered an accessory to yoga.

I refer to habitual use.

Fakirs and bairagis are said to use it for purpose.

(d) But most of these found here hardly know what yoga is.

43. Yes.

44. (a) It is considered refreshing.

(b) It rather stupefies than intoxicates.

(c) It is said that it at first creates appetite, but I have heard often that it allays hunger.

(d) and (e) No answer.

(f) Yes, in habitual consumers.

45. (i) It is so believed.

(ii) and (iii) No answer.

(iv) It induces laziness and indolence. No data in other respects.

(v) Yes.

(vi) to end. No answer.

46, 47 and 48. No answer.

49. Yes.

Yes, because the consumer is apt to increase the dose from time to time.

Yes, eventually.

50. No answer.

51. All that I can say from my experience as a Magistrate and head of police is that the use of the drug does not by itself induce crime, but poverty brought about by consequent indolence may lead to crime. Again, habitual consumption leads to association with bad characters, and such association to crime. It has no tendency to any natural special crime.

52, 53 and 54. No answer.

55. (a) Instances of children and women having been so enticed away have come to notice.

(b) No answer.

56. No answer.

57. Nothing more to state than what has been stated above.

58 and 59. The consumption is comparatively small. The present system seems to work fairly well. But the Excise Commissioner has the preparation of an improved set of rules in contemplation.

60. The new rules are intended to provide for a better control.

61, 62. No answer.

63. No.

64. No, except that our fee for importation being higher than that in Madras, ganja is believed to be smuggled into the province to some extent.

65, 66 and 67. No answer.

68. No such shops or houses.

69. Yes, principal inhabitants are consulted and their opinion is recorded. I think this system is desirable.

70. Read answer to 64.

3. Evidence of Surgeon-Lieutenant-Colonel THOMAS MAYNE, Indian Medical Service, Bangalore, European.

1. As Civil Surgeon and Superintendent of a jail, and as Medical Officer of a Madras native regiment, I have read a paper on the subject before the Burma Branch, British Medical Association, Rangoon, a copy forwarded to the Surgeon-General with the Government of Madras.

No, charas is unknown in Bangalore. Ganja and majum are only sold.

19. Ganja may be eaten or smoked. Charas is obtained in Bengal and Bombay, and is smoked.

Ganja is a constituent of bhang and majum. When eaten it is mashed in the palm of the left hand with water. $\frac{1}{4}$ an anna's worth of bhang, enough for two people, consists of six ingredients, and is drunk as follows :—

Ganja	.	.	.	.	1	pie.
Kuskus (poppy-seeds)	.	.	.	.	1	"
Caraway seeds	.	.	.	.	1	"
Cocconut, dry	.	.	.	.	1	"
Sugar	.	.	.	.	2	pies.
Water	.	.	.	.	1	pint.

A richer man uses milk and almonds. This is the practice in Bangalore.

23. Certainly not.

28. (a) There is a difference of opinion. The average is 3 kas (3 pies) for a moderate smoker, I think.

(b) Some ganja-smokers have told me they can consume, smoking, as much as (12 kas) one anna's worth.

(a) The cost is not so much for drinking and 1 pie worth is sufficient.

(b) Habitual drinkers do not take more than 2 pies worth of ganja in the day.

29. (a) Kuskus is mixed with majum (confection), which represents opium and is a constituent of bhang.

(b) In fatal cases dhatra has been mixed.

Bhang massala is well known and is sold in native doctors' or hakims' shops. They are much like herbalists' stores, and consist of 15 ingredients:—

- (1) Pineapple (dry).
- (2) Marathi bud, Tamil Marathi moquy.
- (3) Cassinee seed, Tamil Cassinee berry.
- (4) Cucumber seeds.
- (5) Water-melon seeds.
- (6) Melon seed.
- (7) Black pepper.
- (8) Ginger, dry.
- (9) Aniseed.
- (10) Cardamom seeds.
- (11) Cinnamon bark.
- (12) Nutmeg flower.
- (13) Nutmeg.
- (14) Rose-bud dry.
- (15) Khakoo seeds.

Costs 9 pies, $\frac{1}{2}$ anna.

30. It is not usually a drug of solitude. The ganja pipe is often handed around, and is confined to the male sex, and at all ages. Children are not given ganja to smoke. They are sometimes given majum to eat. There is a mild form of majum given to children.

31. Majum-eating is more or less harmless. Certainly the moderate use of any form of ganja may develop into the excessive.

Especially loss of character, money, relatives or friends may lead to the excessive use, to drown sorrow.

32. During the Holi festival it is a religious custom among Hindus, Mahrattas and Bengalis especially to drink bhang, to make them sing and be joyful and they are able to eat more. No special information about this.

36. It is so cheap that alcohol has very little chance.

37. The intoxicating effects of charas and ganja-smoking are infinitely greater than bhang-drinking and majum-eating or bhang massala-drinking.

39. Smoking is much more injurious. Smoking causes cough and affects the lungs and heart, and is very rapid in causing death sometimes.

Insanity is more often produced by smoking.

40. Majum is frequently used by hakims, baidis and native doctors to produce sleep and to relieve pain, and also when jaded in the evening after work.

No information of its use in cattle disease.

41. (a) Majum may be useful.

(b) Majum is used to alleviate fatigue.

(c) There is a common idea it has prophylactic qualities against malarious fever, especially in Upper Burma, and is smoked on this account.

(d) Carefully used it might be most beneficial to alleviate mental worry.

42. The moderate use is more or less harmless to those who have no particular responsibilities. For soldiers, railway employes and policemen it is very dangerous.

44. (a) He becomes wasted and miserable and is bad-tempered and liable to fits of anger. Does not care about his family and wordly affairs.

(b) There is temporary flush of the face and exhilaration of spirits.

(c) It produces intoxication in a few minutes.

(d) It allays hunger.

(e) Smoking impairs the appetite.

(f) The effects last in proportion to the quantity taken, and made insensible for hours.

(g) There is a great longing to habitual smokers.

45. All injurious except majum.

Nutrition of body fails.

Certainly.

Always. I have noticed all these diseases.

Particularly so.

Without doubt.

I have known it produce both temporary and permanent mania. A private of a regiment had been flogged for gross insubordination and was sent to hospital after sentence and I was called up late at night to see him as a case of cholera. I sat by his bedside and discovered ganja to be the cause. He was sent to the guard-room next day and came again to hospital. He was afterwards convicted of theft and dismissed the service. He is now running about Berhampore a raving maniac, and is a well-known habitué of the ganja shops.

46. There is no doubt in my mind that it is a most pernicious drug in whatever form, taken in excess, and all respectable natives of India are unanimous about its harmfulness.

47. Not hereditary.

49. Bhang is sometimes used by low people much as champagne is by those able to afford it. There is general consensus of opinion that in time it does produce impotence. Fakirs, bairagis and other religious mendicants are said to take ganja for this purpose.

57a. There is much additional information on the subject on my paper which I have forwarded to the Surgeon-General with the Government of Madras

4. Evidence of SYED AZEEZ and ISPHAN ALI SHAH, Fakirs, Chikmagalur (at present), Muhammadans.

1. We are habitual consumers of ganja and have travelled over a great part of India.

3. We have never seen the hemp plant grow spontaneously.

14. We have seen ganja and charas prepared in some parts of Northern India. Bhang is sometimes prepared by some of our companions whenever required, but its consumption is not adhered to much amongst us.

16. The preparation of bhang is not made by people in their houses, but is made by wrestlers in their resorts, and also by Hindu gossais or religious mendicants in "makhans" and other resting places. We believe it is made in houses in Northern India. It can be prepared from ganja, grown from anywhere, provided the plant throws out "kallees" (buds). We have not seen ganja and charas ever prepared from the wild hemp plant.

19. Ganja is not only used for smoking, but it is also used in preparing bhang, majum, ramrasa, madana kamiswara leha, the compositions of which we have named as far as we know (*vide* list of ingredients attached).

Charas, as far as we know, is only used for smoking, and in rare cases given to women as medicine. The various preparations of ganja named by us we have occasionally seen in our travels, both in Northern India and in the Dekkhan.

20. We have seen all classes, *i.e.*, Hindus, Parsis and Muhammadans, etc., smoke ganja and charas, but the ganja-smoking population is about three times as much as those smoking charas. Kabulis and Pathans generally prefer charas. Ganja is used everywhere, but charas chiefly in Bombay, Calcutta and Northern India.

24. Bhang is more largely drunk than eaten. The proportion of people drinking to those eating is as 3 to 1. Either habit is not confined to any locality.

25. As far as we know, we are sure that the use of ganja, bhang and charas is on the increase.

The reason is that a person using it may increase his quantity of consumption without being the worse for it, not so with regard to arrack. Besides the drug is cheap, whereas arrack is costly.

28.

Average allowance	Cost—pies.
1 tola ganja	6
1 tola charas	6
1 tola bhang	3

32. There are no social customs in regard to the consumption of these drugs. There are also no religious customs; on the other hand, the use of these drugs is strictly prohibited by the Koran and other religious books as "haram" (vicious), but it is used by us fakirs to divert our minds from temptation and enable us better to meditate on God and his works.

N. B.—The fakirs do not profess to know anything about the existence of social custom in regard to the use of ganja. But it is learnt from people who have visited Benares, etc., that a preparation called ramras is used like coffee in those parts, and when people visit friends at their homes, it is usual to offer them ramras.

33. The consumption of these drugs to excess is generally regarded as a bad practice. There is a strong public opinion of a social kind in regard to its use. Its use, except in excess, is not in

disrepute. We do not know if the hemp plant is worshipped by any sect.

39. Smoking is supposed to be heating, but eating or drinking does not have that effect; smoking is considered more injurious than drinking or eating.

40. The drug ganja is sometimes given as medicine to check cold, but it is often used for cattle to serve as a medicine, both for ulcers and pains in the chest.

41. The moderate use of charas, ganja and bhang is good; it helps digestion, removes cold and wind from the system.

42. As far as we know, we consider the moderate use of the drug harmless and beneficial as explained above.

43. Moderate consumers are never offensive to any body.

44. The use of ganja refreshes the consumer; it does not produce intoxication. It allays hunger and does not create appetite. The effect lasts for half an hour or an hour. The after-effects are dullness. If deprived of the drug, we do feel a longing for it.

45. No noxious effects.

49. Not used as an aphrodisiac. It tends rather to take away the desire.

51. No answer.

53. No.

No.

54. We cannot say, but the use of the drug does fortify us to do anything such as hard work or long walks (travelling), and criminals may also take it to give them extra courage to commit deeds.

55. The drug is sometimes administered, we hear, to stupefy persons with an object to commit any criminal act, such as theft, and we think complete stupefaction can be produced if the drug is administered to those not accustomed to it.

List referred to in answer to question No. 19.

Bhang.—This preparation is made by soaking ganja leaves without the stalks in water, for some time, and then boiled down nicely and strained. The water is then thrown away, but the drugs are ground down with pepper and jagri, and made into balls, which are eaten. Bhang is also drunk, a ball of 1 tola weight is dissolved either in water, or the water of a tender cocoanut, which suffices for the drink of six men.

Majum.—Is prepared by first boiling ganja and then frying it in ghi, to which the undermentioned ingredients are added:—

Poppy-seed, cinnamon, aniseed, granular jaggery and ghi.

Halva.—The preparation of halva, unlike majum, is made from the juice extracted by boiling ganja and adding jaggery, cinnamon, ghee, poppy-seeds, aniseed and some other ingredients.

Charas.—Is ganja roasted, with which howloo akki, or rice beaten flat, and Bengal gram with sugar is added.

Ramrasa.—Is a drink made by boiling ganja in milk till it is reduced to half the original quantity, to which sugar, nutmeg, Bengal gram, poppy-seeds, almonds, green ginger, kasari (saffron) and pepper are added.

Madana kameswara leha.—Is a rich paste, made by boiling ganja well in milk and reboiling it in ghi and adding the ingredients, such as, ganja-seeds, purified dhatura-seeds, nutmeg, nutmeg

flowers, opium, kasari (saffron), pigeon pea, nuxvomica, raisins and madana-must flowers. This paste is said to act as an aphrodisiac.

5. Evidence of C. RUNGIAH NAIDU, Excise Assistant Supervisor, Tumkur District, Hindu.

1. I have been serving in the Excise Department, Mysore Government, for the past eleven years, during which I have gathered the following information.

2. Siddhi, bhang, subji or patti and charas are neither prepared, used nor sold in the province. They are, therefore, unknown here as separate products of the hemp plant. Ganja, as defined in the question, is the only drug consumed by way of smoking, eating or drinking, and it is called bhangy soppu in Kanarese. The only ganja sold here is flat ganja, known by the vernacular name of "chakké ganja." It is imported from foreign territories. A very limited quantity of what corresponds to broken ganja is, however, prepared in this province, and it is locally known as "kalli" (flower-tops) or "mulki" (country) ganja.

3. It does not grow spontaneously in this province.

4. The different names of the wild hemp are not known to me.

5 and 6. It is not known to me.

7. It is cultivated for the production of ganja, but to a very small extent, all over the province.

8. The extent of cultivation has considerably decreased in this province since the introduction of the rules issued under Mysore Government notification No. 229 of the 27th February 1885, for regulating and restricting the cultivation, possession, sale, import, and export of ganja.

9. At the beginning of the south-west monsoons in June and July, the seeds are sown in a nursery. A month after sowing the seedlings are transplanted into pits, each one foot deep and dug at intervals of three feet, and well manured. The young plants are watered daily for a month or so. The stem of the plant is twisted just above the ground and the plant itself is bent horizontally to the level of the earth, in order to induce the growth of side branches and prevent the vertical growth of the plant like a stick. Just after the appearance of blossoms the female plants are destroyed. When dew begins to fall early in November, the flower tops become richly coated with resin, and in the month of December or January the plant is cut, the flower tops are detached, dried in the sun and then tied into small bundles.

10. Those who cultivate hemp in this province do not form a special class. Any agriculturist may cultivate hemp if he likes.

11. Not so done in this province.

12. It is not done so in this province, and it is not known where it is so done.

13. The cultivation of the hemp plant for ganja is not restricted to any particular locality in this province. It is not known what special conditions of climate and elevation above sea-level are necessary for the cultivation, etc., of hemp for producing ganja. The plant is, however, found to thrive well in places where there is plenty of moisture, and in red rather than in sandy or stony soil. In this province it can be cultivated only during the rains of south-west monsoons in the month of

June and July. So far as Mysore is concerned ganja is known to grow equally well both in Malnad and Maidan districts, and there is no part in the province where its cultivation is found impossible.

14. (a) Ganja alone is cultivated in this province, but to a very limited extent.

15. The plant is cut during inflorescence, with resin carefully preserved on the flower tops. They are detached from the main stem, dried in the sun, and made into small bundles. The ganja, so prepared, is from the cultivated plant, and it is used for the purposes of smoking, eating and drinking.

16. In this province there is no distinct preparation of bhang, as defined in question No. 2. The dry leaves of the hemp are not consumed here. It is not known whether ganja can be prepared from the wild hemp.

17. Ganja, which is the only drug prepared or used in this province is made by all agricultural classes who cultivate hemp.

18. Ganja deteriorates by keeping. It loses its effect in time. With ordinary care it can be kept for one year. It loses its medicinal properties by exposure to air. In order to prevent deterioration it should be kept close in air-tight boxes or pots.

Chapter IV.

The consumption of ganja in this district (Tumkur), for a period of six years, are given below, being the only statistics available:—

Year.	Quantity—seers.
1887-88	632
1888-89	545
1889-90	977
1890-91	1,857
1891-92	3,619
1892-93	3,830

19. Ganja, which is the only product of the hemp plant consumed in the province, is used all over the country in smoking, eating or drinking. It is eaten in the form of (1) majum, (2) halva and (3) churna. The drink made of ganja is called bhang or ramarasa.

20. Charas is not consumed in this province.

21. Though "flat ganja" is used all over the province in smoking, as being the only variety available in shops, the kalli or mulki ganja (broken ganja) is considered superior and is preferred to the other two.

22. Charas is not used in this province.

23. Bhang is not used in this province for smoking.

24. Bhang is not used in this province for eating or drinking. Even the few dry leaves which may be found mixed up with ganja are carefully picked up and thrown away before using it for the purposes of smoking, eating or drinking.

25. The use of ganja in this province has been comparatively decreasing since the introduction of the ganja rules in 1885.

26. In this province habitual (a) moderate consumers of ganja may be taken at half, (b) habitual excessive consumers one-quarter, (c) occasional moderate consumers one-sixth and (d) occasional excessive consumers one-twelfth of the total number of consumers.

27. Habitual moderate consumers of ganja in this province are labourers, middle classes of Muhammadans, Multanis Marwaris and other merchant classes of Northern India. Habitual excessive consumers are fakirs, bairagis and other mendicants. Occasional moderate consumers are those who use ganja as a curative in certain ailments and are to be found among all the classes of the population. Also members of thalim-khanas (Hindu gymnasiums) use it occasionally, and in some places habitually, in order to sustain them through their arduous exercises. The moderate consumers themselves on certain occasions consume ganja to excess. Labourers use ganja as it alleviates the fatigue caused by the hard work of the day. The middle classes of Muhammadans and merchant classes of Northern India use it in order to indulge in a state of pleasant reverie and forgetfulness after the cares of the day. Fakirs and other mendicants use it to keep themselves in a state of absent-mindedness, thereby avoiding the bitter experiences of the realities of life.

28. (a) From 1 pie to 3 pies worth.

(b) From 3 pies to 6 pies worth.

29. In smoking the only ingredient generally used by all classes is tobacco, though rarely minute quantity of opium is mixed. The only ingredients ordinarily used by poorer classes in eating or drinking ganja are jaggery, pepper and kuskus, while the articles exceptionally used by them and invariably used by the higher classes are as follows:—

PREPARATION.			
EATING.			DRINKING.
Majum.	Halva.	Churna.	Bhang or Ramarasa.
Poppy-seeds.	Soji . . .	Fried Bengal gram.	Ginger.
Anise-seed . .	Ghee . . .	Dry cocconut .	Kuskus
Cinnamon . .	Almonds . .	Anise-seeds . .	Anise-seeds.
Jaggery . . .	Sugar . . .	Almond . . .	Cucumber-seeds.
Ghi	Kuskus . . .	Pepper	Cinnamon.
	Currants . .	Ginger	Cloves.
	Rose-water .	Cloves	Nutmeg.
		Cinnamon . .	Mace.
		Kuskus	Cardamom.
		Ghi	Sugar.
		Sugar	Rose-flower.
		Rose-flower . .	Milk.
		Beaten rice . .	

Dhatura is not mixed with ganja. The object of these admixtures is to neutralise the bad effects of ganja and to produce a wholesome result on the consumer. No preparation called "bhang masala" is sold in this province. It is prepared by the consumers of ganja in their houses whenever they require it, out of the ingredients mentioned above in the preparation of the drink called bhang or ramarasa.

30. The use of ganja is generally practised in company by fakirs, bairagis and other mendicants. The middle and higher classes of Muhammadans,

Rajputs, Multanis, gosais (wealthy merchants) and other settlers from Northern India consume ganja in solitude except on special occasions. The use of the drug in this province is mainly confined to the male sex, except rarely in the case of elderly females who have become ascetics. Only grown-up men to a very old age are known to use it. It is occasionally given to children when indisposed in the form of halva, or administered in minute quantities through medicines given by physicians.

31. The habit of consuming ganja is not easily formed, and once formed, it is equally difficult to break off. The moderate habit is not known to develop into the excessive except in the case of those who have renounced all worldly cares and have nothing definite to engage their minds.

32. The only social or semi-religious occasion when Rajputs, Mahrattas, Multanis and some other Hindu classes consume ganja in company is the Holi feast observed in the month of March every year in honour of Kama, the Hindu god of love. Friends are entertained for a period of eight or ten days with music, dancing and other amusements. The drink called bhang or ramarasa prepared out of ganja is served to the guests along with other things. The use of it is generally temperate, and is not known to lead to the formation of the habit or become otherwise injurious.

33. In this province the consumption of ganja by Brahmins is entirely forbidden as far as my knowledge goes, as they are bound, both religiously and socially, to keep themselves free from intoxication. Any such consumer, if found out, will be excommunicated from the society. There is some toleration in the case of other classes. But even among them ganja-consumers are looked upon with derision by their respective communities as men given up to lazy and eccentric habits and as such unfit for the ordinary vocations of life. The only class of people who are suffered to use ganja with impunity is bairagis, fakirs and such mendicants who have no family or any other social obligations to attend to. No class of people in the province are known to actually worship the plant, though the consumers of ganja are observed to look upon it with reverence.

34. To forego the consumption of ganja would be a serious privation only to those who are accustomed to indulge in a state of intoxication by means of this drug alone, and are prevented from taking to any other stimulant instead, by sectarian prohibitions, prejudice, habit or otherwise.

35. It would not be feasible to prohibit the use of ganja, as it would be consumed illicitly. The prohibition could be enforced only by abolishing the cultivation of hemp plant for the preparation of ganja and the sale of the drug throughout India. The prohibition would occasion serious discontent among the consumers, though it would not amount to a political danger. Only the ganja-consumers of those classes among whom taking alcoholic drinks is tolerated will have recourse to liquors, while some of the rest take to other drugs and the remaining few give it up altogether in despair.

36. Very few cases of this kind are known, and the change was attributed by such consumers to the injurious effects of ganja on their constitutions.

37. Charas-smoking is not practised in this province, and it is not therefore—possible to compare the effects in the two cases.

38. "Round ganja" is not to be found in this province. Those who have consumed the "flat

ganja" and the chur or broken "ganja" of this province confess that the latter has a more stupefying effect, which begins immediately and lasts much longer than in the case of flat ganja.

39. Eating or drinking ganja without the admixture of the ingredients given in the reply to question 29 is considered more injurious than smoking. Because with the admixture of other ingredients the bad effects of ganja will be greatly tempered, while eating or drinking bare ganja causes excessive intoxication and otherwise injures the constitution in various ways.

40. Both Muhammadan and native doctors make use of ganja along with other medicinal drugs in the treatment of several diseases. It is also used in the treatment of cattle disease.

41. To the occasional moderate consumer ganja, by way of eating or drinking with other ingredients, is considered beneficial as a—

- (a) digestive;
- (b) to give staying-power under severe exertion or exposure or to alleviate fatigue;
- (c) as a febrifuge or preventive of disease in unhealthy tracts; moderate habitual consumers of ganja also confess that they are benefited in the above cases.

Patients use it in the case of (a), labourers and other hard-working lower classes in the case of (b), and travellers and new settlers in the case of (c).

42. The moderate use of ganja by way of eating or drinking, with the admixture of other ingredients, is considered harmless to certain constitutions.

43. Moderate consumers of ganja are known to be inoffensive to their neighbours.

44. The immediate effect of ganja on the moderate consumers is refreshing. It produces intoxication, does not allay hunger. It creates appetite. The effects last for one hour in the case of smoking and eight to ten hours in eating or drinking. After the primary effects are passed off, the consumer will be left in a state of catalepsy. The want of subsequent gratification produces extreme longing or uneasiness.

45. The habitual moderate smoking of ganja is known to impair the constitution, cause asthma and induce laziness and deaden the intellect in the case of some weak persons. It is not known to impair moral sense or induce habits of immorality in any case. No case of insanity has been observed.

46. The excessive eating, drinking or smoking of ganja causes after a certain period asthma, deadens the intellect and impairs the moral sense.

47 and 48. The use of ganja does not become a hereditary habit nor does it affect the children of the moderate consumer.

49. Ganja mixed with some other ingredients is used as an aphrodisiac. It is also thus used by prostitutes. The use of ganja for this purpose is more injurious than its use as an ordinary narcotic. For in the former case there is a tendency to put an abnormal strain on the nervous system, both passively and actively, and the proportional loss of vitality will be the consequence.

50. The above statement holds good in this case to a greater degree.

51 and 52. In this province bad characters do not form a large proportion among the habitual consumers of ganja.

The moderate use of ganja does not seem to

have any connection with crime in general or crime of any special character in this province.

53. Excessive indulgence in ganja is not known to incite to unpremeditated crime. No case is known in which it has led to homicidal frenzy.

54. Criminals are not known to use ganja before committing a premeditated act of violence or other crime.

55. Criminals are known to induce their victims to partake ganja mixed with food or something else; complete stupefaction can be induced by ganja without admixture.

56. Used in moderation or in excess the intoxicating effects of hemp are neutralised by the admixture of other substances.

57. Ganja is both eaten and drunk in this province. In the case of eating and drinking, the intoxication is much greater than in the case of smoking. It comes on slowly and lasts for some hours. The bad effects of ganja, if it is taken with other ingredients, is not so violent as it will be if it is taken alone.

58. It is capable of improvement.

59. Instead of the present system of farming out the wholesale vend of ganja the right of sale may be reserved as a Government monopoly, so that a greater amount of revenue may be secured to Government.

60. Since the introduction of ganja rules in 1885, the cultivation and preparation of ganja is only nominal in this province. But what little remains of it is not sufficiently controlled. According to the above rules, the cultivator is, in the first instance, required to intimate to the village officials the quantity of ganja prepared by him. He is then permitted to sell the drug either to the provincial contractor, who, however, is not bound to purchase it, or export it outside the province. The price that may be secured by the cultivator in the foreign market or from the provincial contractor does not exceed 2 annas per seer, while the retail price per seer in this province is 13 annas. The cultivator of ganja in this province has thus every temptation to prepare the drug under the cover of a Government potta, conceal as much of it as possible and sell it in private at a value nearly equal to the retail price. He accordingly does not produce before village officials the real quantity of ganja cultivated by him, as required by the rules. The consumers naturally go to him with the object of purchasing ganja at a slightly lower rate than what obtains in the licensed shops. The cultivator of ganja in thus selling it privately causes loss to Government as well as to the contractor. To put a stop to such irregularities, which are not uncommon, the cultivation of ganja even under the cover of Government pottas must be abolished. The illegal cultivation also, which is still generally practised here and there, will be thus suppressed. The result will be a decrease in the consumption of ganja and an enhancement in the Government revenue.

61. The hemp plant is not cultivated in this province for the production of charas.

62. The hemp plant is not cultivated in this province for the production of bhang.

63. Instead of the present system of the wholesale vend of ganja by private agency, it is desirable, for the reasons given in the reply to question 59, to manage the sale of the drug through Government agency.

64. No objections to the existing regulations.

65. The present system of taxation on ganja is reasonable.

66. It is not desirable to impose different rates of tax on different kinds of ganja.

67. No objection.

68. In this province there are only shops for the sale of ganja and no houses where ganja or its preparations may be consumed on the premises. No objection to existence of the present shops. But it is not desirable in the public interest to open new shops in places where none existed before.

69. Wishes of the people are consulted by way

of getting up a mahazur which is required to be signed by the leading men of the place. But generally those classes which do not consume ganja are apathetic in such matters that they do not interfere in the affair, while the opinion of the few ganja consumers who are either new settlers or sojourners of the place practically represents the wishes of the whole inhabitants.

70. Ganja is sold at a lower rate in Her Majesty's territories and constant smuggling of the drug into this province is the result. A greater amount of check has to be maintained in the border taluqs than at present.

6. Evidence of C. SREENIVASA IYENGAR, Deputy Commissioner, Chitaldrug District, Hindu.

1. In addition to long experience, I have now had personal interviews with several habitual consumers of the drug in several taluks of this district.

2. Dr. Prain's definition may be accepted in so far as it relates to "ganja" and "bhang." But charas is a preparation unknown in the district. "Ganja" and "bhang" are known by the same names in this district as elsewhere in the province.

3. Ganja is said to grow spontaneously in some parts of the district, but not to such an extent as to deserve special mention.

4. It is generally known by the name of "ganja" or "bhang." Yes, both the names refer to the same plant.

5. No special conditions as to soil, climate, rainfall, elevation, etc., are necessary, but sufficient moisture in the land where the drug is grown is required till the rain sets in. The ganja grown in the plains or lowlands varies in quality from that grown on the hills or highlands. The former is stronger in its active principles or medicinal virtue than the latter, which is innocuous when compared with the former.

6. The growth of wild hemp (spontaneously grown) in this district is very sparse.

7. Nil in this district.

8. Nil.

9. I can give no particulars since there is no ganja cultivation in this district.

10. Not grown in this district.

11. Vide answer to query No. 9.

12. Ganja is grown in several parts of the Madras Presidency, but chiefly in the North Arcot district and Cocanada. It is said that male plants are generally rooted out on account of their uselessness. Even in cases where illegal cultivation is clandestinely practised, the practice of extirpating male plants seems to exist.

13. Such cultivation is not restricted to any particular district or districts in the province. It is not, however, carried on in this district.

To the latter part of the question, vide answer to question No. 5.

14. None in this district.

15. There needs no reply to this question, since the answer to question No. 14 is in the negative.

16. No. It can be prepared from the hemp plant wherever grown. Ganja can be similarly prepared, but not charas.

17. Not prepared in this district.

18. Yes; "ganja" and "bhang" lose their effects partly, but not wholly, by exposure. With ordinary care, ganja can keep good for three and half to four years. No special measures are necessary. Deterioration can be prevented by keeping the drug in a dry place in earthen pots covered air-tight.

Chapter IV.—Statistics for only five years are available from the Government offices here. The population of the district is 413,984, and the approximate consuming population at $\frac{1}{4}$ per. cent is about 414, and the quantity of ganja consumed per head is 15 tolas per annum, valued at annas 8, calculated at 6 $\frac{1}{2}$ pies per tola.

Sales of Ganja.

	Seers.	Tolas.
1888-89	120	22
1889-90	409	22
1890-91	134	1 $\frac{1}{2}$
1891-92	158	18
1892-93	466	22
Total for five years	1,289	15 $\frac{1}{2}$

Or on an average 258 seers per annum.

NOTE.—A seer is equal to 24 tolas.

19. Ganja is not only used in smoking, but also in the preparation of several other articles of consumption, such as "white" and "black majum," which are prepared by the admixture of gur or cane jaggery, poppy, ghi, etc., in certain proportions peculiar to the country and the consumers. The higher classes of people also consume "Purna dilagiyam," which is prepared out of the drug by the admixture of nearly 20 kinds of spices and ghee and sugar. This is not prepared and consumed in this district, but I have known cases of its consumption elsewhere in the province. "Ramras" is a sort of drink prepared out of the drug by the admixture of cow's milk, cocoanut-milk, extract of well-ground poppy, sugar and spices. This is not generally consumed on all occasions, but only at festivities during the "holi feast," etc. It is taken as a kind of beverage both by habitual and occasional consumers. Another drink called sabji is prepared out of the drug by the simple admixture of black pepper and cow's milk. A third drink called bhang similar to "Ramras" is also prepared out of ganja by the admixture of pepper, dry ginger, cardamom, dry rose, magon masth (flower), poppy, sugar and milk. This is said to be drunk fresh immediately after preparation during midday. And several other preparations such as "ganja cream" or "dudped," etc., are also prepared according to the circumstances and the taste of the consumers.

Charas is not consumed in this district.

20. It is impossible to get correct information on this point. However, from my experience and from the information available, it may be said that almost all classes of people save Brahmins and Vaisyas (special cases excepted) smoke ganja if they are habituated to its use. The correct proportion of such consumers cannot be ascertained, but it may be said with some approximation to accuracy that it does not exceed $\frac{1}{4}$ per cent. of the population of the district, or say 414 consumers in all.

21. Only flat ganja is sold and consumed in this district.

22. Charas is not used in this district.

23. In a very few cases bhang is used for smoking where the ganja cannot be procured or the consumer cannot afford to pay for it.

Irrespective of caste, creed and locality, *vide* answer to question No. 20.

24. Bhang is seldom eaten or drunk in this district. As already stated, even the consumption of ganja is insignificant.

25. I do not think there is any appreciable increase or decrease. The increase in the year 1892-93 was in my opinion more apparent than real. Consumers have now to resort to licensed shops in consequence of the vigilance with which illegal cultivation and clandestine sale are watched.

26. Correct statistics on this point cannot be procured, but the following figures may be taken as fairly approximate :—

- (a) 75 per cent. of the consuming population or 311 persons.
- (b) 10 per cent. of the consuming population or 41 persons.
- (c) 12 per cent. of the consuming population or 50 persons.
- (d) 3 per cent. of the consuming population or 12 persons.

Total consuming population 414 persons.

27. The majority of classes (a), etc., are well-to-do ryots whose habits of life are good. The other two classes are mainly fakirs and jogis.

28. (a) About $\frac{1}{4}$ of a tola is said to be quite ample to an habitual moderate consumer, and the value of the drug is nearly 1 pie (calculated at $6\frac{1}{4}$ pies per tola).

(b) Habitual excessive consumers are said to be able to consume as much as 6 tolas, valued at R0-3-3.

29. (a) Tobacco is generally mixed both by habitual, moderate and excessive consumers, and

(b) Sugar, milk, cocoanut-milk, poppy, pepper and spices by occasional moderate and excessive consumers. The use of dhatura is quite unknown in the district. The object of the above admixtures is to reduce the crudeness of the drug and to make it milder and more palatable.

Bhang massala is not sold in any part of this district, and hence the ingredients used in its preparation cannot be ascertained.

30. The majority of ganja consumers practise it in solitude, but some (such as fakirs, etc.) often think it a pleasure to practise it in company with their fellow-consumers. Such consumption is mainly confined to the male sex, but not to any time of life.

It is quite unusual for children to partake of ganja.

31. Yes, but not as easily as the habit of consuming tobacco. It is broken off without much difficulty. I have known cases in which people have altogether given up the habit of consuming ganja, and in its place taken to the habit of consuming tobacco.

I am not aware of any such tendency as that mentioned in the latter part of the question.

32. No custom, social or religious, in regard to the consumption of ganja is known in this district.

33. Except among the lower orders, public opinion regards the use of ganja with disfavour. This may be predicated of all stimulants, alcoholic included.

The custom of worshipping the hemp plant does not exist in this district.

34. I do not think it would be a serious privation to the consumer to forego the use of ganja.

35. I doubt the feasibility of its total prohibition. Nor does such prohibition seem advisable. The consumption of this drug may be minimised by gradually raising its price, so as to place it beyond the reach of the poor. I am afraid other stimulants such as alcohol would be resorted to if the use of ganja be wholly prohibited.

36. As far as my enquiry goes, alcohol is not substituted at present for ganja.

37. Charas is not consumed in this district.

38. Only flat ganja is used in this district, and hence there are no data for comparing the effects of one variety with those of the other two.

39. The smoking of ganja or its preparations is not as good as eating or drinking preparations made therefrom with the admixture of other ingredients. In the latter case, the drug is not only well washed, but its effects are also rendered mild by the admixture of other ingredients.

40. The enquiries made by me lead me to conclude that the use of ganja is not prescribed for its medicinal qualities by any native doctors, nor is the drug used in the treatment of cattle-diseases in this district.

41. (a) I do not think, the moderate use of ganja acts as a food accessory or digestive.

(b) It may slightly alleviate the fatigue of the consumer, but I do not think, it can give staying-power under severe exertion or exposure.

(c) It is said that at times it acts as a sort of febrifuge or preventive for diseases in malarious and unhealthy tracts, but I can give no positive opinion on this point.

To the latter part of the question, *vide* answer to question No. 20.

42. The moderate use of ganja seems harmless, since it is not as productive of unnatural excitement and other evils as the use of alcoholic stimulants and other drugs.

43. Yes, moderate consumers are not offensive to their neighbours.

44. The immediate effect of the moderate use of ganja on habitual consumers is said to be exhilaration and contentment. Yes, it is refreshing. Yes, it produces intoxication. No, it does not allay hunger. Nor does it create appetite. Habitual consumers say that its effect lasts for three hours. They say that it does not produce any such after-effects as those caused by alcoholic drink. The want of subsequent gratification is said to produce longing and uneasiness only in the case of reckless and excessive consumers, but not in that of moderate habitual consumers of rank and respect.

45. The moderate use of ganja does not seem productive to any appreciable extent of any of the evils mentioned in this question.

46. Habitual excessive use is said to cause weakness and loss of appetite, and also to predispose the consumer to lung affections. As regards the other evil effects enumerated in this question, I must express my inability to offer an opinion.

47. No.

48. I have not been able to ascertain whether or not it is a hereditary habit, but I have reason to believe that the children of habitual excessive consumers are far from robust and healthy.

49 and 50. The use of ganja is not practised as an aphrodisiac, nor is the drug so used by prostitutes.

Excessive use of hemp may cause impotence, but not a moderate use of it.

51. No. None whatever.

52. For want of information I am unable to answer this question.

53. Not that I am aware of.

54. I do not think so, since the effect of the use of the drug is lassitude and depression.

55. I have not known any such cases.

Yes, complete stupefaction can be induced by this drug without admixture if the victim is one who is not addicted to the habit.

56. (a) The effects of ganja used in moderation are modified by the admixture of tobacco and other ingredients, *Vide* answer to question No. 39.

(b) The effects of ganja used in moderation are modified by the admixture of tobacco and other ingredients. *Vide* answer to question No. 39.

Dhatura is not admixed in this district.

57. Ganja alone is eaten or drunk in this district. As to its effects *vide* answers to questions 56 and 39.

58. I am acquainted with the present system of excise administration in this province in respect of hemp drugs.

Yes, I consider the system to be working fairly well.

60. Not produced in this district.

61. Charas is not produced in this district.

62. Not produced in this district.

63 and 64. No.

65. The taxation of ganja in this province is fair enough and needs no alteration unless it is proposed to facilitate the eventual prohibition of the use of this drug by gradually raising its price.

66. *Flat* ganja alone is sold and consumed in the district, and hence no opinion can be expressed on the subject.

67. I have none as to the present method of taxing ganja.

68. None in this district.

69. Yes, whenever an application is received for opening a new ganja shop in any village, the wishes of the residents of that village and of the neighbouring villages are consulted, and the number of persons likely to use the drug ascertained, and a "mahazer" drawn up and signed by them in the presence of some responsible officer of Government.

Yes, I think it ought to be thus considered.

70. No drugs are imported or smuggled into this province from any other Native State.

NOTE.—The above are answers recorded by my abkari daroga. I have gone through them and find that they embody nearly all the information available here. My experience of such matters being very short, I have obtained answers from the daroga instead of attempting to answer the questions myself. I may, however, observe that his answers have my general concurrence.

7. Evidence of A. KRISHNASAMY IYENGAR, Sub-divisional Officer, Chickballapur, Hindu.

1. In the excise administration, connected specially with these drugs and in general intercourse with the people. Special enquiries have also been made for the purpose of this report.

3. The hemp plant grows spontaneously to some extent in the Malnad districts. Such growth, however, is very rare in this district.

14. In this district ganja and bhang are prepared only to a very small extent, most of the drug consumed being imported from Cocanada. The local cultivation and preparation of ganja are at present confined to the Chintamony taluk, bhang being one particular form in which it is consumed. Bhang is prepared in small quantities more or less by all consumers of the drug in the district, who sometimes indulge in smoking it and at others in eating the same in various forms. The product termed charas is not known in these parts.

16. Yes. It can be prepared without much difficulty. (2) It is understood that bhang can be better prepared from the cultivated than from the wild species of hemp.

19. Ganja is used chiefly in smoking. A kind of drink is also prepared by obtaining a decoction of the drug, and adding milk and sugar to it to make it palatable. The drink is said to have a strong stupefying effect. This latter use obtains

generally throughout the district, and is not confined to any particular locality.

20. The smoking of ganja prevails among a very small section of the lower orders. The great majority of smokers are from the Muhammadan and Rajput classes; nearly all the bairagis and some lingayats also use the drug as a supposed aid to mental concentration in religious meditation. The lowest classes, such as Vaddars and Madigars, consume the drug as an additional intoxicant to the alcoholic spirits. The proportion of smokers may roughly be estimated to be 1 out of every 1,500 of the population of the district.

The drug is consumed largely in Chickballapur, Kolar and Bowringpet taluks.

24. Answer to question 20 is more or less applicable to this, as generally the smokers of ganja are also eaters and drinkers of bhang.

25. Statistics show that the sale of ganja is slightly on the increase. The result may be attributed to the prevention of illicit cultivation and smuggling of the article in the district.

28. A habitual moderate consumer of ganja requires from $\frac{3}{4}$ to 1 tola, costing 4 to 6 pies per diem.

32. No customs of the kind are known here.

33. The consumption of these drugs is generally regarded as degrading. Certain classes of people

believe that the use of the drugs helps them to concentrate the mind in religious meditation. No custom of worshipping the plant is known in these parts.

39. Smoking is believed to be more injurious than drinking or eating preparations of the drug, which in the latter form is said to become milder owing to the admixture of certain sweet and invigorating substances more congenial to the human system.

40. Yes.

(2) Yes. It is used in the treatment of cattle-diseases.

41. Ganja is an intoxicant, and like all stimulants has its uses and may be abused. A moderate use of the drug, coupled with good nourishment, is believed to be beneficial. It is also believed that it gives staying power under severe exertion, and alleviates the fatigue of hard work.

42. *Vide* answer to above.

43. Yes; generally so.

44. The immediate effect of the use of the drug is a feeling of satisfaction. It relieves the consumer of uneasiness and makes him cheerful in the work in which he is engaged. It is refreshing, but produces only a slight intoxication. It allays hunger, though it subsequently creates a better appetite by stimulating the functions of the human frame.

(2) The effect of the drug lasts only three to four hours, the after-effects being a general depression of mental and bodily vigour. A want of subsequent gratification does create great longing and uneasiness.

45. A uniformly moderate use of the drugs may not have any injurious effects. But the practice has a tendency to degenerate into excessive indulgence, and eventually to impair the system and weaken the mind with attendant moral consequences on the individual.

49. The drug is used by some native quacks as an ingredient in the preparation of medicine, calculated to strengthen masculine powers.

51. Bad characters do not generally come from the habitual consumers of these drugs. The use of these drugs has no connection with crime.

53. Excessive indulgence brings on a state of stupefaction rather than an incitement to crime; (2) none so far as ascertainable.

54. No instances of the kind have come to light. Alcoholic stimulants are resorted to in such cases.

55. No. Not by means of ganja alone without an admixture of some poisonous drugs, such as dhatura.

(2) No.

8. Evidence of B. RAMASWAMI IYER, Assistant Commissioner, in charge of Excise, Shimoga.

1. The answers to the questions have been based on information collected from the different taluks on personal inquiries made at the district headquarters of people using ganja, and on the opinions of the Assistant Abkari Supervisors in charge of the ganja transactions throughout the district.

3. The cultivation of hemp is prohibited in the district by Government. Very little spontaneous growth in the district.

14. No. Bhang is prepared only by consumers from imported ganja.

16. Yes. Bhang is always prepared by people in their houses from imported ganja. The people have no experience of its preparation from wild hemp plants, or of the preparation of ganja or charas from them.

19. Charas is not used. Ganja is smoked or eaten, or drunk as bhang.

(1) Ganja, as bought in the licensed shops which import it from Vellore in the Madras Presidency, is first cleaned of its seeds, washed in water, rolled into small balls of the size of playing marbles, and smoked in the pipe, sometimes with equal bulks of tobacco mixed.

(2) Cardamom, dried ginger, jaggery, dry cocconut, poppy-seeds and sundry other spices according to fancy are mixed with ganja reduced into coarse powder, small quantities of which, weighing about a tola, are eaten at a time.

(3) The same spices, *viz.*, cardamom, etc., are ground with ganja into a paste and diluted in milk. The liquid is then quaffed. This liquid preparation goes by the name of bhang.

20. The classes that smoke ganja are—

(1) Fakirs or Muhammadan mendicants and gosayas or Hindu mendicants.

(2) Mahrattas.

(3) Rajputs.

(4) Lingayets.

(5) Marwaris.

(6) Havik Brahmans in the Western Ghats.

(7) Bedars.

(8) Boyis.

(9) Lambanis, wadders, korchars and other wandering tribes.

(10) Kurbers.

(11) Besthars or fishermen.

(12) Pariahs.

(13) Other Muhammadans.

(14) Gollurs.

No statistics are available to show the exact percentage of people smoking ganja, but it is roughly estimated that about 2 per cent. of the adult male population smoke ganja. The smoking is general throughout the district, and not confined to particular localities. Fakirs and gosais use ganja the most, Mahrattas, Rajputs and other Muhammadans come next; of the remaining classes the smokers form a minority.

24. Gosais and fakirs eat bhang as well as smoke ganja. The same classes as well as Rajputs, Mahrattas and Muhammadans occasionally drink it. It is believed that about 8 per cent. of the ganja-consumers eat bhang powder and 2 per cent. drink it.

25. The use of ganja seems to be on the increase, judging from the increasing consumption from the articles every year.

One of the reasons is that when one has become used to it, he cannot easily get rid of the habit.

28. The average allowance to habitual moderate consumers is about $\frac{1}{2}$ a tola and the cost 3 pies per diem.

32. No such customs exist.

33. The practice is generally condemned, except by the mendicant classes, such as gosais and fakirs, who regard it as a stimulus to religious devotion, as a necessity for the abnegation of comforts and as a successful step for the subjugation of sexual feelings.

It is religiously prohibited like the use of intoxicating liquors and socially regarded with disfavour by all. Even the consumers admit the religious prohibition. No custom exists of worshipping the hemp plant.

39. Smoking is more injurious, though less intoxicating.

40. Yes. Ganja is used medicinally for diarrhoea and belly-ache. It is also used in the treatment of cattle-disease.

41. When used moderately ganja will temporarily alleviate pain, keep off cold and hunger and check intense mental anxieties, but the after-effects are far from beneficial.

42. An occasional moderate use is deemed to be harmless, but a habitual use cannot but be productive of harm both to mind and body. It

gradually wears out the body, brings on consumption, reduces the powers of vision and weakens the intellect.

43. Yes.

44. It is refreshing to the habitual consumer. Produces slight intoxication and allays hunger. Bhang creates appetite. The effect lasts for from 1 to 2 hours. The after-effects are laziness and weakness. The want of subsequent gratification produces uneasiness.

45. Smoking is injurious to the body, which it gradually wears out. Breathing becomes short and heavy. The eyes become red. The upper and lower lips are blackened. Constitution is weakened and become incapacitated for hard work. The intellect is weakened.

49. Yes. When taken internally in the form of a liquid or of a confection it acts as a stimulant.

51. None.

53 and 54. No.

55. No. Complete stupefaction cannot be induced by ganja without admixture, except when it is administered to one not accustomed to it.

9. Evidence of R. VIJAYINDRA ROW, Excise Commissioner, Mysore State, now on special duty, Mysore, Brahmin.

1. Have been Excise Commissioner.
2. This is not known in Mysore.
Yes.
Yes.
Yes. Ganja, bhangi soppur, siddipatri.
3. Grows spontaneously almost everywhere. It is not abundant anywhere in Mysore. Stray plants grow here and there, and there is very little cultivation.
4. *Vide* answer to question No. 2.
5. Plenty of moisture.
6. Scattered.
7. No: attempts were made to cultivate the plant. No success.
- 8 and 9. No.
10. Same class as other agricultural cultivators where there has been cultivation.
- 11 and 12. No.
13. Yes. The plant should be grown under special license: but in any part of the State the licensed holder may grow it. With care and attention, the plant may be grown anywhere.
14. (a) and (b) Yes, to a small extent. It is brought in from the neighbouring British districts for general consumption.
(c) Yes. 'Bhang' or 'ramaras' is a preparation chiefly used by the Muhammadans and Marwaris.
15. Pure ganja is ordinarily used for smoking, and the preparations of it for purposes of eating and drinking are *Majum*, *Halva* and *ramaras*.
Majum is a condiment prepared with ganja powder and other articles. The powder is mixed with water in which jaggery (unrefined sugar) is dissolved, and the mixture is well boiled. The jelly so obtained is cooked with poppy-seeds, dalcchini and anise-seed till it forms into a paste, which when cooled becomes sufficiently hard. The proportions in which the above articles to be used are as follow:—

	By weight.
Ganja powder	20 seers.
Poppy-seeds	10 "
Dalcchini	8 "
Anise-seed	3 "
Jaggery	2 maunds of 80 seers of 24 tolas.
Ghi	4 seers of 24 tolas.

Halva.—The preparation of halva slightly differs from that of majum. The ganja-powder is well boiled with water and jaggery. To the juice thus extracted are added ghi, spices and various medicinal ingredients, and the whole mixture, by slow cooking and constant stirring with a rod, forms a soft paste known as halva or electuary. The spices and medicinal ingredients used are—

- (1.) Dried ginger.
- (2.) Pepper.
- (3.) Long pepper.
- (4.) Nutmeg.
- (5.) Cardamoms.
- (6.) Poppy-seeds.
- (7.) Raisins.
- (8.) Sugar-candy.
- (9.) Almonds.
- (10.) Refined camphor.
- (11.) Sala misri.
- (12.) Crocus sativus.
- (13.) Cinnamon.
- (14.) Sarsaparilla.
- (15.) Coriander.
- (16.) Gourd-seeds.
- (17.) Radish-seeds.
- (18.) Talispatre.
- (19.) Musk.
- (20.) Arwagandhi (*Physalis flexuosa*).
- (21.) Lotus-root.
- (22.) Sandal-wood.
- (23.) Gum of black babul.

(24.) Gum of almond tree.

(25.) Moringa-seeds.

(26.) Melon-seeds.

Ramaras.—Dried leaves or withered flowers of the cultivated hemp plant are repeatedly washed to remove the green colouring matter and then pounded into a fine paste. It is then diluted in cow milk, mixed with sugar, pepper, cardamoms, dried Bengal gram, cloves, nutmeg, almonds, mace, cinnamon, poppy-seed and saffron (kesari). The mixture thus prepared is drunk under the name of ramaras.

Wild hemp is not made use of for any purpose in this province.

16. Not generally : a few do so comparatively: not from the wild hemp plant: from cultivated hemp plant. Yes.

Wild hemp yields a very inferior stuff.

17. Muhammadans, Marwaris, Rajputs bairagis, fakirs, etc.

18. Yes, after six months or so : after a year it is of no use : six months.

Exposure to heat and cold. Bhang will not keep for more than a day or two.

'Ramaras' must be consumed the same day it is prepared.

Chapter IV.—The following table exhibits the statistics of ganja for the past twenty years :—

YEARS.	Quantity of ganja imported.		QUANTITY SOLD IN RETAIL SHOPS.						Revenue including license-fees.	REMARKS.
			Ganja.		Majum.					
	M.	S.	M.	S.	M.	S.	Rs.			
1873-74								10,296		
1874-75								9,989		
1875-76								11,342		
1876-77								11,240		
1877-78								11,028		
1878-79								10,224		
1879-80	Information not available.							6,130		
1880-81								4,036		
1881-82								6,033		
1882-83								6,127		
1883-84								7,528		
1884-85								8,061		
1885-86								8,556		
1886-87	544	19	438	29	30	4		6,943		
1887-88	890	8	512	17	37	29		6,872		
1888-89	549	26	434	32	4	30		7,557		
1889-90	537	26	642	14	29	—		9,400		
1890-91	2,608	35	794	39	24	25		11,501		
1891-92	957	12	1,078	16	31	36		15,501		
1892-93	1,829	3	1,005	12	27	33		14,197		

N.B. The maund herein referred to is of 40 seers of 24 tolas each.

19. Mainly for smoking. In the preparation of majum, halva and ramaras, it is largely used. The Hindu and Muhammadan doctors mix it in electuaries; supposed to cure diabetes, debility, etc.

20. Almost everywhere in the State. Chiefly by the lower classes of all castes. The consuming population is roughly estimated at 3,000 out of a total population of the State returned as 4,843,523 according to census of 1891.

21. Round or chur.

22. 'Charas' not known in Mysore.

23. Yes.

24. Difficult to say. Distinct statistics under each head of bhang, ganja, halva, etc., are not available.

25. It is increasing. Women who did not care for it are now taking to it.

26. (a) Two-thirds.

(b) One-third.

(c) and (d) Extremely small figure.

27. Labourers of almost every low caste and vagabonds leading disreputable lives. In the case of hard-working labourers, probably a smoke in the evening before they go home is a necessity as a stimulant.

28. (a) One tola at a cost of 6½ pies.

(b) Two tolas the highest quantity that may be consumed.

29. *Vote* answer to No. 15.

No.

30. Chiefly in company and by males, though females have begun to use it. Boys of 15 are not unfrequently seen in the ganja shops. The habitual consumer takes it to the close of his life. It is not usual: it is sometimes given in medicine for dysentery.

31. Yes, in bad company it begins: the same fosters the use and the habit is formed. It is not difficult to break it off. But it is seldom broken.

No: nothing in the nature of any of these drugs to develop an excessive habit.

32. No such custom in Mysore.

33. It is condemned by the public and the public opinion is distinctly against the habitual use of this drug. Arrack and toddy-drinking and smoking bhang and ganja are all vices tolerated in the lower classes only.

No custom of worshipping the plant exists in Mysore.

34. No; the first week or so the consumers may miss it. They forget it altogether after a month or so.

I have known such instances in the cases of prisoners in jails, when I was in charge of prisons.

35. Yes: if the plant is not smuggled into Mysore from the Madras Presidency there will be no discontent and therefore no political danger.

The prohibition may, in some cases, increase the trade of alcohol, though as a rule the men accustomed to this drug do not care for alcohol.

36. No.

37. 'Charas' unknown.

38. Not much: much depends, however, upon careful preparation, and the difference then is in the degrees of intoxication.

39. Smoking is supposed to be more injurious: but I have not seen much difference in the character and habits of men who smoke and those who drink. Several smoke and drink as well.

40. Yes. Muhammadan and Hindu hakims.

Yes. Cattle are given green leaves in some diseases.

41. (a) Yes: when the system is out of order in very small doses.

(b) and (c) Yes.

Almost all classes use it in medicine.

Moderate occasional use only.

42. Moderate use occasionally is good to put the system in order: moderate habitual use is of no evil consequence, as it is a mild stimulant which human nature requires, especially after a certain age.

43. Yes. Exceptions very rare.

44. Yes: it is refreshing; very slight intoxication.

No: it gives good appetite between one and two hours. After-effects nothing particular.

Yes: an uneasiness is perceived, precisely as a smoker of cigars may miss his cigar.

45. No.

No.

No.

No.

No.

Habitual moderate use does not produce insanity. Excessive use does: but the insane patient is seldom rowdy or dangerous.

46. *Vide supra* No. 45.

47. No.

48. No information.

49. Yes.

Yes.

It is more injurious taken as such, because the drug ingredient is large and other strong spices are added: this mixture ultimately produces, it is said, consumption.

50. Excessive use, it is said, impairs constitution.

51, 52 and 53. No information.

54. Occasionally: just as some drink strong alcohol under the same circumstances.

55. Yes, rarely. Yes.

56. "Other substances," especially ghi or milk, modifies the strength of this hemp: with this addition the electuary is almost harmless, and is taken largely by some members of the highest classes.

57. No information.

58. It is working well.

59. It is very good as it is.

60. Ganja is brought in from Madras.

61. Unknown in Mysore.

62. The present rules in Mysore are sufficient, though there is no cultivation for the production of bhang, etc.

63 and 64. No.

65. Yes.

66 and 67. No.

68. There are shops, but the purchasers are not allowed to consume on the premises.

69. Yes: the inhabitants in the neighbourhood should consent to the opening of the shop. Yes.

70. No smuggling from Native States; may be from the neighbouring British districts. Such smuggled stuff, of course, pays no tax.

10. Evidence of V. P. MADHAVA RAO, Inspector-General of Police, Mysore, Bangalore, Brahmin (Desasth) Smartha.

1. As Subdivisional Officer of French Rocks Sub-division and as Deputy Commissioner of Shimoga and Bangalore districts, I had to look into matters connected with the Excise Department, and now as the Inspector-General of Police in Mysore, I have made some enquiries on the subject in its relation to crime.

2. Siddhi, bhang, sabji or patti (as defined by Dr. Prain) and "charas" are not known in this province.

Ganja alone is used in this province. It is generally called ganja, "siddapatre" or "bhang soppu."

3. The hemp plant grows spontaneously in all the districts in the province, in fields, gardens, jungles and on the roadside. It grows most abundantly in the Bangalore, Kolar and Chitaldrug districts.

14. None of them is prepared in this province.

19. Ganja is generally used for smoking, but broken ganja is also used for preparing ramras, majum or halva. Ramras is a drink made of ganja, milk, sugar, poppy-seed and spices. Majum or halva is a drug made of ganja, sugar, ghi, spices and other sweet substances. Ganja is used generally throughout the province. Ramras, halva and majum are in use among people of large towns and holy places, and among those who frequent jatras; also among gosains, fakirs and other pilgrims coming from the north.

20. Ganja is smoked generally all over the province by Parias, Korchars, Paddars, Lambanis and also by lower classes among Muhammadans, Rajputs, Mahrattas and weavers, certain sections of Lingayats and Brahmins, and by all religious mendicants that come from the north. I have no

information as to what proportion of people smoke ganja.

24. "Bhang" as described by Dr. Prain is not used here. But ramras and majum or halva, which are prepared from ganja, are drunk and eaten all over the province, principally by Mahrattas, Rajputs, Marvadis and the northern Brahmins. A few Muhammadans also drink and eat these preparations.

25. I am told that the consumption of ganja is increasing.

28. Habitual moderate consumers take about 3 pies worth, or $\frac{1}{4}$ tola of ganja per diem.

32. Ganja is used by people generally on occasions of festivals, such as Holi, Dasara and Dipavali, and by Mahrattas and Rajputs on marriage occasions and in *gondla* (religious vigils). The lower and middle classes of Muhammadans use the drug on festive occasions and at picnics; also during the Muharram.

Religious devotees among Hindus and Muhammadans use the drug freely as a help to the concentration of mind.

33. The inordinate consumption of ganja is generally regarded with feelings of disapprobation by the public at large, and particularly so by the better classes of people, who condemn it altogether. Public opinion is generally against the practice, although it is not looked upon with positive abhorrence. The cause of dislike is that those who are addicted to the drug are generally irritable, peevish, inclined to pick quarrels and commit crimes, and prove troublesome to their relations and neighbours. In society they are looked down upon. But this cannot be said of religious devotees using the drug.

I am not aware of any custom of worshipping the plant on any occasion.

39. The effects are much milder when drunk or eaten than when smoked. In the former case, other ingredients are added, such as milk, sugar, etc., which moderate the effect of the drug, whereas in smoking, the drug is used alone, with only tobacco sometimes added to it.

40. Ganja is mixed with other medicines for inducing sleep and for invigorating the sexual organs. Ryots use ganja juice in the treatment of cattle-diseases, such as hard breathing, colic, cold, etc.

41. Those that are habituated to the drug are said to derive some benefit by being relieved temporarily from pain or misery and the soothing of their nerves.

42. Moderate use of ganja does not tell much on the health. But in the long run it cannot be harmless in its effect on the human system. It produces nervous debility and causes failure of memory and loss of will power. The smokers suffer much more than the drinkers of ganja.

43. Generally ganja-smokers of moderate habits are not of an aggressive disposition, but they are nevertheless offensive to their neighbours—

- (1) because of the offensive smell of the drugs;
- (2) because men of bad repute assemble and become noisy and quarrelsome.
- (3) The practice is an insidious one, likely to tempt innocent young people into the habit, and thus contaminate the whole neighbourhood.

44. It causes and keeps up the effects of intoxication for some time. It exhilarates and refreshes the system and makes the habitues forget their sorrows and troubles. The use of ganja allays hunger for the time being, but the appetite for food becomes all the keener afterwards. The effect of the drug, taken internally, lasts for about 12 or 18 hours, and that of smoking for an hour or two. The after-effects are a depression of spirits and a craving for the drug, which, if not satisfied at stated intervals, will cause headache, pains in the body, nervous disease and bad temper. Men addicted to the drug have been known to drop down as in a fit, when deprived of the dose at the usual time, and as soon as the drug is given they are all right.

45. Physically the man becomes affected in the nerves and gradually debilitated in body. Mentally he grows weak in memory and in will power, morally he may become a harmless insane person or develop an inclination for crime and form bad habits. I have heard of two or three Muhammadan ganja-smokers whose system became shattered and whose brain was affected and to whom medical aid could give no relief. Two Muhammadan

brothers who were quite innocent men before they took to ganja and maddat (a preparation of opium) developed thereafter a propensity to commit crimes, till at last they became notorious criminals, and were several times convicted. A Brahmin of Mulbagal, in the district of Shimoga, was seen some years ago in Bangalore and Mysore preaching with recitations of lyric songs and religious texts, and was admitted to possess a wonderful memory and splendid powers of elocution. He got into the habit of using the ganja in the company of sadhus from Northern India, to whom he went to learn some snatches of Hindustani music. He is now seen going about in the town of Shimoga almost naked and behaving like a madman—a mere wreck of his former self.

49. These drugs are used sometimes to excite sexual appetite and they are said to give vigour to sexual organs, but it is the experience of many that after some time they make the man impotent.

51. Generally bad characters who are addicted to crime are habitual consumers of these drugs: Rajputs, Mahrattas, Lombanis, Korachars and Vaddars, who use the drug, indulge in it freely when starting on an expedition for committing crimes, such as robbery and dacoity. They get emboldened under its influence, and become reckless of what they do at the moment.

53. Yes; people that indulge in the consumption of these drugs are incited to unpremeditated crime, and become suddenly violent. I have heard that (1) a sepoy who was a habitual smoker and drinker of ganja, all of a sudden became violent, killed his young wife and his own mother without any motive; (2) a barber in the civil and military station of Bangalore, who was a free consumer of ganja, both as a smoker and drinker, all of a sudden became violent and cut the throat of a customer whose head he was shaving without any apparent motive. (3) Again a bairagi, who was a notorious ganja-smoker, killed another bairagi, and no reason was assigned for the deed, except the temporary insanity caused by the excessive use of ganja.

54. Generally Waddars, Korachars, Lambanis and other criminal classes, who commit gang dacoities, use these drugs freely before they go out for the purpose of committing crime, because, by so doing, they get a kind of false courage to go about their business.

55. Criminals sometimes induce their victims to partake of these drugs, so as to stupefy them and thus rob them easily. Dhatura seeds are generally mixed with these drugs in order to produce stupefaction. Complete stupefaction cannot, however, be induced by these drugs without this admixture.

11. *Evidence of MR. J. G. McDONNELL, Special Assistant Excise Commissioner, doing duty, Dewan's Office, Bangalore, European.*

1. *Vide* paragraph I of printed memorandum hereto attached.

2. *Vide* paragraph II of printed memorandum hereto attached.

Vide paragraph III (a) of printed memorandum hereto attached.

3. *Vide* paragraph III (d) of printed memorandum hereto attached.

4. (a) *Vide* paragraph II, clause 3, 1 (a) (b) (c).

(b) Yes.

5. *Vide* paragraph 3, clause (d).

6. Though found growing spontaneously, it is not found "wild." *Vide* paragraph III, clause (d).

7. (a) Yes. *Vide* paragraph II, clause 3, 1a and paragraph III, clause (e) of printed memorandum attached.

(b) Not now. *Vide* paragraph II, clause 2 of printed memorandum attached.

(c) Yes. *Vide* paragraph II, clause (3) (a), (b), (c), (d) and (e).

(d) Not generally now. The seeds are mostly secured for clandestine cultivation. See printed memorandum, paragraph III, clause (c) and (4).

(e) See printed memorandum, paragraph III, clause (e).

8 Ganja can only be cultivated now under Government patta. Such area is very limited. Clandestine cultivation is, however, on the increase. *Vide* paragraph III, clauses (c), (f), (g), (h) of printed memorandum hereto attached.

9. *Vide* paragraph II, clause 3-1 ganja (a), (b) and (c) of printed memorandum hereto attached and paragraph III (a), (b), (c), (d) and (e).

10. (a) No.

(b) Yes.

11. No.

12. (a) Not in this province.

(b) See answer to first query (a) of this paragraph.

13. (a) Yes, to cultivation under Government patta, but not to any particular place or district.

(b) Clandestine cultivation is more common than under Government patta.

(c) No. *Vide* paragraph III, clause (e) of printed memorandum hereto attached.

(d) No. *Vide* paragraph III, clause (e) of printed memorandum hereto attached.

14. *Vide* paragraph II, clause 3, one to seven of printed memorandum hereto attached.

(a) Yes.

(b) Not now.

(c) Yes, in all eight districts of this Province.

(e) Yes, in all eight districts of this Province.

15. (a) *Vide* paragraph II, clause 3, and its sub-heads one to eight of printed memorandum.

(b) Not applicable to this province.

(d), (B), (C) *vide* paragraph II and its sub-heads 1 to 8, and paragraphs VII and VIII of my printed memorandum.

16. (a) and (b) Yes.

(c) Not applicable to this province. It is quite possible to do so.

17. All classes, principally Muhammadans and Hindus.

18. (a) and (b) Yes.

(c) About 12 months as preserved by the trade in gunny-bags and date-mats or both combined.

(d) Access to atmospheric air, damp, etc.

(e) In hermetically closed vessels. *Vide* para. II, clause 3, ganja 1 (a), (b), (c) of printed memorandum attached.

Vide paragraph IV, chap. IV, table I of printed memorandum hereto attached, which gives the consumption when taken one year with another, and represents the import of the drug, plus a very small quota confiscated by the Magistrate. There is no "export" of the drug, as a ready market (clandestine) can be found for all

raised in the province, owing to the very high retail price fixed on the drug by Government. The Government revenue is given in Table II.

19. (a) Ganja and charas are used combined in Mysore, not separately. *Vide* paragraph II, clause 3, ganja 1 to 8 of printed memorandum, paras. VII and VIII.

(b) All eight districts of Mysore.

20. Ganja—All classes. *Vide* table at foot of paragraphs V and VI of printed memorandum hereto attached.

(a) Charas—Not used now.

21. (a) Spiked "mulki" or "kulli" ganja. See printed memorandum, paragraph II, clauses (1) (a), (3), 1 ganja (b), (c).

(b) The people have no option in this matter and are compelled to use what is offered for their delectation by the Government monopoly farmer, unless they can suit their taste by raising the drug clandestinely or purchasing the contraband article. *Vide* paragraph III, clauses (b), (c), (g) of printed memorandum hereto attached.

22. None made now or even imported by chemists, as only the "extract" and "tincture" are used and not the resin in any form. *Vide* paragraph II, clause 3 (2) charas, page 3 of memorandum.

23. Bhang is prepared as needed daily and used as a "drink." *Vide* paragraph II, clauses (3) (a), (b), pages 3 and 4. It is used by the better classes, who alone can afford to make it, and largely at particular festivals, specially by the Maravadi classes. It is not sold in the retail shops dry or otherwise. This preparation is not smoked. The leaf or the whole tree is called "bungli" or "bhang" (Anglicised), and as such the matter falls under the head "ganja."

24. (a) All classes.

(b) Restricted to the "Marwadis" and other well-to-do classes everywhere. As bhang is not sold in the shops but made up at home or on the sly for sale to a few who partake of it, it is not possible to give figures or even make a guess on this head.

25. (a) Ganja is apparently so, as indicated in the Government returns, *vide* table I, para. IV, but even on this point one cannot be positive, as the increase shown may be attributed to what was contraband before now being brought to book as the rules are better known and enforced. *Vide* para. III, clauses (b), (c), (f) and (g). There is no charas used, and data for bhang is not procurable.

26. (a) The bulk of the population using the drug in Mysore is so, and those numbers are very restricted as compared with the total population.

(b), (c) (d) It would not be practicable to get data at all under these three heads, or even to make any sort of a guess.

27. *Vide* Table given at foot of the paragraph V in the aggregate. I have given a brief history of 12 cases in the Table appended to paragraph VII of printed memorandum hereto attached. You would have to write a history for each consumer. There are 2,072 in the city and station alone who use ganja. Each would have to be summoned and interrogated to elicit the information under this head. There would be no use in giving fictitious information.

28. See tables given in margin of paragraphs VI and VII.

Name of preparation,	Pax doses.		Equivalent in tinc-ture cannabis indica.	Value.
	Quan-tity.	Net Ganja.		
1 Pure ganja—to smoke or eat	28 grs.	28 grs.	102	R a. p. 0 0 1
2 Majum	60 "	16½ "	67	0 0 1
3 Halva { For adults	180 "	14½ "	53	0 0 5
{ Children	54 "	½ "	2½	0 0 1
4 Bhang { Liquid	5 oz.	55 "	202	0 1 0
{ Dry	135 "	55 "	202	0 1 0
5 Churru	720 "	98 "	356	0 0 10
6 Curry (for half a seer meat)	80 "	80 "	830	0 0 3½

(2) *Maximum*.—Double the above or more according to habit and circumstances of each case. As a rule the majority of consumers in Mysore are moderate partakers of the drugs.

(b) See No. 4 in the table given in the margin of paragraph VII and his history in statement appended to memorandum.

29. (a) and (b) *Vide* paragraph II 3 (a) (b) 4 to 8.

(c) Not that I am aware of.

(d) To render the drug more palatable.

(e) Of "bhanga massala" two recipes are given. But they are not sold in the shops but prepared at home, or for sale on the sly.

30. The smoking of ganja in company is preferred by the majority, who secure a hut or shed or any vacant house to do so. This was done before in the regular licensed madat-khanas. These licenses were withdrawn at my suggestion and the sale restricted to licensed shops, while consumption in such premises was made illegal. I was influenced in getting this done, as I found women were resorting to these licensed dens. The drug is now consumed, as it should be, in the privacy of one's house or privately in company with a few others. Where attempts have been made to sell contraband drugs at the latter sittings, the parties have been run in by the Excise Officers and the Magistrates have punished them. So also has been the case when sales without license have been proved. But there is no doubt the law touches but a few, specially in large cities and towns, where the laws can be evaded with impunity, as Government is chary of spending public money to pay informers while the Courts grant such very poor rewards that it pays better to connive at such offences than incur the odium of denouncing them.

31. (a) I should think not. *Vide* third case in statement No. 1 appended to memorandum attached.

(b) It appears so by queries put to persons in 11 cases experimented with. All acquired and continued it. None cared to break it off. All say it did them good.

(c) Not generally, as in ten cases the men used fixed quantities for years. The eleventh was an exception of excessive use of the drug. The tendency is to the moderate use of the drug. There are of course exceptions to this rule, as in all other cases.

32. (a) I was not able to elicit any information on this head. Some "mantrams" were said, some invocations made and the drug eaten. I could not get particulars.

(b) Appears so.

(c) Generally temperate, but some Marwadis go to extremes at the Kama (Holi) and other feasts in drinking bhanga.

(d) Not more so than with other excise items in general, or anything else for that matter.

33. (a) With indifference.

(b) I have not gauged it. It appears some castes, at certain festivals, weddings and social gatherings, partake of it like wine and refreshments at the table of Europeans. Others take it in honour of the deity whose name is invoked first. The generality of the consumers take it merely as a stimulant, for one reason or another. (c) Some classes affected to do so before, but I think this sentiment is now dying out. (d) No, but the drug is, by those who profess to do so on religious grounds.

34. (a) Not more so than in England, if you stopped one's "pot-of-good-beer" or "tot" of spirits. These lie on the surface, and are the same in India.

(b) These as in any part of the world.

(c) *Vide* Table given in margin of paragraph V of my memorandum.

35. (a) Certainly not.

(b) Undoubtedly so.

(c) Impossible, in any practicable way.

(d) I should think so.

(e) Perhaps not, but Government would have anxious time of it, as (f) when opium ran out ganja and spirits were resorted to, specially the former. The drugs are cheaper, and if one stimulant is touched another will come to the surface, and it is better to take to drugs than spirits, the consumers of drugs say, in the ratio of 1 to 4 so far as one's means go: 5 or 6 pies of ganja are preferred to a dram of arrack at 20 pies or more.

36. (a) Not in Mysore. Each has its advocates.

(b) Answered by first query (a).

37. No charas is smoked or used in Mysore apart from that inherent in the ganja spikes themselves.

38. Of the three varieties used in Mysore, the "mulki" is preferred and the dark-stemmed kind of the "mulki." This will be self-evident by examining good samples of "mulki," "Vellore" and "Cocanada" ganja. *Vide* paragraph clause 3 1a, b, c.

39. Smoking, I believe, is less injurious in its effects, as it is not permanent in its effects, as the eating of the drug in its crude state or made up into any of its preparations. These preparations are highly spiced and rendered palatable, and therefore in a measure conduce to their use more largely, especially at social gatherings. But it must be borne in mind that some of the noxious elements in all the drugs used (eaten or smoked) are dissipated by the *modus operandi* adopted either by expressing the moisture out of the ganja first and using the sediment or rejecting the sediments and using the solution. See recipes given in paragraph II of my memorandum and in preparations of drugs for smoking, paragraphs VIII and IX.

40. (a) Yes, both Native and European doctors. See paragraph II, 1 to 8, and statement of persons experimented on appended to my memorandum.

(b) Not that I am aware of.

41. Both the doctors and consumers say so as regards ganja.

(a) and (b) Yes.

(c) Quite possible.

(d) See paragraph II and particularly clause 8, and sub-heads "Medicinal Properties" and "Actions and Uses" and cases of my memorandum and history of persons in statement No. I appended thereto.

(e) See paragraph V and Table appended to paragraph VII of my memorandum.

(f) Both.

42. I have seen no ill-effects arising from the moderate use of the drug.

43. Naturally so.

44. (a) Not one beat of the pulse was raised, and the medical man saw no effect produced by the consumer in the daily quota each alleged he partook of daily.

(b) They said so.

(c) Not in a single case when confined to the daily quota.

(d) They all said no.

(e) They did full justice to two substantial meals of curry and rice (see statement No. I, appended to my memorandum) and walked into other refreshments readily.

(f) A few hours.

(g) Not in the case of those who use it.

(h) Yes. It must naturally do so. After 17 hours I found all very eager and anxious to be served the second day. See statement No. I appended to my memorandum.

45. (a) and (b) I do not think so.

(c) Just the reverse.

(d) The doctors prescribe it for these ailments. See extracts printed in memorandum.

(e) Not that I am aware of.

(f), (g) and (h) These questions would be best answered by a medical officer in charge of a lunatic asylum.

46. Ditto.

47 and 48. Not that I am aware of.

49. (a) The doctors prescribe it therefor.

(b) I was not able to collect data on this point.

(c) It is not injurious in any way as regards Mysore, for it is generally used in moderation by the majority of the consumers. Doctors prefer it to opium. See page 7 of my memo.

(d) I believe the reverse is the case.

50. I am not in a position to do so, as the bulk of the people who partake of the drugs are generally moderate consumers. *Vide* tables under paras. V and VI.

51, 52 and 53. I am not in a position to answer these queries.

54. Ganja was found with the nomadic tribes, when illicit distillation cases were being run in, in some instances, and I have not the slightest doubt that they take both drugs and spirits to give them "Dutch-courage" when going to commit dacoities, etc.

55. (a) I am not aware of any instance pertaining to ganja in particular.

(b) Yes, especially if the party is a non-consumer of either opium or ganja.

56. (a) and (b) Less efficacious and more palatable.

(c) Not aware of any case.

57. (a) Ganja. It is eaten in its crude state by a very few. It is usually smoked or added to other ingredients, and to what I have said above I have nothing more to add.

58. Yes.

59. *Vide* my memorandum, paragraph III, and its clauses, especially (g).

60. *Vide* reply to query 59.

61. Not produced, but considering its great medicinal value, I would suggest its production be tried to a moderate extent to meet the local wants in hospitals and dispensaries.

62. What is applicable to ganja is also applicable to bhang in Mysore.

63. (1). To ganja and majum, *nil*.

(2) To charas, not used separately.

(3) Bhang—This might be made up and exposed for sale in licensed shops. This also applies to all other preparations as well. Then some data could be gleaned for each item. It is feared these preparations are made and sold by stealth. This is against the rules, but how are you to prevent it? It can be checked to a certain extent only, if put in licensed shops. Then many respectable persons make up the needful at home, for feasts, festivals and other social gatherings. There can be placed no restriction on this latter case. There is no doubt that contraband drugs are disposed of by such preparations being made and sold at other than the licensed shops. When people use an item, they will get it. It should be got from a legitimate source, and that is a licensed shop. The majority are poor and will seek it there. This should be provided for in the license.

64. (a) The cordial co-operation of the Excise Officers in Her Majesty's territory is absolutely necessary to the rules to protect Mysore interests. In the last case I hear there was a tendency to evade the requirements of the rules of this province in this behalf. No drugs should be imported without a pass and without notice to the Excise Officers in Mysore. None is exported now, as it is dearer in Mysore than elsewhere, and all that can be raised by patta or clandestinely finds a ready sale within Mysore limits. (b) There is nothing required under this head. The rules are generally given effect to on this point.

65. The tax is heavy enough as it is in Mysore and cannot be enhanced unless this is done to a uniform extent in Her Majesty's territory. (a) In Mysore all preparations should be taxed to the net amount of ganja involved. It is preferable to use it thus than in its crude state. (b) It would be very difficult to fix a tax on drugs so as to bear on that imposed on spirits without a thorough knowledge of the potential and other effects of the two. The consumers say six cash of ganja is as satisfying as a dram of liquor. If this be so, then a dram of liquor pays now about 1 anna 4 pies of duty while the duty on six cash of drugs would be 2 annas 5 pies. It thus already pays according to popular belief more than a fair share of taxation, and, as I said above, it would not be prudent to raise the import unless a uniformity in rates is also simultaneously introduced throughout India.

66. My impression is the cultivation of the local article should be encouraged. It is far superior to the imported stuff, the sale whereof should be discouraged. As smuggling of the latter would be still further encouraged if the duty on the imported article be lowered, it might be raised to double of that produced in Mysore, so as to render its sale prohibitive. The encouragement of the production of the local article would perhaps tend

to check its clandestine cultivation and enable what the people want being placed in the licensed shop. This would be to the benefit of Government.

67. The tax now falls very unequally on the consumer. My impression is that more than double the quantity of the licensed drug escapes taxation altogether by the people being able to use that raised clandestinely and the contraband stuff smuggled in. The present method therefore needs modification, and this can only be effected by working ganja, as I have previously suggested, on the same lines as opium is now done by Her Majesty's Government, and by fixing a uniform scale of duty on the ganja throughout India as well as the uniform selling price of the drug, and perhaps, too, fixing a maximum selling price as is now done for some items of excise.

68. No, I had these closed and sale on the premises made penal. I am decidedly opposed to a public exhibition of any evil under a Government license. In the case of opium and ganja, you see it renders the partakers helpless for the time being in certain cases. It is therefore preferable to indulge this evil in the privacy of one's home to making a public exhibition of it countenanced by a Government license. This had all the greater force with me when I found women were resorting to these dens. It was then I urged the withdrawal of the licenses, and this was done, and drugs both opium and ganja and their preparations were licensed

to be sold in licensed shops but not consumed on the premises.

69. In the majority of cases applications for shops are made by parties intending to open the shop, who are instigated to do so by those who want it. The actual necessity is enquired into by the local revenue and excise officers and the police, and if there be an actual necessity and the public convenience cannot be readily met by going to existing shops, or those shops cannot readily comply with the calls made on it, then a new shop is opened. It is very seldom that the sale of drugs is opposed, as is sometimes the case with spirits or toddy shops. But the main object to be attained is not lost sight of, *i.e.*, that if not opened under a Government license, will the sale of the article be otherwise surreptitiously effected and this to the prejudice of Government revenue? That is the main point, for it is preferable to open a shop, control, supervise and regulate the sales, under certain wholesome restrictions, than to allow its consumption to be effected with impunity merely for a sentimental reason,—that some are opposed to a shop being opened at all under any circumstance.

70. (a) Mysore is heavily handicapped by the extensive smuggling of ganja from Her Majesty's territory.

(b) Certainly not.

(c) To a considerable extent.

12. Evidence of MR. L. RICKETTS, Excise Commissioner in Mysore, Bangalore, European.

1. I have had fair opportunities in my capacity as Excise Commissioner in Mysore, also as Deputy Commissioner for a long period of years.

2. The definition of 'ganja' as given here may be accepted for this province. It is locally known as 'ganja' in Hindustani, *bhangi-soppu* or *siddapatre* in Kanarese, *ganja yaté* in Tamil, and *bangi aku* in Telugu.

'Siddhi,' or 'patti' and 'charas' are unknown in this province.

'Sabji' is the name given to 'bhanga' by the local Muhammadans, and it is called *ramras* by the local Hindus.

3. Self-sown hemp plants are occasionally to be met with in vegetable gardens and back-yards of native houses and in sugarcane gardens, in all the districts, but when found they are uprooted and destroyed. If evidence shows that the owner of the land wilfully cultivated them, he is prosecuted. They are not abundant in any district.

4. It is known as *ganja-rope* in Hindustani, *bangi-gida* in Kanarese, *ganja shedi* in Tamil, and *bangi-chettu* in Telugu, all referring to exactly the same plant.

5. The wild hemp flourishes only in the Malnad districts, *viz.*, Kadur and Shimoga, where the rainfall is abundant. It requires plenty of moisture.

6. The growth of the wild hemp is sparsely scattered in the forests of the Kadur and Shimoga districts. It is not dense anywhere.

7. Except in three or four small plots in the Bangalore and Tumkur districts in which certain licensed cultivators failed from inexperience to make proper ganja, no attempt has been made by any one to grow the hemp plant for any purpose.

8 and 9. Nil.

10. Ordinary agriculturists only made the attempt as per No. 7 above.

11 and 12. No.

13. The cultivation of the hemp plant is not restricted to any particular district. With the license of competent authority, it may be cultivated in any part of the province, on condition that, within one month after the preparation of ganja, the latter shall be sold to the licensed ganja contractor at a fair valuation, or exported under the Deputy Commissioner's pass; and that the licensee may, if he so desires, retain for his own private consumption ganja not exceeding 14lb, provided that the area of the land cultivated with hemp is not less than one acre. Its cultivation would not be impossible in any part of this province.

14. Ganja is not prepared in this province. But the supply required for consumption in this province is imported from the Madras Presidency. Charas is unknown in Mysore.

'Bhang,' which is called *sabji* by the local Muhammadans, and *ramras* by the local Hindus, is prepared to a small extent in the houses of Muhammadans, Marwadis, Mahrattas, Rajputs and some other Hindus.

15. Besides the pure ganja, which is used for smoking, the only preparation of it generally used and recognised in this province, are *majum* and *halva*.

Majum is a condiment made with ganja powder and other materials in the following proportion:—

	By weight.
Ganja-powder . . .	20 seers.
Poppy-seeds . . .	10 "
Dalchini or cinnamon . . .	3 "
Anise-seed . . .	3 "

Jaggery or unrefined sugar	{	2 maunds of 8
		seers each of 24
Ghi	{	3½ seers of 24
		tolas each.

The ganja powder is put into syrup made of jaggery and water, and boiled. The mixture is then boiled with ghi and other ingredients above-mentioned, to form what is called *majum* which is eaten by consumers.

Halva is an electuary. It is prepared somewhat differently from *majum*. As in the preparation of *majum*, the expressed juice extracted by boiling the sediment is not thrown away, but the sediment is. In the liquid so obtained, jaggery or unrefined sugar is dissolved and mixed with spices and medicinal ingredients, in all numbering 41, as per under-mentioned details, till it forms a soft paste called halva or electuary, which is eaten by consumers:—

- (1). Ganja-powder . . . 1½ seers = 36 tolas.
- (2). Jaggery (or unrefined sugar) 10 seers.
- (3). Ghi . . . 1½ "
- (4). Dried ginger . . . 1 tola
- (5). Pepper . . . 1 "
- (6). Long pepper . . . 1 "
- (7). Nutmeg . . . 1 "
- (8). Mace . . . 1 "
- (9). Cloves . . . 1 "
- (10). Anise-seed . . . 1 "
- (11). Cardamoms . . . 1 "
- (12). Liquorice . . . 1 "
- (13). Poppy-seed . . . 1 "
- (14). Roses (flowers) . . . 3 tolas.
- (15). Cassia auriculata (small kind) . . . 3 "
- (16). Raisins . . . 6 "
- (17). Almonds . . . 2 seers.
- (18). Sugarcandy . . . 1 seer.
- (19). Refined camphor . . . ½ tola.
- (20). Crocus sativus . . . ½ "
- (21). Sala-misiri . . . 1 "
- (22). Zedoary zerumbet (kachora) 1 "
- (23). Gourd-seed . . . 6 tolas.
- (24). Radish-seeds . . . 3 "
- (25). Suppseegi-seeds . . . 1 tola.
- (26). Coriander . . . 1 "
- (27). Sarsaparilla root . . . 1 "
- (28). Physalis flexuosa (Aswagan-dhi). . . 1 "
- (29). Spikenard (jatamansi) . . . 1 "
- (30). Cinnamon . . . 2 tolas.
- (31). Lotus-root . . . 3 "
- (32). Tail-pepper . . . 1 tola.
- (33). Taleshapatri leaf . . . 1 "
- (34). Sandal-wood bark . . . 1 "
- (35). Gum of black babul . . . 1 "
- (36). Gum of almond tree . . . 1 "
- (37). Padalium murea . . . 1 "
- (38). Musk . . . ½ fanam weight.
- (39). Melon-seeds . . . 6 tolas.
- (40). Moringa-seeds . . . 3 "
- (41). Water-thorn seeds . . . 3 "

An infusion of the withered flowers of cultivated ganja is occasionally made and mixed with cow's milk, sugar, pepper, cardamoms, almonds, nutmeg, mace, cloves, cinnamon, poppy-seed and fried Bengal gram. This preparation is either diluted and drunk under the name of 'ramaras' which is called *subji* by the local Muhammadans, or made up into pills and swallowed, or dissolved in jaggery, water and milk or expressed juice of cocoanut and drunk under the name of 'Bhang.' The wild hemp is not utilised for any of the above purposes, because it is quite unfit therefor, not retaining its flowers nor containing resin.

16. Yes, bhang (which is the local term) is generally prepared in the houses of consumers. It cannot be prepared from the wild hemp grown in Malnad, i.e., in the forests of the Kadur, Shimoga and Hassan districts, in which the hemp plant has scarcely any resin. Round ganja prepared from cultivated hemp is preferred for it. Ganja can be prepared from the wild hemp, but it is not so efficacious as from the cultivated hemp.

17. By Muhammadans, Mahrattas, Rajputs and Marwadis of low classes, also by bairagies, fakirs, Gosays and a few other Hindus of low classes, chiefly from Northern India.

18. Yes, ganja loses its effect after a year. It keeps good with ordinary care for about one year.

Bhang does not keep good for more than two days.

The causes of deterioration are exposure to heat and cold.

Ganja kept in earthen pots with the mouths properly covered with clay, or in other air-tight receptacles, will keep good for about one year.

Chapter IV.—The following table exhibits the statistics of ganja for the past twenty years:—

YEARS.	Quantity of Ganja Imported.	QUANTITY SOLD IN RETAIL SHOPS.		Revenue, including license-fees.	REMARKS.
		Ganja.	Majum.		
	M. S.	M. S.	M. S.	R.	
1873-74				10,296	
1874-75				9,980	
1875-76				11,342	
1876-77				11,240	
1877-78				11,028	
1878-79				10,224	
1879-80				6,130	Information not available.
1880-81				4,036	
1881-82				6,038	
1882-83				6,127	
1883-84				7,528	
1884-85				8,081	
1885-86				8,556	
1886-87	544 19	438 29	30 4	9,943	
1887-88	899 8	513 17	27 29	6,872	
1888-89	549 26	434 32	40 30	7,557	
1889-90	537 26	643 14	29	9,400	
1890-91	2,608 35	794 39	24 25	11,501	
1891-92	957 12	1,078 16	31 36	15,501	
1892-93	1,839 8	1,005 12	27 33	14,197	

N.B.—The maund herein referred to is of 40 seers of 24 tolas each.

19. Ganja is used for smoking by simply crushing the dry leaves, and sometimes mixing them with tobacco, in the proportion of two parts of the former to one part of the latter.

Ganja is used also in the preparations of *majum*, halva and *ramaras* or *sabji* or bhang (*vide* answer to No. 15). It is also mixed with various medicines prepared by Muhammadan hakims, such as "majoonephi'asapha," which is given for diabetes, nervous debility, etc.

20. The generality of ganja consumers are Muhammadans, fakirs, bairagis and gosains, as also a few Mussalmans, Rajputs, Mahrattas and a few other Hindus.

Charas is unknown in Mysore.

The proportion of people who smoke ganja is infinitesimal.

21. Round or chur is preferred.
 22. Charas is unknown in this province.
 23. No. The bhang here alluded to is not the bhang of Mysore.
 24. See answer to No. 20.
 25. The statistics of ganja show increase. But in reality licit ganja is substituted for contraband ganja in consequence of better supervision.

Charas is unknown in this province.

Bhang is not sold in licensed shops, but it is occasionally prepared in the houses of consumers.

26. For ganja—

(a) One-half.

(b) One-fourth.

(c) and (d) One-eighth.

27. Labouring classes of Muhammadans, bairagis, gosains and fakirs are taken under 26 (a).

Sataines, Marwadis, and Talimkhanawalas are taken under (b).

Persons suffering from heart-disease, stomach-ache, etc., are taken under (c).

Licentious people are taken under (d).

28. (a) One tola of ganja, which costs 6½ pies.

(b). Two tolas of ganja which cost 13 pies.

29. See answer to No. 15.

Dhatura is occasionally privately mixed to increase intoxicating quality, or to stupefy for purposes of crime.

Bhang massala is not sold in this province, but it is privately prepared in the houses of consumers. It is prepared from ganja powder and several spices and caraway seed, and eaten with mutton.

30. Ganja is generally consumed in company. It is mainly confined to the adult male sex.

Majum is sometimes given to children to stop dysentery, to increase appetite and to promote sleep.

31. Yes, by association.

No; it is not difficult to break it off gradually.

Yes, there is such tendency.

32. No such customs appear to exist in this province.

33. It is regarded as a vice, being forbidden in the Vedas and Puranas of the Hindus and Koran of the Muhammadans.

No custom of worshipping the hemp plant exists.

34. I do not think it would be a serious privation to any class of consumers to forego the consumption of the drug. For a time they will feel uncomfortable, but ultimately they will be all right. I am informed that several persons who were habitual consumers have easily given it up. The probable numbers of each class are:—

Muhammadans	.	.	.	1,300
Bairagis	.	.	.	400
Gosayis	.	.	.	802
Other Hindus	.	.	.	800

TOTAL . 3,302

Against a total population of 4,843,523.

35. It would be feasible to prohibit the use of all these drugs, if the cultivation and growth of the ganja hemp be prohibited throughout India. If the drug is not available anywhere in India, it cannot be consumed illicitly. The prohibition can be enforced by preventing the growth of the

plant and the import of the drug into India. I do not think the prohibition would occasion serious discontent to lead to any political danger. It may be followed by recourse to other drugs, but not to alcoholic stimulants, which are much dearer.

36. No. Those who consume drugs seldom if ever drink liquor.

37. Charas is unknown in this province.

38. Round ganja is more intoxicating than 'chur,' and the latter is more intoxicating than flat ganja.

39. The smoking of ganja is in my opinion more injurious than drinking or eating its preparations. Smoking appears to have the effect of wasting the human system.

The smokers are always emaciated; but such emaciation may at times be produced by pain or illness which induced the sufferer to resort to ganja-smoking.

40. Yes, ganja mixed in medicines is prescribed by Muhammadan hakims.

Green leaves of the plant are used in the treatment of cattle disease.

Ganja is used in the preparation of medicines for horses suffering from diseases.

41. (a) Yes, in moderate quantities, when ganja is mixed with spices and used as majum or halva.

(b) Yes, when used moderately in the shape of majum or halva.

(c) Yes, when used as above in moderate quantities.

(d) When used in medicines. Muhammadans and low-caste Hindus use it moderately for the above purposes in the proportion of 2 to 1.

I refer to the moderate habitual use.

42. I consider that the moderate use of ganja mixed with spices and other ingredients which have the effect of tempering it is harmless.

43. Yes.

44. The moderate use of ganja is refreshing and intoxicating. It does not allay hunger; on the other hand, it increases hunger. Yes, it creates appetite. The effect of smoking it lasts for two hours and of eating it lasts for six hours. There are no after-effects. The following day at the usual hour he will feel the want of it.

45. The moderate use of ganja does not produce any noxious effects.

No, but excessive use impairs the constitution.

No, but excessive use does so.

No.

Yes, when it is prepared and eaten as "khoovataybaha," "vasyam" or "purnadi."

The excessive use of it does so. It produces melancholia or mania. There are now 46 cases of insanity in the Bangalore lunatic asylum, said to have been produced by the excessive use of ganja. I am not aware of any recoveries.

46. See answer to No. 45.

47. Yes, in a few cases.

48. Yes, in some rare cases.

49 and 50. Yes. Licentious men are said to take a preparation of ganja and some other stimulating articles, called "khoovattaybaha" by Muhammadans and "madana kameswari" or "Poornadi" by the Hindus, to increase sexual passion. The excessive use of these electuaries is said to cause insanity or undermine the nervous system gradu-

ally. The excessive use of hemp ganja is believed to cause impotence.

Prostitutes are said to prepare an electuary with ganja and other drugs, called "vashyam" and administer it to their paramours in view to increase their attachment to them.

51 and 52. All consumers of ganja as a rule are bad characters. But it does not predispose to crime. Occasionally persons who may be said to be non-criminals resort to the use of the drug in order to excite them to the perpetration of some heinous crime which they may have in view.

53 and 54. I am not aware of any cases.

55. No instances have come to my notice, in my present capacity, or when I was Inspector-General of Police or District Magistrate formerly.

Complete stupefaction is said to be produced by the excessive use of the drug.

56. Small quantities of ganja admixed with spices and other tempering ingredients are said to be harmless.

I am not aware of any cases of admixture of dhatura for personal consumption; but it is so mixed and administered when travellers are to be robbed, also occasionally I believe to abuse females.

57. I have no personal experience.

58. (1) *System under which ganja revenue is raised.*—The system under which the revenue from ganja is derived by the Darbar is the minimum guarantee system, under which the sole monopoly of the wholesale vend of ganja for the whole province, exclusive of the civil and military station of Bangalore, is given out on contract for fixed periods, on condition that the contractor of the wholesale vend shall guarantee to the Darbar that the duty payable by him on the wholesale vend of ganja and majum, at the prescribed rates, shall not be less than the amount guaranteed by him per annum; that he shall sell drugs only to licensed vendors; that the drugs sold shall be of good quality; that he shall always keep on hand not less than one month's supply at each wholesale shop and two months' stock at the provincial head-quarters depôt at Bangalore; that he shall carefully account for all receipts and expenditure of the drugs; and that disorderly conduct and irregular transactions at wholesale shops shall be strictly prohibited.

Import of drugs.—As the hemp is practically not cultivated in this province, the contractor is permitted to import the supplies of ganja from the Madras Presidency. The bulk of ganja consumed in this province is obtained by him from the North Arcot district of the Madras Presidency, at an average cost of 2 annas per seer. No modifications in the present system are under contemplation.

(2) *Rates of duty.*—The rates of duty payable to the Darbar on the wholesale vend of ganja and majum are as follows:—

	R	a.	p.
Ganja, per seer of 24 tolas	0	6	0
Majum or any other preparation of ganja except halva, per seer of 24 tolas	0	2	0

No duty is levied on halva.

(3) *Wholesale rates.*—The prescribed wholesale prices at which the contractor is bound to sell the drugs to licensed retail vendors are—

	R	a.	p.
Ganja, per seer of 24 tolas	0	10	0
Majum or any other preparation except halva, per seer of 24 tolas	0	4	0

It will be seen from the above figures that the

rates of gross profit allowed to the contractor by the Darbar are 4 annas per seer of ganja and 2 annas per seer of majum. It has been ascertained that the contractor's costs per seer of ganja are 8 annas and 11 pies, so that he gains 1 anna and 1 pie on every seer of ganja sold by him.

(4) *Minimum guaranteed amounts for the current contract.*—The minimum annual amounts guaranteed by the contractor for the current contract or of four years from 1st July 1893 to 30th June 1897 are as per particulars below:—

	R	a.	p.
For 1893-94	12,500	0	0
" 1894-95	13,000	0	0
" 1895-96	13,500	0	0
" 1896-97	14,000	0	0
	4)	53,000	0 0
AVERAGE PER ANNUM	13,250	0	0

(5) *Limit of wholesale vend.*—The wholesale vendor shall not sell the drugs in any less quantity than as specified below:—

	Ganja. Seers.	Majum. Seers.
In Bangalore and Mysore towns	10	5
At all other places	5	2

(6) *Wholesale shops.*—The wholesale shops licensed free by the Deputy Commissioners of districts for the convenience of retail vendors number as follows:—

Districts.	No.
1. Bangalore	14
2. Kolar	9
3. Tumkur	5
4. Mysore	9
5. Hassan	5
6. Kadur	5
7. Shimoga	7
8. Chitaldrug	3
TOTAL	57

(7) *Retail shops.*—The number of retail shops limited to meet the wants of the consuming public The existing retail shops are as per particulars below:—

Districts.	No.
1. { Bangalore city	3
{ Rest of the Bangalore district	21
2. Kolar	13
3. Tumkur	8
4. { Mysore town	6
{ Rest of the Mysore district	14
5. Hassan	5
6. Kadur	9
7. Shimoga	22
8. Chitaldrug	3
TOTAL	109

(8) *Rates of retail shops to population.*—In principal towns the rates of retail shops to population are as follows:—

Bangalore city	1 to 26,762 inhabitants.
Mysore town	1 to 12,341 "
In the mofussil excluding the above towns	1 to 46,892 "

(9) *Retail rates.*—The prescribed retail prices at which licensed retail vendors are bound to sell the drugs to the public are—

Ganja, per seer of 24 tolas	0	13	0
Majum or any other preparation except halva per seer of 24 tolas	0	6	0

The rates of profit allowed to them by the Darbar are therefore 3 annas per seer of ganja and 2 annas per seer of majum.

(10) *License fees.*—No license fees are levied for the retail vend of the drugs, except in the cities of Bangalore and Mysore, where a fee of Rs 3 per mensem is charged for each license.

(11) *Restrictions to retail vend.*—The licensed retail vendor shall not sell more than 4 tolas weight of the drugs to any person during any one day. He shall not permit disorderly behaviour in his shop or premises, suffer any gambling whatever therein, knowingly permit prostitutes or persons of bad character to meet therein, or permit any person to take the drugs in any such quantity as to produce stupefaction, or to consume the same in the shop or premises, or knowingly sell the same to persons keeping ganja-khanas, where people resort to smoke or partake of the drugs. He shall be bound to give information of suspicious characters to the Magistrate or Police Officer.

(12) *Direction and control of the administration of ganja revenue.*—The direction and control of the administration of ganja revenue, as well as other items of excise revenue, vest in the Excise Commissioner, the principal executive authorities being the Deputy Commissioners of districts.

(13) *The Act and rules in force.*—The excise laws under which the ganja revenue is administered throughout the province under one uniform system described in paragraph 1 above are the imperial Excise Act, XXII of 1881, as amended by Act VI of 1885, and as extended to this State by Regulation III of 1885, and the rules framed thereunder.

(14) *Storing of drug, transport and supervision.*—The drug is imported by the contractor on duly signed passes, and on its arrival at Bangalore it is duly weighed and checked with the entries in the passes by the Government Supervisor in charge of the provincial depôt. The drug is then stored in the provincial depôt. The requisite supplies of the drug are, on written application, issued to the wholesale shops under the contractor, with transport passes duly signed and sealed by the Supervisor in charge of the provincial depôt. On arrival of the consignments at the places of destination, the local taluk officials duly check them, and make them over to the wholesale vendors concerned, who at once duly book the consignments in the prescribed registers furnished by the Darbar. The wholesale shops are from time to time inspected, and the sales therein checked and verified by the inspecting officers of the department. The sales in retail shops are likewise checked and verified by the said officers.

(15) *Mode of collection of duty and precautions against evasion.*—The duty is collected in the following manner :—

(i) The minimum amount guaranteed by the contractor is payable to the Darbar in twelve equal monthly instalments on or before the 20th of each month.

(ii) The contractor shall pay into the local treasuries of the State duty on wholesale sales of the drugs at the prescribed rates. If the total amount of the duty accruing on the

wholesale sales be not sufficient in any month to make up the instalment of the guaranteed amount for that month, the contractor shall pay such further amount as may be required to make up the deficiency. On the other hand, if the said duty exceed the said instalment, the excess shall be available to make up the deficiency in any other month of the same official year, this deficiency being adjusted by short payments into the treasury when the instalment for the month is tendered to the extent of such net excess sales as may be available when such instalment fell due. If the total amount of duty due on the wholesale sales for any year of the contract period exceed the guaranteed amount for that year, the contractor shall not be entitled to the benefit of such excess.

(iii) To secure the duty leviable on the drug imported and consumed, the following precautions are adopted :—

(a) No one shall be permitted to import or sell the drugs by wholesale, except the licensed contractor.

(b) Any person found in possession of more than 5 tolas of the drugs shall be liable to prosecution.

(c) No person except licensed vendors shall sell the drugs, in any form whatever.

(d) No one except the licensed contractors shall purchase the drugs from any one permitted to cultivate the hemp.

(16) *Mode of disposal of retail vend.*—The right of retail vend is not disposed of generally by public auction. But when more than one application are received for one and the same shop, the Deputy Commissioner of the district concerned sometimes puts it up to auction. When an application for a license to sell the drugs is received, the local residents and officials are consulted, and if the want for a shop is really felt, the license is granted by the Deputy Commissioner with the previous sanction of the Excise Commissioner, the site for the shop being fixed by the Deputy Commissioner.

(17) *Preventive measures.*—In addition to the establishment of separate excise staff for the prevention and detection of clandestine cultivation and import of ganja, the members of the Police, Revenue, Sayer, Octroi and Municipal Departments have been appointed as excise officers under sections 24 and 34 A of the Excise Act. Illicit cultivation and smuggling are not carried on to any appreciable extent.

This system is working well.

59. In my opinion it is not capable of improvement.

60. Ganja is not prepared in this province.

Majum is prepared under the supervision of Government officials. The process of preparation is sufficiently controlled.

61. Charas is unknown in this province.

62. Hemp plant is not cultivated in this province for the production of bhang.

63. None.

64. None, as regards import, export and transport. But as no rules similar to those in force in this province seem to exist in the Madras and Bombay presidencies, in regard to the cultivation of the hemp plant, preparation of the drugs, and export thereof from them, ganja can be easily smuggled into this province. It appears expedi-

ent that appropriate rules should be introduced into the said presidencies.

65. Yes, but perhaps it is too light when compared with the taxation of country liquors.

66, 67 and 68. No.

69. Yes, mahazars or certificates are obtained from the residents as to their views on the subject. A statement is also obtained from the local Excise Officer, showing the number of known consumers.

Local public opinion ought to be, and, in fact, is, considered.

70. No drugs are smuggled into this province from native states. Duty is paid on ganja and majum consumed. But I have reason to suspect that ganja is smuggled into this province to a small extent from the adjoining districts of the Madras and Bombay presidencies in which it is cheaper than in this province. It is desirable that the prices should be equalised to prevent smuggling. Bairagis, gosains and fakirs bring ganja in permissible small quantities from Northern India for their own consumption.

BARODA.

1. Evidence of MAHOMEDALI ALLIBHAI, *Hakim, Navsari, Bazar Gate, Mussalman, Bora.*

1. We have opportunities of obtaining information about this, as our occupation has been that of a hakim.

19. Ganja is only smoked in a smoking-pipe.

23. Bhang is used in drinking only.

28. One man can take bhang about 2 ounces at the most and about $\frac{1}{2}$ an ounce at the least, and ganja can be taken 4 ounces at the most and about $\frac{1}{2}$ an ounce at the least.

29. Rich people mix bhang with different kinds of spices, while the poor mix it with black pepper only.

30. When consumers of bhang meet in a company of four or five members, they take it from $\frac{1}{2}$ a pound to $\frac{3}{4}$ of a pound in a day. Ganja is also taken in the same proportion in company. It is not usual for children to consume any of these drugs.

31. If a person wishes to break this habit he can do so in a short time. There is a tendency in the case of any of these drugs for the moderate habit to develop into the excessive.

32. We have no knowledge of it.

36. Now-a-days low as well as high-caste people use much wines and liquors in marriage as well as other ceremonies. Bhang is not much used in this country. Its use is very little, because people find much difficulty in making it ready for use.

37. We have no knowledge about this.

39. Bhang is not used in smoking, but ganja is used in smoking.

40. Bhang and ganja are used as medicines by some physicians.

41. Bhang gives coolness to the body in people with a warm temperament, while ganja gives warmth to those with a cool temperament.

42. If a beginner drinks bhang in excess he loses his senses as long as the effect lasts; but when the effect has gone off he again comes to his senses. The excessive use of ganja gives too much warmth to the body, and thereby the body gets weak day by day.

44. The effect of ganja is felt as soon as the consumers smoke it, while that of the bhang is felt slowly.

45. Excessive use of bhang and ganja is injurious to health.

46. Excessive use of bhang and ganja produces diseases such as weakening of the body, bronchitis, exhaustion of the brain, etc.

47. The habitual moderate use of any of these drugs do not appear to be a hereditary habit, nor affect in any way the children. The habit is only obtained in company. The health of a child depends upon the strength and health of a father.

48. We have no knowledge about this.

49. The use of ganja affects seminal discharges, making it more watery, while bhang gives puffiness to the body.

50. The excessive use of any of these drugs weakens the body too much and produces impotence.

56. We have no knowledge about this.

57 and 58. No.

2. Evidence of BAPUBHAI LUXMIRAM, *Vaidya, Baroda, Brahmin.*

1. In my practice as a Vaidya I have had opportunities of obtaining information regarding ganja and bhang.

2. Para. 5. Yes.

Ganja and bhang are the only two products known here.

19. Yes, ganja is used for smoking only.

23. Never.

28. Ganja—

(a) 1 tola, costing $\frac{1}{2}$ anna.

(b) 2 tolas, costing $\frac{1}{2}$ anna.

Bhang—

(a) $\frac{1}{2}$ tola, costing 1 pie.

(b) $\frac{1}{2}$ tola, costing 2 pies.

29. Tobacco is ordinarily mixed with ganja. Dhatura, opium, nux-vomica, cantharides or betel-nut is not so used.

Cardamom, anise-seeds, poppy, black pepper and sugar are ordinarily mixed with bhang with the object of rendering it more palatable and preventing biliousness.

I do not know of bhang massala.

30. Ganja is used to a small extent in solitude as well as in company. It is used in company on rare occasions. It is mainly used by males, both young and old. Children do not use it. Bhang is used comparatively to a pretty large extent in solitude as well as in company. It is used mainly by males when young. It is rarely used by old men. Children do not use it.

31. Yes, the habit of consuming ganja or bhang is easily formed, and can be easily broken off.

There is a tendency, in the case of ganja only, for the moderate habit to develop into the excessive one.

32. Bhang is used on the occasion of Shivaratri,

the birthday of god Mahadeva. Its use is essential and temperate, and is not likely to lead to the formation of habit.

I am not aware of any custom, social or religious, in regard to the consumption of ganja.

36. No.

37. The effects of ganja are different from those of bhang: ganja causes emaciation and chest affections, whereas bhang relieves cough, creates appetite, assists digestion, causes constipation, and temporarily impairs memory.

39. I do not know.

40. Ganja and bhang are used in diarrhoea. I do not know whether any of them is used in cattle-disease.

41. Ganja—

(a), (b), (c), and (d) No.

Bhang—

(a) Digestive.

(b), (c) and (d) No.

42. Bhang does good to general health, but ganja does it harm; the former improves appetite and assists digestion, whereas the latter does neither, but, on the contrary, it causes chest complaints.

44. Ganja—Immediate effect is refreshing. No intoxication. No hunger is allayed and no appetite created. Effect lasts for about two hours. No after-effects are produced. Want of subsequent gratification produces uneasiness.

Bhang—Immediate effect is refreshing. No intoxication. Hunger is not allayed, but appetite created. Effect lasts for about three hours. No

after-effects are produced. Want of subsequent gratification produces uneasiness.

45. Ganja produces noxious effects, physical, mental and moral, but bhang does not.

Ganja—

Body becomes thin and weak.

Digestion is impaired.

It causes bronchitis and asthma.

It impairs moral sense, and induces laziness and habits of immorality.

It deadens intellect, but does not produce insanity.

Bhang—

Body grows in bulk and becomes strong.

It creates appetite and assists digestion.

No.

No.

No.

46. Excessive use of ganja aggravates the effects mentioned above. Excessive use of bhang prevents a man from following his usual avocation.

47. No.

49. Bhang acts as an aphrodisiac, but not ganja. It is not used as such by prostitutes. It is not more injurious than an ordinary narcotic.

Ganja tends to produce impotence.

50. Excessive use of bhang produces no aphrodisiac effect. Ganja, when used excessively, makes a man impotent.

57. Ganja is never eaten.

57a. None.

3. Evidence of SHAMSUDIN J. SULEMANI, Chief Medical Officer, Baroda State, Baroda, Muhammadan.

1. I have obtained information partly from persons accustomed to the use of ganja and bhang, partly from observations made on such people in my professional capacity, and partly from books on medicine.

2. Para. 5. Yes, ganja and bhang are the preparations that are known here.

19. Ganja is used only for smoking.

23. Never.

28. Ganja (a)—2 tolas, costing $\frac{1}{2}$ of an anna.

(b) 10 tolas, costing 1 anna.

28. (a) Bhang—1 tola, costing $\frac{1}{2}$ anna.

(b) 3 tolas, costing $\frac{1}{2}$ anna.

29. Ganja is ordinarily mixed with tobacco or gudakoo, and bhang with sugar and black pepper. I do not know whether dhatura, opium, nux-vomica, cantharides, or betel-nut is mixed with ganja. Dhatura is sometimes mixed with bhang to produce intoxication, the degree of which depends upon the quality of dhatura used. The effect of this admixture is sometimes criminal, but not always.

I know of bhang massala. It contains bhang,

poppy, almonds, pepper, water-melon and cucumber seeds and sugar.

30. Ganja is used to a small extent in solitude or company, but bhang is used to a comparatively large extent. Ganja and bhang are mainly confined to male sex, the former to adult and old age, and the latter to boyhood as well as to adult and old age.

It is not usual for children to consume any of these drugs.

31. The habit of consuming ganja or bhang is easily formed, and is not difficult to break off. There is no tendency in the case of ganja or bhang for the moderate habit to develop into the excessive one.

32. Those Hindus who are principally the worshippers of Shiva use bhang on the occasion of Shivaratri, a sacred day of the Hindus. Its use on this occasion is essential and temperate. It does not lead to the formation of habit.

36. No.

37. Ganja causes slight dryness of mouth and throat, and redness of conjunctiva. It produces a pleasant sensation and enables one to fix his attention on any particular subject. It is for this reason that sadhus (ascetics) use it, so that

they are enabled thereby to meditate. Further, it causes in the long run chest affections, wasting of body and impotence. None of these effects, excepting the pleasant sensation, are produced by bhang. This drug is occasionally used by jewellers to render their intellect keen. They say that they are thereby enabled to judge of the quality of jewels.

Bhang produces a cooling sensation in the body, and when taken in a rather large quantity man is not able to fix his attention to one subject. All sorts of ideas revolve in his mind one after another.

39. I cannot answer this question, as ganja is smoked only, and bhang drunk only.

40. Vaidyas and hakims use bhang internally in diarrhoea, dysentery, fever, insomnia, externally in piles, swelling, ulcers and wounds. Ganja is not used medicinally.

Bhang is used in cattle diseases.

41. (a) Bhang acts as digestive, but not ganja.

(b) Bhang and ganja when used moderately give staying-power under severe exertion, such as long journey.

(c) Bhang acts as a febrifuge in malarious fever, but is not used by people for this purpose in malarious tracts.

42. Moderate use of bhang is harmless, as thereby general health does not suffer, body is not emaciated, and no disease is produced.

Ganja is harmful, for in the long run it produces chest affections, wasting of body and impotence.

44. The immediate effect of the moderate use of ganja is refreshing, and the same is the case with bhang. Ganja or bhang does not produce intoxication. Ganja allays hunger, but bhang does not. Ganja does not create appetite, but bhang

does. The effect of ganja lasts for about an hour, whereas that of bhang lasts for about three hours. There are no after-effects from the use of ganja or bhang. Want of subsequent gratification in the case of both the drugs does not produce any uneasiness.

45. Yes.

Ganja impairs constitution, but bhang does not.

Ganja injures digestion, but bhang does not.

Ganja causes bronchitis and asthma, but bhang does not.

Ganja impairs the moral sense and induces habits of immorality, but bhang does not.

Ganja deadens intellect, but bhang does not.

46. Excessive use of ganja aggravates the effects mentioned under question 45. It is said that sometimes man becomes mad, but I myself do not know of any such instance.

Excessive use of bhang impairs digestion.

47. No.

48. The answer to the question 47 is equally applicable to this question.

49. Moderate use of ganja or bhang is not practised as an aphrodisiac. These drugs are not so used by prostitutes. Ganja tends to produce impotence, but bhang does not.

50. Excessive use of ganja makes a man perfectly impotent, but such is not the result in the case of bhang.

56. The admixture of dhatura with bhang produces intoxication, whose degree depends upon the quantity of the former. Such a mixture is said to be used for administration to others, sometimes for criminal purposes.

57. Ganja is not eaten or drunk.

57a. No.

4. Evidence of RATANJI NASARWANJI, Superintendent, Baroda Central Jail, Baroda, Parsi.

1. Have been fifteen years Jailor and Superintendent of a British jail in the Bombay Presidency, and twelve years Superintendent, Baroda Raj Central Jail, during which time I have often come across cases of evil produced by excessive ganja and charas-smoking and bhang-eating and drinking.

3. I have been credibly informed that hemp plant grows spontaneously in Deccan and in some parts of Bengal.

14. Ganja and bhang are largely prepared in almost all the towns of Gujerat. Charas is confined to large towns or cities only.

16. Yes. Bhang is prepared generally by the people in their houses who make use of it, and in sabji-khanas and fakirs' takia. It can be prepared from the hemp plant wherever grown. Ganja and charas can also be prepared from the wild plant wherever grown.

19. Yes. Ganja and charas are used for smoking only. An oleagenous matter is obtained from it by frying it in ghi, which imparts to it all its intoxicating quality, and is used for making "yakudi," commonly known as "majum," and is largely used for intoxication and stimulant throughout Gujerat by the indolent and lascivious.

20. Ganja is smoked by religious mendicants such as Atits, Bawas, bairagis, gosais largely; by

the sepoy of the Military and Civil Department and labouring class freely; and by the profligate and licentious generally. There is not a Hindu temple in India (except that of Swami Narayan) where it is not smoked, and it is generally confined to low localities.

24. I am given to understand that the Chobas of Mathura eat largely of bhang, and almost all the people of Northern India and in some part of Gujerat drink bhang.

25. Considering the restraint under which ganja and bhang are sold, their use cannot be said to be on the increase; but with the increasing intercourse with people of far distant parts, the use of charas has much spread where it was not formerly known.

28. If the cost is confined to $\frac{1}{4}$ anna per diem, it can be said to be confined to moderate use, and many may be found confined to that much cost.

32. It is said that the Hindu God Shiva is propitiated with bhang. It is offered to the idol before the votaries make use of it.

33. It is looked upon with disgust by the intelligent and enlightened class of people, but it is regarded as a recreation by those who use it in moderation.

39. Smoking is more injurious than eating or

drinking, because it is productive of dyscrasis and instantaneous exciting effect, in which the smoker sometimes loses his consciousness.

40. The infusion of bhang is prescribed by native doctors for cooling the system.

41. The moderate use of ganja is said to be beneficial in the case of asthma and like disease, and so is the use of bhang as aforesaid; but I have not heard of any beneficial effect with which charas is so used.

42. This question is answered in the above.

43. A ganja-smoker is easily irritated.

44. The immediate effect of the moderate use of the drugs is exhilarating. It is productive of intoxication. It promotes appetite. The effect lasts from three to six hours. It is followed with lassitude, and want of subsequent gratification produces longing and uneasiness.

45. There have been many cases of aberrations of mind incarcerated in jail by immoderate use of ganja by youths.

49. Ganja and charas is used as an aphrodisiac.

51. A large proportion of bad characters are known to be habitual smokers of ganja. There is no connection of the use with the crime in general.

53. There are at present two Bawas in jail who from excessive indulgence in these drugs have been incited to unpremeditated crime of violence—one having killed his wife, mother-in-law and four children; another of the same class for attempting to murder his brother's widow for not supplying him with means for indulging in these drugs.

54. Yes. Some have been known to do in committing highway robberies and dacoities.

55. For the purpose stated in this question dhatura is known to have been used.

5. Evidence of APPA SAHEB KALE, Naib Sir Nabat Huzrat Paga, Baroda, Maratha.

20. The following are the principal commanding officers of the regiment:—(1) Balvant Rao Narsinv Bakshi, (2) Chunibhai Dayabhai (Sibandi Bakhshi), (3) Madhavrao Gabaji, (4) Balvantrao Bapujee Bhonde, (officer, Khalsa Sibandi), (5) Laxman Krishna Pladake (general of the Amroli army), (6) Trimbak Waman (officer general of the Nosari army), (7) R. B. Mir Itifal Hussien, general of the Kadi army. The number of fighting and non-fighting men in the M. D. is 4,168, out of which are 3,755 fighting men, 290 not fighting men, 123 pensioners, etc. Charas is used by nobody.

24. The number of men of each class who eat or drink bhang is as follows:—

73	Fighting men,
7	Not fighting men,
3	Pensioners, etc.

83

25. According to my experience, the use of these drugs is on the decrease than before. Because now-a-days conveniences of imparting education are wide-spread in this kingdom. Military department is reformed. So the use of the narcotics is on the decrease, as people are becoming prudent.

28. On the search being made, it is found that the habitual consumers require 2 mashas of ganja and bhang every day, and their average cost nearly $\frac{1}{2}$ pice.

32. It is the religious custom enjoined by the Hindu Shastras that bhang is dear to the God Sankar, and on Mahashivratri day a bhishek of bhang is made on the God Shiva, and bhang is drunk.

33. It seems that it is the general opinion of the public that the use of these narcotics should be less. No one of the native army is against the disuse of them. There is no custom of worshipping the plant.

39. The consumers of bhang and ganja being put to question, say that the use of these drugs is not injurious to the body, and the preparations thereof are also not injurious.

41. These people say that the moderate use of bhang and ganja, etc., is not injurious to the physical constitution.

42. It seems that those persons of this department who make use of these drugs, when inquired

about, say that their (of these drugs) use drives away the effects of unwholesome water, enables one to eat more, digests the food, drives away the effects of bad water, and refreshes the mind.

43. On the inquiries being made it is found that the moderate consumers are inoffensive to their neighbours.

44. The immediate effect of the use of these drugs is that it creates narcotic effects, but does not make one senseless. They are refreshing and do not allay hunger. Their narcotic effects last for three hours. After they die away there is no injury from it. There is no uneasiness after the subsequent gratification.

45. The habitual and moderate use of these drugs has no noxious effects in it. Their excessive use is injurious to the limbs of the body, but does not affect digestion or produce dysentery, cough and cold. Moderate use does not make a man corrupt, but makes him perform his duty well and keeps him far from adultery. The longing for a woman, though in narcotic effects, is the same as is usual. Moderate use does not affect intelligence or make one mad. But if ganja is not smoked they become uneasy for a little time; when they smoke it, they do not become mad. Besides we do not know any other results resulting therefrom. According to our opinion it is true that people consume ganja to drive away the anxieties, etc. There is no instance to show that a man uses bhang or ganja after he becomes mad.

49. It is found that its use is not made for exciting animal passions.

51. It is not found that persons are of bad character who use any of these drugs. But its moderate use does not induce them to fortify themselves to commit crimes.

53. The excessive indulgence in any of these drugs does not incite one to become violent or take life of others.

54. We did not hear that criminals make use of any of these drugs to fortify themselves to commit crimes.

55. During our inquiry it is not found that criminals, to carry out their criminal designs, induce their victims to partake of any of these drugs,

6. Evidence of SURAJRAM JADOORAM, Vaidya, Vaidya Street, Naosari,
Hindu, Brahmin.

1. We have opportunities of obtaining information about this, as our occupation has been that of a Vaidya (native doctor) for the last twenty-one generations.

19. Some people smoke ganja in cigarettes and some use it in drinking mixed with bhang.

23. No.

28. One man can take bhang about 2 ounces at the most and about 24 grains at the least.

The people of Mathura, called Chobes, are known to take a large quantity of bhang.

One man can smoke about 4 ounces of ganja at the most and about 1 drachm the least. Chiefly sadhus and songsters smoke it. As we have no knowledge about the cost, we cannot write it.

29. (a) For more intoxication dhatura seeds are mixed with bhang.

(b) Consumers of bhang mix the following articles for pleasure only:—pepper, opium-seeds, cardamom, almonds, charolee, rose-flowers. Besides these many articles are mixed, but as a rule every man mixes it with pepper and sugar and at times with milk too.

30. It has already been described in our answer to the question No. 28 as to what extent one man can consume each drug by himself, but when persons meet in a company of four or five members they take it according to their habits and satisfaction. As for bhang, it can be taken once or twice in a day and not more than that. On the contrary, as to ganja, there is no limit to the consumers of it as to how many times in a day they should smoke, but when they sit in a company of four or five members they smoke it in a smoking-pipe at an interval of every half an hour or an hour. It is not usual for children to consume any of these drugs.

31. The habit of consuming any of these drugs is easily formed. There is a tendency in the case of any of these drugs for the moderate habit to develop into the excessive. It is very difficult to break this habit afterwards, but if a person persists in taking special care to break off, he can, but such instances are rare.

32. We have no knowledge of it.

33. As far as we know, the people now-a-days make very little use of bhang than alcohol. The reasons why the people make much use of alcohol are as follows:—

(1) That the people get wines and liquors which contain alcohol easily, while they find difficulty

and inconvenience in making the ganja and bhang ready for the use, as well as those people who have religious restrictions for the use of alcohol join in company with those that have no restriction (as they have connection with such persons regarding their occupation, service), etc.

37. We have no knowledge of it.

39. Bhang cannot be used in smoking, while ganja is not taken in any way except smoking in a smoking-pipe.

40. Bhang and ganja are used as medicines in piles and chronic diarrhoea.

41. (a) The moderate use of bhang and ganja is beneficial to digestive power.

(b) Some people use bhang and ganja, and consequently their senses become acute in their dealings, such as jewellers, who always use bhang as by this they make out the value of diamonds, pearls and other precious stones accurately. On the contrary, sadhus, whose duty is to pray to God, consume ganja freely, because by doing so their minds are only directed towards God and not towards any other worldly objects.

42. The moderate use of bhang and ganja is not injurious to health.

44. Habitual consumers of ganja after smoking it are refreshed; it creates appetite, but does not allay it. The effect of ganja lasts from one to two hours at least. If the habitual consumers do not get it they seem to be uneasy.

45. The habitual moderate use of any of these drugs does not produce any noxious effects—physical, mental or moral.

46. The following are the disadvantages of excessive use of the drugs—

Bronchitis and phthisis are produced; sometimes insanity, loss of sense and morality, dullness, etc., are seen.

47. The habitual moderate use of any of these drugs does not appear to be a hereditary habit, nor affect in any way their children.

48. We cannot answer the question.

49. The moderate use of bhang and ganja does not produce impotence; on the contrary, they serve as aphrodisiac.

50. The excessive use of these drugs produces impotence.

56. The mixture of dhatura, nux-vomica, etc., with bhang produces more intoxication.

57 and 58. No answer.

7. Evidence of KALOORAM MAHASHANKER, Vaidya, Baroda, Brahmin.

1. In my professional capacity I have had opportunities of obtaining information regarding ganja and bhang.

2. Para 5. Yes.

Ganja and bhang are the only two products known here.

19. Ganja is used for smoking only.

23. Never.

28. Ganja —

(a) 1 tola, costing $\frac{1}{2}$ anna.

(b) 5 tolas, costing $1\frac{1}{2}$ anna.

Bhang—

(a) 2 tolas, costing $\frac{1}{2}$ anna.

(b) 10 tolas, costing 1 anna.

29. Ganja is ordinarily mixed with tobacco, and bhang with pepper and sugar. Bhang is exceptionally mixed with almonds, anise-seeds, dry rose-buds, cardamoms, pepper, sugar and milk. Dhatura, etc., are not mixed with ganja. Dhatura is sometimes mixed with bhang to render a man senseless.

Yes, it contains anise-seeds, cardamoms, almonds, poppy, dry rose-buds and pepper.

30. Ganja is used to a small extent, but bhang to a comparatively large extent.

Ganja and bhang are mainly confined to male sex. The former is used by adults, both young and old, whereas the latter is consumed by boys and adults. Ganja is never used by children, but bhang is used, though rarely.

31. The habit is easily formed, and is easily broken off as well.

There is a tendency for the moderate habit to develop into an excessive one.

32. I have nothing to say with regard to ganja.

Bhang is used on the occasion of Shivaratri, which is the birthday of god Mahadeva. Its use is essential and temperate, and is not likely to lead to the formation of habit or prove injurious.

Bhang is also used during Holi holidays, but its use is then not essential.

36. No.

37. Ganja makes a man weak and emaciated, whereas bhang does not do so.

39. I do not know.

40. Ganja is used in diarrhoea. Bhang is made use of in diarrhoea, indigestion, insomnia and weakness.

I do not know whether any of these drugs is used in cattle disease.

41. (b) Ganja is digestive, and so is bhang, but less than that. Ganja gives staying-power under severe exertion, but bhang does not.

(c) Bhang acts as a febrifuge in malarious fever, but not ganja.

(d) Ganja and bhang increase sexual power.

42. Bhang and ganja when used moderately

are beneficial for the reasons mentioned under question 41.

44. Immediate effect of ganja is refreshing. It does not produce intoxication, nor does it allay hunger. It creates appetite. The effect lasts for about three hours. Want of subsequent gratification produces no uneasiness.

Immediate effect of bhang is refreshing. It produces slight intoxication, and does not allay hunger, but creates appetite. The effect lasts for about four hours.

Want of subsequent gratification produces no uneasiness.

45. Ganja impairs constitution, but bhang does not.

Ganja and bhang do not injure digestion.

Ganja causes bronchitis and asthma, but bhang does not.

Ganja or bhang does not impair moral sense or induce laziness or habits of debauchery.

Ganja or bhang deadens intellect, but does not produce insanity.

46. Excessive use of ganja or bhang produces effects (mentioned under question 45) in an exaggerated form.

47. No.

48. Excessive use of ganja or bhang does not appear to be hereditary.

49. Yes, bhang and ganja are both used as aphrodisiacs. They are not used by prostitutes. Use of bhang or ganja is less injurious in this respect than any other narcotic. Impotence is not produced by the use of bhang or ganja.

50. Excessive use of bhang or ganja produces no aphrodisiac effect, and is therefore not used for the same purpose.

56. Bhang when mixed with dhatura causes intoxication, whose degree depends upon the quantity of dhatura used. Such bhang is used sometimes in marriages and holidays.

57. Ganja is never eaten.

57a. None.

8. Evidence of KALEMIYA NASIRUDIN, *Hakim, Baroda, Muhammadan.*

1. In my professional capacity I have had opportunities of coming in contact with men accustomed to the use of ganja and bhang.

2. Yes.

Ganja and bhang are the preparations known here.

19. Yes, ganja is used for smoking.

23. Never.

28. Ganja—

(a) 1 tola, costing $\frac{1}{2}$ anna.

(b) 4 tolas, costing 2 annas.

Bhang—

(a) 1 tola, costing $\frac{1}{2}$ anna.

(b) 4 tolas, costing 2 annas.

29. Tobacco is ordinarily mixed with ganja. Poppy, almonds, water-melon and cucumber seeds and sugar are ordinarily mixed with bhang. Those who are hard smokers mix dhatura, opium or nuxvomica seeds with ganja to heighten its effects. Dhatura is exceptionally mixed with bhang to render a man insensible.

I know bhang massala. It contains bhang, poppy, almonds, and water-melon and cucumber seeds.

30. Ganja is smoked to a small extent in solitude as well as in company. It is mainly confined to males and not to any particular period of life. Children do not use it.

Bhang is used to a large extent as compared with ganja, both in solitude and in company. It is mainly confined to males and not to any particular period of life. It is not used by children.

31. The habit of consuming ganja and bhang is easily formed, but not easily broken off. There is a tendency in the case of both these drugs for the moderate habit to develop into the excessive one.

32. Bhang is used on the occasion of Shivaratri. I cannot answer other questions. Using bhang on the above occasion does not lead to the formation of habit.

36. No.

On the contrary, I know of some instances in

which men accustomed to alcohol gave it up, and took to bhang. I do not know the cause of this.

37. Ganja produces impairment of general health and emaciation, and causes chest complaints. Bhang improves general health, creates appetite and increases sexual desire. All these effects are produced in the beginning, but in the end the reverse effects are the result.

39. I do not know.

40. I do not know whether ganja is used in medicine.

Bhang is used in diarrhoea. Its decoction when used locally destroys lice.

In the form of powder it causes the healing of ulcers and wounds.

I do not know whether ganja or bhang is used in the treatment of cattle-disease.

41. (a) Ganja is digestive in persons of lymphatic temperament.

(b) Bhang is digestive in persons of all temperaments.

Ganja and bhang give no staying-power.

(c) I do not know whether ganja or bhang acts as a febrifuge.

42. Moderate use of ganja or bhang is in the long run not harmless.

Reasons are already given under question 37.

44. Immediate effect of ganja and bhang is refreshing. They create appetite. I cannot answer the other questions. The above effects last for a couple of hours. No after-effects are produced.

In the case of habitual smokers of ganja and

consumers of bhang want of subsequent gratification produces uneasiness.

45. In the case of ganja constitution is impaired and body becomes emaciated, but such effect is not produced in the case of bhang.

In the long run ganja and bhang impair digestion.

Ganja causes bronchitis and asthma, but bhang causes none of the three diseases.

Ganja impairs the moral sense, and induces habit of immorality, but bhang does not produce these effects.

Ganja and bhang deaden intellect, but do not produce insanity.

46. Effects produced by moderate use of ganja and bhang are aggravated when they are used excessively.

47. No.

49. Bhang is used as an aphrodisiac, but not ganja.

I do not know whether bhang is so used by prostitutes. Bhang is less injurious than an ordinary narcotic.

Ganja-smoker loses virile power to some extent, but bhang-consumer becomes impotent in the long run.

50. Excessive use of ganja or bhang causes impotence.

56. Admixture of opium or dhatura causes intoxication.

57. I do not know this.

57 (a). None.

9. Evidence of MAHAMAD RASOOL HAKIM HASHAMALI KHAN BAHADUR, *Hakim, Baroda, Muhammadan.*

1. I have obtained information by reading books on medicine.

2. Para 5. Yes.

In Guzerat out of the three products only two are used, *viz.*, ganja and bhang.

19. I do not know.

23. Never.

28. I do not know. As bhang is not allowed to be used by my religion, I have not inquired as to the quantity and cost of bhang used daily by habitual moderate and excessive consumers respectively.

29. Bhang is ordinarily mixed with almonds, water-melon and cucumber seeds and sugar. Dhatura is mixed with bhang for criminal purposes.

I do not know.

30. Bhang is used to a small extent both in solitude and in company, but more in the latter. It is mainly confined to males of all ages, *i.e.*, boys, young and old men. It is not used by children.

31. The habit is easily formed and is not difficult to break off.

There is a tendency for the moderate habit to develop into the excessive one.

32. I do not know.

36. No.

37 and 39. I do not know.

40. Yes, bhang is used externally in hydrocele, piles, colic and other pains and swellings. It is administered internally in ague.

I do not know whether bhang is used in the treatment of cattle-disease.

41 (a) Bhang acts as digestive.

(b) No.

(c) Bhang acts as preventive in ague.

44. Yes, the immediate effect of bhang is refreshing. It does not produce intoxication nor does it allay hunger, but, on the contrary, it creates appetite. The effect lasts about three hours.

I do not know whether the want of subsequent gratification produces uneasiness.

45. Habitual moderate use of bhang produces noxious effects so far as morality is concerned.

No.

No.

No.

It impairs moral sense and makes a man debaucherous.

It deadens intellect to a small extent.

46. Habitual excessive use of bhang makes a man very debaucherous, and his intellect is deadened thereby to a great extent, but insanity is never produced.

47. I do not know.

49. Bhang is used moderately as an aphrodisiac. I do not know whether it is used as such by prostitutes.

I cannot say whether the use of bhang is more injurious than an ordinary narcotic. Use of bhang for a long time tends to produce impotence.

50. Excessive use of bhang is not resorted to as aphrodisiac, for it tends to produce impotence.

56. Bhang when mixed with dhatura renders a man senseless, and such bhang is administered for criminal purposes by bad people such as thugs. These thugs live in the Dekkhan at a place called Kandoo. I do not know the zilla where it is situated or its exact whereabouts.

57. I do not know.

57a. No.

10. Evidence of DHAN BAI HORMASJI MEHTA, Acting Civil Surgeon, Amreli, Parsi (Shenshahi).

1. Most of the information is derived from inquiries from habitual consumers at different times, apart from inquiries made of occasional consumers and of vaidis and a hakim, and the rest through personal experience and perusal of medical books, etc.

2. The hemp plant is not grown here now. Only bhang and ganja are to be had in the bazar, and they are brought here by the licensed contractor from

Bhang consists of the dried leaves and ganja of the dried flowering tops.

These are the generally accepted names. Ganja is also called (1) baluchar (), (2) pattha (), (3) sulfa (), (4) khad mukhda () and (5) sigar (). Baluchar is said to be very intoxicating and does not require much washing.

Bhang is also called (1) lilagar (), because it makes one happy, also because it is green in colour; (2) maya (), because one loves it; (3) vijia (); (4) thundai (), because it is refrigerent, (5) Siddhiyati () because it enables the sadhus to fix their mind on religion; (6) fanki (), because it is in the form of a powder; and (7) Mahadev-ki-buti (), because it is the favourite drug of Shiva.

The names given above are not generally known locally. Different habitual consumers use them when they talk of the things between themselves.

19. Ganja is only used for smoking here.

23. Bhang is never used for smoking here.

28. Ganja—

Quantity.	Cost.	} Including the cost of massala, etc.
2 tolas	½ anna.	
10 „	2 annas.	
Bhang—		
1½ tolas	¾ anna.	
40 „	1 rupee.	

Two pounds of ganja could be had for 1 rupee in the local bazar.

Bhang is cheaper, viz., 5lb per rupee.

Only 1 tola of ganja could be had for 1 pice.

29. Ganja should be thoroughly cleaned of twigs and seeds, and should be well washed with water until it turns into a viscous ball before smoking, otherwise it causes severe headache and induces asthma.

It is generally smoked with an equal part of sooka, or ½ of jarda (tobacco).

One or two dhatura seeds are occasionally used by some to cause more intoxication. Some use

cardamoms or sugar for the flavour or for having a sweet taste. Others wash the ganja with the juice of sugar-candy, instead of with water, with the same view. Bhang should be washed before use in the following way:—It is first kept soaked in cold water for a day or two, and then boiled in a copper pot with water for about twelve hours. Afterwards the whole is allowed to cool and the water is decanted from it. The sediment is then washed with cold water until clear water runs out of it. It is then dried in the shade for two or three days. Thus is got what is called washed bhang (). It is kept tied up in a piece of cloth for future use.

The liquid preparation of bhang called thundai () is prepared thus:—

Washed bhang is first triturated with water in a stone-mortar with a thick baton and made into a paste. Almond-seeds, poppy-seeds, cardamoms, fennel-seeds, dry roses and black pepper, in equal proportions, are triturated afterwards in like manner and made into a paste. One part of the bhang-paste and two of the massala-paste are then mixed up into a lota containing about a pound of milk and sugar to taste. The whole is then strained into another lota, through calico. The strained liquid is then poured from one lota into the other and back again four or five times, and then eventually drunk.

The regular bhang massala consists of all the above-mentioned things, but all of them are not usually used because of the cost. Only one part of black-pepper and one of fennel-seeds to one of bhang are generally used, and water replaces milk on most occasions.

A few ajwan seeds () are occasionally added to the massala in the cold season, for their stimulant effect.

Some add endive chickory () too.

Others again add jowari plant roots, to increase the intoxicating effect.

The dry preparations of bhang, called fankis, are of three kinds—(a) pungent (), (b) sweet () and (c) plain ().

The first is prepared thus:—Washed bhang 1 part, black pepper ½, jinjelli seeds () ½, and fenugreek () ½, are powdered and fried with ½ part of ghi.

The second is prepared thus:—Washed bhang 1, poppy-seeds ½ and sugar 1 part, to be mixed and fried in a sufficient quantity of ghi.

The plain fanki simply consists of washed bhang mixed with a little sugar or powdered black-pepper.

These preparations (powders) are generally used in the cold season, and the last when the men who consume them are travelling or busy and cannot get time to prepare the thundai.

A confection () called majum is also prepared from bhang thus :—

One pound of washed bhang is again boiled in a big copper pot with five times as much water, and while both are boiling, $\frac{1}{2}$ a pound of ghee is poured in and the whole allowed to boil for four hours. The mixture is then strained and pressed out through calico. The dry substance is thrown away, whereas the liquid portion strained out is allowed to stand for some time. All the ghi thus floats on the top of the water, and is carefully removed into another vessel. In the meanwhile a syrup () is prepared out of 2 lbs. of sugar. When it is ready, the ghi is thrown in, and the whole stirred over the fire until it is reduced to a consistence harder than that of an extract. A little crocus, some cardamoms and almond seeds are added.

The dose of the confection is said to be from 1 to 3 tolas. Bhang is also added to and eaten. One part of bhang is mixed with 16 parts of gram-flour for the same. Four to six are enough for a habitual moderate consumer of bhang.

The regular bhang-massala, as obtained in the bazar, consists of the articles mentioned above. Dhatura, opium, nux-vomica, cantharides and betel-nut are never used with bhang or ganja (except dhatura occasionally with ganja). I am, however, told a poem by a Purdeshi Brahmin treating of the bhang-massala, which I give below in Gujarati ;—

This is said to have been told to Parvati by Mahadev when he set out for Gokul Nagri on hearing of the birth of Krishna there.

I give these lines here simply because they may indicate the existence of some persons in Upper India still who may be adding to their bhang, along with the usual black-pepper (), fennel-seeds () and chickory (), also (a poison, probably a variety of aconite), (sulphate of copper), (dhatura) and (opium).

It is said that opium smoked with ganja causes impotence sooner.

30. The consumption of both ganja and bhang seem confined to the male sex.

Habitual moderate consumers of ganja can smoke $\frac{1}{2}$ lb of it per day in company.

Habitual excessive consumers can smoke as much as 2 lb in company.

The former kind using bhang can take up to 10 tolas.

Children do not take either usually. Bhang only is given to them as a medicine occasionally.

31. Different persons say different things about the formation of habits. Some state the habit (of ganja) has not grown upon them, though they use it for years, and that they could do without it. Others say it is easily formed. The generality seem to be in favour of the view that the habit is formed in about six months, and that it could be gradually broken off. I doubt the latter statement. The dose, I believe, could be lessened a great deal, but it is rarely given up altogether.

Bhang-consumers state that they contract the

habit in about a year. They too allege that they could break it off.

There does not appear to be any tendency in either case to increase the dose. On the other hand, I am told by several people that they have reduced their former dose considerably, especially in the case of ganja.

32. Sadhus, Babas and Attits generally smoke ganja when they meet together. Bhang is used mostly by Pardeshi and Dukhini Brahmins and Mahrattas. Most other Hindus use it (bhang) on Shivaratri day (Maha Shud 19th). Even respectable women, I am told, take about a drachm (one achmani full) of the thundai on that day. (Achmani is the small hemispherical spoon used by Hindus at the time of their daily prayers.) They take it because it is said to be the favourite drink of Shiva, the god of destruction. The Shastras state that the gods on examining the seas found 14 Ratnas () from them. Amongst these one was bhang. Different gods took different things for themselves. As none would have this drug, Shiv appropriated it for his own use (). Hence on this day all give a libation of bhang to Shiva and then take a little of it themselves to please him. It is essential on that day. They fast all day to take it about noon. If any one cannot take it on account of some cause or other, he even takes a decoction of the inner bark of the *nim* tree, or sucks a bael leaf. Most people use it very temperately. Only the habitual consumers take much more than their usual doses through pressure of friends.

Besides Shivaratri day, some take it during the Holi and Dewali holidays, and on Nagpanchami day, also on all Mondays in the month of Shravan.

Its use is not essential on these days.

Its use on these days does not lead to the formation of the habit.

Its use on these days is not injurious generally. Only if a fairly strong dose is taken, within about half an hour much appetite is excited, and within about an hour one feels much exhilarated; eye-lids droop a little, lights are seen double, there is a slight giddiness, one feels as if he was going high up in the sky and the sky was coming down; if he tries to sleep he cannot do so; his imagination gets excited; he sees beautiful visions of different things, his throat gets dry, he feels thirsty; if he begins to cry or laugh, he goes on doing the same, all along having occasional glimpses of sense which tell him that he was acting foolishly; he hears his own voice or that of others very much muffled, as if it was coming from a distance or from a deep well. If he is not disturbed, and if lights are extinguished, he goes to sleep within about four hours after taking the dose. The sleep continues sound for about six or more hours. When he gets up in the morning he feels dazed a little. If he happens to go out for an usual walk, he walks very fast and steadily onward, not quite knowing which way he is going. On coming home he feels rather languid and lazy for a few hours.

In some cases vomiting occurs.

Sour curds or "chhas" or any sour substance relieves the ill-effects.

36. Not so far as I know. On the contrary I am assured by one "Baycha" that his caste people formerly used to drink liquor, but now that it has grown very costly on account of the Abkari Act, they have taken to smoking ganja.

37. Ganja causes dryness of mouth and throat and burning in the stomach, redness of the eyes,

and a pleasant intoxication soon, and enables one to fix his mind to any subject also soon. It acts as a moderate aphrodisiac for the first year or two, but later on causes seminal weakness and even impotence. It is very stimulating ().

A long use causes bronchitis and wasting of the body. It causes also dullness of memory, and weakness of intellect, though very few acknowledge it. If habitual smokers smoke much at once, they go to sleep.

Bhang causes a cooling sensation in the stomach and is refrigerant at first. It does not cause redness of the eyes. Its effects come after about half an hour. It also enables one to fix his mind to any subject. Bhang, they say, does not cause impotence. It is said to be cooling (). It does not cause bronchitis.

39. Ganja-smoking seems to be more injurious than bhang-drinking. As said in reply to the foregoing question it causes bronchitis, impotence and a wasting of the body, especially if good food is not taken along with its use, also if it is not properly washed and the seeds and twigs are not removed (in which case it also causes a severe headache). My reason for saying so is that almost all the ganja-smokers that I have seen were half-famished-looking lean Bavas and sadhus, having more or less bronchitis. Almost all acknowledged to me the weak state of their generative organs.

Insanity caused by ganja is of a much longer duration (six months to a year or more) than that caused by bhang, which generally lasts for a day or at most two.

40. Vaidis use bhang ($\frac{1}{16}$ to $\frac{1}{8}$ tola in six hours) as an antiperiodic in fevers. They assure me that they have found it efficacious in stopping the attack often. During fever again, it causes vomiting and reduces the fever. They also use it with advantage in dysentery, spermatorrhoea (), sleeplessness from any cause (even of insanity) and dyspepsia in the same quantity in twenty-four hours. It is also given to persons going out in the sun to prevent sunstroke.

In the Nighant Ratnakar () the therapeutics of bhang are thus described :—

In the Bharatvarshia Vanoopadhi Sangrah Kosh and in "Arya Aoshadh" some further description is given of the properties of this drug.

Vaidis also use this (bhang) in the preparation of "balagoli" (pills for children). These contain 32 drugs, including bhang, which amounts to $\frac{1}{32}$ part of the whole. A child one month old is given 1 pill, which weighs 1 grain. They are given daily to the children of the lower classes (and

sometimes of the middle classes too.) until they reach the age of three years, by which time the dose is gradually increased to three pills.

Ganja "bhasma" (as found in the chillum after ganja is smoked) is said to be very efficacious in asthma. Half a tola given with honey for 15 days is said to cure it. It should be strained through muslin before administration.

Hakims, I am told, do not use it much in medicines, as it is forbidden by the Koran, but one of their books (named Karabadine-Kadri) states that bhang should be used in the preparation of Javareh () 1 in 30 parts, and Yakuti () 1 part in 50. Both these medicines are aphrodisiac and tonic.

Hakims use ganja well washed and made into a paste on abscesses and ulcers. They say it causes a cooling sensation in the part, and the healing process is stimulated.

Besides this, ganja and bhang are used by the poor as household remedies. Either is mixed with molasses and turned into pills and taken to relieve pains in different localities and to cause sleep. They give bhang to children as an aperient. It acts as such immediately after it is administered.

Though the Vaidis give it as an antipyretic or febrifuge, the habitual consumers assure me that they do not like either bhang or ganja when they have fever on.

If horses or oxen pass undigested green grass in their dung, bhang is given to them to act as a digestive.

I am told bhang is given to both these after a long journey to refresh them or before it to enable them to endure fatigue. The dose is half a pound per head with gram or flour and kali jiri.

It is said to be given to elephants at Baroda to enable them to fight.

The parrot who fires a little brass-gun at Baroda, is, I am told, made to inhale the fumes of ganja by its master, before he loads it.

Sadhus make parrots inhale the fumes to enable them to imitate human speech sooner.

A bhisti who smokes ganja assures me that he gave bhang to his ox once with a view to enable him to run a race and win it.

41. Both increase the appetite if moderately used by non-consumers.

In habitual consumers, neither does so, nor does the want of either mar the appetite. Both give staying-power under great exertion and alleviate fatigue, if moderately taken by habitual consumers. Ganja-smokers could bear cold better. Bhang-drinkers could bear a hot sun better. Bhang fanki also serves one in bearing cold.

All smokers state that they take it because they could bear change of climate better (is the usual expression), but I do not believe it has any such effect.

42. The moderate use of bhang appears harmless, because it does not seem to have any ill-effects as regards general constitution or mental efforts.

Ganja, as said before, causes harm even in moderate doses under conditions given already.

44. The first effect of both is refreshing. Ganja stays the stomach and allays hunger for a time. Bhang does not. The refreshing effect of a ganja-smoke lasts about an hour. That of bhang lasts about four hours, though it begins later than in the other case. If a bhang-drinker goes to stool soon after taking it, he generally has a free motion and

feels light and happy. If not, he gets constipated, his face gets flushed and he has a slight headache. In the case of bhang, after its effect (refreshing) passes away, there is a little languor and laziness and an inclination to sleep, which, however, are not so severe that they cannot be conquered if one wills it. The want of subsequent gratification once or twice causes a longing and uneasiness in both cases. Further want causes dullness, languor, inability to fix one's mind to work, pains down limbs, slight heaviness of head and aching in it, and sleeplessness and thinness, in the case of ganja. In the case of bhang, there is uneasiness, dullness and languor; also constipation and want of proper sleep.

45. I have come across two men who are generally believed to have gone mad through the effects of ganja. They used to smoke about 4 tolas every day before they got deranged. They themselves believe they were given dhatura with the ganja, and hence they got mad. One remained so for about six months and the other about eight months. Both do their work ordinarily now, but have a dull listless kind of expression. Both gave up ganja for about a year after they got well again, but have again taken to it in a much smaller quantity (about $\frac{1}{2}$ tola per day) and drink bhang occasionally.

46. I have been told of two more men who had gone completely mad here through the effects of excessive ganja-smoking and who died mad after four or five years.

47. No.

48. Not so far as I know.

49. As said above, the moderate use of properly washed ganja aided by good food acts as an aphrodisiac and is probably taken for the same purpose by young men, though generally the cause assigned for contracting the habit is the existence of some pain somewhere or the prevention of ill-effects from frequent change from place to place. It is said to excite the sexual passion oftener than once during the night, though it lessens the time of completion of the act (= lessens the continent power), and it is probably in this way that it gradually weakens the potency of the man. Bhang too is said to be an aphrodisiac, but it does not cause impotence.

50. The excessive use of ganja causes impotence. In fact, that is one of the reasons why Sadhus and Bawas take it.

56. The addition of a little dhatura to ganja is said to cause greater and speedier intoxication. More of it is said to cause insanity. Addition of betel-nut to ganja is said to cause very severe headache, and that of opium to cause impotence more speedily.

57a. If ghi is taken in large quantities for about ten days, the habit of ganja gets broken. It is, I believe, due to the concentrative effect, on the mind, of the drugs that people running amuck kill one man after another. I believe they think of killing one particular person, and to nerve themselves for the act take the drug. Then the same idea (of killing) getting fixed in their mind, they kill one person after another, just in the same manner that they would go on chanting prayers or doing any particular work they had previously thought of. If ganja-smokers do not get it whole day and if they could get merely tobacco, they state they could do without the former.

If too much ganja is smoked and one feels giddy, a deep inspiration or two after winding one's turban round one's nose or applying one's hand to one's face, is said to relieve the giddiness and stop further intoxication.

One cannot smoke ganja when he has asthma or sub-acute bronchitis, for it increases them.

Though they increase the appetite in a non-consumer, all the food taken is not properly digested, if it is more than one and-a-half times as much as usual.

Bavchas (syces) after smoking ganja can run more than five miles at a stretch with their hand on their master's horse.

It is said that liquor-drinkers (habitual) are more easily affected than persons who never take anything intoxicating in their lives.

Just as bhang and ganja have other names, the chillum has one too. The safi (the cloth through which the ganja is smoked) is called "gaghri" and the tobacco is called "kunkoo" ().

11. Evidence of BALABHAI MAGANLAL NANAPOTTI, in Medical Service of H. H. the Gaikwad; originally Ahmedabad, now Baroda, Jain Bania

1. Medical service extending over a period of about fifteen years in different places.

2. Bhang or sabji.

Charas is not to be had in Guzerat.

Ganja

Flat ganja is to be had here only.

Yes.

19. Ganja is used for smoking only.

23. No

28(a). Bhang . . . 1 pie worth or even less
= 1 pie weight.

Ganja . . . 1 pie worth = 2 pie
weight daily.

(b) Ganja . . . 4 pie worth and
upwards daily.

Bhang . . . 1 pie worth and
upwards.

29. Ganja is generally mixed with tobacco and occasionally with dhatura. The former to dilute and the latter to increase the intoxication. Bhang is generally prepared with black pepper, dry rose-buds or petals, poppy-seeds, almonds, cardamoms and anise-seed and sugar. The whole to be dissolved in water or milk. These substances generally form the "bhanga massala."

30. These drugs are generally used in company and mainly confined to the male sex of any age, excluding children. Some females also use bhang habitually.

31. I know several persons taking bhang daily in the hot season and easily leaving it off as soon as the rainy season sets in. They are always moderate.

32. Among the middle class people bhang is generally used moderately in hot seasons, especially on the days of dinner parties or picnics. Even children are given a small quantity by some. On

the Shiyaratri day, a religious day, bhang is generally drunk by the followers of Shiva.

Unless excessively indulged in, it is quite harmless as used on such occasions.

36. I think yes, at least among the middle and higher classes.

57. Ganja-smoking produces its effects very soon after its use, as it is readily absorbed in the blood, and the effects are also, I think, in an aggravated form as compared with bhang, the nature of the effects in both, however, being the same.

39. Smoking ganja is more injurious, as it tends to an immoderate use on account of the facility with which it can be got ready for use. Ganja-smokers are generally thin and their features are dull-looking. Ganja-smoking decidedly induces a tendency to insanity. Of the ten cases of insanity I have under observation, four give a clear history of ganja-smoking. Excessive use of bhang is also, I believe, likely to produce insanity.

40. Native doctors use bhang medicinally. Bhang is also said to be used in cattle diseases for external application.

41. (a) Bhang occasionally used—yes.

(b) Bhang and ganja—yes.

(c) No.

42. Very moderate use of bhang is harmless.

44. Bhang is exhilarating. Ganja produces a little intoxication. Bhang does create appetite, and its effects last about four or five hours. Want of subsequent gratification does produce a longing or uneasiness, but not so much as in case of opium or alcohol.

45. Too prolonged use does produce erraticity in a person.

Very little.

Very little.

No.

Probably yes.

Hemp drugs are likely to act as exciting causes where there is already a tendency to insanity.

No typical symptoms.

Insanes readily confess to the use of ganja.

46. Excessive use of ganja and bhang impairs constitution, injures the digestion and impairs the moral sense and induces laziness.

49. Bhang is said to be used as an aphrodisiac.

57. I know of only one case in which ganja was drunk as bhang, and the effects were the same as of bhang, but in aggravated form.

12. Evidence of SOBABJI FURDANJI GOZDAR, Medical Profession, Navsari, Baroda State, Parsi.

1. In my capacity as a medical man in the Baroda State, I have had such opportunities in various localities.

2. para. 5. On this side of Gujarat people distinguish the different products of the plant by the terms given above. Charas is not used here by any people.

19. Ganja and charas are generally used for smoking, but sometimes ganja is used with bhang for drinking in order to add to narcotic effects of the latter by people who do not smoke. I have known of such instances here in Navsari.

23. I have not known of its being put to such use.

28. (a) It is about one tola of ganja and about the same of bhang, which costs about $\frac{1}{4}$ anna or so and the latter about one anna.

(b) It is about 6 to 4 tolas of ganja and of bhang, costing about 1 anna and $1\frac{1}{4}$ a day respectively.

29. Dhatura and opium are generally mixed with ganja in order to increase its effects, particularly by ascetics and saints.

Bhang massala is used for drinking with bhang, particularly by those people who drink for pleasure and the well-to-do. It consists of poppy-seeds, almond-seeds, black-pepper powder, dry rose-buds, mace, sugar.

30. Habitual consumers generally indulge in these drugs in solitude by themselves, as it is not possible always to gather company. It is indulged in generally by males; sometimes females of bad repute use them. It is rare for children to consume it.

31. The habit of drinking bhang is often easily formed. It is generally indulged in a cooling beverage and a pleasure drink, and from occasional use it forms in a habit. The habit of all the three forms of the hemp drug could be broken off

without much difficulty, as I have known of persons detained in custody owing to their having lost their heads from excessive use not feeling its want afterwards. Moderate habit often grows into excessive.

33. Hemp drugs are cheaper than alcohol and at a little cost those who use them could gratify their cravings: those whom I had occasion to talk to think it was not desirable to substitute alcohol for these.

39. Smoking ganja is in my opinion not so injurious as drinking bhang. I have known bhang-drinking often affecting the brain, but not so ganja-smoking, very probably owing to the effect of smoking being not lasting, though it is quicker.

40. Bhang leaves are used for the treatment of sloughing ulcers and sores in cattle.

41. (a) Ganja is supposed to assist digestion, but bhang induces dyspepsia.

(b) Yes, these drugs are supposed to have such powers.

(c) From my experience I do not think they have such property.

42. In moderate quantity they are harmless because I have known persons using them for years being none the worse for their use.

44. Bhang-drinking is a refreshing beverage, and in habitual consumers its moderate use causes no intoxication, but only an exhilaration of spirits. Smoking ganja moderately has the same effect, but to a greater extent. Ganja has the effect of creating appetite in those who are accustomed to it, but bhang, on the contrary, allays hunger and causes dyspepsia. The effects last for some hours. The after-effects are malaise? and languidity. It is only in very long habit that persons feel a longing for its use on its being withheld.

45. No.

Yes.

Yes, bronchitis and asthma.

Yes, to a certain extent.

I have not known a moderate use of these drugs to cause insanity, though it may weaken the intellect.

46. I have known persons becoming maniacs by excessive use, but such insanity is only temporary, and is often known to be reproduced on the restraint being removed.

47. It is not at all hereditary, but children of fathers who may have the habit falling into bad company take to it.

48. Habitual excessive use is also not hereditary.

49. It is used as an aphrodisiac, much used by prostitutes for such purpose. I think it is more injurious when used in this way, because after the excitement is over the exhaustion is greater and the nervous system must be much shaken. Ganja is used by ascetics and saints for producing impotency.

50. In excessive use it could hardly produce such results, because under such circumstances the person using it loses self-control and consciousness.

13. Evidence of PHEROZSHAH BEHRAMJI, Military Medical Officer, Baroda State, Baroda, Parsi.

1. From reliable information obtained by special inquiry, and some experience of hospital practice.

2, para. 5. Accepted.

In the Gujarat side they are known as bhang, charas and ganja.

19. Generally for smoking.

Exceptionally ganja is drunk like bhang by some. I have got information of one such man only.

20. The commanding officers will be able to answer this question accurately.

23. Never.

24. The commanding officers will be able to answer this question accurately.

25. The use of ganja is decidedly decreasing now.

The use of bhang is also decreasing, but not so much as that of ganja.

The cause of decrease is purely owing to the high rate at which these articles sell now, and on account of the strictness of the abkari system.

23. (a) Habitual moderate consumers.—Ganja about $\frac{1}{2}$ a tola weight and its cost $\frac{1}{2}$ anna. Bhang about $\frac{1}{2}$ tola weight, and its cost $\frac{1}{2}$ anna.

(b) Habitual excessive consumers—Ganja about two tolas weight, and its cost 1 anna; Bhang $1\frac{1}{2}$ tola weight, and its cost $\frac{1}{2}$ anna.

29. With bhang (a) ordinarily sweet fennel fruit and black pepper; (b) exceptionally poppy-seeds, dry rose-buds, almonds, etc., as a luxury. Exceptionally dhatura seeds are mixed with it to produce more intoxication. These seeds are particularly used by robbers to drug bhang.

Habitual excessive consumers even never use dhatura always.

With ganja, tobacco or gudaku (a mixture of tobacco and molasses) is mixed for smoking ordinarily: I do not know of any preparation which is sold for being mixed with any of these drugs, except gudaku, which is mixed with ganja for smoking.

30. Bhang is generally consumed in solitude: ganja always in company. It is mainly confined to male sex, and not to any particular time of life.

Bhang is given by some parents, especially the Bajarmusth race of wrestlers, to their sons from childhood for making them good athletes, with a view that the boy will eat a good deal, and pick

up flesh, and when in gymnasium will not feel fatigue. Some females are known to be habitual smokers of ganja.

31. The habit of using bhang could be easily formed and could be easily broken off. Not so with ganja. There is a tendency for moderate habit of bhang to develop into excessive. These habits are generally formed in company of men using these drugs.

32. In the religious festivities of Shivaratri many people drink bhang, because it is offered to the Hindu god Mahadev (Shiv) and the votaries must drink even a drop. They say that by drinking bhang their attention is better concentrated for prayers. This never leads to any habit, nor it is injurious. In this festivity it is not generally drunk to excess.

Ganja is not smoked particularly in any religious festivities.

33. The consumption of ganja and bhang in moderation is not regarded unfavourably.

The men of the army say that moderate use of bhang is really a good thing. It always gives great appetite, and the poor people with a large family to support relish any dry food they could get, and thus appease their appetite; secondly, it gives them a sense of comfort and pleasure; and thirdly, they can take gymnastic exercise without great fatigue and thus keep their body healthy.

Very few men of the Pardeshi class of soldiers bring their family with them from Upper India, and to these men especially it is doing a great deal of good, I think, because these people being naturally fond of gymnastic exercise, under the influence of bhang, they enjoy it better and so pass greater part of their unoccupied time when not on duty; and thus it indirectly preserves their morals. Fourthly, they say that their attention is better concentrated towards their prayers.

As for ganja, its consumption is not regarded so very favourably. They say its habit is formed from company of such men. After a year or two its bad effects commence the man becomes thin, and if he cannot get proper food, he becomes weak also. In advanced age cough is produced, virile power is diminished.

Thus in the long run, many ganja-smokers rue the day when they first commenced its use.

I do not think that any form of the narcotic is generally in disrepute. I have no information to give about the hemp plant being worshipped by any class of the people.

36. Bhang or ganja-consumers are not known to substitute these for alcohol.

37. Charas-smoking, as I am informed, produces very great sensation of heat in the head, and the man becomes quite headstrong, never caring for anybody; its effects last for a very long time. Ganja—habitual smokers get a little intoxication, and its effects last for about two hours.

Bhang produces a pleasant sensation, and its effects on habitual consumers last for about four hours.

39. Smoking of ganja and charas are always injurious, even in moderation. Charas-smokers are generally quite useless to the world.

Even moderate ganja-smokers complain that their bodies remain thin, and they have got a sort of gloomy expression on their face. It has a tendency to produce cough. Its smoke immediately drives away chill and produces a feeling of warmth in the body.

Insanity is known to be produced by ganja among excessive smokers in many cases, as it directly affects the brain.

Bhang-drinking is said not to be injurious; if taken in excess, it has a tendency to produce sleep (narcotic effect) and does not leave any bad after-effects. They say it has the power of developing body. All consumers of bhang generally are seen in good condition of body.

Bhang is never known to produce insanity.

The smoking of all the preparations of the hemp plant is always injurious; even in moderation it is injurious in the long run.

Excessive smokers are generally known to be turbulent, and they do not listen to anybody's advice.

Bhang, which is only used for drinking is generally never known to be injurious.

40. Bhang has diuretic effects, and so it is given in gonorrhoea. It is also given in dysentery. In piles it is locally applied as a paste.

41. (a) Bhang—great relish for any kind of food; a larger quantity of food is taken; assists digestion.

(a) Ganja—good food is required; large quantity is not taken; does not assist digestion.

(b) Bhang gives staying-power under severe exertion or exposure, and alleviates fatigue.

(b) Ganja does not give staying-power under severe exertion.

Ganja drives away chill and cold immediately after the smoke.

It alleviates fatigue.

(c) Bhang and ganja both have preventive effect on diseases in malarious and unhealthy tracts.

(d) Bhang has the effect of developing body and increasing vigour, and athletes generally drink it with this object. The moderate use of bhang only is beneficial in its effects.

42. Moderate use of bhang is always beneficial, not so with ganja.

Even moderate use of ganja in the long run produces bronchitis by irritation. Ganja requires very good nutrition. In many cases the causes of insanity could be traced to ganja-smoking.

Bhang-drinkers are never known to have been suffering from any special disease.

43. Moderate consumers of both bhang and ganja are generally found to be inoffensive to their neighbours.

44. Bhang produces a pleasant and agreeable sensation; it is refreshing; no immediate intoxication; allays hunger immediately.

Appetite is created in about half an hour, when intoxication is also produced. Its effects last for about three hours. No after-effects, particularly in habitual consumers. Those who are not habitual consumers—

Some, if they commence to laugh or cry, continue to do it until the intoxication remains or until they go to sleep.

Ganja—immediate effect is a sense of warmth and intoxication. It does not allay hunger or create appetite particularly. No bad after-effect (on habitual moderate consumer) remains.

45. Bhang—no physical, mental or moral bad effect.

Does not impair the constitution.

None.

None.

None.

None.

Ganja has bad physical and mental effect, but no particular bad moral effect. It impairs the constitution. It does not injure digestion, but causes loss of appetite. Does not cause dysentery, but causes bronchitis or asthma in some. Does not impair the moral sense, or induce laziness or habits of immorality or debauchery.

In very few it impairs the intellect, and makes them dull. Never known insanity produced in moderate smokers.

46. Habitual excessive consumers—

(a) of bhang are not known to be affected constitutionally; their digestion is impaired only because they drink it with the object of consuming large quantities of good food, as it is said to produce very great appetite (artificial), otherwise it is said to assist digestion.

It does not cause dysentery, bronchitis or asthma.

Their morals do get impaired; they do not listen to anybody's good advice, although they do not neglect their routine work. Such men have a tendency to laziness, but when they have to do a thing they will do it.

Excessive bhang is said to be many a times taken for the purpose of debauchery, which very likely develops into the habit.

Habitual excessive use of bhang is never known to produce insanity.

(b) of ganja, has very bad physical and mental effect, but no bad moral effect at all; it impairs the constitution; the individual remains thin, and if he does not get good food (good food is particularly required by such men because appetite is impaired, and so they have to make up the quantity by quality, which poor people who form the majority of the smokers cannot afford) he becomes weak. Digestion is not particularly affected. It is not known to cause dysentery, but is known to produce bronchitis and asthma.

It deadens the intellect, and the man becomes quite headstrong, and does not listen to anybody's advice at all. Such men do their routine and daily work well.

As regards insanity, ganja (excessive smoking) is the principal cause, I think, in producing insanity in those who have no hereditary history, and in the latter it acts as an exciting cause. By itself it acts as a predisposing cause also.

Insanes confess of being in the habit of using this drug. I have seen melancholia produced by it, and where it has acted as a predisposing cause only. I have seen it remaining for about six months under observation.

I believe that in temporary insanity, symptoms may be reproduced by the use of the drug after liberation from restraint.

I have never seen any typical symptoms.

I have never known of persons suffering from mental anxiety or brain disease resorting to the use of this drug for obtaining relief, nor of persons of weakened intellect also.

47. No hereditary effect; nor does it affect the children in any way. Parents sometimes give bhang to their children from infancy (even from the age of two), and that becomes a habit.

Ganja-smoking is an acquired habit.

48. The habit of excessive use of bhang and ganja both is an acquired one; I have never heard of children of excessive consumers suffering from any particular disease.

49. Bhang is known to be drunk as an aphrodisiac, not so ganja; it is said that some people commence its use with this object in view.

The use of bhang as an aphrodisiac is not more injurious than its use as an ordinary narcotic. Bhang is never known to tend to produce impotence. Ganja is said to weaken the power. No information about its use as such by prostitutes.

50. Excessive consumption of bhang and ganja is not particularly practised as an aphrodisiac. I think this habit is formed generally in company. Exceptionally excessive quantity of bhang is said to be taken for this purpose; ganja never.

Bhang never tends to produce impotence, but ganja does.

51. The commanding officers can answer this question.

53, 54 and 55. I have never seen any such case.

56. Bhang massala is always mixed with it; if nothing is available, then at least black pepper must be used with it, as by itself it is said to produce biliousness, and does not produce that agreeable and pleasant sensation which is a special characteristic of the drug in addition to its intoxicating effects. Moderate and excessive consumers all mix the masala with it.

Ganja is also never known to be smoked by itself; tobacco or gudaku is said to be always mixed with it by all sorts of smokers. By itself it will at once produce irritation of throat, I think, and that is why it is mixed with tobacco.

Dhatura is mixed with bhang at times only even by habitual consumers (excessive) for themselves to increase the intoxicating effect. Robbers particularly are said to drug bhang with dhatura seeds and pilgrims are said to be thus robbed.

57. I have only heard of one case of a man drinking ganja like bhang.

Charas-smoking is not known to be practised here.

Have never known of charas or ganja being eaten.

57a. No more information to give.

CENTRAL INDIA AGENCY.

1. Evidence of SURGEON-MAJOR A. M. CROFTS, Residency Surgeon, Gwalior, Gwalior.

37. The effects of charas-smoking are not different from those of ganja-smoking, but they vary in degree, charas-smoking being more injurious than ganja-smoking, the former producing greater and more lasting intoxication than the latter.

38. No different effects in kind, the difference being in degree only: chur (or balo chur) is more powerful in its effects than the round variety, which again is more powerful than the flat one. The round variety is common in Calcutta and Bengal generally. The flat variety being common in Gwalior, is green in colour, of inferior quality, its power of intoxication being less marked.

39. Smoking is not less injurious than drinking or eating the same or any other preparation of the hemp plant. Smoking, as a rule, makes the individual pale and thin, while drinking bhang has a tendency to make the individual fat. The Brahmins of Mathura, who are notorious drinkers of bhang, are as a rule fat men. But as they are also addicted to the consumption of large quantities of sweetmeats, it may be due to the latter cause.

40. The native bhaidis prescribe bhang in bowel complaints, dyspepsia, in sleeplessness, bronchitis and asthma. It is also used as an aphrodisiac. Locally, in the form of paste or poultice, to relieve pain.

When horses or cattle are much debilitated from disease or fatigued from long journeys, a mixture of bhang, ghur and atta is administered.

41. The moderate use of hemp preparations is beneficial in (a), (b) and (c).

Generally Brahmins, Thakurs and Baniyas use the drug for the above purposes. Brahmins about 60 per cent., Thakurs about 20 per cent., and Baniyas about 10 per cent.

In replying to the above, both the moderate habitual and occasional use of the drug is referred to.

42. A moderate use of any of these drugs is harmless, as shewn in replies to questions 40 and 41.

43. Yes.

44. Moderate use of these drugs by a habitual consumer produces exhilaration and slight inebriation of a cheerful agreeable nature, followed by a desire to sleep: a moderate dose is refreshing. Bhang-drinking in moderate quantities is considered cooling and is called by the natives "tandye." It does not allay hunger, but augments the appetite. The effects last for three or four hours, and when the inebriation is over it is followed by a certain amount of languor and lassitude. The want of subsequent gratification produces a longing or uneasiness similar to that experienced by persons who habitually consume tobacco or opium.

45. Yes. It causes anæmia and wasting of the muscular system. The constitution is enfeebled,

and there is a gradual loss or weakness of the vital powers. The mental faculties become weak and dulled. In some cases it produces a sort of reverie, while it renders others excitable and quarrelsome. When the habit is first contracted it augments the appetite, but after the habit is continued for a time there is a loss of appetite and injury to the digestive powers. It sometimes causes dysentery, and when this is so, the disease is, as a rule, incurable, recurring again and again in spite of treatment; it also produces a tendency to bronchitis and asthma. It causes languor and lassitude, and is thus productive of laziness, and in some cases produces immorality, probably at first from its effect on the sexual nervous system. It renders some quarrelsome and even violent, but moderate habitual consumers seldom or never become insane.

46. Habitual excessive use of hemp drugs produces insanity, generally of a temporary nature, and of an acute type, which disappears when the drug is withdrawn from the patient, but appears again if the patient again takes to the habit. The symptoms are similar to those of delirium tremens in most respects.

47. No.

48. The excessive habitual use of the drugs does not seem to exercise any hereditary influence.

49. The moderate use of the drugs increases sexual desire and it is used as an aphrodisiac, and is used thus by prostitutes, especially in Calcutta, and also it prevents exhaustion from sexual excesses and is used for this purpose by them when their trade is brisk. Moderate habitual use is followed by weakness of the virile powers after a time, and eventually by impotence in some cases, though total and complete impotence is rare.

50. Excessive use of hemp drugs, like excessive use of opium, produces impotence.

51. Most bad characters are habitual moderate consumers of hemp drugs, and when about to commit a crime usually prime themselves with an extra allowance, with the view of stimulating their courage.

52. Excessive use of hemp drugs causes stupor; the consumer being in a comatose or semi-comatose state is unable to commit crimes when the amount of the drug taken is large and excessive.

53. If, however, the amount taken is only sufficient to cause primary excitement or frenzy, violent crimes may be committed under its influence. I know of only one case in which there was homicidal tendency—that of a sowar in the 10th Bengal Lancers at Multan in 1832-33, whose symptoms disappeared on the withdrawal of the drug.

54. Yes.

55. Yes. Ganja mixed with tobacco is given to the victims to smoke. Bhang is in like manner

mixed with sweetmeats and articles of food, but as hemp drugs do not produce *complete* stupefaction, stramonium is usually also added together with the hemp preparation.

56. When bhang is intended to produce cooling and refreshing effects, it is washed several times in water and mixed with aniseed, kasni-kangrikee seed, khevaka seeds, petals of roses and almonds. When intended to produce excessive intoxication it is mixed with sugarcane juice, gur or sugar and milk. Black pepper when mixed with it intensifies its intoxicating effects. For the purpose of stupefying travellers with the view of their being robbed, dhatura is mixed with hemp drugs. Fakirs in

order to obtain a trancelike meditative mood drink bhang mixed with dhatura.

57. No experience of this having been done.

Special note—Bhang is said to cause inflammation of the spinal cord and encephalitis if indulged in excessively for a long time. An excessive habitual consumer of bhang—a priest in Lashkar named Bhogobun—is said to have consumed a lota-ful of bhang daily for years; at 55 years of age, he was attacked with paralysis followed by delirium, finally dying in a comatose condition. The disease was said to be the result of bhang-drinking. I know no other similar case which could be laid down to the same cause.

2. Evidence of SURGEON-CAPTAIN SHAW, Agency Surgeon, Goona, Gwalior.

19. So far as I know.

Yes.

23. No.

28. No information.

29. Tobacco is sometimes mixed.

No.

30. No information.

31. Yes.

It is difficult to break off.

32. No information.

36. I believe not.

37 and 39. No information.

40. Yes, in dysentery and as aphrodisiac.

41. I believe it is used to aid digestion.

(c) No.

42. I do not know enough to form any opinion on the matter.

44. It is said to create an appetite.

45, 46, 47 and 48. No information.

49. Yes. Is not used by prostitutes.

50, 56 and 57. No information.

57a. None.

3. Evidence of SURGEON-LIEUTENANT-COLONEL, JOSHUA DUKE, Malwa Bhill Corps and Bhopawar Agency, Sirdarpore, Gwalior, Central India, Saxon.

NOTE.—Previous to this enquiry, I have paid no special attention to the subject of Indian hemp, nor have I any knowledge of its effect, generally, when smoked as ganja, or drunk as bhang, beyond hearsay.

Medicinally, as a physician, I have frequently prescribed it in the form of—

Extract cannabis indica.	
" " "	liquida.
Tincture " "	" "

It is used thus chiefly—

- (1) In acute diarrhoea.
- (2) In chronic "
- (3) In dysentery.
- (4) In lock-jaw.
- (5) In diseases of the womb.

Medicinally, it is a drug of great value—

My information is chiefly from 12 selected men of different castes, *vis.* :—

Bhils	4
Naik	1
Pattiah	1
Mahratta	1
Rajput	1
Brinjara	1
Sweepers	3

TOTAL 12

19. Charas is not procurable at Sirdarpore. Ganja and charas are used only for smoking.

23. Never.

28. (a) Ganja—2 pice higher class, 1 pice lower class.

(b) Ganja—2 annas higher class, 1 anna lower class.

(a) Bhang—1½ annas higher class, 1 pice lower class.

(b) Bhang—3 annas higher class, 1 anna lower class.

NOTE—Price per seer—

Ganja	Re. 1
Bhang	As. 8
Majum	Re. 1

29. Majum is prepared by boiling down a solution of bhang, then mixing and heating with sugar like coffee. It is thus sold in cakes as a sweetmeat by halwais. A piece ½ inch thick, the size of a rupee, will produce "nasha" at a cost of 1 pice.

Dhatura is mixed with ganja and bhang; is thus used by holy men, sadhus.

Dacoits and Thugs are said to drug their victims by this mixture. Nux-vomica, betel-nut and

cantharides are used for purposes of exciting the sexual organs.

30. Bhang-massala is—

- (1) Cucumber seed.
- (2) Aniseed.
- (3) Rose leaves.
- (4) Sugar.
- (5) Almonds.
- (6) Black pepper.
- * (7) Pice.
- (8) Bhang.

* *N. B.*—64 pice are added to each seer of bhang (dry).

If bhang is not procurable for drinking then ganja chur is used in its place.

30. Men smoke singly or in company. Women other than prostitutes do not smoke ganja or drink bhang; children smoke if allowed by or taught by their parents.

31. The habit is said to be easily broken off.

32. Ganja and bhang are essentially smoked and drunk by (sadhus) holy men.

Brahmins also drink bhang.

36. It is practically a question of expense.

Ganja and bhang produce "nasha" at a very much cheaper rate than alcohol.

37. Charas is not procurable locally.

Charas is considered (hot) to produce heat.

Bhang is considered (cold), and produces less "nasha."

The difference is immaterial.

38. All are reported to have the same effect.

39. Ganja-smoking is considered more injurious than bhang-drinking.

Bhang is more expensive, and greater care is required in its preparation.

One pice worth of ganja will produce "nasha," or pleasant intoxication, whereas 2 annas worth of bhang is required to produce the same effect.

40. Yes. Bhang is drunk for the relief of piles. It is also used as a local remedy for this disease.

It is drunk for dysentery and diarrhoea.

Ganja is prescribed for dysentery.

Ghi mixed with bhang is given to cows to relieve abdominal distension.

41. My 12 men reply that—

- (a) digestion is improved;
- (b) the staying-power is increased and fatigue is alleviated;
- (c) its use is considered as a preventive of disease, as well as of the effects of bad water;
- (d) all castes in this district are said to take it, some daily, some weekly, some occasionally.

42. Enquiry shows that the moderate use of this drug (as of many other things) is harmless.

Most people smoke morning and evening, and not in the day-time.

A moderate habitual never suffers.

The sweeper caste take it as a preventative of cold early in the morning and also of fatigue, and to improve appetite.

43. They are not considered to be offensive to their neighbours.

44. (1) It is refreshing.

(2) It does not produce intoxication in regular smokers.

(3) It allays hunger.

(4) It provokes a good appetite.

(5) Its effects last from 1 to 3 hours.

(6) It is said not to produce subsequent desire and uneasiness.

45. All my 12 men agree that its moderate use produces no physical, moral or mental effects.

They reply "no" to Nos. (1), (2) and (3).

(4) They consider that ganja taken alone makes a man more sensible of his actions.

(5) Insanity is said never to follow its use in moderate habituels.

Occasional smokers may become madly excited.

Thus these 12 men say that if I (J. Duke) smoked a good hukka of ganja, I should become excited and remain so until evening, laughing or crying.

(6) No reliable evidence can be recorded on this point at Sirdarpore.

46. Excessive use (*i.e.*, abuse) is considered to induce bronchitis, general debility, and also to take away all sexual desire.

47 and 48. I have no reliable information on this point.

49. The moderate use of ganja inclines to act as an aphrodisiac, and is said by some to prolong sexual intercourse.

Bhang and ganja are both used by prostitutes to enable them to receive a large number of men. Both men and prostitutes drink together for this purpose.

Bhang-drinking also is considered to act slightly as an aphrodisiac and to prolong the act.

50. Excessive use takes away all sexual desire and produces impotence.

Holy men, sadhus, take it on this account.

N. B.—Excessive copulation acts in the same way without the aid of ganja, bhang, or opium.

51 and 52. A question for Magistrates and Jail Superintendents.

53. All excesses are bad, and produce effects. I can quote no case in particular.

54. Ganja or bhang mixed with dhatura is said to be used for this purpose by dacoits and robbers.

55. Ganja smoked alone does not produce stupefaction.

Bhang will produce stupefaction.

56. When mixed with dhatura, the brain is greatly excited, especially in a novice.

Violent temporary and even permanent madness follows the use of such admixture.

Dhatura is the most injurious of *all* added substances.

Nux-vomica (*jhal kuchila*) is also mixed for aphrodisiac purposes.

Opium is also smoked with ganja for the same purpose.

57. Ganja is never eaten.

If drunk in solution, it causes burning pain in stomach, dryness in throat and much "nasha."

I would add, in conclusion, that previous to making these enquiries I was under the impression

that the use of ganja and bhang was most injurious; that it caused madness, and that, under the influence of Indian hemp, men committed murders and robberies; and that it was more particularly used to deaden the moral feeling of those who desired to run amuck. My enquiries tend to show that, used in moderation, and unmixed with

poisons as nux-vomica or dhatura, it is a comparatively harmless habit. Dhatura appears to be its most noxious accompaniment.

But the saying of one witness is wise—

“The man who takes neither is better than he who takes either.”

4. Evidence of SURGEON-MAJOR G. H. D. GIMLETTE, M.D., *Agency Surgeon, Baghelkhand, Sutra.*

37. Charas is somewhat stronger than ganja. Intoxication is produced sooner by it. I am told that charas is preferred to ganja by those who can afford it, mainly because charas does not leave behind the peculiar odour which taints the breath and persons of ganja-smokers.

38. I know of no difference.

39. I believe that smoking the drug is the most injurious form of consuming it: my reasons for thinking so are that in all the cases I have seen or heard of in which serious ill-effects followed the use of the drug it had been smoked; and that I know many people who use bhang moderately without being apparently any the worse.

40. Yes, hemp is used by baidas as an anodyne and sedative, especially in asthma and other diseases of the chest. Ganja is used in the treatment of cattle for pulmonary diseases.

41. Ganja and bhang are both used by some persons with the objects of assisting digestion, producing staying-power, and alleviating fatigue. I have never heard of its being used as a febrifuge or preventive of malarial fever.

Personally I do not believe that hemp is of any real value in assisting digestion; or in helping the consumer to undergo prolonged exertion or exposure, except so far as its temporary action, first as a stimulant, and secondly as an anodyne and deadener of sensation, goes.

To the second part of the question I can give no definite or accurate reply. I believe the drug is used moderately with the above objects by individuals in all classes, by some habitually, and by some occasionally.

In this part of India Brahmins, Chhatris, and Mussalmans, are the ganja-seller's best customers, but probably only because they are more wealthy than the lower castes. The first two classes above named use bhang, seldom smoking either ganja or charas. Brahmins being of course forbidden by the rules of their caste the use of a chillum, can only smoke in secret. The lower classes such as Kahars, Chamars, etc., use ganja or charas. Bairagis and sadhus use hemp largely, to enable them to support the privations and hardships they voluntarily undergo, by deadening the sensations of pain, cold and hunger. A certain amount of opprobrium attaches to smoking of ganja. None to the use of bhang, which is practised openly.

42. In strict moderation I cannot but consider that the use of bhang is harmless: my reason is that I know several persons who habitually take it and whose health is apparently good. As regards ganja smoking even in moderation, I am inclined to think that it is harmful.

43. Yes.

44. The effect is at first slightly intoxicating: hunger is allayed by smoking ganja, in the same way that all other sensations are partly deadened. Bhang

is said to create appetite if taken two hours or so before a meal. Many individuals in the richer classes habitually use bhang with this object, their use of it corresponding to the “bitters” or “pick-me-up” not unknown in an English club.

The effect is much more rapidly produced after the smoking of ganja or charas, than after bhang; its duration is of course in proportion to the dose taken, and the degree of toleration which the consumer has attained. The effect may be gone in two hours or it may last for six.

The after-effects are a certain amount of depression and irritability of temper. The want of subsequent gratification decidedly produces longing and uneasiness in habitual consumers.

45. The habitual use of hemp in strict moderation does not, as far as my experience has taught me, produce any of the noxious results referred to in the question—with this exception—habitual smokers of ganja, even in moderation, do in time become stupid and lazy.

46. With regard to the habitual excessive use of these drugs, ganja charas, and bhang, it seems certain that they materially impair the constitution, causing general weakness, loss of appetite, and deficient digestion. I have never heard of dysentery or bronchitis being directly caused by the use of hemp, but of course a person of weakened constitution is more liable to contract these diseases.

It is a matter of common observation that laziness and habits of immorality are characteristic of habitual excessive consumers of hemp: as to how far the hemp is the cause of these habits, I am not prepared to offer a decided opinion. Persons of a naturally vicious disposition, or those who fall into vicious ways, take to hemp as they do to other forms of dissipation.

There is no doubt but that ganja or charas-smoking does produce insanity of a maniacal type; as far as my experience goes, the insanity is temporary, and the patient recovers when his supply of hemp is stopped. I do not know of any case in which the insanity has become permanent.

The symptoms would most probably recur if the drug were again used in excess after the patient's liberation from restraint, but I have never had under my observation a person suffering from a second attack. Warned by the first seizure, the patient seems to learn, very frequently if not always, to be more careful in future.

I have never noticed any peculiar symptoms; the insanity takes the form of noisy mania, the patient becoming abusive and troublesome. In my experience the great majority of patients have denied using the drug at all, whether they have had a history or not.

I have not had sufficient experience in the insanity due to hemp to justify me in offering an

opinion as to whether mental anxiety, brain disease or insanity tend to over-indulgence in hemp.

As regards an account of cases with which I am acquainted, these have been few and of a comparatively mild type, differing but little from each other, the history of all being that of a few days violent mania following an over dose of ganja, gradually ceasing under treatment, and ending in recovery after a period of fifteen days to two months. I have not recently had any cases under treatment, and regret to say that I have kept no notes of former cases.

47. No. The result of enquiry on this point tends to the belief that the children of moderate consumers are neither predisposed towards the use of hemp, nor in any way injuriously affected.

48. I have no personal experience of the children of habitual consumers. It is generally believed that consumers to an excessive extent seldom beget children. The offspring of a father constitutionally enfeebled by hemp would probably be unhealthy. There is, however, no evidence, so far as I am aware, to show that the children of such a parent would exhibit any special hereditary symptoms or failings.

49. Yes. It is so used by prostitutes. The first effect is said to be aphrodisiac, and the continued use to diminish sexual vigour.

50. A belief exists that the excessive use of hemp produces impotence; as all the functions of the body are under such circumstances enfeebled, the sexual probably suffers with the rest.

At the same time it is to be remembered that a consumer of hemp in excess is nearly always a debauched creature, and that sexual excess has pro-

bably more to do with his impotence than the excessive consumption of hemp.

51. I have not had sufficient opportunities of observing the criminal classes to be able to offer an opinion of any value.

52. The same reply as to question 51.

53. I have heard of cases in which temporary homicidal mania has resulted from the abuse of hemp, but none have ever come under my personal observation.

54. It is a matter of a common report that they are so used.

55. After enquiry, I am led to believe that they are never so used, other drugs being more convenient for the purpose.

56. Guava and betel leaves are sometimes used with charas; the effect can only be to flavour the charas smoke.

Tobacco is almost always used with ganja. I am unable to say what the modifying effect of the admixture may be; it probably lessens the activity of the hemp drug.

Dhatara seeds are sometimes mixed with bhang, and so are also poppy-seeds by confirmed and seasoned consumers, the effect of these adjuncts being to increase the intoxication and stupefying properties of the hemp.

57. Pepper, milk and sugar are also sometimes added to the bhang decoction. These can have no material influence on the effect of the draught, and their addition must depend on the fancy of the consumer.

I have never heard of ganja or charas being either eaten or drunk.

5. Evidence of GANESH RAI, First Class Hospital Assistant, Bundelkhand.

1. I regret to say that my experience in connection with hemp drugs is much too limited to make my evidence of any value.

H. HAMILTON, M.D., Agency Surgeon,
Bundelkhand.

First Class Hospital Assistant Ganesh Rai examined states he only knows charas and ganja and bhang. When ganja is in long rolls it is called "kali"; when in separate pieces it is called "tootun."

3. Knows no place where it grows spontaneously.

4. Knows no name for it except bhang before the plant has flowered, and ganja after it has flowered.

5. A moist climate is necessary; knows nothing of elevation.

6. Has not seen wild hemp.

7. Knows of no cultivation of it for any purpose here. It all comes from Bengal.

14. No.

16. Not prepared at all here.

18. Does not know.

19. Ganja and charas are only smoked.

20. All classes here smoke ganja or charas as they choose.

21. All ganja smokers prefer kali and only use tootun when kali cannot be obtained. Charas-smokers will not use ganja.

22. All comes from Bengal.

23. No.

24. All who eat bhang also drink it.

25. Thinks that it is on the decrease, but cannot give any reasons.

26. Thinks about 10 per cent. of the people use these drugs.

About 90 per cent. of these use them moderately and about 5 per cent. immoderately habitually; about 2 per cent. occasionally to excess, and about 3 per cent. occasionally in moderation.

27. Thinks it applies to all classes, but that Hindus are more addicted to the various forms of use specified than Muhammadans.

28. Habitual moderate consumers usually only smoke about 4 scruples of bhang in the evening, about 4 or 5 grains of charas or ganja, the cost for bhang being about $\frac{1}{2}$ a pie, and for charas and ganja $1\frac{1}{2}$ pies.

Excessive smokers will spend usually about 4 or 5 pies daily, and those who use the drugs to great excess may spend as much as an anna.

29. Tobacco is ordinarily mixed with charas and ganja and black pepper with bhang.

Has heard that dhatara is sometimes mixed with bhang. Does not know bhang massala.

30. Moderate users consume them alone in their own houses. Women only quite exceptionally use these drugs. The same applies to children.

31. Moderate users of the drugs would find no difficulty in dropping them at any time. Thinks

about 10 per cent. would like to increase the quantity, and of these a small proportion will drift into excessive use.

32. At festivals, marriages and certain days of a child's age these drugs are consumed, but their use is not essential. Some use them to excess, others moderately. Does not think it leads to the formation of the habit or is in any way injurious.

33. Those who do not use them think their use disgraceful.

At the time of preparing them, it is customary to offer some to Mahadeo and take his name.

34. It would not be a serious privation to any class of consumers to be deprived of the drug they use.

35. If their use was prohibited, no doubt they would be consumed illicitly.

Their prohibition would cause discontent.

If they were prohibited people who use alcohol would use more. Those who do not drink alcohol would not take to it.

36. Does not think alcohol is being substituted for any of these drugs.

37. Thinks the effects are the same at the time, but those who smoke ganja and charas get asthma, and those who use bhang go mad.

38. Thinks not.

39. The smoking of any preparation has more effect on the lungs.

40. Does not know of any such use.

41. The moderate use has no good effect as a food accessory or digestive.

(b) It is useful under severe exertion or exposure and to alleviate fatigue.

(c) Does not look on it as a preventive of malarious fever.

(d) Not in any other way. No particular classes use the drug in this way. All who use it declare there are such advantages.

42. Except under the conditions above specified, thinks the moderate use of the drugs neither beneficial nor injurious.

43. No.

44. The moderate use by an habitual consumer at once refreshes him and produces slight intoxication. It does not allay hunger. It produces appetite. Cannot say how long the effect lasts. There is malaise, after it want of energy. The want of subsequent gratification produces a little uneasiness, but not much.

45. No.

No.

No.

No.

No.

No.

Does not think that insanity leads to indulgence in these drugs.

46. The habitual excessive use leads to insanity.

Knows of the son of a Pandit just now who smoked 40 to 50 chillums a day, and who went quite mad.

47 and 48. Does not know.

49. Yes, sometimes.

Does not know if it is so used by prostitutes.

Does not think moderate use leads to impotence.

50. The excessive use leads to impotence.

51. No, does not think there is any connection between the moderate use of these drugs and crime.

52. Bad characters often use the drugs to excess.

53. Unpremeditated crime does undoubtedly follow excessive use, but does not know of any case of homicidal frenzy.

54. Criminals do use these drugs to fortify themselves for the perpetration of crime.

55. Criminals do use the drugs for this purpose. It is possible to induce complete stupefaction without any admixture of other drugs.

56. When dhatura is mixed with hemp its effects will be shown in dilatation of the pupil, and in picking up imaginary objects from the ground. Has seen such cases in Khandwa, Indore and here.

57 and 58. Does not know.

6. Evidence of N. V. BHAGVAT, Doctor, Indore, Maratha Brahmin.

37. Charas-smoking produces more heat in the body than ganja-smoking. The effects of charas-smoking are produced rapidly as compared with those of ganja-smoking.

38. The effects produced by round ganja are said to be three times greater than those produced by the flat when both of them are smoked in equal quantities. The effects produced by charas-smoking are greater than those produced by round ganja-smoking. Charas smokers are said to be paler than ganja-smokers irrespective of food taken by them.

39. Smoking is more injurious than drinking or eating any preparation.

40. Bhang is used as a medicine for cattle, and native doctors prepare many tonics from it.

41. The moderate use of charas, ganja or bhang is beneficial, as it helps digestion and alleviates fatigue. The religious mendicants such as bairagis, gosais, etc., think that the use of this drug

helps them in concentrating their minds and accordingly almost all of them use it. Nearly 75 per cent. in the lower classes use it to alleviate their fatigue. All this refers to the moderate habitual use.

43. Moderate consumers are inoffensive to their neighbours.

44. The moderate use of any of these drugs by the habitual consumer is refreshing and produces intoxication immediately. It creates appetite. The habitual consumer gets uneasy if he does not use it.

45. Smoking ganja produces bad effects after a long time on the lungs of the consumers. It causes spermatorrhoea, bronchitis and asthma. Ganja-smokers are generally lazy. It often produces insanity.

46. All the above symptoms increase.

49. They are often used as aphrodisiac.

55. I do not think that complete stupefaction is ever produced by the use of the hemp drug.

7. Evidence of SURGEON LIEUTENANT-COLONEL R. CALDECOTT, *Agency Surgeon, Western Malwa, Agar, European.*

1. The native doctor in charge of the Agar dispensary is well acquainted with these matters, and gives me the information, which coincides with my ideas on the subject, after a period of twenty year's service in the Malwa Agency.

2. The description and definitions given here are the same as occur in Malwa.

The name siddhi does not appear to be commonly known, bhang being the word used.

Charas and ganja are the names commonly used.

Flat and round ganja and chur are the names they are known by.

3. Throughout Malwa, generally unknown.

4. The plant is known as ganja, in crop.

7. There is cultivation for the production of charas, bhang and ganja all over Malwa. I am not able to say to what extent.

10. It appears to be confined more or less to the cultivators of tobacco, who generally grow hemp as well.

37. Charas is the more intoxicating. Charas is never smoked alone, but added to tobacco and ganja to increase their effects.

38. Supposed to be the same.

39. The only thing known under this head is that the smoking is supposed to have a tendency to produce asthma.

40. Hakims are said to use bhang massala as a stomachic stimulant.

Not known.

41. (a) It increases appetite, but is not beneficial to digestion.

(b) Not like opium: induces indolence.

(c) Not known to me.

(d) No beneficial use is known.

Brahmins and priests of temples and beggars use it a great deal to increase their appetite. For instance, when the Baniyas feed them on laddus and halwas on festivals, they eat quantities of bhang beforehand, so as to enable them to do justice to the entertainment.

42. It is comparatively harmless. They go on doing it for years and years. Have known some of them for over twenty years now who have apparently done very well on it.

43. Quite inoffensive. Even excessive consumers, if habitual ones, are not offensive. It is the ones unused to this drug who are troublesome when they take it. The habitual consumer merely goes to sleep.

44. Is not refreshing.

Does not produce intoxication in habitual moderate consumers.

Does not allay hunger, but stimulates appetite.

The effect in moderate doses lasts two or three hours. There are hardly any after-effects, as with opium.

If it is a habit, want of subsequent gratification causes uneasiness and drowsiness.

45. I cannot say that I know of any such effects.

Very little.

At any rate, not markedly.

Smoking may cause bronchitis and asthma.

Not necessarily so, as far as one can judge; but it is not easy to obtain much information under this heading.

Not in habitual moderate use.

I can obtain no information about this; and have had no experience of such a case myself.

46. No cases of insanity from excessive habitual use of these drugs has been met with in these parts.

The excessive use destroys appetite and digestion after some time. It does not cause dysentery as far as is known, and causes bronchitis and asthma only if smoked.

It certainly induces laziness, but they do not seem to say that it causes habits of immorality or debauchery.

47. Not, as far as I know.

48. I can get no evidence of any hereditary habit, even in cases of excessive use.

49. Amongst those who use it habitually it is not known to be used for that purpose here, or to be used by prostitutes.

Nor is it known to have any effect in producing impotence. It is commonly supposed to be used by one class to increase their sexual desire; but this is mostly confined to the fakirs and such like.

50. This might produce impotence. It produces general lethargy and sleepiness.

51. I have no reason to believe so.

I know of none.

52. Not as far as I know.

53. Most certainly, in any one unaccustomed to the drug. No. Such a case has never been heard of in these parts.

54. I think not. Ganja is not thought to be fortifying in this way by them. They think it would only make them sleep.

55. This is, I should say, a comparatively common occurrence.

One or two ounces of bhang alone will make a man unaccustomed to it incapable for hours.

56. The use of dhatura as a mixture with hemp is apparently very uncommon in these parts.

57. They are never eaten or drunk in these parts.

8. *Evidence of* SURGEON-MAJOR ARTHUR HENRY COLE DANE, M.D., I.M.S.,
Sehore, Bhopal, European (English).

1. As a medical officer of nearly nineteen years' service.

2. Para. 5. Only know of ganja and bhang.

19. Ganja alone is used in these parts.

23. No.

28. Ganja 1 to 3 pies per head per diem; bhang 3 pies to 3 annas per diem.

29. Tobacco and ganja are usually smoked together.

Bhang is mixed with spices and sometimes milk and sugar. Dhatura is mixed with it by very heavy consumers.

30. In solitude by habitual consumers. As a luxury at feasts and ceremonies in company.

Usually used by men only, but by Hindu women during the holi festival and by prostitutes. Never by children.

31. The habit is easily acquired and can be easily dropped. Still there is a tendency after commencing to develop into an habitual consumer.

32. None that I know of.

36. Not to my knowledge.

37. Charas is not obtainable in these parts.

The effects of ganja are rapid and evanescent, seldom lasting more than a few hours.

39. The smoking and drinking of any of these preparations is said to produce temporary and even permanent insanity, and I have seen cases of sepoys who have become irresponsible agents and who under restraint have recovered completely.

Ganja-smoking tends to make the consumer liable to lung affections bronchitis and asthma.

Hakims and baidis use cannabis indica in healing diarrhoea and dysentery and also uterine affections, and I believe it is also used for "colic and enteritis" in cattle.

41. (a) I cannot see why they should.

(b) Certainly they exhilarate, but only temporarily.

(c) Not likely.

(d) Cannabis indica certainly acts in uterine

disorders beneficially, and it is, I believe, one of the ingredients in chlorodyne.

42. I have not sufficient experience to give an opinion.

44. It refreshes and exhilarates, as alcohol does. It produces intoxication and allays hunger, but I cannot see why it should create appetite. The after-effects are lassitude and in beginners violent headache.

45. Sterility and impotence.

It renders consumers liable and prone to chest affections, especially chronic bronchitis, and when attacked by pneumonia they usually succumb quickly. In some cases of temporary insanity it has been the exciting cause. The cases I have seen have been violent and rapid, symptoms subsiding when under restraint and the use of the drug prevented.

I have no evidence to show that in cases of insanity the use of the drug was commenced to give relief from mental worry or anxiety.

46. The same answers as to 45.

47. Not to my knowledge.

49. Yes, prostitutes use it, and also men, for this purpose—the idea being that the act of cohabitation is lengthened, but this is only the usual result of any intoxicant when used moderately. This is the usual way that men become habitual consumers, and being habitual users they become impotent. It is used largely by sadhus and bairagis to produce impotence, and does so, I am given to understand.

50. Same as No. 49.

56. Have no information.

57. No information.

57a. This is a question that has never presented itself much to me, and the cases I have seen of insanity caused by the use of ganja have been so few and far between that I have never gone deeply into the subject. Also having only just returned from furlough, I have had no opportunity of looking for information from habitual consumers of the drug.

RAJPUTANA.

1. *Surgeon-Lieutenant W. E. A. ARMSTRONG, I. M. S., Meywar Bhil Corps, Kherwarra, Rajputana.*

I regret that I have personally had but little opportunity of studying the Hemp Question, as my residence in India only extends over a period of eighteen months, the greater part of which has been spent in various parts of Southern India.

I came to Rajputana a month ago, and as my own observations would be of little value to the Commission, I have chiefly confined myself to evidence collected from various sources, European and native (the latter by no means reliable).

My chief informant has been Major E. D. F. Bignell, Meywar Bhil Corps, second Assistant Resident, Meywar, who from his long residence in Rajputana, knowledge of the various dialects and habits of the natives, has been able to obtain much valuable information for my benefit, and for which I am much indebted to him.

2. Siddhi is not known in this district. Bhang, sabji or patti are all names of the same preparation of the hemp plant—uncurled leaves; charas—is the resin; ganja is the flower-top and curled leaves. The three varieties of ganja are correctly named in the question.

3. The hemp plant grows wild in any jungle in Malwa and the hilly tracts of Meywar, but is considered inferior to the cultivated plant.

5. I am unable to say, but it is a very hardy plant in partially shaded places.

6. Scattered.

7. Grown any and every where, not as a crop, but a few plants dotted here and there according to requirements.

The best kind is imported for the wealthier classes from Gujarat.

8. No, there has been no increase.

9. No particular system of cultivation; it requires no care, only partial shade.

10. Not cultivated by any special class. Cultivated by all classes alike.

11. Yes, but rarely so as it is extra trouble, and good seed is easy to obtain.

12. No.

13. No; cultivation is general.

I do not think it would be impossible to grow it anywhere except on a bare open plain.

14. Only ganja and bhang.
Everywhere.

15. Ganja is prepared by drying, rolling and pressure.

Bhang is steeped in milk all night and strained in the morning.

Wealthy classes add condiments; the very poor infuse it in water.

16. (a) Yes.

(b) Yes.

(c) Yes, but of inferior quality.

17. By almost every Hindu and aboriginal.

18. Unable to answer correctly.

19. No statistics.

20. Charas but little used. Ganja is used by all classes in the Kotra district.

21. Flat and round are considered equally good. "Chur," which means leavings or tailings, is naturally inferior.

23. Uncertain.

Ordinary tobacco is called by many tribes "bhang."

24. Drinking bhang is indulged in by all Hindus, especially of high caste, everywhere.

25. Normal.

26. Habitual consumers of any kind are few; only a very small decimal percentage on population (c) and (d); of these (d) vastly predominates.

27. From all classes, rich and poor, high and low caste, Aryan and aboriginal, it supplies the want of a stimulant felt by most of the human race—beer to the English, whiskey to the Scotch, absinthe to the French, vodki to the Russian, coffee to the Arab and Turk, tea to the general nondescript, and opium to Sikhs, Hindus, Chinese, etc.

28. Uncertain.

29. (a) Amongst the poorer classes—
black pepper and water.

Better classes add—

sugar, almonds and poppy-seeds.

"Bhang massala" unknown.

30. Bhang-drinking is nearly always carried on in company.

Ganja-smoking indulged in privately.

Mainly confined to male adult population.

A small quantity of bhang is sometimes given to children.

31. No, not easily formed.

To the confirmed ganja-smoker it is a difficult habit to break off, but not nearly so much so as opium.

Quantity consumed is gradually increased.

32. Sadhus, Babas, and all recluses use ganja to smoke, as they say it enables them to better concentrate their ideas on the deity and withdraw their thoughts from this world. Essential only in the sense of being a decided help. Temperate,

not supposed to lead to the formation of the habit or otherwise injurious.

33. With indifference.

No worship of the hemp plant.

34. Decidedly so.

35. Impossible; you might as well try to prohibit weeds growing in the fields. It would certainly be consumed illicitly. Public opinion would decidedly resent any interference, as tyrannous meddling with the freedom of the subject. Discontent would amount to political danger, would be hailed with delight by the anti-cow-killers, the recluses would set up a cry of religion; could only be enforced by continuous bloodshed, and would assuredly be followed by recourse to alcoholic stimulants or other drugs.

36. No.

37. Ganja-smoking is said to be milder than charas, and does not seem to have so injurious an effect on the lungs as the latter, though both predispose to chronic bronchitis and asthma. Both cause loss of flesh.

It has a distinctly sedative action on the nervous system.

38. It seems not.

39. Smoking is looked upon as injurious when carried to excess. Bhang is looked upon as beneficial when taken in moderation. It does not cause loss of flesh. Its effects in small doses are aphrodisiac, digestive, stimulant and sedative to nervous system.

40. Not used medicinally (internally), nor as a rule prescribed by native doctors.

Used externally as a fomentation; said to be a cure for piles, doubtless due to its sedative action.

41. (a) Yes.

(b) Yes.

(c) Doubtful.

All classes. Moderate occasional use.

42. Harmless.

No case can be brought to my notice in which the moderate use of these drugs is answerable for ill-health.

43. Absolutely.

44. Clears the mind and acts as a tonic generally. At first distinctly refreshing, but if continued its action is in some cases stupefying, whilst others become exhilarated. Allays hunger in confirmed consumers, stimulates the appetite in moderate indulgers, length of effect varies with amount consumed and whether custom is established.

After-effects uncertain. Uneasiness and longing certainly felt.

45. No cases have come under my observation in which any deviation from perfect health could be attributed to these drugs, nor have I had any reason to suspect that they were or had been indulged in. As regards insanity, I cannot hear of any reliable case worthy of being chronicled either for or against the use of hemp.

46. *Vide* above.

47. No.

49. Bhang acts as an aphrodisiac. Not used by prostitutes. In time hemp is said to produce impotence.

50. Latter part of answer 49 more applicable to this question.

51. Bad characters may use the drug.

They would not, however, use it when about to perpetrate a crime, as it intoxicates to a more or less extent.

52. The same.

54. They may, but I think not.

55. Rarely, if ever.

Datura is the drug used.

60. There is no control and could be none.

61. No charas prepared.

62. Absolutely impossible.

64. There are none.

65. No taxation in this province.

66. The tax could not be collected.

68. There are none.

The use is general.

70. This is a native state.

2. Evidence of Surgeon-Captain W. H. WILSON, M.B., Medical Officer, Erinpura Irregular Force, British.

1. Very few indeed: chiefly from enquiries into the matter: little, if any, personal experience. The plant is not cultivated in this district, but a small quantity of the drug imported, and in consumption by few persons.

2. Yes.

By the above names, *viz.*, bhang, charas and ganja.

3. I have no personal knowledge of any district in which the hemp plant grows spontaneously except Partabgarh (south of Neemuch). I understand it is abundant in Central India.

4. Ganja, bhang, sabji, charas. Yes.

5. Moist climate and soil and plentiful rainfall.

6. Ordinarily dense, I understand.

7. None in this district.

8. No.

9. The seeds are sown in January—February

precisely in the same way as wheat in this country; irrigated in precisely the same manner—except in rains—that is, it is kept constantly green; about 15 days before being cut in November—December, no water is given. Cut and then pressed for ganja.

10. The same class as other agricultural cultivators, though confining themselves to the cultivation of hemp.

11. Yes, so I am informed.

12. I have heard that ganja is obtained from the wild hemp and presume that the male plant is destroyed in such cases.

13. There is, as before mentioned, no cultivation of the plant in this district so far as I am aware. An attempt has been made with the hemp plant here, but has always resulted in failure: the soil is understood to be too poor; it is possible that those who have attempted to grow the plant in this neighbourhood do not thoroughly understand the method of cultivation. As I am informed, a rich

soil and abundance of water is required. I am unable to say at what elevation the plant is usually grown.

14. No. None of the drugs mentioned. They are imported—ganja from Meywar, charas from Jodhpore.

15. From the cultivator, ganja is prepared as mentioned in the "Introductory" for smoking purposes—a small portion taken into hand, seeds thrown out, a little water added and rubbed with ganja and again squeezed out, then some tobacco-leaf added and mixed with the ganja, which is then smoked in a pipe. Charas is also used for smoking, but to a very limited extent here—mixed with treacle and tobacco. Bhang is ground down between stones, mixed with water and coarsely filtered and drunk with or without sugar or black pepper.

16. Bhang is very frequently prepared by the people in their own houses. So I understand. Yes, but not very good.

17. Bhang is prepared by any and all who drink it. Charas is supposed to be prepared chiefly by the Bhils in Jodhpore territory. This and ganja is bought from the cultivators by contractors, who sell it to the consumers.

18. Ganja if carefully looked after will keep good for a year. Charas will under care keep good for two years. The dry leaves (bhang) will with care keep good for a year. After these periods they all deteriorate, and finally are useless. Age, moisture, exposure. The greatest care must be taken to avoid moisture.

Chapter IV.—About Rs 25 worth is sold per month in the regimental bazar, including bhang, charas and ganja.

19. Ganja and charas are used only for smoking in this district. I am not aware whether they are put to any other uses in other places.

20. It is said that fakirs use both extensively. Ganja is used extensively amongst Bhils and Minas, and of those using ganja perhaps 1 or 2 per cent. smoke charas. Amongst the Purbias here ganja is occasionally smoked, and the same may be said of perhaps 2 per cent. of the Baniyas.

21. Flat ganja is used here.

22. Foreign charas is not used. The charas is imported from Jodhpore territory.

23. No. Not here at all events.

24. Brahmins, Baniyas, Rajputs and all the better off Hindu classes drink bhang. Bhang is eaten, mixed in sweetmeats, by the Baniyas very occasionally, e.g., the Dewali festival.

25. The use of ganja has been on the decrease slightly on account of increased expense.

The use of charas is so very small that it is not worth taking into consideration.

The use of bhang is neither on increase nor decrease: stationary.

26. For bhang—(a) 50, (b) Nil, (c) 500, (d) Nil.

For ganja—(a) 25, (b) Nil, (c) ?, (d) Nil.

27. Bhang—Brahmins, Baniyas, Rajputs chiefly as an appetiser and for criminal purposes.

Ganja—Fakirs, Minas, Bhils as an exhilarant. These latter—the Bhils and Minas—have not too much of the comforts of life and indulge in the smoking of the drug with much the same object as those who indulge in alcohol, *vis.*, to obtain temporary forgetfulness of trouble, etc.

28. Bhang—

(a) A chittack (2 oz.), costing 3 pies, will serve for four days; in other words $\frac{1}{2}$ oz. per diem @ $\frac{3}{4}$ pie.

(b) There are no habitual excessive consumers.

Ganja.

(a) 1 tola per diem @ 3 pies.

(b) Nil.

Charas is so rarely used that the question cannot be answered.

29. With bhang—Sugar and black pepper, (a) ordinarily, (b) exceptionally, rose leaves, almonds, poppy-seeds, cucumber-seeds, etc. Dhatura is not used: the object of the above is to improve the taste.

With ganja—

(a) Tobacco.

(b) Nil.

With charas—

(a) Tobacco and treacle.

(b) Nil.

The 'bhang massala' consists of the materials mentioned as above, *vis.*, almonds, poppy-seeds, etc.

30. The habitual bhang-drinker practises the habit in solitude or in company; the occasional consumer in company. Men, women and children drink bhang, on occasions. Ganja-smoking is confined to men, and is generally indulged in company. The charas-smoker is solitary or not according to his means.

31. The drinking of bhang is a habit easily acquired and not difficult to drop. In acquiring the ganja-smoking habit some difficulty is experienced (much as in tobacco), but the habit once acquired cannot be left off, and the quantity required increases; there is therefore in this case a certainty almost of the moderate developing into an excessive habit. The same may be said of charas, though the craving for this may be relieved by indulgence in ganja.

32. On certain festivals a great deal of bhang is drunk, for instance at the Holi; again at Dewali bhang is eaten with sweetmeat (majum). The use of the drug is not considered, so far as I am aware, absolutely essential, but it is drunk and eaten on above occasions almost moderately. The use is generally temperate: not likely to lead to formation of habit or other than temporarily injurious. Ganja and charas are not smoked on any particular occasions.

33. There is no opinion against the use of bhang.

The use of ganja and charas is generally considered shameful. There is no custom of worshipping the hemp plant so far as I can ascertain.

34. Bhang-drinkers possibly would not experience any serious privation if circumstances forced them to forego the consumption of the drug. Ganja and charas smokers if deprived of the drug even for a day would be rendered absolutely useless for some days, and would resort to the use of the drug on the first opportunity: it would (the deprivation of the drug) be a serious privation to them. Bhang-drinkers about 550,—*vide* question 26. Ganja-smokers about 25,—*vide* question 26. For classes *vide* answer to question 27.

35. Prohibition an extremely difficult if not impossible matter: would certainly be consumed illicitly. By law and imprisonment only I presume;

very serious discontent : not unlikely : (a) probably ; (b) possibly.

36. There is no reason for supposing that alcohol is being substituted for any of these drugs. The drinkers of bhang and smokers of charas and ganja confine themselves generally to these drugs, and those who drink alcohol at all events to any thing like excess do not go in for the use of the above drugs.

37. Charas-smoking is more exhilarating in its effects, more excitement is exhibited, and the consumer of this drug is perhaps in a better condition, or imagines himself to be in a better condition, to do what he has before him, work or otherwise, than the ganja-smoker ; but as the stimulation of the nervous system in the charas-smoker is greater in its immediate effects by indulgence in the drug than in the ganja-smoker, so is the subsequent depression greater (if the use of the drug be withdrawn) in the charas-smoker.

38. Only the flat kind is used here ; it is supposed to be the best and the strongest. The round is supposed to create greater dryness of throat and cough, etc., and being weaker does not so readily or so quickly produce the desired stimulation. Chur is not known here.

39. The drinking of bhang is, as compared with the smoking of ganja or charas, harmless ; in its effect it is somewhat like alcohol. It leaves, when used in moderation, no after ill-effects, and produces no craving for a repetition. Ganja and charas are not harmless even in their primary effects. Their use is followed by subsequent depression, an irresistible craving for the drug, and in process of time most serious effects on the nervous system.

40. I have only heard of one disease for which the drug is used by native doctors, *viz.*, a poultice of bhang for piles.

Bhang is occasionally given to cattle as a sedative for colic, etc.

41. (a) Bhang is supposed to increase the appetite ; ganja diminishes the desire to eat ; charas abolishes all desire for food or drink.

(b) Bhang is not taken with this object. Ganja and charas give staying-power, or so it is supposed, while the effects of the drug last.

(c) None of these are used, so far as I can ascertain, with this object.

(d) Ganja and charas are used by fakirs with the object (amongst others) of reducing themselves.

As before mentioned, the better classes or better-off classes—Baniyas, Brahmins, etc.—drink bhang, very much in the same way and with the same object as Europeans take wine. The poorer classes—Bhils, Minas, and the fakirs—smoke ganja and charas ; the former with the object of forgetting themselves and their troubles, the latter as stimulants, depressing, depending on purpose they have in view.

The moderate habitual use is referred to.

42. The moderate use of bhang appears to be harmless. I have seen no ill-effects that could be attributed to the use of this preparation.

43. I have never come across habitual and hard drinkers of ganja and charas.

44. Ordinary bhang-drinkers are inoffensive enough.

45. None and charas-smokers are few in this part.

46. No. I have never seen men who happened to be

47. The influence of these drugs acting offensively on their neighbours.

48. The moderate habitual consumer (moderate) of bhang

feels refreshed, brighter ; does not become intoxicated ; appetite is increased, perhaps for six hours ; no after-effects ; the habitual consumer if deprived of the drug would feel the want of it ; there would be longing, but only for some days, and the deprivation would not be felt after some days. The habitual consumer of ganja and charas is simply wedded to this habit and cannot get rid of it. Ganja and charas are stimulating and therefore refreshing (while the action lasts). They do produce intoxication (not in moderate and habitual doses) ; the former allays and the latter annuls hunger ; they do not create appetite. Effects—ganja three hours ; charas six hours. Want of these drugs produces intense craving and utter misery.

45. The moderate use of bhang produces no noxious effects. The even moderate (!) use of ganja and charas has a most deteriorating effect physically, mentally and morally on the subject of the habit.

Charas and ganja reduce the strength of the constitution by their action on the nervous centres. Bhang does not. Bhang does not injure the digestion or cause loss of appetite. Ganja and charas do, *vide ante*.

Bhang does not produce either or any of these diseases. Charas and ganja affect the respiratory and circulatory organs secondarily through the nervous systems, and bronchitis and asthma are produced. Charas and ganja do impair the moral sense, lead to theft, laziness, dirtiness of body and soul. Bhang does not affect the consumer as above. Charas and ganja do deaden the intellect ; insanity is (even in moderate consumers) occasionally produced of a drivelling senile type (I speak of the habitual moderate consumer), occasionally maniacal, temporary or permanent. I am not prepared to say whether the symptoms may be re-induced by use of the drug after liberation from restraint. I see no reason to doubt it, however, though I have not met with such a case. I only know that the ganja-smoker restored to sanity will again take to the habit. The patient knows his relatives and friends, constantly absenting himself from them, going off into the jungles, generally harmless, with paralytic gait and more or less foolish talk, expressionless face, dribbling mouth, red eyes, and pigmentation of skin—approaching in fact to idiotcy. I do not know whether insanes who have no recorded ganja history confess to the use of the drug. There are very few insanes here, and I have met with only one or two cases resulting from abuse of ganja. I am of opinion that a person with a tendency to insanity—general nervous instability—would very easily be drawn into and as easily lose his small mental equilibrium by the habit.

46. I have come across no habitual excessive consumers of the drug. I am consequently not in a position to answer this question of my own knowledge.

47. No, it is not hereditary, and so far as I can ascertain the habit does not affect in any way the children of the moderate consumer.

48. I cannot speak from experience—*vide* answer to question No. 46.

49. Bhang does not appear to be taken with this object ; charas and ganja are. I am not aware that prostitutes use it (ganja or charas—they do drink bhang) at all. Female fakirs smoke charas and ganja. I do not know whether the use of ganja and charas as an aphrodisiac is more injurious than its use as an ordinary narcotic. I should imagine for obvious reasons it would be. The use of

hemp does tend to produce impotence by all accounts.

50. I have no personal knowledge.

51. Perhaps 25 per cent.?

I have already stated that even the moderate use of ganja and charas blunts the moral perceptions; it is not therefore to be wondered at that many of those reduced mentally, physically and morally by the use of these drugs should find themselves speedily associated with those in the lowest strata of society, *e.g.*, criminals.

52. Possibly some 5 per cent.

53. Yes, and *vice versa*, that is, it may be taken with the object of sustaining the resolution to commit a premeditated crime.

54. Such an occurrence as the use of these drugs by criminals to fortify themselves for the commission of a premeditated act of violence or otherwise is, I have always understood, sufficiently common.

55. Yes—*vide* Lyon's Medical Jurisprudence, pages 260 *et seq.* (*Cannabis sativa*).

Yes.

56. I have no knowledge of other substances beyond the "massala" already alluded to as added to bhang, which does *not* modify the effects of bhang, and the tobacco and treacle added to ganja and charas. I have no information *re* dhatura as mixed with hemp.

57. Ganja and charas are always *smoked* in this district.

58. and 59. I am not in a position to be able to give an answer to this question.

59. and 60. I am not in a position to be able to give an answer to this question.

60. Ditto.

Ganja not produced in this district or hemp plant cultivated.

61. Ditto.

62. I am unable to answer this beyond saying that as the products of the hemp plant ganja and charas tend in their use to produce evil with almost absolute certainty to the consumers, the cultivation of the plant should always be under control. I presume this would be feasible: the indication of the method is beyond my province.

63. I am not in a position to give an opinion.

64. I am not in a position to offer an opinion.

65. I am by no means up in the question, and am consequently unable to offer any opinion.

66. Presumably there should be higher rates of taxation in accordance with quality: the flat (the only kind used here) is considered the best, and therefore I suppose should be more highly taxed.

67. Can give no opinion.

68. There is one retailer in the district with one house in the bazaar and another in Sheogunge. All the preparations of the hemp plant sold in the district pass through this man's hands. I am distinctly in favour of a licensed house or houses. The sale of the drug can alone in this way be regulated and the amount consumed estimated. The total average monthly intake for the bazaar is R25.

69. I am unable to say whether the wishes of the people are consulted or not in the matter; presumably they are.

70. None.

I believe so here at all events.

No, I believe not.

3. Evidence of SURGEON-MAJOR J. CROFTS, M. I. M. S., Agency Surgeon, Kotah and Jhallawar, Jhalrapatan and Kotah, Irish.

1. Opportunities afforded by 16½ years' practice among natives, thirteen years of which has been spent in civil employ: the most of my practice has been among natives.

2. I understand the different preparations of hemp plant are sold under names indicated. Most of them are imported. These definitions may be accepted for Rajputana. The preparations are commonly called "bhanga," "charas" and "ganja."

3. I believe it grows spontaneously in Afghanistan and foot of Himalayas, and in small quantities all over India. About 30 acres of it are cultivated in the Shahabad district of Jhallawar yearly.

4. Bhang is also as an herb as Botee.

5. I believe it grows in all climates, as its distribution is so general.

6. Scattered I believe, at least all I have seen has been.

7. Yes. In Shahabad in Jhallawar about 30 acres yearly are cultivated. I cannot say how much of this crop is used for production of ganja, charas or bhang.

8. I am not aware there has been any increase or decrease.

9, 10 and 11. Have no knowledge.

12. Have no knowledge. Hemp is grown in Shahabad, but I cannot say where seed is procured, from wild or from yearly crop. Cannot say whether male plant is extirpated or not.

13. Not that I know of. Cultivation is only common to Shahabad, but I believe half an acre or so are grown in a few other tahsils in Jhallawar proper.

14. I believe a small quantity is prepared in these states; the greater portion used is imported.

15. Two preparations are made in Jhallawar from the cultivated plant, namely gulkund, which is a preparation of bhang, sugar candied. Rose-petals coloured with saffron, and *majum* is essence of bhang mixed with ghi and sugar. The above are used for eating, ganja and charas are smoked; and bhang is drunk with water either by itself or mixed with charas.

16. I have no knowledge of this.

17. By Hindus.

18. I cannot say.

19. Ganja and charas are chiefly smoked. Sometimes a small quantity of charas is added to bhang, which is drunk to increase its intoxicant effect.

20. Generally people of the lower classes smoke ganja and charas.

21. Have no knowledge.

22. Have no knowledge from whence it is imported.

23. Not that I am aware of. I have never heard of it being smoked.

24. In all localities generally Hindus and Banyas eat and drink bhang.

25. I do not think that their use is on the increase in Kotah and Jhallawar.

26. Cannot say.

27. Generally speaking, lower classes smoke ganja and charas. Bhois and dooly-bearers dāk-runners believe it infuses fresh vigour and strength into them and staves off fatigue.

28. I have no knowledge of this.

29. Dhatura is mixed, as it is supposed to increase the intoxicating effect of bhang. I suppose the principal object is robbery. I know of no preparation as bhang massala.

30. Consumers prefer company to solitude when consuming, but prefer to be let alone afterwards. It is mainly confined to male sex, who generally acquire the habit at puberty. Children never use these drugs voluntarily.

31. Is easily formed and difficult to break off. Yes, but only in a few cases, probably 5 to 8 per cent.

32. I know of no such customs.

33. The consumption of these drugs is generally looked upon as bad by the higher classes of Hindus and Muhammadans. Religiously the Muhammadans object to their use; the Hindus do not; but I believe the drugs are getting into disrepute owing to the bad habits their use produces. Smoking ganja and charas is more injurious than drinking bhang, as the former quickly affects the nervous system. I am not aware that people worship the hemp plant.

34. It would be a privation to consumer to have to forego the use of the drug. I cannot say it would be a serious one, any more than the prohibition of tobacco would be to those accustomed to use it.

35. Cannot say. I dare say a great deal of discontent would be caused by its prohibition, Cannot say.

36. I have no reason to think that it is.

37, 38 and 39. I do not know.

40. Bhang and charas are given by hakims as aphrodisiac, and I believe are used in some of the diseases of cattle also.

41. The use is generally regarded as beneficial as a digestive and to give staying-power under severe exertion. I do not think they have any action as febrifuges. Bhois, dooly-bearers, dāk-runners, etc. I refer to moderate habitual use.

42. Explained in 41.

43. No, but they like to keep to themselves and be let alone.

44. They refresh and intoxicate. Bhang produces less intoxication than either ganja or charas, and allays hunger. The effects of ganja and charas last for one hour, that of bhang for four or five hours.

45. Ganja and charas impair health and are injurious to digestion; they produce asthma and cough, but never cause dysentery and diarrhoea. I believe they cause immorality to a certain extent. I have never seen permanent insanity caused by them. The persons under their exclusive influence I do not think are liable for their actions. I cannot say.

I do not think there is any evidence to show this.

46. I have no experience of habitual excessive use of the drug.

47. The habit is not hereditary but acquired; does not affect in any way the children of a moderate consumer.

48. I have no experience of results on offspring of habitual excessive consumers.

49. Bhang is used as an aphrodisiac and is believed by hakims to increase the secretion and power of retention of semen. Prostitutes use it as an aphrodisiac and as an astringent wash for the vagina. No, ganja and charas are said to produce impotency.

51. Bad characters are generally addicted to the use of that drug. I believe they have the effect of increasing the desire and lessening the? in copulation.

53. Excessive indulgence I believe leads to unpremeditated crime. I can only recall one case to mind, that of a sweeper at Nasirabad, who drank bhang to excess; he killed three persons and wounded two, for which he was hanged at Ajmere.

54. I believe they do.

55. I believe they do. I do not think complete stupefaction can be effected without admixture.

56. Admixture of other drugs increases their effect. I have no special information on this point.

57. As far as I know, I have never heard of their being eaten or drunk except charas with bhang.

58, 59, 60, 61, 62, 63, and 64. Have no knowledge.

65, 66 and 67. Cannot say.

68. There are no licensed houses where they are consumed, but there are licensed shops where they are sold to be consumed elsewhere.

69. Cannot say.

70. None that I know of.

4. Evidence of SURGEON-MAJOR H. N. V. HARRINGTON, Civil Surgeon, Bikanir.

1. My opportunities have been simply those of a medical officer in this country. My attention has never been greatly drawn to the subject owing to the very few cases comparatively speaking which have come before me for treatment from causes the result of ganja-smoking or bhang-drinking.

19. Ganja and charas are used for smoking only. I have never heard of their being taken internally.

23. Bhang is not used for smoking, but is taken either in the form of drink or mixed in sweetmeats, the latter especially at festivals and social gatherings.

It is used nearly all over India, chiefly by Hin-

dus, especially by the sadhu and Shami classes. Baniyas do not appear to use it much.

29. Ganja and charas is nearly always smoked with tobacco. I do not know about other admixture in the way of drugs.

30. Ganja and charas are used either by persons alone or in company; in the latter case the chillum is usually passed round.

Bhang-drinking generally in company; at the same time may be taken daily in their houses.

As to children, see paragraph 40.

31. Where a large number of people use the drug others by force of example necessarily follow suit. To break off a habit would a good deal

depend on each man's temperament. I have not noticed any special tendency for the habit to become excessive. There are always black sheep.

37. I have not noticed any difference in charas and ganja smoking. Bhang-drinking has more intoxicating effects, probably because more can be imbibed and the whole of it is absorbed into the system, so that the full effects of the drug are obtained.

39. I can give no details, but I cannot remember seeing any cases showing permanent bad results from the daily moderate use of hemp. Where it is so generally used, if specially harmful, many cases would come before the medical profession.

I should consider smoking, if anything, less harmful than drinking. I refer to its immoderate use only.

40. Is much used by native hakims, especially in certain forms of dyspepsia, etc.

41. It is said to act as a stimulus to the appetite and as a digestive: very useful in cases of overstrain and fatigue, and in such cases appears to act as a "pick-me-up" and to infuse fresh vigour into the individual. It is also good as an anodyne. I have never seen it used as a febrifuge or in malaria except as a simple stimulant.

42. I consider the moderate use of these preparations of hemp to be quite harmless. I have never noticed more sickness among ordinary ganja-smokers than amongst other persons. The abuse of the drug is of course harmful, but its abuse is far less than that of alcohol.

44. It acts as a "pick-me-up," and users say it has a most comforting feeling and makes them lose any sensation of weariness, etc., and they are able to continue their work with ease. Those who use it in their own homes say it creates a pleasing feeling of comfort. Moderation does not cause intoxication. After effects of excess—headache, heavy eyes, trembling hands and sometimes nausea and always lassitude; effects according to quantity and temperament.

45. Not that I have noticed when used in moderation. People using it daily appear to be as sound constitution as others, and I have seen

none of the diseases noted caused primarily by the drug.

I have seen no permanent cases of insanity that could be attributed simply to its use. The fact of an insane having been a ganja-smoker proves nothing when probably all his sane friends and relations did the same.

Cases of temporary mental aberration I have seen, said to have been caused by its excessive use, the symptoms of which have passed off in a day or two. These may have been simply the full intoxicating power of the drug acting upon an excitable nature.

46. Habitual excess in hemp, as in any other drug, etc., certainly impairs the mental and physical powers and reduces the object to a very low scale in humanity; but I do not consider his mental and physical degradation anything nearly as low as that from alcohol.

47. When parents and relations use the drugs daily their example is sure to be followed by the younger members of the family (when they can get it), but I do not think there is any hereditary craving.

48. The same applies in this case.

49. It is said to be so used, but whether it acts directly as an aphrodisiac, or whether simply by its stimulating and exhilarating properties it only appears to do so, I am unable to state. The drug in medicine is certainly used largely in women's diseases, but not to my knowledge in the way noted. Excess in most intoxicants has a tendency to cause impotence.

50. See last paragraph of answer to No. 49.

57. I do not remember any case of ganja or charas-eating.

57a. To stop the use of ganja or other hemp preparations would not only be difficult, as it grows almost everywhere, but it would be a great hardship to a very large and hard-working class of people who depend on it to help them in their daily labour, and it is one of their few luxuries; and to do this on account of a few—a very comparatively few—who indulge to excess would be an injustice.

5. Evidence of SURGEON-CAPTAIN J. CHAYTOR WHITE, M.D., Deoli, Rajputana.

1. Merely intercourse with the native.
2. These definitions correspond with the varieties of the drug as used in this locality.
3. Is not largely cultivated; it grows wild throughout Tonk and Meywar.
4. Ganja-ka-per (ganja tree) is given to all varieties.
6. Scattered. Its cultivation is conducted by zemindars and malis, who plant it in small patches, mostly for their own use.
7. Yes:—
 - (a), (b) and (c) For production and use of all three.
 - (d) not to any extent for fibre or seeds.
 In Tonk and Meywar scattered patches of cultivated plant are constantly seen.
8. There has been a decrease in its cultivation. It grows indifferently here; its consumers are a small class, and it is cheaply imported.
9. It is sown in small trenches with soil on

each side, and water is constantly run over it by irrigation.

No. Ordinary zemindars and gardeners.

11. Never in this district, as far as I can find out.

12. No.

13. No. Grows generally in small patches.

14. All three are to be found in Tonk and Meywar to a small extent.

17. By the cultivators frequently and sold to contractors.

18. Not to any great extent. It will keep well in all forms for two years if not kept in a damp place.

19. Only for smoking. Bhang is frequently mixed with sweetened water, or masala, and drunk, but is not used for smoking.

20. Minas, Rajputs, Gujars use ganja to a small extent: about 3 per cent. smoke it. In a

regiment of 812 men about 25 smoke ganja, but not habitually as a *vice*, but as we smoke tobacco.

21. Flat.
22. Native chiefly. Small amounts are said to be imported from Malwa and from the Panjab.
23. No, for drinking only in this district.
25. On the decrease. Its use is very limited, and its consumption quite unimportant here.
26. (a), (b), (c) and (d) About 3 or 4 per cent. use it moderately, and those that do so are habitual users of the drug (moderate consumers).
27. Ordinary habits of natives, and I have not met or heard of any who have become drunkards in this district; but my residence in Rajputana is short.
28. I am informed on good authority that the average allowance by natives is from annas 14 to 18 per mensem for the luxury of the drug. But poorer people do not spend more than 4 or 6 annas per mensem. Ganja costs 6 pies a tola.
29. Massali and sugar are mixed with bhang and it is drunk, also pepper, rose-leaves and cardamoms (massala).
30. Usually in solitude. It is chiefly used among male adults.
31. I understand that natives who are habitual consumers do not try to break off the habit, as they rarely take it to excess.
32. No special customs except on drinking it: they wish good health, happy marriage or happy delivery of a child in birth. It is drunk at the "holi" and in the hot months as a refrigerent.
33. There is no consensus of opinion on the point, and people addicted to the habit are not in any way socially ostracised.
35. I do not think any special advantage is to

be gained by prohibiting the use of a drug which in this district is but little used: and if it were prohibited those few habitual consumers would illicitly procure it. Probably opium would be substituted for the drug.

36. In the district probably not.
- As far as I am aware, the effects produced are about the same. The eyes of the individual have a dreamy look, and his expression is heavy and listless. He becomes lazy and drowsy.
40. The drug is used in cattle-disease and is given to cows to ease birth of calf and given to sheep and goats for same reason. It is sometimes given to animals in form of bhang with massala for colic.
41. I think not. It is reputed valuable as improving staying-powers and some believe in it as a febrifuge, but it is not thought equally valuable to quinine by the natives for fevers.
42. I consider it to be as harmless a *vice* as far as any *vice* can be said to be harmless.
43. Yes.
44. It creates appetite, relieves pain, produces a lazy feeling of satisfaction and allays a troubled mind.
45. Habitual moderate use does not produce appreciable noxious effects. It promotes appetite, but does not cause any of the mentioned diseases or habits, except laziness, if used in moderation. In excess, as in any other *vice*, it will lead to deterioration of the physical powers, but use to excess is exceptional.
51. No. There is no connection between consumption of the drug and crime.
- 53 and 54. No.
55. From a certain amount of jail experience I have not found this.

6. Evidence of JODUNATH DAY, Assistant Superintendent, Dispensaries and Vaccination, Jeypore State, Bania.

1. In Jeypore there are no less than 50 places where ganja and charas are sold and smoked. I personally visited some places to study the ways of the smokers and also obtained information from those who habitually use them. My experience about bhang is based on my associations with those who frequently use it.

2. The definitions of hemp drugs as described in the report of Dr. Prain are accepted here.

The three narcotic articles naturally obtained from hemp plant are known here by the following names:—

- (1) Bhang, sabji or bijaya,
- (2) Ganja,
- (3) Charas or sulphra.

(1) The larger leaves and capsules without the stalks are called bhang, sabji or bijaya. They are used for preparing an intoxicating drink called thandai or confection termed majum. Bhang is cheaper than ganja, and, though less powerful, is sold at 2 annas a seer, and for $\frac{1}{2}$ of a pice enough can be purchased to intoxicate an habituated person. Majum or hemp confection is a compound of sugar, butter or ghi, flour, milk and bhang.

(2) The dried hemp plant which has flowered and from which the resin has not been removed is called ganja. It is sold in the market in small

pieces about 3 inches long, and each in a separate plant of flattened appearance with seeds imbedded. The colour is dusky-green; the odour is narcotic, the whole plant resinous and adhesive to the touch. It is sold here at 1 rupee and 8 annas a seer. Ganja is used for smoking alone. It is rubbed together in the palm of the hand with a few drops of water. A little tobacco is put in the chillum, then a layer of the prepared ganja, then more tobacco, and the fire above all. Two or three persons usually join in the debauch. The chillum is passed round, and each person takes a draught or two. Intoxication follows almost instantaneously. One pull is followed by immediate intoxication in case of one not accustomed to the vice, while with those habituated thereto 3 or 4 pulls are necessary. Heaviness, laziness and pleasant reveries ensue, but the person can be easily roused, and discharge his usual work. Ganja is less used here than charas. It is more used by fakirs and saints in absence of charas.

(3) The pure resinous exudation of the hemp plant is called charas. It is soluble in the fixed and volatile oils. Its odour is narcotic, taste slightly warm and acrid.

It is brought into the market for sale by the Kabuli merchants. Its price is Rs 3 per seer, and is mostly used by the labouring class of people and also by persons of despicable character.

One pice worth of charas is enough to intoxicate one person who is accustomed to this vice. It is used in the same way as ganja; that is, half a dram of charas is rubbed together with a little tobacco on the palm of the hand. Then the prepared charas is put in a chillum and the fire over it. Two or three strong pulls or inspirations bring about instantaneous intoxication, and the chillum is passed round. Two or three men are intoxicated by one preparation. Practised men take eight or ten times a day without immunity, after which they discharge their usual work. Charas is used chiefly for smoking.

19. Ganja and charas are chiefly used for smoking. Charas is prescribed by the hakims of this place as nervine tonic, stimulant and antispasmodic, and is therefore given in impotence, spermatorrhœa, against cold, debility, cholera, hydrophobia and tetanus. It is sometimes given in crude state, but generally mixed with the following drugs—cardamom, sandalwood, cucumber-seeds, sassafras, rose-petals, coriander, almond, musk, gold and silver dust, smilax, oxide of zinc, salum-misri and root of grass. Charas is not used by the baidis of this nor any other place.

23. Bhang is never used for smoking. I do not know in what localities, to what extent and by what classes of the people bhang is used for smoking.

28. (a) To a moderate habitual consumer $\frac{1}{2}$ a tola or 96 grains of charas is the daily average allowance, cost 3 pias.

Average allowance of ganja is about $\frac{1}{4}$ of a tola, or 144 grains, cost 1 $\frac{1}{2}$ pias. Daily average allowance of bhang is about $\frac{1}{2}$ a chittack or an ounce, cost $\frac{1}{2}$ pias.

(b) Daily average allowance of charas to an excessive consumer is 2 tolas or 384 grains, cost 1 anna.

Daily average allowance of ganja is about 3 tolas or 576 grains, cost half an anna.

Daily average allowance of bhang is about a chittack or 2 ounces, cost 1 $\frac{1}{2}$ pias.

29. The chief ingredients ordinarily required for preparing the thandai or bhang infusion are black pepper and common salt. This is generally used by the poor class. The higher classes of the people mix the following:—black pepper, rose-petals, sweet almond, saffron, sugar, cardamom, aniseed and cucumber-seeds for flavour. It forms a cooling and agreeable drink. All these ingredients, with the exception of black pepper, saffron and sugar, are sold in the market by the name of "bhang massala." Dhatura-seeds and nux-vomica are used by men of despicable character for committing theft, robbery and murder. Nothing is mixed with ganja or charas to promote intoxication.

30. Bhang is largely consumed in company. It is taken here always by company of friends or relatives a few hours before going out to a feast for promoting appetite and helping digestion. Grand festivals and ceremonies are the occasions on which bhang is extensively used.

Charas and ganja are also largely used in company on these occasions with the same belief. Fakirs and saints who live in solitude prefer ganja to charas. Bhang is sometimes used by females when they join a festival. Ganja and charas are used by females of lewd and despicable character.

Children as a rule do not consume these articles.

31. The habit of consuming any of these drugs is easily formed by associations with those who use them. When the habit is formed it is not easy to break off. Tendency to excess in either of these cases is developed from moderate use.

32. Pandit Komalakantho has traced a notice of bhang or hemp in the fifth chapter of Menu, where Brahmins are prohibited to use the following substances:—"Palandu or onions, ganjara or ganja, and such condiments as have strong and pungent scents.

It is popularly believed that ganja is a favourite intoxicating article of Mahadeo, the god of gods, and is therefore largely used by fakirs, saints and ascetics who live in solitude. They say it removes anxieties and fixes mind to prayers and devotions. Ganja and charas are used generally by men of labouring and poorer classes in time of festival or ceremony for promoting appetite and helping digestion. It acts as a respite from hard work. After smoking, the fatigues and toils of a hard work disappear, and renovated energies developed for more work. Bhang is used in many social customs. It is largely used in gathering for feasts. Whenever there is any such occasion, the invited persons before partaking of the meal drink large quantity of thandai or majum. In Bengal it is the custom to receive friends and relatives, on the day of Dashahra, who, when coming to interchange visits, are received with a bowl of infusion of bhang and some sweetmeats. This custom is generally temperate and seldom goes to excess. Habit is sometimes formed and is not injurious.

36. In Jeypore alcoholic drinks are not used by all classes of the people. They are used by the Rajput, Mina, Kyaths and some low classes of people, such as jogi, barber, chamar, muchi, sweeper, baildar, ballye, dhankin, gujar and daroga, brahamins, jains, mali, banyia, mubammedans, doosur, and khetry do not come under the same category. Among the former class some might substitute ganja, charas or opium in place of liquors. With the case of the latter it is otherwise, for most of them have no religious or social objection to take ganja, charas or opium, but have great prejudice against alcoholic drinks. In Bengal the increased demand for alcoholic drink is very great.

36. Among the young men, both in the middle and higher classes, liquor is more freely used than charas, ganja or opium. The labouring and poorer classes use it more in addition to liquor occasionally. They say that charas or ganja is a base and noxious narcotic and more injurious than alcohol. To me the cause appears to be different. Before the conquest of India by the English, alcoholic drinks were used by a very small number of people, and these were men of low class. But after her invasion, the manners and customs of the people of India have undergone many changes, especially in Bengal. The frequent and constant associations of natives with the Europeans have changed their views, influenced their habit and living, and freed them from many social obligations; moreover, the extensive import of liquors from Europe has increased their consumers.

37. There is not much difference between ganja and charas-smoking. As charas is stronger than ganja, so the effects of charas are more injurious.

Bhang-drinking has much less effects than either ganja or charas, therefore it is less injurious.

39. Bhang is always used for drinking purpose; ganja or charas is used for smoking, and seldom for eating purpose. When used internally in small doses it acts as stimulant, antispasmodic and sedative. It at first exhilarates the spirits, causes cheerfulness, gives colour to the face, brings on intoxication and excites concupiscence. Afterwards sedative effects come on, the spirits sink, the vision darkens, and weakness and madness, melancholy, fearfulness and such like distempers are the sequel, while the seminal secretions dry up. These effects are increased by sweets and combated by acids. Excessive use of either preparations of hemp drugs has, in many cases, produced insanity.

40. In the *Rojonigranta*, a Sanskrit treatise on *Materia Medica*, which is of very old date, bhang is called "Bijoya," "Ujiya" and "Joya"—names which mean promoters of success; "Brijosputi," or strengthener of seeds; "Chapuli" or causing reeling gait; "Anundo" or laughter; "Hursini," or exciter of sexual desire.

Its effects on man are stated to be excitant, heating, astringent, phlegm destroyer, anti-dyspeptic. It sharpens the memory, increases eloquence, excites appetite and acts as a general tonic. The "Rajbuluba," a Sanskrit treatise of later date, alludes to the use of hemp in gonorrhœa. In the Hindu Tantra, a religious treatise, it is said that *sidhi* is more intoxicating than wine.

In the celebrated "Susruta," which is the most ancient of all Hindu medical works, it is written that persons labouring under catarrh, should, with other remedies, use internally the "Bijoya."

Makrizie says of hemp—"As its consequences, general corruption of sentiments and manners ensued, modesty disappeared, every base and evil passion was openly indulged in, and nobility of external form alone remained to these infatuated beings."

The author of the "Mukzuu al-udwidi" informs us—"The leaves make a good snuff for deterring the brain; the juice of the leaves applied to the forehead as a wash, removes dandruff and vermin; drops of the juice thrown into the ear allay pain and destroy worms or insects. It checks diarrhœa, is useful in gonorrhœa, restrains seminal secretions, and is diuretic. The powder is recommended as an external application to fresh wounds and sores for causing granulations; a poultice of the boiled root and leaves for discussing inflammation and cure of erysipelas and for allaying neuralgic pains. The dried leaves bruised and spread on castor oil leaves cure hydrocele and swelled testes. The dose is 48 grains. The antidotes are emetics, cow's milk, hot water and sorrel wine." Alluding to its popular uses, the author dwells on the eventual evil consequences of the indulgence: "weakness of the digestive organs first ensues, followed by flatulency, indigestion, swelling of the limbs and face, change of complexion, diminution of sexual vigour, loss of teeth, heaviness, cowardice, depraved and wicked ideas, scepticism in religious tenets; licentiousness and ungodliness are also enumerated in the catalogue of deplorable results."

The medicinal properties of hemp in various forms are the subject of some interesting notes by Mirza Abdul Ruzsack: "It produces a ravenous appetite and constipation, arrests the secretions except that of the liver, excites wild imaginations, a sensation of ascending, forgetfulness of all that happens during its use, and such mental

exaltation that the beholders attribute it to supernatural inspiration."

Mirza Abdool considers hemp to be a powerful cholagogue and relates cases of its efficacy in restoring appetite, of its utility as an external application as a poultice with milk in relieving piles, and internally in gonorrhœa to the extent of 5 grains of bhang. He says "that habitual smokers of ganja generally die of diseases of the lungs, dropsy and anasarca, so do the eaters of majun and smokers of charas. The inexperienced on first taking it are often senseless for a day; some go mad, others are known to die." Bhang is largely used here for diseases of horses, cows and buffaloes. It is also used for stupefying tigers and leopards when unmanageable for shooting.

41. The moderate use of bhang, ganja or charas is beneficial in its effects if not carried to excess, which is generally the case. It causes increase of appetite, alleviates pain, excites unequivocal aphrodisia and great cheerfulness. It affords staying-power under severe exertions or exposure, and alleviates fatigue. It protects the body from catching cold, and fixes the mind to prayers and devotions. It is for these last-mentioned causes that saints, fakirs and ascetics use it to a large extent. As a febrifuge or preventive of diseases in malarious and unhealthy tracts it has little effects. But on some diseases its effects are beneficial, such as tetanus, hydrophobia, acute rheumatism, cholera, convulsions, impotence, diarrhœa, piles, etc.

42. In my opinion the moderate use of any of these drugs is harmless. I came into contact with many habituated smokers, and I am glad to say that I hardly found them suffering from any ill-effects. Even the great debauchers are seen to keep their health pretty well, and do their usual routine work. These men are generally hard-working, but their temper is always irritable.

44. The immediate effect of the moderate use of any of these drugs on habitual consumers is refreshing and does not induce intoxication. It promotes appetite and allays hunger. Its effects last generally three or four hours, and it has no after-effects. The want of subsequent gratification does not produce any longing or uneasiness to a large extent.

45. The habitual moderate use of any of these drugs has some deleterious effects upon the physical, mental or moral constitution of the consumer. Ganja or charas-smokers generally suffer from diseases of the lungs, heart, digestive tract, and brain. It promotes appetite, but does not impair digestion. It causes dysentery, bronchitis and asthma. It impairs the moral sense and induces laziness, habits of immorality or debauchery. Under its influence the intellect becomes dull, and insanity is sometimes produced. I had seen a few cases of temporary insanity produced by ganja or charas, which was its exciting cause—that is the person is free from the disease when the drug is withheld and the symptoms might come again on its use. There are no typical forms of insanity caused by this drug, but it is generally the nature of dementia. After recovery the consumers freely confess that the disease was caused by the drug. I am of opinion that persons suffering from mental emotion or brain disease do not obtain relief by the use of hemp; and in cases, where there is weak intellect, tendency to insanity is caused by the use of the drug.

I know of a case in which a man was suffering from an obstinate hemiplegia. He tried all sorts of medicines available for obtaining relief, but to no effect. Having been thus depressed he was advised by a quack to try charas-smoking. After a few days he had temporary relief by the use of the drug, and thinking that more benefit might be obtained if he would use it more freely he began to smoke more. By over-indulgence his disease was aggravated and madness was the result. He was sent to the lunatic asylum where the use of the drug was withheld and he got well after a couple of months.

In another case, a Serowji, aged about 25, living close to my house was suffering from weak intellect. His association was with the men who indulged in charas or ganja. He was given occasionally a pull or inspiration, but afterwards his longing for the debauch was great. Within a few months he became insane, but not of a violent nature (amentia). He was treated for it, but the supervention of dysentery carried him off to the grave.

46. The habitual excessive use of any of these drugs is injurious to health.

46. They impair the system by obstinate dyspepsia, dysentery, asthma, bronchitis, consumption, fatty degeneration of the heart, impotence, insanity, etc. In short they shorten life. The mental or moral powers are depraved by their action. Insanity and weakness of intellect are soon induced; crimes, such as murder, debauchery, assault, theft and a host of nefarious acts are done under the influence of ganja and charas.

47. The habit of moderate use of any of these drugs is not necessarily transmitted to posterity. The children do not suffer always, but sometimes seem suffering from weak intellect, irritable temper and epilepsy.

48. The habitual excessive use of any of these drugs has influence upon the consumers who are generally without any children; and a few that have are weak in intellect, epileptic or insane or die of chest diseases.

49. The moderate use of any of these drugs is largely practised as an aphrodisiac. They increase the virility for a short time, but dry up the testicles very soon. Prostitutes do not generally use ganja or charas for this purpose, but they are obliged to do so at the request of their lovers. Hemp is more injurious when taken for promoting sexual power than as an ordinary narcotic; for it excites or stimulates the organs for a short time, dries up the seminal glands and ducts afterwards. It has a tendency to produce impotence.

50. The excessive use of any of these hemp drugs causes unaphrodisiac. It dries up the seminal glands and ducts, and soon produces impotence.

56. The effects of bhang in moderation are modified by the admixture of rose-water, lime-juice, black-pepper and a small quantity of sugar. The whole is diluted with a large quantity of water.

To increase its effects, dhatura seeds and large quantity of sugar is added. For personal consumption, dhatura, nux-vomica, opium or betelnuts is not used; but for criminal purpose or for others it is generally done so. Ganja or charas is generally mixed with tobacco more or less to lessen its effects, but to increase them dhatura and nux-vomica are used.

57. Ganja and charas are generally smoked, but not eaten. In cases of disease they are given either raw (charas) or in form of tincture. In tetanus half a drachm of the tincture every hour until the paroxysms cease or catalepsy is induced. In hydrophobia resin in soft pills, 5 to 10 grains, chewed by the patient and repeated according to effect. The resinous extract is prepared by boiling the dried tops of ganja in spirit until all the resin is dissolved. The tincture thus obtained is evaporated over a pot of boiling water. The extract softens at a gentle heat and made into pills without any addition. The tincture is made by dissolving the extract in proof spirit.

57 a. The moderate use of any of the hemp drugs is, in my opinion, not injurious to health. Thandai or infusion of bhang forms a cooling and agreeable draught, and is used by all classes of the people without any social or religious prejudices in time of festival or ceremony. In this form it is used by many, but some prefer majum or confection of bhang. It promotes appetite, helps digestion, gratifies the mind, and induces sound sleep. It cures many diseases, keeps the body warm, and removes fatigues after hard work. Ganja and charas are generally used by the low and labouring class, and also by fakirs, saints and ascetics with the same belief, who by poverty or religious obligations are debarred from using the most costly and harmful of all the narcotics—the alcoholic drink.

It is therefore for these men that hemp drugs are necessary, who will be put to great hardship if the use of them be withheld; for in their place they would not be able to find a suitable substitute for reasons mentioned above.

It is believed by many that the effects of hemp drugs are detrimental to general health and have a tendency to produce insanity. On this point I hold a different opinion, for I have come in contact with many bhang-drunkards and confirmed ganja and charas-smokers, and I may bear testimony to the fact that great many of them keep excellent health, and follow their usual routine work.

I believe it to be an exaggeration that insanity frequently results from the use of these drugs. In my experience, I have seen only a very few cases of insanity produced by the use of hemp, and they were of temporary nature. The persons got well when the use of the drug was abandoned. It is generally admitted that the excessive use or abuse of any of these hemp drugs or any other narcotics known is attended with similar or worse results. The effects are averted by good and wholesome food, which is very necessary in these cases, and those who can not afford it but always indulge in this debauch, generally suffer from bodily infirmities and mental weakness and meet with untimely death. It is equally so with the opium-eaters, who, without any nourishing food, especially milk, suffer from general atrophy of the body and obstinate constipation, ending in diarrhoea and death. In conclusion I beg prominently to bring to the notice of the Commission that the cultivation of hemp and its free trade should not be discouraged or far less stopped. But I strongly approve of any policy that will have the effect of restricting the sale of the drug and reducing the number of places where it is sold or smoked.

MEMO.

Babu Jalu Nath De, M.B. (Calcutta), has been in Jeypore more than 20 years, and has therefore had abundant opportunities of studying the use of hemp drugs.

(Sd.) T. H. HENDLEY, *Surgeon-Lieut.-Col.*,
Residency Surgeon and Supdt. of Dispensaries and Vaccination,
Jeypore.

JEYPORE;
December 11, 1893.

7. *Evidence of ALI MARDAN KHAN, Deputy Superintendent of
Dispensaries and Vaccination, Marwar.*

I. From enquiry I came to know that both the ganja and charas are generally used by the Hindu and Muhammadan fakirs (beggars) they are also used by the Bhois (palanquin-bearers), the coolies, the Hindu and Muhammadan concubines and pimps (Randis and Bharwas), and sometimes by the Hindu and Muhammadan high caste people, simply for pleasure or luxury. Besides they are used by the low-caste people, who often use singing and dancing.

II. Bhang is most commonly used by the Shree Mali and Pokarna Brahmins and in other countries it is used by the different sorts of Brahmins, baniyas and Rajputs other than those of Marwar. In hot season it is used almost by all the Hindus with some other ingredients as a refrigerant.

III. Ganja is less narcotic than charas, and both the latter and former are used as tobacco in smoking pipe for the purpose of getting intoxication instantly. The men who use them are said most commonly to have been affected with bronchitis and asthma. Sometimes they get apoplexy and syncope if they smoke strongly. The eyes of them always remain excited and red. They are also often seen suffering from some other diseases, viz., heartburn, lungs, etc. But those who are suffering from hysteria, hydrophobia, asthma and bronchitis are often seen to get relief by giving them both the drugs internally and as a snuff.

The bhang, if given in large doses, makes the

man insensible and even the men who are habituated become mad; but in small doses it increases the appetite and digests the food, even if taken in excess. It keeps the man very smart, dexterous and brings in him highly excited thoughts. It makes the man intoxicated in a few minutes. If it is taken by a man who has never used it, it will make him sometimes weep or laugh very excessively, will let him talk freely, and will bring in him the previous thought. When it takes effect on kidneys it is diuretic and also produces some other diseases. To reduce its intoxication acidities are given, viz., lemon and tamarind. It is also used in applying poultices on piles and cancers.

From the perusal of *Materia Medica* it appeared that bhang and ganja are produced from one tree, viz., the leaf is called bhang, the juice which comes out itself from the branches and leaves is called charas, while the composition of leaves, flowers and juice is called ganja. But from enquiry I came to know that there are separate trees of bhang and ganja, although there is no difference in their form, actions and uses. There are separate trees of both the drugs in Jodhpore, and the malis are well-acquainted with them. I beg to send by parcel the specimens of both the drugs (dry and green), and hope they will answer your honour's purpose.

The parcel contains the leaves of two kinds of green, and one kind of dry bhang and ganja.

8. *Evidence of GOPAL DAS, First Grade Hospital Assistant, Kherwara, Khatri,
Hindu.*

1. Men using charas, ganja and bhang have occasionally come under my treatment in the dispensary here, and several information have come to my notice.

2. Para. 5. Yes, each of these products are known by the names of ganja, charas and bhang, which has several names as bhang, buti, sabji, bijia.

19. Only ganja and charas are used for smoking, but generally with tobacco. Some smokers use dhatura seeds in addition.

23. Bhang is never used for smoking.

28. The average daily allowance and cost for a habitual moderate consumer is 3 pies (1 tola), and to a habitual excessive consumer 1 anna (2 chittacks).

29. The bhang is ordinarily used with poppy-

head seeds (khuskhus), kasni, badam (almond) and sugar. Many people, especially poor ones, cannot afford with such expensive articles; they drink just with black pepper and water only. Some men make a paste or ball mixing with water and swallow up. Bhang is also used in the majum form, which is prepared by making a strong decoction of bhang, which is mixed with granular sugar and coloured with saffron. This preparation is also very strong and cannot be taken more than 1 chittack. Some people use dhatura seeds in smoking ganja and charas for intoxication, but it is very strong and is very scarcely used.

30. The consumption of ganja and charas is mainly confined in solitude or in the company of only a few smokers, but bhang is almost all used in the companies of all kinds of men, openly, and also men using this drug take their usual dose

privately in their own houses without searching for a company. None of these three drugs is usual for children to consume, but the mixture of bhang ordinarily used is given a little to their children. It is mainly confined to the male sex and in youth.

31. Yes. It is not difficult to break off, but it depends on the consumers' option. Men taking these drugs certainly use at first in small quantities and gradually increase their doses.

32. There is no religious command or social ability, nor there is a custom in using these drugs, but ignorant people learn taking of these articles in a dishonoured association.

36. No. Alcohol affects as stimulant and opium sedative; this contrary property shows that there is opposition among both things.

37. The effect of smoking ganja is much less than the charas, which considerably spoils the lungs and makes the consumer thinner. Men smoking charas or ganja show all the apparent symptoms of asthma and bronchitis, and are less talkative than the ordinary people; they remain much quiet. The drinking of bhang does not affect on the lungs and does not make the drinker thinner in body, but in small doses affects as an aphrodisiac and improves appetite and digestion.

39. The smoking of the hemp plant is much injurious than drinking or eating. The smoking affects on the brain, lungs, bodily development and sexual power, and puts them out of order, as the smokers are always quite of different habits from the men of their family, even educated and well civilised. The smokers generally like to live without an engagement to their work and like their association with beggars. Most of them are fond of gambling and stealing.

40. Charas and ganja are never used as a medicine, nor these are so mentioned in the treatment of native doctors. Bhang is certainly in many cases used internally and in local applications in skin diseases.

41. No. The bhang in moderate or small doses is only digestive and improving appetite.

None.

42. Only the moderate use of bhang is harmless, but I consider that the use of any of these drugs does not improve the natural powers of the different organs, but some way or other it is harmful, although some other way beneficial.

44. The first effect is refreshing and in hour or two intoxication in men smoking habitually. It does not allay hunger, but excites the consumer to eat something, especially sweet things. Generally men using any of these three drugs just after smoking or drinking go for stools, as they become habitual, and do not pass their motions unless they take their usual dose. The effect lasts for the period (fixed) they are habited. The want certainly produces uneasiness.

45. Only of charas and ganja.

Yes, as stated above.

Yes.

Bronchitis and asthma.

Yes, with exception of debauchery.

Yes, but not pure insanity; the consumers in a general way are of their own mind. Ganja or charas are certainly producing insanity and have this effect indeed. I remember of two men who became pure insane after smoking charas.

Yes.

Yes.

I remember of two cases who proved insanity in two hours after smoking charas or ganja with strong puffs. Some smokers continue semi-insane, but the use of charas and ganja is undoubtedly a cause of producing insanity.

46. None.

47. No.

48. There is no particular reason.

49. Only bhang.

No.

No.

The use of charas and ganja, as far as my knowledge, produces impotence, as it affects on the brain as a narcotic and in large doses depresses the action of the nervous system. Bhang is surely aphrodisiac.

50. No discussion.

56. This has been answered in last question.

None.

57. Ganja and charas have never come to my notice used for eating and drinking.

57a. None.

9. Evidence of MYIA SINGH, Hospital Assistant, Jeypore City, Rajput.

1. I have had many opportunities to see with my own eyes the consumers of charas and ganja smoking and consumers of bhang drinking. I have seen sepoy, specially *Pathans* smoking charas and ganja while I was serving in the Military Department. Besides the sepoy I have seen many people using bhang, charas and ganja in the different localities in which I was placed at different times.

19. I have seen ganja and charas only used for smoking. I do not know any other purpose for which charas and ganja may be used. Native baidas sometimes use bhang for hypnotic and narcotic purposes.

23. Bhang is not used for smoking.

28. As far as I know, the average quantity of bhang consumed by habitual moderate consumers is 6 mashas per day, which cost less than 1 pie.

And the quantity of charas consumed by moderate consumers is also 6 or 7 mashas per day, which costs 1½ pice, that is 5 pies in Jeypore.

The quantity of ganja consumed by moderate consumers is 9 mashas per day, which cost 2 or sometimes 3 pies in Jeypore.

The habitual excessive consumers consume an ounce of bhang, 3 tolas of charas and 4 tolas of ganja daily, which cost 2 pice, 3 annas and 1 anna respectively. (Masha is equal to 15 grains and tola to 3 drachmas.)

29. It is said that dhatura and cantharides are exceptionally mixed with charas by some shop keepers to make it stronger. Nux-vomica and betel-nut are also sometimes mixed with charas, but opium is not mixed with any of these drugs as far I know.

30. Bhang is consumed in solitude by 10 per cent. nearly, but in company 60 per cent. nearly. Charas in solitude five per thousand nearly, but in company by twenty per thousand nearly. Ganja in solitude by one per thousand, but in company by five per thousand nearly.

All these drugs are confined to males only in Rajputana or in Jeypore at least. As far as I know, children do not use these drugs, but in feasts at Jeypore boys nearly ten years old sometimes do drink bhang.

31. When a person mixes in the company of habitual consumers of these drugs, he easily gets into the habit of consuming them.

It is difficult to get rid of the habit.

Yes, there is tendency in these drugs for the moderate habit to develop into the excessive.

32. In the social gathering called Goths there prevails a custom in the town of Jeypore proper to drink bhang in large quantities, particularly amongst the Brahmins and mahajan castes. It is not regarded essential to use bhang on such occasions, but people take it as they are habituated to do so in such gatherings. They generally make a temperate use of it. It makes many people to get into the habit of drinking it daily, and thus it is injurious without doubt. There is no such custom, social or religious, in which the other two drugs, that is charas and ganja are used here.

36. People who are habituated to the use of bhang, charas and ganja do not substitute alcohol for them.

37. There is vast difference between charas and ganja-smoking.

Ganja is smoked with dried leaves of tobacco called zarda. This gives a little intoxication. Its effects are that the smoker feels a little giddiness immediately after its smoking. His eyes become reddish, nerves a little stimulated, pulse and respiration become a little rapid and skin warm, and the smoker feels appetite to eat anything that may come before him. But charas is stronger than ganja, as charas is smoked with powdered moist tobacco. A very little bit of charas, say 1 or 2 mashas (15 or 30 grains) placed between two lumps of tobacco. Its effects immediately after smoking are as follows: More giddiness than in ganja, eyes redder, and the smoker feels as if all things about him are moving in a circle round and round; the mouth gets dry, the beating of the heart and respiration become very rapid. If one who is not habituated happen to smoke charas as well as ganja, he immediately becomes insensible. Bhang differs in its effects both from ganja and charas, inasmuch as its intoxication comes up very slowly.

The consumer of these two latter also feels a great deal of appetite, and sometimes he can eat and digest double the quantity he used to take daily.

39. The smoking of any preparation of the hemp plant in any way is not less injurious, rather it is a more injurious form of consumption than drinking or eating the same or any other preparation. The general effect of these drugs on the constitution is that they weaken and undermine it. The consumer can do nothing until he does not take any of these.

All these three drugs are said to have a tendency to produce insanity.

40. I have never seen any of these drugs being prescribed on account of its medicinal properties by any school of native doctors, nor have I seen them being used in the treatment of cattle diseases.

41. As far as I know, bhang, charas and ganja are in no way beneficial, even when taken moderately.

42. Even the moderate use of these drugs is injurious, because it leads to excess.

44. The immediate effect of the moderate use of these drugs is a little refreshing. Producing intoxication, creating appetite. The effect in case of charas and ganja lasts for nearly two sometimes three hours. But that of the bhang lasts for nearly five hours. The after-effects are want of energy, weakness and a longing for the same.

45. The habitual moderate use of these drugs does produce noxious effects, inasmuch as it leads first to excess and then it undermines the whole constitution.

It does injure the digestion inasmuch as there can be no digestion without it at all in case of a habitual consumer.

In some cases it does produce bronchitis and asthma.

It does impair the moral sense and induce laziness and habits of immorality and debauchery.

It often deadens the intellect and sometimes produces insanity.

47. None of these drugs tend to produce hereditary habits, but the children of the moderate consumers of charas and ganja are sometimes seen to be of weak constitution.

49. Even in case of habitual excessive use they do not tend to produce hereditary habit, but the children of excessive consumers of charas and ganja are more weak.

57. As far as I know, ganja and charas are neither eaten nor drunk, they are simply smoked.

MEMO.

Hospital Assistant Myah Singh is attached to the new Jail at Jeypore, and is a hard-working, intelligent official, as well as a careful observer.

(Sd.) T. H. HENDLEY, *Surgeon-Lieut.-Col.,*
Resident Surgeon and Supdt. of Dispensaries and Vaccination,
Jeypore.

JEYPORE;
December 11, 1893.

10. Evidence of TOYAN LAL, Hospital Assistant (Reserve List Rajna),
Farukhabad, Baniya, Agriwala.

1. Once I occasioned to stay at Mathura where the Chaubes are much habituated of drinking bhang and were also in Ajmere. I know some railway Babus who are habituated of drinking bhang, and when I was at Farukhabad, I used to see charas and ganja-smokers daily, for there was a place fitted for this purpose in the vicinity of the school where I was learning, also some of my acquaintances remained under my treatment to get removed their bad habits of smoking charas and ganja and of eating opium; besides this, I saw some medical books; so on these circumstances my answers are framed.

19. Ganja and charas are used only in smoking for indulgence by the people and for medical purposes. Ganja is given in the form of tincture, and extract hemp for the treatment of the diseases as for megrim or headache, neuralgia, whooping cough, asthma, hysteria, corbea, and Dr. Clouston recommends cannabis indica combined with bromide of potash in mania, giving a drachm of bromide of potassium with a drachm of the tincture of cannabis indica. Some accord it a high reputation as a diuretic in acute and chronic form of Bright's disease, and consider it to be specially indicated when there is blood in the urine; it is also said to relieve dysuria and strangury, and to be useful in retention of urine dependent on paralysis from spinal disease. It is also used occasionally in gonorrhœa. It is very useful, as Dr. Silver recommends it in menorrhagia and dysmenorrhœa. Dr. Amoola Ratan Bysack, Assistant Surgeon and Professor of Surgery in Medical School at Agra, recommends very much the use of tincture cannabis indica in tetanus cases, and he found it also useful in such cases.

29. Ordinarily the things, black pepper, cardamoms, almond seeds are mixed in the liquor of bhang to increase digestive power and to change into original taste. (b) Exceptionally sugar and milk are mixed with it to change its colour, and to sweeten it; sometimes dhatura or stramonium seeds are mixed in its liquor to produce more intoxication than the simple liquor, and also rose flower's petals are mixed to give a little fragrancy in it. I know one massala which is sold by the shop-keepers to mix it with bhang, which is called thandai in general: its ingredients are black pepper, cardamoms, rose flower's petals, and cucumber seeds. As my brother is a grocer at Farukhabad, therefore I know the ingredients of the massala; also dhatura, nux-vomica, arsenic acid, opium are mixed by the great drunkards and they call it panchratni, and the rich men who are habituated to drink bhang put saffron, musk and other stimulants in its liquor to make it more stimulant and fragrant.

31. The habit of consuming any of these drugs is easily formed, for it is common habit of bhang-drunkards and charas and ganja-smokers that when any man is standing to them they always ask for drinking or smoking as a sign of respect, and if he denies to do so, they oblige him to drink or smoke and when a man is a friend to them or he sits in their society they always make him to drink or smoke, therefore by doing so continually for some time he becomes habituated to it, and afterwards it is very difficult for him to leave off his bad habit of drinking bhang or smoking charas or ganja for Indian hemp

generally produces a pleasurable intoxication and the dosed person becomes talkative or sings, or perpetually giggles, and objects often assume to him very grotesque aspects, exciting him to much merriment; he becomes possessed with a feeling of happiness and contentment, and ideas of a pleasing kind pass with much rapidity through the mind, sometimes unconnected and immediately forgotten, and afterwards the man sleeps and sees delightful dreams during his sleep; sometimes it excites a strong sexual desire in him, and often its intoxicated man becomes greedy of eating sweetmeats by excess, so on account of such merriment the man cannot leave his bad habit easily, and for the same account the moderate habit of consuming any of these drugs develops into the excessive, and also when a habituated man to any of these drugs wants to check his habits he feels very uneasiness all above his body, and generally bhang drunkards get dyspepsia and constipation. These symptoms I was told by a bhang drunkard who wanted to check his bad habit of drinking bhang.

32. Specially there is a social or religious custom of drinking bhang among the Hindus. The devotees of Shiva or Mahadev, thinking it a very favourite thing to Shiva, drink it by excess as a religious matter, and in Holi festival the Hindus often use bhang in several ways as a religious matter, and laugh and play holi with each other in its intoxication. It is much prevalent in North-Western Provinces, and further I have no knowledge of it about other places for I am a resident of North-Western Provinces; but the use of bhang as a religious or social is not essential, for even in the holi festival many Hindus do not drink it, though it is a religious custom on that day. Generally it is temperate and also there is a great fear of forming a drinking habit by taking once.

40. Frommuller administered bhang in one thousand cases, and found that it succeeded in 530, partly succeeded in 215 and produced little or no effect in 255 instances. Tincture of cannabis indica is often used in Agra sadar hospital for tetanus cases. Dr. Sydney Ringer, M.D., says in his copy of therapeutics, that he has given extract of bhang weeks or months continuously in doses of $\frac{1}{2}$ to $\frac{1}{4}$ a grain twice or thrice daily to a patient suffering with megrim or headache. Also it is used in the treatment of the cattle, as once my cow got ill, her appetite was lost, my Ahir or milkman gave her leaves of bhang and sodium chloride or common salt; by its use my cow got well in four days' time.

41. Sometimes the moderate use of only bhang may be useful in its effect, but the use of charas and ganja is always harmful. The moderate use of bhang awakens a desire of eating, and it is also digestive in its effect, as the chaubes of Mathura after drinking bhang can eat at least two seers of food at one time and sometimes more than this, and at the same time they are strong and of good health, and also after a hard labour it alleviates fatigue. I have heard also that the moderate use of bhang is a preventive treatment for malarial diseases in unhealthy tracts, but I have no experience at all in it, only I have heard so. The moderate use of bhang removed habitual constipation, for I treated a patient of habitual constipation by the use of bhang and he got well.

44. Immediate effect of all these drugs is stimulant and afterwards sedative; first of all it is refreshing, afterwards produces intoxication; use of bhang creates appetite.

The effect does not last similarly in all persons: race and climate have been supposed to modify its influence; its effects are most marked on the brain, whose functions it more or less perverts in various ways, afterwards effect of all these drugs is sedative.

45. Habitual moderate or excessive use always produces noxious effects physically and mentally, Dr. Sydney Ringer, M.D., says that it produces loss of appetite and strength, trembling and much mental weakness if any of these drugs may be indulged for a long time, as it is common in the East, and when it impairs the constitution, it produces bronchitis, asthma, and other diseases, and also impairs the moral sense or induces laziness or habits of immorality and debauchery, for I often see those men who smoke charas or ganja are always lazy and debauched. A long use of charas and

ganja deadens the intellectual power, and sometimes produces insanity. When I was in first year class in the medical school, Agra, a boy named Dinanath drank bhang on Holi festival: he became insane by its use, and remained in that state for more than a fortnight, but I think that was only exciting cause of the disease; that boy was from the beginning weak and debilitated.

49. Charas and ganja are used for aphrodisiac purpose. I do not know about the prostitutes, but I have asked some fakirs and devotees who smoke charas and ganja that what for they smoke these drugs. I always received answers from them that they use smoking for aphrodisiac, so as to deaden the desire for sexual enjoyment. Long use of smoking charas or ganja produces impotency.

57a. In my opinion a very heavy tax should be placed on charas and ganja or they should not be sold by the common shop-keepers in the bazar, but they should be gotten by the medical halls and in the towns in tahsils, so that persons may not get it for indulgence in society or in solitude.

11. Evidence of PIRBHOO LAL, Hospital Assistant, Tonk, Kayasth.

1. I have made enquiries from those who use these drugs.

2. Para. 5. Yes, these are the definitions in this province. Here they are called by the same names as stated above, viz., charas, ganja and bhang.

19. Ganja and charas are used for smoking, but when bhang is not available ganja is used for drinking.

23. Bhang is not used for smoking.

28. (a) One tola cost 6 pies; ganja $\frac{1}{2}$ tola, charas worth 1 anna.

(b) three times of above.

29. Tobacco is mixed with ganja and charas to improve taste of the smoke; pure ganja or charas smoke is insipid.

Several things are mixed with bhang to moderate its effect and to improve taste; these are chiefly pepper, aniseed, cardamoms, rose-buds dried, and sugar.

30. In solitude they are consumed moderately; in company, excessively; it is confined to male sex.

The habit is acquired in youth; children do drink infusion of bhang in hot weather, as it is refrigerant.

31. The habit is easily formed; it is not difficult to break it off. No tendency to develop into excess.

32. Drinking of bhang is a social custom in the holi holidays, and hot months amongst those who do not use wines.

37. Effects of ganja and charas are similar; the effect of bhang is cooler than that of ganja or charas.

41. Bhang moderately taken has staying-power.

If bowels are clean, these stuffs have preventive effect in malarious fevers.

44. Bhang produces hunger.

45. It impairs digestion, ganja and charas cause asthma. Do induce laziness; intellect is impaired.

47. Not hereditary.

49. Prostitutes use these things.

12. Evidence of MOHAMMAD ABDUL WAHID, Hospital Assistant, Beawar, Mussalman.

19. Yes.

They are not put to any other use.

23. No.

28. (a) One anna.

(b) Eight annas.

29. Exceptionally They mix a little quantity of dhatura to increase the intoxication.

They generally mix sugar, pepper, almond and melon-seeds, etc., to make the bhang tasteful.

30. Charas and ganja are used very seldom, but bhang is generally taken in company. Sometimes native children consume bhang.

31. Yes, it is not difficult to break off the use of bhang, but ganja and charas.

32. No.

When they are used, it generally increases and then they turn injurious.

39. If badly used, and in high quantity, people sometimes turn insensible.

40. Yes, they are advised by native physicians. They are also used for treatment of cattle.

41. (a), (b) and (c). Yes.

42. They are harmless.

44. The effect of these drugs gives a sort of pleasure to those who use them.

Yes, it increases hunger.

Yes, about three or four hours. Nothing.

No.

45. No.

No.

No.

No.

No.

No.

Some cases bhang have come across, but they were cured with great easiness.

46. If the drugs are used in excess, they im-

pair the general health as well as affect the brains.

47 and 48. No.

49. Yes. Prostitutes use it.

No.

No.

50. If too much is used, they turn insensible for some time.

13. *Evidence of N. K. KELKAR, Hospital Assistant, State Shahpura, Rajputana, Hindu.*

1. Inquiry. I am only speaking of bhang, which is used in this State, and no other drugs.

23. Bhang is not used for smoking.

28. (a) Four tolas, worth 1 pice.

(b) Eight tolas, worth 2 pices.

29. The ingredients of bhang massala : pepper, nutmegs, nutmeg-skin, amagdala, cardamoms, saffron, orange, sugarcandy, cloves.

30. Four tolas in solitude and 5 tolas in company. Both males and females use it. Even children consume this drug.

31. Not easily formed. It is not difficult to break off.

32. After drinking bhang, man can fix his mind to one subject. People generally drink and worship Shiv god with fixed mind.

40. It is used in piles.

For cattle it is used as a tonic.

41. It is digestive.

(a) Man devours food.

(b) It alleviates fatigue.

(c) It is used as a febrifuge.

42. Moderate use of the drug does not do any harm.

44. First sensation of cold and then heat, thirst, choking of the throat. Yes, it is refreshing. It does produce intoxication. It does not allay hunger, but on the other hand man devours food. It does create appetite. The effect lasts for three hours.

45. It does not.

No.

No.

It does impair moral sense, induces laziness and debauchery.

49. Bhang is used as an aphrodisiac by prostitutes.

57. (a) Bhang—child drinks, laughs at random. Old man drinks for nothing. Young man drinks, does not care for anybody and a tendency for sexual intercourse.

Rajput drinks for fight, in the battle-field, and ready to pull the ivory of an elephant.

14. *Evidence of T. ROMARE, Hospital Assistant, Kerowlee, Christian.*

1. I collected these informations from the vendors of these drugs and from those who take to these intoxications.

2. Ganja is known here by the name of ganja only or pathar or "Kali" ganja; what is known in other parts of the country as "flat ganja."

It is neither manufactured nor cultivated here. Bhang is cultivated to some extent.

19. Both ganja and charas are used in smoking only.

23. Bhang is here not used in smoking.

28. Bhang to the allowance of 1 pie per diem is generally consumed by the moderate consumers, and excessive consumers use it to the value of 3 pies per diem. As for charas and ganja, the average is also the same as for bhang.

29. Seeds of dhatura are mixed with the bhang in order to increase its power of intoxication. Yes, the thing known as "bhang-ka-massala," such as black pepper, and is generally mixed with bhang.

30. The quantity of drugs used in solitude has already been mentioned in reply to question 28. As for the quantity consumed in company it must be greater. People generally begin to contract the habit of drinking bhang in their manhood; children also use it.

31. Habit of using these drugs may be easily contracted. But to give up the habit is not so difficult as in opium. There is no such tendency in these drugs to develop the moderate use into the excessive.

32. There is no particular religious custom regarding the use of these drugs. Some sects of Sevaites on Shivaratri day in the month of February pour down bhang on their god Shiva and drink bhang themselves.

36. No, alcohol is not substituted for these drugs.

37. The effect in both cases in charas and ganja is the same. The intoxication of bhang is produced slowly, and lingers longer than ganja and charas.

39. Smoking is more injurious than drinking or eating. Thus smoke produces irritation in the air cells. No cases of insanity consequent upon the excessive use of these drugs came to my notice.

40. Yes, these drugs are used by the hakims and baidas as medicines and are also given to cattle.

41. Bhang increases appetite, but does not produce any beneficent effect upon one's digestive power. To some extent they alleviate fatigue. Produce no beneficent effect in suppressing fever.

42. No, it is not harmless, since it is narcotic; it produces weakness in the nervous system.

44. The immediate effect of ganja and charas is intoxication. Yes, it is refreshing. It immediately allays hunger, and increases the appetite when the intoxication is decreased. The effect of ganja and charas lasts for three hours and of bhang for twelve hours. The after-effect it produces is sedativeness. A longing desire is produced at the fixed time for taking these intoxicants. If not used same sort of uneasiness and want of appetite are felt.

45. Moderate use does not produce any injurious effect, either mentally, physically or morally. Moderate use does not impair the constitution nor does it injure the digestive power. Ganja or charas produces bronchitis or asthma. Moderate use does not impair the moral sense nor does it produce debauchery. To some extent it might deaden the intellect. As for insanity, none came to

my notice. The consumers never say that any of these drugs produces insanity.

46. Excessive use deadens the intellect and produces sedativeness.

47 and 48. I do not know whether there is any hereditary effect.

49. Yes, these drugs are used by prostitutes. These are also used as aphrodisiac; whether this use as an aphrodisiac is more injurious or not is not known. Moderate use does not produce impotency.

50. Excessive use produces impotency, sedativeness and other injurious effects upon one's mental powers.

56. Three or four seeds of dhatura are generally mixed in order to increase the power of intoxication.

57. Here ganja and charas are used in smoking, so I have no information on the subject.

15. Evidence of JANKEY PERSHAD, Doctor, Agra.

1. I have been a Hospital Assistant for the last thirty-five years, having served with the British Army for twelve years, civil dispensaries in British India for four years, and lastly have been in the service of the Dhaulpore State under the Abu Agency nineteen years. I have come across moderate and excessive consumers of hemp drugs as patients and citizens of one and the same town.

I have also had opportunities of obtaining information on the use of these drugs from friends who have personally observed their effects on the consumers.

2. Yes—Dr. Prain's definitions apply to Dhaulpore; the names of the drugs are the same as those current in the Upper Provinces of India—*vis.*, bhang or sabzi, charas and ganja. All ganja, *s.e.*, flat and chur (round ganja is not in demand in this State) is imported from the Gwalior territories. Charas finds its way here from the Panjab, and bhang from the North-Western Provinces.

Thandai is also a name given locally to a preparation of a very small quantity of bhang mixed with some massala, a description and ingredients of which will be given further on.

19. Yes, ganja and charas are used only for smoking.

23. No. Bhang is never smoked as an intoxicant. It is sometimes smoked by patients suffering from piles on the advice of quacks who also prescribe the vapour and poultice of the drug for local application in piles. The efficacy of such treatment is believed in by all classes of people here.

28 (a) *Bhang*—18 masha, cost $\frac{1}{2}$ pice. Ganja habitual moderate smokers average only 5 per cent. roughly speaking. Their allowance may be put down at $1\frac{1}{2}$ tolas per diem, costing $\frac{1}{2}$ annas. Charas about the same percentage as of ganja, allowance being $\frac{1}{2}$ tola, costing 1 anna a day.

(b) *Bhang*—allowance 1 chittaak, cost $\frac{1}{2}$ anna.

Ganja,—average allowance $1\frac{1}{2}$ chittaak, costing $2\frac{1}{2}$ annas.

Charas—average allowance one tola, cost 1 anna.

The average allowance per head of habitual excessive consumers is hard to find, as this class

of consumers almost always use ganja and charas in company.

The figures given in answer to (b) include on an average half a dozen persons; the cost, however, is borne by one only.

29. (a) and (b) Ordinarily tobacco is always mixed with ganja and charas by all classes of consumers. Rich people use rose-water instead of water to wash ganja with.

Hardened smokers mix charas and ganja together and smoke the preparation, using tobacco with them as usual.

No, dhatura, opium, nux-vomica, cantharides or betel-nut is never used as an admixture.

No preparation known as bhang massala is ordinarily sold.

But some massala is always used with bhang. The ingredients are mirch (black pepper), kasni flower (white succory), seeds of khira (cucumber), kesar (saffron), munukka (raisins), seeds of kaha (lettuce), sonf (anise), sugar, almond and milk. In hot weather the bulb of burnt unripe mangoes is according to the consumer's taste mixed. Any one or more of these ingredients are used as massala.

Yes, dhatura seeds as also roots of bajra (panicum spicatum) or copper pieces are put in with bhang and ghi (clarified butter) and boiled. This ghi being strained is used in making sweetmeats known as majum. The object is to make the preparation very strong. Ordinary bhang majum without any admixture is generally sold by native confectioners during dewali and holi festivals.

30. Ganja and charas are as a rule smoked in company, whereas bhang is drunk in solitude except in certain localities where parties club together, technically called *attharas*, for the purpose of drinking the drugs.

Yes, the consumption of ganja and charas is confined, speaking generally, to the male sex of above twelve years.

Fakirs, mendicants, mahants and their disciples, even if mere children, consume these drugs. The lower classes of the unfortunates are addicted to smoking ganja and charas.

It is usual in the eastern parts of Rajputana for men, women and children of all classes to drink bhang moderately every day.

31. No. It takes considerable time to form the habit. No, it is comparatively easier to break off the habit of consuming these drugs than that of opium or alcohol.

There is a tendency of moderation developing into excess in cases where the consumption is in company. This is applicable to all the three drugs as also to all other intoxicants.

32. There are no customs, social or religious, prevalent in this part of India in which any of these drugs is consumed.

They are, however, used as religious offering to the Gods. Bhang is religiously offered (sometimes with narcotic admixtures) to Shiva, especially on the Shivaratri festival night: some drink what is left after the offering is made.

Ganja and charas are offered to a local deity (Nagra), more correctly a deified washerman in Gwalior territories, and also to *Bhairav*, a form of Shiva. Ganja and charas are also seen semi-religiously placed where three thoroughfares meet as a spell, and offering to this deified gentleman to propitiate him in cases of infants' illness. Chicken eggs, eatables and tobacco complete the offering. Then again it is in some localities the custom of placing a chillum of ganja or charas ready prepared to be smoked by the departed spirit of the head of a family on the spot where he breathed his last. This is done daily until the *sraddha* is over.

36. Alcohol is not appreciably displacing any of these drugs in this part of India.

37. No. The effects are the same in both, except that charas is much stronger than *ganja*: they are said to produce a sense of supreme and pleasurable indifference to worldly anxieties and to do away for the time being with all ideas of grades in the social scale of men.

Bhang has to an observer the most doubting and quieting effects of the three, but the consumer feels a sensation of constant motion and rotation.

39. Smoking any of these drugs is more injurious than eating or drinking it. Ganja and charas emaciate the consumer as a rule when poorly fed and spoil the lungs sooner or later.

40. Yes, hakims prescribe bhang for its medicinal properties in several diseases.

Yes. *Bhang* is given to cattle to make them fat.

41. (a) Bhang is beneficial as digestive when moderately taken.

(b) *Ganja* and *charas* are supposed to act as staying-power under severe exertion under exposure and also to alleviate fatigue.

(c) *Ganja* and *charas* do prevent disease in malarious and unhealthy tracts in cases of newcomers.

42. The moderate use of bhang only is harmless. Ganja and charas used, however moderately, will disease the lungs in course of time if taken habitually.

43. The immediate effect of *ganja* and *charas* is to cheer up the spirits.

Yes, one used to *ganja* and *charas* feels a pull at them refreshing.

No, the intoxication is not observable nor does

the consumer feel it. It does not allay hunger and creates an appetite, especially *bhang*.

The effect of *ganja* lasts about an hour, that of *charas* almost double the time, and that of bhang several hours.

No after-effects in bhang nor in ganja and charas, except when largely indulged in, and then thirst, languor, and nausea set in. There is an uneasiness felt accompanied by a longing for subsequent gratification in habitual excessive smokers of ganja and charas. In moderate consumers of bhang there are no after-effects.

45. With the exception of bhang the habitual moderate use of the drugs does tend to produce slightly noxious effects—physically and mentally, not morally.

We cannot actually say that it impairs the constitution.

No, it does not injure the digestion nor does it cause loss of appetite. Ganja and charas do in the long run produce bronchitis and asthma too, even when habitually used in moderation. It does not impair the moral sense or induce laziness or habits of immorality or debauchery.

No, it does deaden the intellect, but very inappreciably, but I have not known moderate use to have produced insanity.

46. The habitual excess or use of ganja and charas produces palpably noxious effects, physically and mentally, and impairs the constitution.

The use of bhang is not so bad. Ganja and charas impair digestion and bring on habits of laziness. As to the question of morality or debauchery, I am not prepared to express an opinion. Regarding diseases, ganja and charas produce bronchitis and asthma.

As to causing insanity, I have not had enough experience to say positively that ganja and charas are either exciting or predisposing causes. Many insane people have had a ganja history is all that can be said.

47. It does not appear to be a hereditary habit, nor does it affect in any way the children of moderate consumers.

48. The same answer as 47.

49. Yes, the moderate use of these drugs is believed to act as an aphrodisiac and is practised as such, pre-eminently bhang.

I do not know if prostitutes use them as such; with whatever object used, the two drugs ganja and bhang are more or less injurious.

Yes, the moderate use of hemp is believed to have a tendency to produce impotence, but there are no facts to go upon and form a definite opinion on the subject.

50. No. The answer to the last portion of question 49 answers this.

56. The effects of hemp used either moderately or excessively with admixtures are to intensify them except simple bhang massalas, which has a cooling effect.

57. Ganja and charas are never taken here.

57a. All that I wish to record is that the hemp drugs have been the established institution of the country for ages immemorial. Any drastic interference by the Legislature with their growth and consumption will be looked up with dissatisfaction and general discontent, especially among the different sects of fakirs and mendicants.

16. Evidence of G. R. IRWIN, Esq., Political Agent, Jhallawar.

1. The remarks made below do not purport to be statements made from my own personal knowledge, but contain the results of inquiries made by me from various persons in this State.

2. This is not manufactured in Jhallawar according to my information.

Locally known as "bal."

Locally known as "chur."

The definitions appear applicable so far as regards charas and round and broken ganja.

3. Hemp grows without cultivation in the Shahabad Division of the State, but it is nowhere abundant: the few scattered stalks observed probably spring from cultivated seed accidentally deposited.

4. Ganja is, I am informed, the only name locally known for the plant.

6. *Vide* answer to question 3 above.

7. (a) Yes.

(b) No.

(c) Yes.

(d) For fibre, as an incidental product.

About 30 acres in the Shahabad Division and an occasional biswa or two in the West Division.

8. There has been none that I can hear of.

10. Ordinary cultivators, but mostly of the Kachi and Mali castes.

11. I believe there is properly speaking no wild hemp in the State.

12. No.

13. No.

I cannot say with certainty, but it is, I understand, never grown in the Chowmahla sub-division and possibly would not do there.

14. Ganja and bhang are prepared by the cultivators, who grow the plant in the Shahabad division: about 165 maunds of ganja and about 30 of bhang.

16. Bhang is prepared by the people who grow the plant, and I believe can be prepared from the plant wherever it is grown in this State.

19. Yes.

20. The lower classes only consume ganja: perhaps about 5 per cent. of the whole population. Charas is not used by the inhabitants of the country, only by wandering fakirs and foreigners.

21. Bal or round ganja.

22. Is not used here.

23. No.

24. Bhang is drunk, not eaten: Brahmins and Baniyas are the principal consumers: they form about 10 per cent. of the population.

25. Said to be steady.

26. Excessive consumers said to be very few; about 5 per cent. of population habitual moderate consumers of ganja and 10 per cent. of bhang.

27. Ganja is taken as an intoxicant, bhang as an appetiser before meals. As regards the class of consumers, *vide* answers to questions 20 and 24.

28. A tola of bhang and 6 mashas of ganja

a day are said to be the outside ordinary allowance.

29. The only special compound ordinarily used here seems to be gulkhand, composed of bhang, sweets and ghi; it is suspected that dhatura is occasionally added.

30. Bhang is specially consumed in company.

No women take ganja and very few take bhang and they very little of it. Children never take either.

31. The ganja habit is considered difficult to break off: bhang is said not to be so.

(3) Apparently not here, as excessive consumers are stated to be very few in number.

32. The giving of gulkhand and bhang at the holi and on occasions of rejoicing is customary but not imperative, and the quantities given are rather in excess of ordinary doses.

33. Ganja is in disrepute, because it is used only by the lower classes, and is considered injurious to the health. The hemp plant is not worshipped here that I can hear of.

34. Most certainly it would: as already stated, about 5 per cent. use ganja and 10 per cent. bhang: they would all object strongly to be deprived of their drugs.

35. The prohibition of ganja and bhang would certainly cause serious discontent among the consumers, though in the case of ganja it would probably not amount to a political danger. I should doubt the possibility of enforcing the prohibition, and if it were enforced, the people would only have recourse to something else, unless in those castes to whom only ganja and bhang are allowed.

36. Not that I can discover.

37. Have no knowledge.

38. As between round ganja and chur, I am informed there is little or no difference in effect. Flat ganja is not used here.

39. Smoking is much more injurious.

40. I am told that ganja is never prescribed, but that bhang is occasionally; but this is a point on which the Agency Surgeon is reporting separately, I understand.

41. (a) Bhang is said to be a good appetiser.

(b) and (c) I am told not.

(d) Ganja keeps out the cold.

Bhang is mostly consumed for (a), and ganja by fakirs partly at least for (c).

I refer to the moderate habitual use of ganja and occasional moderate use of bhang.

42. Bhang in moderation is harmless, as far as can be judged from the effects it produces.

43. Habitual ganja-smokers are said to have an offensive smell.

44. This and the next questions down to 52 are, I believe, being separately dealt with by the Agency Surgeon.

53. I believe not as regards ganja and bhang.

54. Ganja and bhang.

No.

55. Not that I hear of in this State.

58. There is no system in this State.

17. *Evidence of* CHOBA RAGHUNATH DAS, *Revenue Superintendent, Kotah, Kotah State, Brahmin Chaturvedi.*

1. Very few. Indeed no other than those that offered themselves to me as a revenue officer of this State.

3. I have knowledge of no other district or State than Kotah, and in this State, as far as I know, the hemp plant does not grow spontaneously.

14 and 16. No.

19. Yes, only for smoking.

20. Mendicants, ascetics and others of that sort known as jogi, gosain, nath, bairagi, sadhu and fakirs smoke ganja too much, and next to these come persons in the military service of the State (sipahis). Ninety-five of the mendicants and 40 or 50 of the sipahis in 100 smoke ganja.

24. Bhang is not confined to any class or locality, but as a caste Brahmins and Baniyas drink it more than others. Very few eat it except in the form of "gulkand," a special preparation of the drug. Fifty per cent. of the Brahmins and 30 per cent. of the Baniyas drink it, but in the hot weather this percentage is increased.

25. Neither one nor the other.

28. The average daily allowance of ganja is 1 tola, worth about 1 anna 6 pie, and that of bhang 6 mashas, worth about $\frac{1}{2}$ pie.

32. Bhang is dedicated to the god Shiva, to whom it is offered on fulfilment of a vow or prayer granted. It is taken generally at marriage parties, picnics and on holidays.

33. Bhang is a general favourite, and is sanctioned by religion and society both.

Public opinion is rather in its favour.

Ganja, on the contrary, is not looked upon as a good or wholesome intoxicant, inasmuch as it renders the smoker insensible for a time and stupefies faculties. The hemp plant is not worshipped.

39. Hence smoking of the plant is considered more injurious than either drinking or eating.

40. Native doctors rarely recommend bhang as medicine in itself, but it is sometimes prescribed by them as one of the ingredients of compounds and mixtures in cases of diarrhoea, indigestion and other diseases. It is given to horses and bullocks to promote digestion.

41. Bhang in moderation is considered beneficial. The only thing claimed for ganja is that it removes cold.

42. Bhang in moderation is decidedly beneficial. Not so ganja. Charas is very little used. The reasons in favour of bhang are given above in answer to question No. 40.

43. They are.

44. Bhang and ganja refresh the habitual consumer and strengthen him to work well. They produce intoxication. Under bhang the consumer enjoys his food; it does not allay his hunger, but ganja does allay hunger. Bhang creates appetite. The effect of bhang lasts for three hours, but that of ganja an hour only. Want of subsequent gratification in either case produces a longing for it and causes uneasiness.

45. No evil effects are said to follow the habitual moderate use of bhang but ganja in the long run predisposes the consumer to diseases of the lungs.

49. Bhang is sometimes used as an aphrodisiac, but ganja never.

51, 53 and 54. No.

55. Bhang is not known to be so used, but ganja sometimes may be so used, but dhatura in such cases is generally employed.

18. *Evidence of* SETH NATH MAL, *Jeypore, Oswal, and* MUNSHI LALJI MAL, *Fyzabad (Oudh), Chhattri.*

1. Our answers regarding the matters connected with hemp drugs are chiefly based on information gathered from professional traders as well as from our own knowledge of the drugs.

2. Dr. Prain's definitions are quite acceptable. It is, however, necessary to mention here that in the Jeypore territory hemp plant is known by the name of bhang plant, and ganja or charas is not obtained therefrom, nor anybody knows the process of manufacturing ganja or charas from the products of the bhang plants. The cultivators of the bhang plant state that young bhang plant, if twisted round, becomes ganja plant and knots of leaves begin to grow over it. But neither any one is acquainted here with this process, nor do they practise it. Dry leaves of the hemp plant are locally known by the different names of bhang, bijaya and thandai.

3. Nowhere in the Jeypore territory does the wild hemp grow in abundance.

4. The hemp plant is known here by the name of bhang plant, though it is said that by the employment of certain process ganja might be obtained from it.

5. Nil.

6. The growth of wild bhang is not dense in this territory.

7. The hemp plant is only cultivated here.

(a) and (b) Nil.

(c) for use of bhang and not for any other purposes.

Bhang is cultivated in the following places:—

Chobat, Belochi, Jabari, Kheri, Amarsar, Kustala, Khora-Cherara, Samodh, Rindli, Ajerba, Bhaboi and Kasba Sawai, Jeypore.

Nearly 10,000 maunds of bhang is produced in all the above-named places taken together.

8. There has recently been no considerable increase or decrease in the area under the cultivation of bhang.

9. There is no particular method of cultivating the bhang plant. It is, however, not cultivated here as a crop, but is generally grown in gardens and on the mud walls enclosing fields.

10. Those persons who cultivate bhang for its narcotic properties belong to the same class as other agricultural cultivators.

11. Hemp plants are not at all cultivated here for the production of ganja.

12. We have no reason to suppose that wild hemp is at all cultivated here for the production of ganja.

13. Nil.

14. (a) and (b) Ganja and charas are not at all prepared in the Jeypore territory, only (c) bhang is produced. But there are no particular places fixed for its preparation. In the places (mentioned in answer 7), where the bhang plants grow, the cultivators themselves gather and dry the leaves, which they sell as bhang.

15. Ganja and charas are not manufactured here from the products of the hemp plant whether wild or cultivated. Only bhang is produced, the preparation of which is mentioned above.

(a) Ganja and charas for smoking purposes only are imported here as ready-made commodities and not manufactured in this place.

(c) Only the dry leaves of the hemp plant are used here as bhang.

16. Bhang is generally prepared here by the people in their houses. It can be prepared from the hemp plant wherever grown. As ganja or charas is not obtained here from the hemp plant, we are unable to give the required information.

17. Bhang only is obtained in the Jeypore territory from the hemp plant, and is prepared by the agricultural cultivators.

18. Ganja, charas and bhang do deteriorate by long keeping, though not quite lose their effects. With ordinary care and protection from cold and moisture ganja and charas would keep for two years. And bhang leaves, if they are not packed very closely together and at times exposed to the sun, will not deteriorate for two or even three years.

19. Ganja and charas are only used here for smoking.

20. Ascetics, professional beggars, lower classes of men and labourers generally smoke ganja and charas. The proportion of the smokers will not exceed one per cent. The inhabitants of unhealthy and marshy places generally betake themselves to smoking ganja and charas.

21. Ganja of the "chur" kind only is imported here from outside the Jeypore territory, and seems to have the preference of the smokers.

22. Charas and ganja are not manufactured here, but both these articles are imported from Hoshiarpur and the Punjab.

23. Bhang is not used here for smoking.

24. About 9 per cent of the Hindus (Brahmins, Mahajans, Saragis, etc.) and 1 per cent. of Muhammadans use bhang. Thus the number of bhang consumers is not more than 10 per cent. Of these about 2 per cent. eat bhang in any of the different forms and about 8 per cent. drink it as beverage. The inhabitants of unhealthy localities generally contract the habit of eating or drinking bhang.

25. The use of ganja, charas and bhang is neither on the increase nor on the decrease in this place.

26. As there is no excise system here, the exact percentage of the consumers of these drugs cannot be ascertained. It may, however, be said by guess that—

(a) The proportion of habitual moderate consumers of bhang is about 5 per cent.;

(b) the proportion of habitual excessive consumers of bhang is very small;

(c) the proportion of occasional moderate consumers of bhang is about 5 per cent.;

(d) the proportion of occasional excessive consumers of bhang is still smaller;

(e) The proportion of habitual moderate consumers of ganja and charas is 1 per cent.

27. Poor men, labourers and men of the lower classes, professional beggars, mendicants and ascetics are mainly given to the habit of using charas, ganja or bhang. These men are generally poorly fed and poorly clad and they contract the habit of consuming these drugs either with a view to ward off the effects of heat and cold, to alleviate the fatigues of labour or to increase the power of digestion. The followers of god Shiva have special reverence for bhang, which they consider to be his favourite beverage. Brahmins also drink bhang to an appreciable extent; but as they have frequently to take rich food at the expense of their followers, they take bhang more as a corrective of the stomach than as a sacred beverage.

28. As we have no excise contracts in the Jeypore territory, we are unable to give the required information.

29. Ganja and charas are smoked either with or without tobacco. Bhang is drunk (a) ordinarily with the admixture of black pepper and almonds, and (b) exceptionally with aniseed, *ajwain*, cardamom, saffron and sugar. Black pepper and almonds being the chief ingredients, are also mixed. To make the drink more strong, the bhang is boiled with pieces of pepper and then drunk with the above-mentioned ingredients. When the mixture as given in (b) is mixed with milk and betel leaves, it is called "Amirta Ghat" (vessel of nectar).

For eating purposes, the confectioners prepare majums (sweetmeat cakes) or gulshand with the admixture of the extract of bhang. The chief component parts of gulshand are rose-leaves and sugar or sugarcandy. Fakirs and ascetics sometimes use dhatura with bhang to make it highly intoxicating. The ingredients mentioned in (a) and (b) are used with bhang to give relish to the composition, to make the after-effects of bhang less unpleasant and to make the beverage have a cooling effect upon the system. No other bhang massala than that mentioned above is sold here for the purpose of being mixed with bhang.

30. Under the existing system of trade in these drugs, it is difficult to supply the required information.

Its consumption is mainly confined to the male sex, and children are not habitual consumers of these drugs. Between the ages of 15 and 50 persons are found using these drugs.

31. Habit of consuming any of these drugs originates easily by the influence of evil company. To break off the use of bhang is not very difficult, but to give up the use of ganja and charas all at once is very troublesome. With every consumer of moderate habit there is a tendency to develop into the excessive.

32. There are no customs, social or religious, in regard to the use of ganja and charas. Ascetics, however, believe that the concentration of mind is easily achieved by using ganja and charas. Bhang is used as a social observance in assemblies of Kayaths and others who abstain from the use of liquors.

On such occasions bhang is used only moderately and is not injurious. The excess, however, is baneful to health.

33. The use of ganja and charas is not general and is not well regarded; neither society nor religion enjoins its use.

Bhang is used moderately in social gatherings. Ganja and charas plants are not worshipped, but the offering of bhang is sacred to Shiva.

34. Those who are addicted to ganja and charas cannot forego the consumption of the drugs they use. If they intend to decrease the quantity they consume, the diminution can only be effected gradually. No serious difficulty can be experienced in giving up bhang.

35. As ganja and charas are not manufactured here, but imported from abroad, its consumption might easily be prohibited by making its trade penal in this part of the country. Its prohibition would not occasion any serious discontent amounting to a political danger. It may be followed by recourse to (a) alcoholic stimulants among persons in whose caste the use of liquors is not prohibited; or may be followed by recourse to (b) opium. Considering, however, the spontaneous growth of bhang, it is very difficult to prohibit its use or its illicit consumption. Bhang is also valued for its medicinal qualities and is largely prescribed both for men and lower animals.

Its prohibition, therefore, seems not only infeasible, but fraught with big results worth serious consideration.

36. Alcohol is not being substituted for any of these drugs.

37. The effects of both charas and ganja-smoking are different. The chara-smoker is never satisfied with ganja, while the ganja-smoker can be gratified to some extent by using charas instead. The intoxication of ganja lasts but for a short time and is very heating, while charas keeps one inebriated for a long time, serves to ward off the effects of heat and cold and keeps up the strength of men employed in hard work.

38. Chur ganja is imported into the Jey-pore territory. Round ganja it is considered of a superior quality, but sells at a high price, while "chur" can be had still cheaper, and hence chur is the only kind of ganja brought in here for consumption.

39. We do not know of any preparation of the hemp plant the smoking of which is less injurious than its drinking or eating or its any other preparation.

40. Of these drugs only bhang is prescribed on account of its medicinal qualities by baidis and hakims. It is largely used in the treatment of cattle-diseases.

41. The moderate use of bhang especially is beneficial in its effects.

(a) It serves as a food accessory or digestive.

(b) Bhang, charas and ganja give staying-power under exposure and also alleviate fatigue.

(c) Bhang mixed with sugar is sometimes used as febrifuge; and charas and ganja are also beneficial to inhabitants of unhealthy tracts.

(d) Occasional use of bhang in moderate quantities is beneficial in many other ways, while ganja and charas are injurious in all cases.

In some cases the habitual use of bhang is

recommended, while in others its occasional use only is held beneficial.

42. Bhang taken with other medicines is beneficial, while charas and ganja in the long run instead of being harmless prove very injurious.

43. The moderate consumers are inoffensive to their neighbours.

44. Charas, ganja and bhang have generally different effects on different constitutions of their moderate habitual consumers. It may, however, be asserted that charas and ganja affect the brain and the lungs, which, in the long run, become weak and deranged. Cough and bronchitis soon follow. Bhang, besides affecting the brain, has a direct influence over the liver. Its consumers generally become pale, emaciated and inactive. Bhang, charas and ganja, like other intoxicants, if not taken at the appointed hour, will produce feelings of uneasiness and longing for the drug.

45. We, who are quite a novice to the healing art, can only say by experience and personal observation of facts that even the moderate use of ganja and charas is injurious and causes bronchitis and other diseases of the lungs. The moderate use of bhang, on the contrary, is beneficial in every respect.

46. Those who use these drugs in excess suffer from loss of sense and wit. Pulmonary diseases also attack them. Especially the excessive use of charas and ganja shortens life.

47. Though the habit is not hereditary, still the progeny of even the moderate habitual consumer is weak and far from being stout and fully developed.

48. Even the moderate use of charas and ganja is productive of bad consequences, and the question is already discussed in foregoing answers.

49. Debauchees, prostitutes and men of similar type use these intoxicants as an aphrodisiac. If these drugs are taken as an aphrodisiac by men suffering from general debility, they, instead of being beneficial, prove highly injurious to health. The use of ganja and charas is injurious and causes general debility.

50. The excessive habitual use of any of these drugs is very injurious.

51. Ganja and charas are generally used by men of the lowest classes, who, as a rule, have very little sense of honour. But the moderate use in general of either charas, ganja or bhang has no connection with crime of any special character.

52. The excessive use of any of these drugs is indeed baneful. Poor and destitute men, when they cannot afford to purchase the intoxicant, necessarily have recourse to dishonest and unfair means of procuring it.

53. Excessive indulgence in any of these drugs does not necessarily incite to unpremeditated crime. We do not know of any case in which it has led to temporary homicidal frenzy.

54. The drugs bhang, ganja and charas are not used, by criminals to fortify themselves to commit a premeditated act of violence or other crime.

55. It is possible to completely stupefy those persons who are not accustomed to take any sort of intoxicants by the administration of this drug in sufficient quantity. Criminals have sometimes been heard to achieve their design when their victims were labouring under the influence of these drugs.

56. Ganja and charas are smoked with tobacco, and the effects of bhang, whether used (a) in moderation or (b) in excess, are modified by the admixture of ingredients mentioned in answer No. 28. These ingredients being either *diarrhotic* or of a cooling nature, serve to assuage the heating influence of bhang. Dhatura is very seldom used by ascetics in strengthening the intoxicating power of bhang. Dhatura is not used with either charas or ganja.

57. Ganja and charas are neither eaten nor drunk with water here. These drugs are only smoked by means of hukka and chillum.

58. The import and export of hemp drugs are not controlled here by the system of excise administration. Only import and export duties are levied on these drugs by the Customs Department, in which we have no improvement to suggest.

59. Nil.

60. Ganja is neither produced nor cultivated nor prepared in this part of the country.

61. Charas is not produced in the Jeypore territory.

62. The cultivation of the hemp plant for the production of bhang cannot in our opinion be practically controlled.

63. There are no special regulations regarding the wholesale or retail vend or preparation of

these drugs. People carry on purchases and sales on their own account and by mutual arrangement. The trade too in these drugs is not extensive, and hence does not require any particular control.

64. We have no objections to the existing regulations governing the export and import of these drugs. They are on the whole satisfactory.

65. No tax is levied here on these drugs other than the customs duty, which in our opinion requires no alteration in any case.

66. There are fixed duties on ganja and charas, whether imported from Bengal or the Panjab, and there is no sufficient reason to recommend any alteration in them.

67. We have no objection to the method in which customs duties are levied on these drugs.

68. There are no special houses or shops licensed for the sale or preparation for consumption of these drugs.

69. No restriction is put here in the trade of these drugs, and hence it is not incumbent on the vendors to obtain any license from the Raj.

70. We have no facts to show that these drugs are smuggled into Jeypore, and smuggling when detected is visited with condign punishment. We have no reason to believe that there is any general use of untaxed drugs in this territory.

19. Evidence of SETH CHAND MAL, Saraogi, Jeypore, and RANDIT RATI RAM, Dhoosar Pandit, Jeypore.

1. Our answers regarding the matters connected with hemp drugs are chiefly based on information gathered from professional traders as well as from our own knowledge of the drugs.

3. Nowhere in the Jeypore territory does the wild hemp grow in abundance.

14. (a) and (b) Ganja and charas are not at all prepared in the Jeypore territory; only (c) bhang is produced. But there are no particular places fixed for its preparation. In the places (mentioned in answer 7) where the bhang plants grow, the cultivators themselves gather and dry the leaves, which they sell as bhang.

16. Bhang is generally prepared here by the people in their houses. It can be prepared from the hemp plant whenever grown. As ganja or charas is not obtained here from the hemp plant, we are unable to give the required information.

19. Ganja and charas are only used here for smoking.

20. Ascetics, professional beggars, lower classes of men and labourers generally smoke ganja and charas. The proportion of the smokers will not exceed 1 per cent. The inhabitants of unhealthy and marshy places generally betake themselves to smoking ganja and charas.

24. About 9 per cent. of the Hindus (Brahmins, Mahajans, Saraogis, etc.), and 1 per cent. of Muhammadans use bhang. Thus the number of bhang-consumers is not more than 10 per cent. Of these about 2 per cent. eat bhang in any of the different forms and about 8 per cent. drink it as a "beverage." The inhabitants of unhealthy localities generally contract the habit of eating or drinking bhang.

25. The use of ganja, charas and bhang is neither on the increase nor on the decrease in this place.

28. As we have no excise contracts in the Jeypore territory, we are unable to give the required information.

32. There are no customs, social or religious, in regard to the use of ganja and charas. Ascetics, however, believe that the concentration of mind is easily achieved by using ganja and charas. Bhang is used as a social observance in assemblies of Kayaths and others who abstain from the use of liquors. On such occasions bhang is used only moderately and is not injurious. The excess, however, is baneful to health.

33. The use of ganja and charas is not general, and is not well regarded; neither society nor religion enjoins its use. Bhang is used moderately in social gatherings. Ganja and charas plants are not worshipped, but the offering of bhang is sacred to Shiva.

39. We do not know of any preparation of the hemp plant the smoking of which is less injurious than its drinking or eating or its any other preparation.

40. Of these drugs only bhang is prescribed on account of its medicinal qualities by baidis and bakims. It is largely used in the treatment of cattle diseases.

41. The moderate use of bhang specially is beneficial in its effects. (a) It serves as a food accessory or digestive. (b) Bhang, charas and ganja give staying-power under exposure and also alleviate fatigue. (c) Bhang mixed with sugar is sometimes used as a febrifuge; and charas and ganja are also beneficial to inhabitants of unhealthy tracts. (d) Occasional use of bhang in moderate quantities is beneficial in many other ways, while ganja and charas are injurious in all cases. In some cases the habitual use of bhang

is recommended, while in others its occasional use only is held beneficial.

42. Bhang taken with other medicines is beneficial, while charas and ganja in the long run, instead of being harmless, prove very injurious.

43. The moderate consumers are inoffensive to their neighbours.

44. Charas, ganja and bhang have generally different effects on different constitutions of their moderate habitual consumers. It may, however, be asserted that charas and ganja affect the brain and the lungs, which in the long run become weak and deranged. Cough and bronchitis soon follow. Bhang, besides affecting the brain, has a direct influence over the liver. Its consumers generally become pale, emaciated and inactive. Bhang, charas and ganja, like other intoxicants, if not taken at the appointed hour, will produce feelings of uneasiness and longing for the drug.

45. We, who are quite a novice to the healing art, can only say by experience and personal observation of facts that even the moderate use of ganja and charas is injurious and causes bronchitis and other diseases of the lungs. The moderate use of bhang, on the contrary, is beneficial in every respect.

49. Debauchees, prostitutes and men of similar type use these intoxicants as an aphrodisiac. If these drugs are taken as an aphrodisiac by men suffering from general debility, they, instead of being beneficial, prove highly injurious to health. The use of ganja and charas is injurious and causes general debility.

51. Ganja and charas are generally used by men of the lowest classes, who as a rule have very little sense of honour. But the moderate use in general of either charas, ganja or bhang has no connection with crime of any special character.

53. Excessive indulgence in any of these drugs does not necessarily incite to unpremeditated crime. We do not know of any case in which it has led to temporary homicidal frenzy.

54. The drugs bhang, ganja and charas are not used by criminals to fortify themselves to commit a premeditated act of violence or other crime.

55. It is possible to completely stupefy those persons who are not accustomed to take any sort of intoxicants by the administration of this drug in sufficient quantity. Criminals have sometimes been heard to achieve their design, when their victims were labouring under the influence of these drugs.

20. Evidence of CHATAR BHUJ BED, Druggist, Jodhpur, Bija burgi, Hindu.

1. Being a native physician and druggist, I obtained this information regarding the matters connected with hemp drugs.

3. I do not know of any district in which the hemp-plant spontaneously grows; but in some villages of Bilara, etc., bhang is cultivated. Ganja and charas are imported from other countries.

14. See my answer to the above question.

As for the extent of bhang cultivation, I am to say that it is cultivated to a small extent.

16. I do not know.

19. Ganja and charas are used only for smoking.

20. Jogis and sanyasis generally, but mahajans to a limited extent smoke ganja and charas.

Sixty per cent. of Jogis and sanyasis and 1 per cent. of mahajans do smoke in nearly every part of Marwar.

24. Seventy-five per cent. of mahajans and Brahmins eat as well as drink bhang in nearly the whole of Marwar. Other classes do use it, as it is not prohibited.

25. As far as I see, the use of these drugs is on the increase.

28. For bhang.—From 3 pies to 6 pies.

For charas and ganja—Double, even quadruple of this.

32. The Brahmins use bhang as "Mahadeojika-parshed," and the mahajans and Brahmins consume bhang on times of rejoicing and for purposes of intoxication.

33. The occasional moderate consumers of bhang are not in disrepute; but the habitual excessive consumers are held in disrepute; and those who smoke ganja and charas, are regarded untrustworthy as well as of bad character. I do not know of any custom connected with the worshipping of the hemp plant.

39. I do not know it. Bhang, however, is not smoked.

40. Bhang is prescribed by native physicians in the diseases of piles, fever, diarrhoea. Ganja and charas are not at all used as medicines. I have

seen many books on "Baidak," Hindu medicine, but no prescription in which ganja and charas might have been used has been seen.

41. The moderate use of bhang is beneficial in its effects, as it refreshes the mind and creates appetite; but the use of ganja or charas is not beneficial.

42. As I have said above, the moderate use of bhang is not only harmless, but beneficial in its effects. The moderate use of ganja and charas is not harmless, as it harms the "sperma hominis," impurifies the blood, and increases the heat of the body.

43. Yes, they are inoffensive to their neighbours.

44. It produces intoxication; it is refreshing also and creates appetite.

The after-effects are that the habit is formed thereby, which is deplorable.

45. In the long run, the habitual moderate use of bhang produces indigestion, diarrhoea, slothfulness and weakness, etc.

It produces noxious mental effects on some consumers. The insanity produced thereby is permanent, and such insanes are quarrelsome fellows. Some of them were under my treatment; but their insanity was incurable.

I do not know of the effects of ganja and charas, as no such case has ever come under my observation or treatment.

49. It is used by some people as aphrodisiac.

51. I do not know.

53. I do not know of any such thing.

54. I am told that the Thugs generally use for this purpose. The dacoits, it is said, use opium and wine for the same purpose. The criminals of this place, however, do not use it to fortify themselves to commit any premeditated act.

55. The Thugs are said to thus stupefy their victims. Complete stupefaction cannot be induced without admixture of dhatura.

21. *Evidence of JOSHI ASHKARAM, Member of the Darbar Council, Jodhpur, Brahmin, Pushkarna, Hindu.*

1. I have held different posts and have seen many places and accordingly had many opportunities of obtaining the information regarding the matters connected with hemp drugs.

3. Ganja and charas is not produced in Marwar, but bhang is cultivated in a few villages of the parganas of Jodhpur, Merta, etc., on certain well-lands in the summer season, when rye or mustard are sown.

It is not abundant anywhere.

14. See my answer to question No. 3.

16. Bhang is not prepared by the people in their houses. It is prepared from the plant, wherever grown.

Ganja can also be prepared from the wild plant, wherever grown; but I do not know anything about charas.

19. Ganja and charas are only used for smoking.

20. Ganja and charas are generally smoked by fakirs in Marwar.

24. Throughout the whole of Marwar, bhang is eaten and drunk by most people in their houses as well as in gardens, where the consumers may assemble together.

25. Since the contract of these drugs was given, their use is on the decrease.

28. The average allowance and cost of these drugs is as given under:—

Bhang from 3 pies to 6 pies.

Ganja and charas from 3 pies to 1 anna.

32. Bhang is held sacred by Hindus, as it is called "Mahadeoji-ki-buti" and is generally consumed on Shivaratri festival; but there is no religious or social custom connected with the use of ganja and charas.

33. The consumption of these drugs is generally in disrepute. The consumers of bhang eat much and become sloth, and are fond of eating delicacies, which are beyond their means, and consequently it ends in their ruin.

The excessive habitual consumers sometimes become insane.

39. Ganja and charas are only used for smoking; and bhang is only used for drinking; no other preparation of the same is used in any other way as far as known to me.

40. Bhang is prescribed by native physicians for certain diseases. It is also used in the treatment of cattle disease.

Charas and ganja are not so prescribed.

41. The moderate use of bhang is beneficial in its effects; but that of charas and ganja is not beneficial. The labouring classes, however, who cannot afford to spend much and who work the whole day long, use ganja for charas to alleviate fatigue.

42. The excessive habitual use of ganja and charas in the long run causes bronchitis and asthma, while bhang causes insanity in the long course.

43. Yes, the moderate consumers are inoffensive to their neighbours.

44. The intermediate effect of the moderate use of these drugs on the habitual consumer is refreshing. It produces intoxication and creates appetite. The effect of bhang lasts for some three or four hours. The effect of ganja and charas, which is instantaneously felt, lasts for about one-and-half or two hours.

The want of subsequent gratification produces uneasiness.

45. I do not know exactly.

49. These drugs are also consumed as aphrodisiac.

51. It is just possible.

53. Excessive indulgence in these drugs does not incite to unpremeditated violent crime.

54. In Marwar, such is not the case.

55. I never heard of it.

22. *Evidence of SINGHI BACHHRAJ, Superintendent, Jagir Bakhshi, Marwar, Jodhpur, Oswal, Mahajan, Hindu.*

1. I have had some opportunity of obtaining this information from many consumers.

3. In a few villages of Jodhpur, Bali, Jaitaran, Sojat, Bilara and Jaswantpura; bhang is cultivated to a small extent on well-lands.

Ganja is very rarely cultivated. Charas is imported from other countries.

14. See my answer to question 3.

16. Bhang is not generally prepared by people in their houses; but it can be prepared from the plant, wherever grown, and such is the case with ganja; but I do not know about charas.

19. Ganja and charas are only used for smoking.

20. The fakirs and sadhus generally smoke ganja and charas; but ganja is consumed to a greater extent than charas. Their consumption is greater in the winter season than in other seasons.

24. Every class and particularly Mahajans and Brahmins eat as well as drink bhang. In summer, its consumption is rather great.

25. Their use is, generally speaking, on the decrease, probably because the spread of education and the influence of civilised societies that are formed in these days have reformed the public at large.

28. The average allowance and cost of bhang varies from 2 pies to one anna, and those of ganja and charas about 4 annas.

33. The consumption of bhang is not generally regarded bad; but the use of ganja and charas is generally in disrepute.

39. Ganja and charas are only used for smoking while bhang is used for drinking or eating.

40. Bhang only is prescribed on account of its medicinal qualities by the native physicians; but

I do not know if ganja and charas have ever been so prescribed.

Bhang is used in the treatment of cattle disease also.

41. Yes.

42. Yes, its moderate use is considered harmless.

43. Yes.

44. It is refreshing. It produces intoxication and creates appetite; it helps digestion also. The effect of bhang lasts for about five or six hours.

The want of subsequent gratification produces longing and uneasiness.

45. No.

49. Yes.

53. The excessive indulgence undoubtedly makes the consumer senseless; but I have not heard if it has ever incited to crime or led to homicidal frenzy.

54. No.

55. Yes.

23. Evidence of SURAJ MULL, Hospital Assistant, Jodhpur, Ajmere, Rajput, Hindu.

1. Though a few cases of the consumers of these drugs have come under my treatment, yet I have come in contact with many such persons.

3. Bhang is to a certain extent produced in certain well-lands, but ganja and charas are imported from other countries.

14. See my answer to the third question.

16. Bhang is not generally prepared by people in their houses, but on the well-lands where it grows. There is no wild plant of bhang in this country.

I know nothing of charas and ganja preparations.

19. Ganja and charas are only used with tobacco for smoking. There is no other use of these drugs.

20. The Shamis and Sanyasis generally smoke ganja and charas.

24. A greater portion of the mahajans and Brahmins in almost every part of Marwar eat as well as drink bhang. Its consumption is greater in the towns than in the villages.

25. I think the use of these drugs is on the increase.

28. The average allowance of these drugs to the habitual moderate consumers is:—

Bhang from 9 mashas to 18 mashas. Ganja from 1 masha to 1½ mashas. Charas from 1 masha to 1½ mashas.

32. There is no custom in regard to the consumption of any of these drugs.

33. The excessive consumers of these drugs are generally in disrepute.

There is no custom of worshipping the hemp plant.

39. Ganja and charas are only used for smoking, and consequently the differentiation cannot be made.

40. Charas and ganja are not at all prescribed on account of any medicinal quality. Bhang is, however, administered to cause forgetfulness and sleep to the patients suffering from any hurt or poisonous bite of any animal.

I do not think bhang is used in the treatment of the cattle.

41. The use of charas and ganja is not beneficial in their effects, but bhang creates appetite, brings sleep and helps digestion, and causes forgetfulness to the person who may be in any grief or pain.

42. The only benefit from the use of ganja and charas is that it wards off cold.

The beneficial effects of bhang have been described in my answer to the 41st question. In the long run bhang produces flatulent (badi) effects, and affects liver, while ganja and charas affect brains and lungs.

43. Yes, they are inoffensive to their neighbours.

44. The immediate effect of the moderate use of these drugs is refreshing; it produces intoxication and removes grief.

Ganja and charas diminish appetite.

45. The habitual use of bhang increases the brain-heat, inasmuch as its excessive habitual use results in insanity. This stage is reached when the consumer, in order to gratify his longing uses bhang after parching it along with copper, which increases its intoxicating effect. The insanity is generally produced in summer.

The habitual excessive use of ganja and charas produces the diseases of bronchitis, asthma, consumption and diseases of the lungs, and diminishes the vitality. It upsets the brain, which causes less sleep, and ends in insanity and ravings.

49. The use of these drugs is also practised as an aphrodisiac.

51. There is no connection with crime of the use of these drugs.

53. The excessive indulgence in these drugs incites to unpremeditated crime, as they lose their senses thereby.

54. Such is not the case.

55. They often do so.

24. Evidence of BHERON PURI, Palia, Gosain.

1. I myself use these drugs.

3. Ganja is chiefly imported from Indore.

14. Ganja and charas are not prepared in Marwar. Although some fakirs and sadhus sometimes sow some ganja, but its product is of no use,

which is generally called makuria ganja. It is, however, more intoxicating, but ganja-consumers do not like it; it is not usually sold.

Bhang is prepared in various places in Marwar. Where there are well-lands, it is sown in rabi.

It is also imported from other countries. The bhang from Gwalior is considered more intoxicating.

16. No. Bhang is not generally prepared by the people in their houses. The dry leaves, which are sold, are brought into use. The bhang-leaves are dried where the hemp plant grows.

As for ganja, it is told that the blossoms of the wild plant are dried up. Charas is said to be the essence of ganja.

In Yarkand and other places, where there are many fields of the wild plant, it is related that men generally wear clothes of skin and wander in the fields, when the essence (mad as it is called) sticks to their clothes, from over which it is scratched by knife. To aggravate its intoxicating power, they mix "ak ka dudh" in it.

19. Yes.

20. Generally speaking fakirs and shamis as well as gamblers and wandering classes, who are called ganjria lhangria, smoke ganja and charas.

24. Bhang is more commonly used than charas and ganja. Specially Brahmins drink it, and it is much consumed in those places where Brahmins abound. Some of the mahajans also drink it. For eating purposes, it is dried and grinded and mixed with pepper. There are some places and dens in large cities and towns which are called bhangar bhutar: these places are mats, takias, temples or baoris.

25. No, it does not seem to be on increase.

28. The average daily cost of bhang, etc., lies between 1 pice and 1 anna and that of charas and ganja between 6 pices and 2 annas.

32. No particular custom is known to exist.

33. The use of each of these drugs is generally in disrepute: no one holds faith in the words of a consumer of any form of the narcotic. Their evidence also is not reliable. They are called with contemptuous names such as "ganjiri bhangri" or "bhangar bhutar." The reason probably is that they lose their senses, as long as they are intoxicated, they talk nonsense; when the intoxication is gone, they look like idiots. There is no custom of worshipping the hemp plant.

39. After all the use of any preparation of the hemp plant, in whatever way it may be, is injurious.

40. Bhang is used as a remedy for piles. It is

prescribed by native doctors both for drinking and for external application on the rectum in the case of piles. It is also given to the cattle, when they are enfeebled. In cases of diarrhoea, bhang is applied on the liver.

41. The moderate use of charas, ganja or bhang is beneficial in its effects to those only who are habitual consumers of these drugs.

42. As all intoxicating drugs are in the long run harmful, the moderate use also should not be regarded harmless; but moderate use is less injurious than excessive use.

43. Yes, they are inoffensive.

44. The immediate effect is on the brain; which begins to whirl. It afterwards produces a little satisfaction. It creates appetite. The effect of bhang lasts more or less for a day, but that of charas and bhang for an hour or two.

45. The excessive use of bhang brings about insanity. There is a Marwari proverb "Bhang ro Bhirkis ro, kade hi hathe na awe." Insanity produced by bhang can never be cured. Ganja and charas produce cough and bronchitis. The blood is lessened and the colour of the face and body becomes blackish. Looks lazy and dozing. The vitality diminishes; when once more he smokes ganja or charas, he comes to his senses for a while; but when the intoxication subsides, he again relapses into the same mood.

49. Yes.

51. It is a well-known fact that the habitual consumers of ganja and bhang are more or less given to stealing and gambling, and for the sake of money they commit murders sometimes, because they have no other avocation. In Marwar, such is hardly the case. A very few, if at all, commit such crimes.

53. If the habitual consumer of any of these drugs falls in the company of any bad character, the contagion is communicated, and he also turns out a bad character. In this country, however, such cases are few and far between. It is rarely the case that excessive indulgence would have incited to unpremeditated violent crime.

54. The criminals of this country do not use any one of these drugs. They use liquor instead.

55. Such is not the case here; complete stupefaction can be induced on a victim unaccustomed to its use.

25. Evidence of LALA DEBI PARSHAD, *Munsiff, Ajmere (now at Jodhpur), Kayastha, Hindu.*

1. I was appointed by the Darbar for the purpose of collecting this information, and consequently I made enquiries from various people.

2. These definitions may be accepted for this province, although ganja and charas are not produced here.

The local names for bhang are—

Bijia and Batis.

Charas is termed sulphra by some people.

Ganja has no local name except ganja itself; but sometimes it is also denominated sulphra.

3. It does not grow spontaneously; and in a few villages of the parganas of Jodhpur, Bali, Pali, Jaitaran, Jaswantpura, Merta, Sojat and Bilara, where both the crops are produced, bhang is

cultivated to a small extent. It is not abundant anywhere.

4. There are no different names for the bhang plant in this country.

5. Mild climate, well-land, winter season are necessary for the growth of the plant.

6. The growth of the bhang plant is ordinarily scattered.

7. The cultivation of the plant is made to a small extent for use as bhang only in a few villages of the Parganas of Jodhpur, Sojat, Mirta, Bilara, Pali and Bali and Jaswantpura.

8. Nil.

9. The bhang seeds are, as it were, thrust into the ground at a distance of a foot or two from

each other, around the fields of onion, coriander, and lucerne* grass as well as round the "dhuras" (passages) of water in the winter season.

10. They do not form a special class; they are ordinary agricultural classes, such as malis, ghanchis and survis, etc.

11, 12 and 13. Ganja is not cultivated in Marwar.

14. In Marwar, only bhang is prepared to a small extent in a few villages of the parganas of Jodhpur, Sojat, Merta, Bilara, Pali and Bali. If there happens to be any ganja seed among those of the bhang, it sprouts up; but when it is cut down, it is kept separate and the produce, thus obtained, is termed makuria ganja, which is of much inferior quality.

15. The preparation from the wild plant as well as that of ganja and charas (which are imported from other countries and are not cultivated here) are not exactly known.

As for the preparation of bhang, it is to be noted that when the plant grows up, the leaves are cut down and dried up in the summer season. Some of the seeds, which fall down on the ground at that time, sprout up in the rainy season and which are dried in the beginning of winter. As for makuria ganja, see answer to question 14.

16. Bhang is not generally prepared by the people in their houses; but it can be prepared from the plant, wherever grown.

The preparation of ganja and charas is not exactly known.

17. The same cultivators referred to in the answer to question 10 prepare bhang.

18. Yes, these drugs deteriorate by keeping. They lose their effect after the lapse of certain time. With ordinary care bhang can be kept good for one year, ganja and charas for about three years. The damp of the rains and seasonal as well as atmospheric effects deteriorate them. To prevent deterioration for a longer period, they should be kept in dry places, closely and carefully packed.

A separate statement is attached, prepared from the Darbar records.

19. Ganja and charas are generally used for smoking; but among Srimali and Pushkarna Brahmans of Marwar (whose caste restrictions do not allow them to smoke), those who are very fond of ganja drink its "chura," called "phatkan," and even ganja itself along with bhang, with a view to enhance the intoxicating effect of bhang.

NOTE.—The Phatkan of Indore ganja is boiled in a copper vessel and when cooled, it is used like bhang.

20. Ganja and charas are smoked by the labouring classes as well as by shamis, jogis, fakirs and other low people. The contagion is sometimes taken by other men, who fall in their company.

The proportion of the people smoking ganja and charas, as regards shamis, jogis and fakirs, is about thirty per hundred; but as regards total male population of Marwar, it falls down to one in every hundred.

21. Indori ganja, which is flat, is preferred for smoking.

Makuria ganja, which is produced in this country, is of much inferior quality and is chiefly used by jogis and shamis only.

*Lucerne grass, called "richka" in this country.

The makuria ganja may be termed as a kind of "chur."

22. Foreign charas is used and it is imported from Ajmere.

23. It is never used for smoking.

24. Throughout the whole of Marwar, every class and particularly brahmins, mahajans and shadhus eat as well as drink bhang.

The proportion of such people to the total male population is about 30 per cent.

25. It is on the decrease for the following reasons:—

(a) The restrictions of the contract system introduced since 1880.

(b) Spread of education and civilisation.

26. Taking the number of consumers to be one hundred, the percentage would be—

(a) about 25 per cent;

(b) about 10 per cent;

(c) about 50 per cent;

(d) about 15 per cent.

27. The number of bhang-consumers predominates among the Brahmins, while that of ganja and charas-smokers among samis and jogis. The incentives to the practice are—

(a) Particular customs of the respective castes, as is generally the case with bhang;

(b) love of intoxication;

(c) company with the consumers.

28. The average allowance and cost to the habitual moderate consumers of bhang is 2 tolas and 2 pies respectively.

To those of ganja 1½ tolas and about 1 anna respectively; to those of charas 1 tola and 1½ annas respectively.

The average allowance and cost to the habitual excessive consumers are—

for bhang—3 chittaks and 9 pies respectively.

for ganja—1 chittak and 3 annas "

for charas—1½ tola and 2 annas "

29. The ordinary ingredient mixed with bhang is black pepper, which is used to remove its flatulent (badi) effect. The exceptional ingredients are:—aunseed, endive (kasni), cucumber-seed, almond, pistachio, saffron, musk, milk and sugar, which are chiefly used to make it palatable. Some consumers of bhang also admixture dhatura, "phatkan" of ganja, and even ganja itself, as well as "moth," to increase its intoxicating effect. Where pepper is not available the leaves of nim trees or "ajwen" (*Lignotium ajowan*) is used instead.

The ordinary ingredient mixed with ganja and charas is tobacco and exceptionally scent is mixed with it by the well-to-do persons. There is no other "bhang massala" in Marwar except that stated above.

30. The consumption of all three drugs is generally practised in company. It is confined to the male sex, though a few women use bhang only. It is not confined to any time of life, but children below 10 years of age do not usually consume any of these drugs.

31. Yes, the habit of consuming all of these drugs is easily formed, and it is difficult to break off. As is generally the case with other intoxicating things, moderate habit gradually develops into the excessive.

32. In the days of Holi festival, among all those Hindus, who do not use liquor or opium, bhang is consumed to a great extent, when it is offered and presented by one man to another, and is then called "thandai." In the same manner it is used in feasts and marriages and other occasions of rejoicing. As a religious custom it is also used by the Hindus on two fast-days, namely, Anwla Gujaras and Shivaratri, both of which fall in February. The use of bhang is considered essential in those days, as it is called "Mahadeoji ka parshad," and consequently the consumption of the drug in those two days is generally excessive. But such a rare use is neither likely to lead to the formation of the habit, nor is it injurious. There is no custom, social or religious, connected with the consumption of ganja or charas.

33. The consumption of bhang is not generally considered bad, but that of ganja and charas is so regarded and is generally in disrepute. The people place little confidence in the consumers of ganja and charas, who are considered thereby to lose the strength of character.

There is no custom of worshipping the hemp plant; but bhang is regarded sacred by the Hindus, as it is said to have been used by "Mahadeo," a Hindu deity.

34. Yes, it would be a serious privation to the habitual consumers; but such is not likely to be the case with the moderate occasional consumers.

35. It would not be feasible to prohibit the use of any or all of these drugs, as the habitual consumers cannot give it up without risk to life; and it is just possible that the drugs would then be illicitly consumed. The prohibition can be enforced if the contract money (price) be gradually raised. The prohibition would, it is feared, occasion some discontent among the consumers; but the discontent would not amount to a political danger. The prohibition will be followed by recourse to poppy, opium, and alcoholic stimulants. The alcohol will be used by those classes, where it is not prohibited by their religion.

36. In Marwar there is no ground for thinking that alcohol is being so substituted.

37. There is no difference between charas and ganja-smoking; but the former produces its effects instantaneously.

38. The only ganja that is chiefly used is Indori—which is fiat; and consequently effects cannot be differentiated from those of the others. Makuri ganja, as has been stated, does not find market and is consumed by jogis and samis only.

39. Bhang is not smoked. The phatkan of ganja, or ganja, when used along with bhang, is considered to have a somewhat greater effect than bhang.

40. Ganja and charas are not prescribed by any school of native physicians in any disease; but bhang is used in prescriptions for the diseases of piles, diarrhoea, general debility and loss of appetite. Bhang is also used in the treatment of cattle-disease.

41. The moderate use of bhang in this country is considered beneficial in its effects—

- (a) as a food accessory or digestive;
- (b) to alleviate fatigue;
- (c) as a preventive of disease in malarious and unhealthy tracts;
- (d) to remove piles and diarrhoea.

The moderate use of ganja is practised by the

labouring classes to give staying-power under severe exertion or exposure in cold and rainy season.

The moderate occasional use of the drug is referred to above.

42. The moderate use of these drugs is harmless for a certain period; but produces its effects in the long run—see answer to question 45. It is harmless, as the drugs are not supposed to be poisonous.

43. Yes, they are inoffensive.

44. The immediate effect of the moderate use of all these drugs on the habitual consumers is refreshing. It produces intoxication and creates appetite. The effect is supposed to last from three to six hours. The after-effects are described in the answer to questions 45 and 46. The want of subsequent gratification produces longing and uneasiness.

45. The habitual moderate use of these drugs does in the long run produce noxious effects—physical, mental and to a certain extent moral. It does impair the constitution, injure the digestion and cause loss of appetite in the long course.

Bhang causes dysentery. While ganja and charas result in bronchitis as well as asthma, impurification of blood, consumption and lung diseases.

It produces laziness, and is to a certain extent demoralising.

It does not deaden the intellect or produce insanity.

46. The excessive habitual use *a priori* increases the noxious effects alluded to above.

It deadens the intellect and sometimes produces permanent insanity, the typical signs of which are want of sleep, ravings, and quarrelsomeness.

The alleged connection is not known.

47. It is neither an hereditary habit nor it affects the children of the moderate consumer.

48. The habitual excessive use is supposed to result in weakening the generative power and the children, if at all born, are usually weak, emaciated and short-lived.

49. Most of the rakes or loose, vicious persons use these drugs as an aphrodisiac. Most of the prostitutes consume bhang and a few smoke ganja and charas.

Their use for this purpose is more injurious than its use as an ordinary narcotic, as it creates an inordinate desire; it naturally ends in greater exhaustion and consequent weakness. In the long run, it produces impotence.

50. The aforesaid effects are *a priori* enhanced.

51 and 52. Such does not appear to be the case in Marwar.

53. In Marwar such is not the case.

54 and 55. No.

56. The substances which are mixed with the hemp-drugs do either moderate their effects (such as black pepper in bhang and tobacco in ganja) or enhance them (such as ganja in bhang or dhatura in ganja). The latter is more injurious than the former admixture.

Dhatura is sometimes mixed with ganja for personal consumption, as well as to administer to others; but this mode of stupefaction is only resorted to by thugs and there is no available information of its having been thus administered to others.

57. They are not eaten. The "phatkan" of

ganja and even ganja itself are sometimes drunk along with bhang by a few people to enhance the intoxicating effects of the latter.

58. Yes, it seems to be working well.
59. There does not seem to be any necessity for the same.
60. No, ganja is not produced in Marwar except makuri ganja, as stated above.
61. It is not produced in this province.
62. The bhang plant is not cultivated to such an extent as to render its control necessary.
- 63 and 64. None.
65. Save the customs duty, there is no tax in this country except at Jodhpur and Pali, where

the contract system also prevails, and which is considered sufficient and reasonable.

66 and 67. No.

68. Pattas instead of licenses are given to the contractors in the towns of Jodhpur and Pali for the sale of the hemp drugs; but there are no houses or shops licensed for their preparation where they may be consumed on the premises.

69. The shops are opened in the bazars, and the local public opinion is neither consulted nor considered as the people do not seem to have any objection to it.

70. No such fact is known. The duties are paid in respect of the importation, exportation and transit of these drugs.

26. Evidence of DAVE BHAWANIS NAUKERJI, Kotwal of Serohi, Brahmin.

1. I own some land in Vása, where bhang is produced, and so I know about the hemp drugs and its preparation. I am a Brahmin and many of our caste-people drink bhang, and so I know how they prepare it.

3. At Awal, Girwal and Gudh, bhang grows spontaneously. It is grown in every part of the district, especially in araths (lands with wells); a little portion is kept for it. It is never grown in a whole field, which means that they are not grown for special trade in the drugs but are grown for retail sale or private use.

14. Bhang is prepared in this district. Ganja is prepared to a small extent. Charas is not prepared here. As to how much they are prepared, this State is unable to answer the question, as there is no record specially kept for the same. But from the quantity which is recovered as lagat from the cultivators, it appears that the production of bhang is estimated at about 300 maunds and ganja about 8 maunds in this country.

16. Bhang is generally prepared by people in their houses from the plant grown in this country. Ganja is also prepared. Charas is not produced here.

19. Ganja is used only for smoking. No other use of it is known to have been made in this country.

20. Those who can smoke tobacco can smoke ganja if they so like. Ganja-smokers are especially sadhus, atits, fakirs. Out of the other castes, ganja-smokers are less than 200 in all.

24. There are no regular eaters of bhang, though there are several who eat it for pleasure. The drinkers of bhang are approximately 2,500 in all. But all are not regular drinkers. The regular drinkers are not more than 1,500. They can be found all over the district.

25. I cannot positively say that it is on the increase, though I can say that the number is decreasing day by day, for the youngsters dislike indulging in the drug. But the progress towards decrease is very slow.

28. To usual moderate consumers, $\frac{1}{2}$ tola bhang and $\frac{1}{2}$ tola pepper is sufficient for once. In winter they take it once and twice in summer. The cost of the above when taken once is only 6 pies. Two tolas of ganja to moderate consumers is sufficient for a day, the price of which is 6 pies.

32. People generally drink bhang on days of festivals and in marriage parties. The worshippers of Shiva also drink bhang, as they have an idea

that bhang is liked by Shiva. Generally it is drunk by persons who are not allowed to drink liquor.

33. Bhang-drinking is not so much in disrepute as is the smoking of ganja and charas. Nobody worships the hemp plant in this country.

39. Ganja and charas-smoking is much more injurious than bhang-drinking. Bhang is not known to have committed any harm to any man. Ganja-smoking, if moderate, is not known to commit much harm; if smoked in excess does harm bodily and mentally. Instances can be found of persons who have suffered by ganja-smoking.

40. People generally drink bhang as it is supposed to have a cool effect. Ganja-smoking is not prescribed by any native doctor. As to its use for treatment of cattle, nobody is known here to be using any of the drugs.

41. Bhang has a cooling effect, and so, if taken moderately, has a good effect in keeping the body cool in summer. But ganja and charas-smoking has no good effect.

42. The moderate use of bhang is harmless, but that of ganja and charas is not. The reason of bhang being harmless I have explained in my last answer.

43. The moderate consumers are inoffensive to their neighbours.

44. To moderate consumers, it gives intoxication. They eat more than usual under their effect. They feel refreshed as long as the intoxication lasts. The intoxication of bhang lasts for about three hours while that of ganja and charas nearly two hours. To regular consumers it is necessary that they should take it at the usual time, otherwise they feel uneasy, but not so much as opium-eaters.

45. Bhang when taken moderately has no bad effects; ganja and charas-smoking have. The lungs of these smokers get spoiled and they generally in the long-run suffer from asthma.

49. There are some who use them for this purpose.

51. None of the bad characters are known to be indulging in these drugs, specially for the purpose of crime.

53. No instance is known of unpremeditated crime by any of their consumers.

54. No instance is known of this nature.

55. Criminals do give this drug to their victims. Complete stupefaction can be induced without any admixture, even if given in a large quantity.

27. Evidence of JODH RAJ, Jaisalmer, Purohit Brahmin.

1. I am officer of the State gardens and therefore have obtained opportunities of having information regarding the cultivation of the hemp drugs, and being the native of the place, I have also had several occasions to know what amount of these drugs is consumed by my countrymen and what result is produced.

3. The hemp plant does not grow spontaneously in any district of the Jaisalmer State.

14. In my province only ganja and bhang are prepared wherever the hemp plant is cultivated. I consider about 33 maunds of ganja and bhang may have been prepared each year.

16. The bhang is prepared generally by the people in their houses. It can be prepared from the hemp plant wherever grown.

19. The ganja is used in my province mostly for smoking, but sometimes when one has no bhang it can also be drunk just like bhang. Some people also drink it for more intoxication.

20. Ganja is particularly smoked by the jogis or hermits and kahars to alleviate fatigue and to give staying-power under severe exertion or exposure.

24. The Brahmins, Jogis and Oswal Baniyas generally drink and eat bhang. Such persons, I think, will not be more than 200.

25. The use of bhang is now on decrease.

28. The habitual moderate consumers do not consume more than 2½ tolas of bhang and 2 mashas of ganja, and the cost of these for each is estimated 3 pies.

32. There is no custom, social or religious, in regard to the consumption of any of these drugs, but the consumption of bhang is considered essential on the Shivaratri Hindu festival (birthday of Mahadeo) by some persons. This custom is not considered to lead to the formation of the habit or otherwise injurious.

33. The use of every form of these drugs is generally in disrepute, as the consumer of them loses his senses and no full trust on his words is kept by the people. In the public opinion, the practice of these drugs is considered such as not worthy of being followed.

There is no custom of worshipping the hemp plant in my province.

39. The consumption of ganja by smoking is generally considered more injurious than the consumption of bhang by eating or drinking, because the smoking, having effected directly in the chest, causes cough and asthma.

40. The bhang is prescribed by the native Doctors on account of its medicinal qualities for piles. Especially when the patient is suffering from piles in hot season, the use of bhang prevents bleeding and gives the patient a considerable comfort.

I have never seen any of these drugs being used in the treatment of cattle disease.

41. The moderate use of ganja and bhang is beneficial in its effects—

(a) as a food accessory or digestive ;

(b) to give staying-power under severe exertion or exposure, or to alleviate fatigue.

The jogis and kahars use the drugs for the second purposes, as they have to walk on foot with burden on their heads.

43. Moderate consumers are quite inoffensive to their neighbours.

44. The immediate effect of the moderate use of bhang and ganja on the habitual consumer is refreshing. It produces appetite and does not allay hunger. The intoxication more or less lasts for six hours, but it does not appear from the countenance of the consumer.

There are no after-effects.

The want of subsequent gratification does not produce any longing or uneasiness.

45. The habitual moderate use of bhang and ganja never produces any noxious effect—physical or mental—neither impairs the constitution nor injures the digestion nor causes loss of appetite.

49. The moderate use of bhang is practised as an aphrodisiac. Many persons get accustomed to consume it mainly for the purpose, but I have not seen prostitutes using it for the purpose.

51. I have seen no large proportion of bad characters habitual moderate consumers of any of these drugs. The moderate use has no connection with crime in general or with crime of any special character.

53. The excessive indulgence in any of these drugs does not incite to unpremeditated crime. I have never seen a case in which it has led to temporary homicidal frenzy.

54. I have no knowledge of any criminal using these drugs to fortify himself to commit a premeditated act of violence or other crime.

55. I have never seen such case.

28. Evidence of ABDUR RAHAMAN KHAN, Oodeypore, Muhommadan Pathan.

1. As I have been serving as Police Superintendent for seventeen years, I have had many opportunities of obtaining information regarding the matters connected with hemp drugs in regard to which my answers are framed.

20. The use of charas is very limited in Meywar. Ganja is used by the Khakis, Babas, and fakirs. The other classes do not use it generally. The Khakis and Babas always wander from one place to another, so wherever they go they indulge in its use. In other classes 2 per cent of the male popu-

lation in the city and towns use it. The villagers are not given to the habit.

24. There is no restriction among Hindus as to the use of bhang either in eating or drinking. Chiefly Brahmins and Mahajans make use of it. But, unlike opium, very few persons habitually use it. There may be an estimate of 3 per cent. of the population who drink bhang. The cultivating classes are very seldom accustomed to bhang. It prevails in the city, towns and large villages.

25. The use of ganja is on the decrease, as the

people have been coming to know its evils on a larger scale. The use of bhang is the same as before.

33. The consumption of ganja and charas is generally taken in bad light; in the same light is held the excessive use of bhang. But those who use the bhang habitually in moderate doses or use it at festivals are not held in disrepute. The use of ganja and charas bring disrepute to the consumers, because their use injures health and spoils the heart and brain. The hemp plant is not worshipped in this country.

43. Yes, they are.

45. Yes, the habitual moderate use of ganja and charas produces noxious effects—mental, moral and physical. The same are the effects on the excessive consumers of bhang. Many persons became insane from the effects of bhang and ganja.

They have been admitted into the lunatic asylum: out of them some recovered and others remained in the same state.

51. It is generally not known that only the bad characters are their habitual consumers. They have no direct connection with crime, but the persons who are impoverished by their use acquire the habit of theft, pick-pocketing, etc. Those who are already bad characters become hardened in the crimes by the use of these drugs.

53. The excessive indulgence in any of these drugs leads to a war of words, but it does not cause any serious crime.

54. No, they are not.

55. Yes, the criminals induce their victims to partake of any of these drugs in order to stupefy them. It completes stupefaction without any admixture if given in an excessive quantity.

29. Evidence of HAMID HUSSAIN, Oodeypur, Muhammadan Sheik.

1. My tenure of office of the Assistant Settlement Officer for sixteen years has given me many opportunities of obtaining information regarding the matters connected with hemp drugs in regard to which my answers are framed.

3. In Meywar hemp plant neither grows spontaneously nor abundantly. Bhang is grown in some villages to a very limited extent.

14. (a) and (b) No.

(c) Yes, there is no particular place where bhang is prepared. The approximate extent of its production in Meywar is nearly 300 maunds.

16. Yes, the cultivators of hemp cut the plants in the field and bring them to their houses, where they prepare bhang. It can also be prepared in the field, but as there is a greater security in the houses, they prefer houses to fields. The bhang cannot be prepared from the hemp plant wherever grown. As ganja and charas are not prepared in Meywar, nothing is known here about their preparation.

30. Evidence of BANEE LAL, Oodeypur, Hindu, Khaki Bamanandi.

1. My personal experiences of the use of these drugs has enabled me to answer some of the questions.

19. Yes, they are used only for smoking.

28. The average allowance of a habitual moderate consumer of bhang and ganja is 1 tola per

diem. The cost of 1 tola of bhang is 1 pie and of ganja 3 pies.

32. There is no custom, social or religious, regarding the consumption of ganja, but bhang to a certain extent is used at almost all festivals; it is much used at the Holi festival. Its use is also prevalent in wedding parties, picnics, etc. It is thought to be sacred to the god Shiva.

31. Evidence of GANGESUR, Physician, Oodeypur, Hindu, Brahmin, Bhatmewara.

1. Being a physician and having read Sanskrit books on medicine, I am able to answer some of the questions.

39. Bhang is not smoked in this country. If ganja be eaten it will be more injurious than smoking, as it will affect the brain soon, such as the eating of tobacco acts on the brain sooner than when it is smoked.

40. Yes, bhang is used for the treatment of men and cattle, and also the Vaidis prescribe it. Ganja and charas are not used as medicine.

41. The moderate use of ganja and charas is not beneficial. If the bhang be used in small quantity, it increases appetite and does benefit in some diseases. It does not injure health.

42. Even the moderate use of charas and ganja is not void of evil. I have stated above about bhang. I have come to know this from experience.

44. As soon as ganja is smoked it warms the body, is refreshing and produces intoxication. It

does not allay hunger. Its effect lasts for 3 hours; its after-effects are weakness and idleness; the consumer desires to have its use again to refresh himself. After half an hour bhang is drunk or eaten, it produces intoxication, which increases gradually and lasts for four hours. The consumer gets refreshment from its use. When intoxication is on its height, it creates hunger and the desire of eating sweetmeats is felt. Bhang is usually used at evening, and so neither the consumers feel decreasing effects of the intoxication nor do they require its further use, as they are sleeping at that time. Yes, the want of subsequent gratification produces a longing and uneasiness.

45. Yes, the habitual moderate use of ganja and charas produces noxious effects—mental, moral and physical. The same are the effects on the excessive consumers of bhang. Many persons became insane from the effects of bhang and ganja. They have been admitted into the lunatic asylum: out of them some recovered and others remained in the same state.

49. Yes.

32. *Evidence of KALYAN DASS, Ganja-smoker Beggar, Bedawara, Dungarpore, Sadhu, Fakir.*

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| <p>1. By association of fakirs and by constant use of the drug ganja.</p> <p>3. Hemp plant does not grow in this part of the country.</p> <p>14 and 16. <i>Nil.</i></p> <p>19. Yes, certainly no other uses are known.</p> <p>20. It is used by fakirs, both Muhammadans and Hindus, Rajputs, etc., about 1 per cent. of the whole population.</p> <p>24. Not known.</p> <p>25. Ganja greatly used in winter.</p> <p>28. Ganja, 1 chittack of which cost 6 pies.</p> <p>32. <i>Nil.</i></p> <p>33. The use of ganja is generally preferred by Hindu and Muhammadan fakirs only.</p> | <p>39. It is only used for smoking.</p> <p>40. <i>Nil.</i></p> <p>41 and 42. Ganja is only beneficial to its habitual consumers.</p> <p>43. Not known.</p> <p>44. Ganja is digestive and intoxicative, and creates foam with cough, and its effect lasts about an hour.</p> <p>45. No.</p> <p>49. <i>Nil.</i></p> <p>51. <i>Nil.</i></p> <p>53. No. Instance not known.</p> <p>54. Not known.</p> <p>55. Not known in this country.</p> |
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33. *Evidence of IMAM KHAN, Ganja-smoker, State Service, Dungarpore, Muhammadan.*

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| <p>1. By constant use of drug (ganja).</p> <p>3. Hemp plant does not grow in this part of the country.</p> <p>14 and 16. <i>Nil.</i></p> <p>19. Yes, certainly no other uses are known.</p> <p>20. It is used by fakirs, both Muhammadans and Hindus, Rajputs, etc., about one per cent. of the whole population.</p> <p>24. Not known.</p> <p>25. Ganja greatly used in winter.</p> <p>28. Ganja, 1 chittack of which costs 6 pies.</p> <p>32. <i>Nil.</i></p> <p>33. The use of ganja is generally preferred by Hindu and Muhammadan fakirs only.</p> | <p>39. It is only used for smoking.</p> <p>40. <i>Nil.</i></p> <p>41 and 42. Ganja is beneficial to its habitual consumers only.</p> <p>43. Not known.</p> <p>44. Ganja is digestive and intoxicative, and creates foam with cough, and its effect lasts about an hour.</p> <p>45. No.</p> <p>49 and 51. <i>Nil.</i></p> <p>53. No. Instance not known.</p> <p>54. Not known.</p> <p>55. Not known in this district.</p> |
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34. *Evidence of TULJA SHUNKAR, Bhang-drinker, Beggar, Dungarpore, Brahmin.*

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| <p>1. I do not know the use of ganja.</p> <p>3. I do not know.</p> <p>14. <i>Nil.</i></p> <p>16, 19 and 20. Not known.</p> <p>24. Higher class people make use of bhang, and specially in summer season, about 5 per cent. of the whole population.</p> <p>25. Bhang is greatly used in summer, and moderately in other seasons.</p> <p>28. Two tolas bhang, which cost 3 pies.</p> <p>32. Bhang is generally used on certain religious festivals.</p> <p>33. Bhang is preferred by all except the Muhammadans.</p> | <p>39. Not known.</p> <p>40. Yes. Bhang is used by native physicians as opiate, astringent, and in medicines.</p> <p>41 and 42. Bhang is only beneficial to habitual consumers.</p> <p>43. Not known.</p> <p>44. Yes. Bhang is refreshing and intoxicating and it also creates appetite, its effect lasts about three hours.</p> <p>45. No.</p> <p>49 and 51. <i>Nil.</i></p> <p>53. No.</p> <p>54 and 55. Not known.</p> |
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35. *Evidence of GIRDHARLAL, Bhang-drinker, Beggar, Durgapore, Brahmin.*

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| <p>1. I do not know the use of ganja.
 3. I do not know where the hemp plants grow.
 14. <i>Nil.</i>
 19 and 20. I do not know.
 24. Chiefly higher class people make use of bhang, and specially in summer, about five per cent. of the population.
 25. Bhang is greatly used in summer, and moderately in other seasons.
 28. Two tolas bhang, which cost 3 pies.
 32. Bhang is generally used on certain religious festivals.
 33. Bhang is preferred by all except Muhammadans.</p> | <p>39. Not known.
 40. Yes. Bhang is used by native physicians as opiate, astringent, etc., medicines.
 41 and 42. Bhang is beneficial to habitual consumers.
 43. Not known.
 44. Yes, bhang is refreshing and intoxicating, and it also creates appetite; its effect lasts about three hours.
 45. No.
 49. <i>Nil.</i>
 51. <i>Nil.</i>
 53. No.
 54. Not known.
 55. Not known in this country.</p> |
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36. *Evidence of KIRPACHUND, Bhang-drinker, Mahajan (Grain dealer), Durgapore.*

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|---|--|
| <p>1. I do not know the use of ganja.
 3. I do not know.
 14. <i>Nil.</i> From the juice of bhang an intoxicated thing is prepared which is called majum.
 16, 19 and 20. Not known.
 24. Higher class people make use of bhang, and specially in summer, about 5 per cent. of the whole population.
 25. Bhang is greatly used in summer, and moderately in other seasons.
 28. Two tolas of which cost 3 pies.
 32. Bhang is generally used on certain religious festivals.</p> | <p>33. The bhang is preferred by all except Muhammadans.
 39. I do not know.
 40. Bhang is used by native physicians as opiate, astringent, and in medicines.
 41 and 42. Bhang is beneficial to its habitual consumers.
 43. No.
 44. Yes. Bhang is refreshing and intoxicating and it also creates appetite; its effect lasts about three hours.
 45, 49 and 51. <i>Nil.</i>
 53 and 54. No.
 55. Not known in this country.</p> |
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37. *Evidence of SHEIK AMANAT HUSAIN, Chief Revenue Officer of Karauli, Muhammadan.*

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| <p>3. In Karauli, nowhere it grows spontaneously or is regularly cultivated.
 14. In Karauli, ganja and charas are not produced. But bhang grows spontaneously on the bank of rivers, and gardeners sometimes cultivate it in small patches of ground near the wells. But it could hardly be ascertained where and to what extent it grows or is cultivated since such things have never been supervised by the authorities of the State.
 16. Hemp plant does not grow here. Bhang grows spontaneously, and malis generally cultivate it just near the low boundary walls of their fields. Leaves being dried are used as bhang. Bhang is not prepared by the people in their houses.
 19. In Karauli territory, ganja and charas are only used in smoking. They are not used in any other way.
 20. Ganja and charas are generally smoked by low class people. In towns, the percentage of smokers is ten and in mofussil five. There are no particular localities where these are smoked. They may be smoked in houses or outside the towns in solitary graveyards, where fakirs generally reside.</p> | <p>24. Low class people smoke or drink bhang in excess and high and middle class people use it moderately. In some places, if no opportunity is found to make a beverage of bhang, then the dried leaves are taken like powders. Bhang is used by nearly 50 per cent. of the people of this place. There is no particular locality where it is used. They use it in their houses, gardens or graveyards with the fakirs.
 25. The use of ganja and charas is on the decrease. The cause of this is that in former times food-grains were sold at a cheaper rate, so people could make savings for such intoxications. Now owing to the dearness of food-grains, people cannot save anything for the luxury of these intoxications. But the use of bhang seems to be on the increase. This is perhaps owing to the fact that its use is not very expensive.
 28. The consumers generally use ganja 6 mashas, value 2 pies, and charas 3 mashas, value 3 pies, and bhang 4 tolas, value 2 pies. These are the rates of average consumption per diem per head.
 32. There is a sort of social custom among the Brahmins and Chaubes to use bhang. Fakirs use these drugs in smoking. These drugs are not so extensively used in other communities.</p> |
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Its use is not exclusively limited to any community: he who would contract a habit shall go on smoking.

33. The consumers of these drugs are generally regarded by people as men of bad habit, and are therefore regarded to some extent with hatred. For intoxication, in any religion whatever, is not regarded as good. Consumers of ganja and charas are specially looked upon with an eye of hatred. People using ganja and charas commit crimes also. Hemp is not worshipped here nor does it grow here.

39. Hemp is not grown here. Hence any reply to this question it is very difficult to give.

40. Native physicians and baidis prescribe bhang in certain diseases, and it is also used in certain cattle-disease.

41. In my opinion, in any case whatever no beneficial effect could accrue from the use of ganja, bhang or charas.

42. Doctors may best answer this question.

43. No other offence certainly arises to the neighbours excepting so far that the offensive smoke of these drugs sometimes puts the neighbours to some sort of nauseating and disgusting sensation of the brain.

44. Even the moderate use of ganja and charas is injurious to health, since its smoke produces immediately intoxication, and as long as this intoxication lasts no appetite is felt; but in the long run it produces injurious effects over one's genitive powers. Certainly moderate use of bhang apparently produces no injurious effect upon one's health. The intoxicating effect is produced after half-an-hour and lasts six or seven hours, and it refreshes fatigue and sharpens appetite. If habitual consumers of bhang do

not get it at proper time, they suffer from uneasiness of body.

45. Even the moderate use of these drugs, as far as it has been seen, whether they are used out of regard for some religious custom or otherwise, always produces effects injurious to the health.

49. Yes, these drugs are so used, but produce injurious effects in the long run.

51. These drugs, either in moderate quantity or in excess, have generally been seen to be used by people of bad character. The ultimate result that is produced in the habit of those people who generally use these drugs, is that they become gamblers, commit thefts and have recourse to other sorts of crime.

53. The excessive use of any of these drugs does not incite one to commit any crime, but in cases of extreme poverty, where one cannot command the wherewithal to satisfy the cravings of intoxication, then one is inclined to commit thefts and other crimes and may commit any serious crime also. That the use of these drugs produces any homicidal frenzy has never come under my experience, nor have I heard so.

54. These drugs are never used to fortify one's self to commit a premeditated crime. This has never come within my knowledge. On the other hand, the intoxicants of these drugs are generally called cowards. That the consumers of these drugs are timid in nature has both been seen and heard.

55. Ganja, charas or bhang does not alone produce so great an unconsciousness as to facilitate the act of murder, or other violence. Certainly the use of dhatura seeds is resorted to for the commission of such crimes. If the seeds of dhatura are mixed with these drugs, then certainly men may entirely lose their consciousness.

38. *Evidence of BABU ISHUR CHUNDER ROY, Superintendent of Customs and Excise, Bhurtpore State, Rajputana, Brahmin.*

1. I have been in charge of the Excise Department of this State for the last eleven years.

3. No place of this territory produces any of these three drugs. One pargana, *viz.*, Beana, used to produce a small quantity of green-coloured bhang, but it does not do so now. This drug being of two kinds, green and yellow. The yellow kind is mostly imported here from the British district of Farakhabad.

14. None.

16. Yes, the imported bhang leaves are prepared for use in diluted form in the consumer's home certainly. Ganja is generally manufactured in North Bengal and Murshidabad, but charas is imported from Yarkand to the Panjab and then spread over Upper India.

19. Ganja is rarely or never, but charas is smoked a good deal by the lower orders. I am not aware of their use any other way.

20. The lower orders generally, mostly in towns.

24. All orders, high and low, generally drink bhang in this State.

25. Since the abolition of the manufacture of salt in this State, I think there has been a decrease: a large consumption depends on the prosperity of the lower orders.

28. In diluted bhang, a good deal of spices is

used, but the best kind does not cost more than 1 pice per head.

32. None here.

33. Bhang is generally consumed here by all classes, high or low, in a diluted form, specially during the hot months. Its excess is certainly condemned. "Bhangira" is really a term of reproach or contempt. Excess use of both bhang and charas is certainly in disrepute all over Rajputana.

39. Smoking charas and ganja is certainly more injurious than drinking bhang.

40. Not that I am aware of as regards charas. Bhang only is sometimes prescribed for looseness of bowel, and also for horses and cattle.

41. Should be answered by medical men.

42. Moderate use of bhang in a diluted form, as prevalent here, is harmless. Smoking charas is not harmless.

43. Certainly.

44. Drinking bhang is refreshing to those who use it. It also produces intoxication. Does create appetite. Six hours or more. Not like alcohol. A habitual consumer will assuredly long for it.

45. Certainly. It deadens both physically and mentally.

49. Not that I am aware of.
 51. Bad characters generally drink spirits. Some smoke ganja.
 53. No. Drinking spirits does.
 54. Not generally, at any rate here.

55. Yes, from a large dose of bhang.

N.B.—The abolition of the import of these drugs would entail loss both to the State and the people, to the latter heavy.

39. MOHAMMED YAKARYA, *Hakim, Ulwar, Muhammadan.*

I am physician and have had a long experience in treating all sorts of physical and mental disorders and diseases. I am therefore in a position to answer some of the questions regarding the matters connected with hemp drugs.

40. The use of charas and ganja is not prescribed on account of its medicinal qualities by the Muhammadan physicians. Of course bhang is prescribed medicinally for several diseases, for instance, bhang smoke is useful for piles; its juice serves to destroy lice; its oil is used for ear-diseases. It is applied to swellings in any part of the body. It is also used in the preparation of *Kushka* (a preparation of mercury). It is also

used externally as a cure for cuts and sores. In fact it is very useful as a medicine for several maladies. I do not know if any of these drugs is used in the treatment of cattle-diseases.

41. The moderate use of bhang is beneficial in its effect.

43. Yes.

44. The immediate effect of the moderate use of bhang is refreshing. It produces intoxication and creates appetite. The want of subsequent gratification produces a longing and uneasiness.

45. The moderate use of bhang is practised as an aphrodisiac.

40. Evidence of MAHAN LAL, *Mahajan (Shop-keeper), Ulwar.*

1. I was a contractor for the sale of drugs in this State for nine years and consequently know something about them. After giving up the contract, I have not seen or heard of any incident that would have increased my knowledge about them, beyond what I gained during my contract.

2. Ganja is neither manufactured nor used in this State, and I never sold it within the period of nine years I was contractor, therefore I know nothing about it.

3. Wild hemp plant (bhang) grows in small quantities in Khunteta, a village in Tahsil Ulwar, and also in the following villages:—

Umran,	tahsil	Ulwar.
Ghât,	"	Lachhmangarh.

Ganja plant does not grow in this State.

4. Bhang is known by the name of "sabzi," "patti," "bonti," and bhang; they all refer to the same plant. Ganja is not manufactured in Ulwar.

5. Bhang generally grows in low lands on the banks of streams and near wells, where the ground always remains moist or wet.

6. The growth of the wild hemp (bhang) is ordinarily dense.

7. The hemp plant is not cultivated here for the production of charas and ganja, but for use as bhang, and is cultivated in the following villages:—

Khunteta,	Tahsil	Ulwar,
Akbarpur,	"	"
Umran,	"	"
Ghât,	"	Lachhmangarh,
Baseth,	"	Kathumar,
Nogaon,	"	Ramgarh,
Hajipur and	Hamirpur	Bansur,

and the approximate production of the same is 80 or 100 maunds a year.

8. No.

9. The method of cultivating bhang, as I know, in this State is that the cultivators first plough the land and after sowing the seed water the land profusely.

10. There is no special class of bhang cultivators in the State; the zamindars cultivate it.

11 and 12. As ganja is not produced or used in this State, I know nothing about it.

13. The cultivation of the hemp plant for ganja is not restricted in this State; a cultivator can grow it wherever he likes. Ganja is not produced here. Bhang does not grow in sandy or barren soil.

14. Ganja and charas are not manufactured here, only bhang is grown in the State, and an estimate of its production is given in answer to question No. 7.

15. Ganja is not used by the people here, and charas is not prepared here, but it is imported from Bhurtpore or Agra, hence I do not know the method of its preparation. They smoke charas in a "chillum." Bhang is first soaked in water; it is then ground on a stone and is made into thin liquid with water before it is drunk.

16. Bhang is generally prepared in houses; it can also be prepared from the hemp plant wherever grown. I know nothing about ganja and charas.

17. There is no special class of people who prepare bhang; it can be prepared by anybody.

18. I cannot say anything about ganja, but charas deteriorates after two years and loses its effect; but bhang does not spoil for ten years or more if kept in a dry place. Bhang will keep good with ordinary care for 20 years. I could keep it for the same period in good condition. Charas if kept carefully will not spoil for two years. Bhang will deteriorate if kept in damp places. Charas while soft is fit for use, but when it hardens, it becomes useless. Bhang should be kept in dry places, and charas in woollen materials for the air not to affect it.

19. Ganja is not used here; charas is usually smoked in a "chillum" and is not used in any other form.

20. Jogis, Brahmins, Fakirs, Thakurs (Rajput) and Balahis use charas. About 10 per cent. of the above classes are habitual smokers of it. Ganja is not used here.

21. As ganja is not used here, I cannot say anything about it.

22. Charas is not prepared here, but is imported from Agra or Bhurtpore for consumption.

23. Bhang is never used for smoking purposes, and I never saw it used in this form.

24. Bhang is generally consumed by Thakurs, Brahmins, Jogis, Grooms, Balahis, Barbers and other low castes. Sometimes Kayasths also use it. It is consumed in larger quantities in the Ulwar city than it is in the district.

25. The use of bhang is on the increase, and many people use it specially in the summer as a refreshing drink. I can give no reasons for the increase.

26. I cannot say.

27. I am unable to answer this question.

28. The average allowance and cost of these drugs per diem is—

(a) Habitual moderate consumers—

	Quantity.	Price.
Bhang . . .	9 mashas	$\frac{3}{4}$ pies.
Charas . . .	4 „	9 „

(b) Habitual excessive consumers—

Bhang . . .	18 mashas	$1\frac{1}{2}$ „
Charas . . .	8 „	$\frac{1}{2}$ „

29. Tobacco is ordinarily mixed with charas. Dhatura is neither mixed with charas nor with bhang.

Almonds, black pepper and melon-seeds are mixed with bhang and prepared as a drink.

30. The extent of consumption of bhang and charas practised in solitude is given in reply to question No. 28. Bhang is used in greater quantities in company of friends, but no quantity is fixed. Bhang and charas cannot be used more than 18 and 8 mashas respectively. The consumption of each of these drugs is mainly confined to males of all ages. Children usually do not consume them.

31. The habit of consuming any of these drugs is easily formed in bad company. It is difficult to break it off. There is no tendency in the case of any of these drugs for the moderate habit to develop into the excessive.

32. Bhang mixed with black pepper, almonds, etc., is generally used on the occasions of Holi and Dashara festivals by Hindus as "thandai" (a refreshing drink). Its use is permitted by their religion; the use of all intoxicating drugs is strictly prohibited amongst Muhammadans, who cannot make use of them in any public gathering. The moderate use of bhang amongst Hindus

is considered necessary during the Holi and Dashara festivals.

It generally leads to the formation of the habit. If it is used in large quantities it proves injurious.

33. The excessive use of each of these drugs is generally regarded as an evil. The Muhammadan public opinion (social and religious) is quite against its use. Respectable Hindus also treat persons making excessive use of any of these drugs with scorn. The hemp plant is not worshipped by any sect of the people here.

34. Yes, it would be a serious privation to the consumers in general to forego the consumption of the drugs they use. They would grow lazy and become unfit for work; probably they would get ill.

37 and 38. Charas and ganja are not manufactured here. I am therefore unable to answer these questions.

40. The use of these drugs is prescribed by native physicians for certain diseases. They are also used in the treatment of cattle-disease.

43. Yes.

51 and 52. Yes, a large proportion of bad characters are habitual consumers of these drugs. Cannot say about crimes.

53 and 54. No.

55. I do not know. Of course complete stupefaction can be induced by any of these drugs without admixture.

57. Ganja is not used here. Charas is neither eaten nor drunk here. It is smoked in a "chillum."

58. The present system of excise administration in this State is working well. No modification is needed.

60. Ganja is not produced here.

61. Charas is not produced here.

62. The hemp plant for the production of bhang is cultivated and looked after by the zemindars and is sold to the contractors or licensed vendors. No modification of the present system is needed.

63. No. I have no objection to the present system of wholesale or retail sale of these drugs or preparations of them.

65. The taxation of ganja, charas and bhang is in my opinion reasonable with reference to each other and alcoholic and other intoxicants.

67. No.

68. No houses or shops are set apart for the sale of these drugs or their preparations. The contractor for the time being is at liberty to make any arrangements in regard to the sale, etc., he likes.

70. No duty is paid here in respect to all hemp-drugs used.

41. Evidence of BISHNU SARUP, Rai Bahadur, Dewan of Dholepur, Dholepur.

1. The information has been obtained from Tehsildars, officer in charge of customs, from consumers of drugs and medical officers.

2. The statement given by Dr. Prain regarding narcotic articles in India is correct.

3. The ganja plant grows spontaneously in the Chiter Kote hills and in Laddak (Kashmir).

The bhang plant grows in Saharanpur (Hardwar district) and in Kishanpur (Karauli).

4. These drugs are known by the names given by Dr. Prain in his report of 21st June 1893, as mentioned in question No. 2. All of them refer to the same plant.

5. The wild hemp does not grow in Dholepur. The climate, soil, rainfall, elevation above sea-level required for growth of wheat and cotton is also necessary for the wild hemp.

6. Generally dense.

7. No; hemp in any shape does not grow here.

8. Hemp does not grow here.

9. Particulars regarding methods of cultivation not known.

10. Nil.

11. Nil.

12. Nil.

13. Ganja does not grow in Dholepur, the cultivators do not know how to cultivate it. If the mode of cultivation be known, ganja can be cultivated in all wheat, barley and cotton-producing soils.

14. Ganja, charas or bhang is not manufactured in this State.

15. This cannot be replied, as hemp is neither cultivated in this State, nor does it grow spontaneously.

16. Bhang is not prepared in houses. It is prepared in fields where it is cultivated. Ganja and charas can be prepared from wild plants, but such preparations are less intoxicating.

17. By none in this State.

18. Ganja, bhang and charas, if placed in an airy and dry place, deteriorates its effects soon and spoils the drug.

19. Ganja and charas are only used for smoking.

20. About 90 per cent. of the bairagis and hermit classes smoke ganja and charas in mandirs or places they live in.

21. Smokers generally prefer flat ganja in Dholepur.

22. Charas imported from Agra and Patiala is chiefly used in Dholepur, but consumers say that charas imported from Bokhara is the best.

23. Bhang is never smoked.

24. About 75 per cent. of the Chowbays and bairagis drink bhang.

25. The use of ganja, charas and bhang is increasing, as the cost of their use is very little.

26. (a) 50 per cent.

(b) 10 per cent.

(c) About 25 per cent. of all classes.

(d) About 65 per cent of Bairagis and hermit classes.

27. Bairagis and the hermit classes generally use these drugs in order that their mind be abstracted from worldly thoughts and be fixed towards Providence. The Chowbays begin the use of bhang as a stimulant and are then habituated to it. Some men begin the use of these drugs for digestion, others as an aphrodisiac medicine, and become habitual drinkers afterwards.

28. (a) About 6 pies per diem.

(b) About 1 auna 6 pies per diem.

29. Tobacco prepared for smoking purposes is always mixed with ganja and charas. This mixture, according to the statement of consumers, makes the intoxication more lasting. Ganja is some times washed with rose and keora water. Ganja, charas and tobacco are sometimes all mixed together and smoked.

A kind of 'massala,' including black pepper, almonds, aniseed, rose flower and cinnamon, etc., is sold in bazar, which is generally drunk with bhang.

People fond of intoxication mix dhatura and roots of bajra with bhang, but such cases are rare.

30. All these drugs are consumed in company. Children and women do not use them.

31. Yes; the habit of consuming these drugs is easily formed and it is not difficult to break off the habit. Tendency to excess is rare.

32. There is no social or religious custom for consumption of these drugs.

33. The use of these drugs is held in disrepute. The use is not held by society or religion. Bhang is offered by people to Mahadeoji, but its use by worshippers after the offering is not necessary.

34. Consumers of bhang will not suffer much, but ganja and charas-consumers foregoing the use altogether will, to a certain extent, suffer.

35. The use of all these drugs may be prohibited, but unless their cultivation and manufacture are stopped, the people will use them illicitly. There is no likelihood of political danger by prohibition of their use. Many of the consumers of these drugs are religiously prohibited from the use of alcohol. There is no danger of such men having recourse to alcohol, but people, who use both or who use these drugs only while the use of alcohol is not prohibited to them religiously will have recourse to the latter.

36. The wealthy class of people do not use these drugs. The poor class use them always. There is therefore no reason to think that alcohol, the use of which is expensive, is being substituted for the use of these drugs.

37. The effect of charas is stronger than that of ganja-smoking.

38. The ultimate effects are the same, but the round ganja is considered by consumers to be of the first class, the flat ganja of the second and the chur of the third class.

39. Ganja and charas are never drunk. Both are smoked.

40. Ganja and charas are never used as medicines. Bhang is prescribed by native doctors in treatment of piles or in aphrodisiac medicines. It is also given to cattle.

41. (a) Bhang serves as a food accessory or digestive if used moderately. Ganja and charas do not.

(b) Bhang, ganja and charas all give staying-power under severe exertion or exposure and alleviate fatigue.

(c) Bhang and ganja both prevent disease in malarious and unhealthy tracts if used occasionally and moderately.

People who go out on foot for pilgrimage always use bhang or ganja for (b) and (c).

42. The moderate use of these drugs is harmless.

43. No.

44. These drugs produce intoxication, are refreshing and create appetite. The effects of ganja and charas last for an hour and of bhang for about three or four hours. The after-effects are lassitude and weariness. Habitual consumers feel a longing if they do not use the drugs at the time they are used to it.

45. Moderate use of the drugs does not impair the constitution, but excessive use does.

Excessive use injures digestion and brings on weakness.

Ganja and charas cause bronchitis or asthma if used in excess.

The habitual moderate use of these drugs induces laziness and causes habits of immorality and debauchery. Excessive use causes impotence.

Moderate use of the drugs does no harm, but excessive use produces temporary insanity, which can be cured by restraint from the use of these drugs and by administration of medicines.

46. Given in No. 45.

47. No.

48. The children of the excessive consumers of these drugs are weak.

49. Yes; these drugs are used moderately as an aphrodisiac by men as well as by prostitutes.

50. Excessive use of the hemp produces impotence.

51. Moderate consumers of these drugs were never found to be criminals in this State.

52. Excessive consumers of these drugs were never found to be criminals in this State.

53 and 54. No.

55. To further their designs criminals mix dhatura in bhang to stupefy victims. Complete stupefaction has never been heard of without the admixture of dhatura.

56. No admixture can be made in ganja or charas. Dhatura mixed with bhang changes the effect.

57. Ganja and charas are never eaten or drunk here.

58. The present system of excise administration regarding hemp drugs is working well.

59. Nil.

60. Ganja is not cultivated in Dholepur.

61. Charas is not cultivated in Dholepur.

62. Bhang is not cultivated in Dholepur.

63. Sale of these drugs is given out on contract here. There is no necessity of changing the arrangement.

64. The present arrangement regarding the import or transport of these drugs does not require modification.

65. There is no system of taxation of these articles here.

66. Not necessary.

67. There is no tax system here.

68. No.

69. Wishes of people are not consulted. The locality of a shop rests here at the option of the contractor.

70. In this State smuggled hemp drugs are not imported from Native States.

42. Evidence of HAIDERALI, Ahelkar of Banswara, Mandesaur of Gwalior, Saiyad Mussalman.

1. I state facts which I have both heard and seen with my own eyes.

3. Hemp is sown in both Banswara and Malwa, but does not grow spontaneously. It grows in Malwa and in Nimar.

14. Charas is not prepared in my country nor is it made use of. Bhang is prepared. When the bhang plant is spoilt, it is turned into "makaria" ganja (*i.e.*, ganja of inferior quality); when the ganja seeds are sown, the ganja produced is called "latia" ganja. When the soil is good with plenty of water, the ganja produced is called "batia" ganja (*i.e.*, ganja of superior quality). Ganja can be grown on any soil; it requires water only. A flourishing plant can yield either 5 seers of bhang or 5 seers of ganja.

16. Bhang is not prepared generally by the people in their houses. Bhang cannot be prepared from ganja plant. Wild plant is not grown here.

19. Ganja and charas are used for smoking as well as medicine. As medicine it is used in stopping motions and in passing wind.

20. Some of the men who are allowed to smoke by religion do smoke ganja. No special locality in Banswara for smoking ganja and specially sadhus, gosais, Mussalmans, Rajputs, etc., smoke ganja leaves up to two tolas.

24. Brahmins, Mahajans, Kasarahas, carpenters, Rajputs, etc., eat and drink bhang. It is drunk especially in summer and in Holi holidays.

With the exception of Bhils and females, the proportion of the people (who take bhang) comes to about 5 per cent., and according to the census, the total number of bhang-consumers comes to 1,945. They eat and drink it in their houses.

25. The use is on the decrease.

28. The average of bhang (a man can drink) per day comes to 1 tola and it costs 1 pice; of majum the cost comes to 1 anna per day and the cost of ganja per day comes to 1 pice.

32. When drinking bhang, Sahukars, etc., can attend carefully to their work; and it is made use of in religious festivals such as Holi and Shivaratri. Bhang is used in worshipping "Mahadeoji" and ganja is smoked by jogis.

33. It is generally thought that ganja is smoked with a view to stimulate sexual desires, but when smoked in excess it weakens those desires and makes a man unfit for sexual intercourse. Jogis smoke ganja to weaken sexual desires, so that their thoughts may be stationary.

Except sadhus, the public generally dislike smoking it, as it weakens these desires, if not accompanied by proper food. Ganja, on the other hand, produces cough and bile and ends in consumption. No sect worships the plant in this country.

39. Those who smoke ganja should eat sugar, curd, ghi, milk, etc., but those who drink bhang do not require the above; sugar, if one can afford it, should be taken with bhang.

40. Bhang is used in the treatment of piles, etc. It is also given as a tonic to cattle that give milk and to horses. It increases the appetite.

41. Charas and ganja are beneficial to jogis and sadhus, who abandon worldly affairs and who smoke the above to calm their passion and lust and to concentrate their thoughts on one object, but it is injurious to those who do not get proper food, for it brings on cough. It is beneficial to Sahukars. When taken to excess it is injurious, like anything else.

42. Sahukars and artisans smoke ganja and drink bhang at fixed times only, but lusty and passionate people use these drugs whenever they can get them. The case of sadhus is different.

43. No such case has been met with up to this.

44. Ganja produces intoxication at once, and the smoker adheres to the same thought which he had at the time of smoking.

Bhang brings on intoxication after an hour and

it helps the consumer in his work. It is refreshing and creates hunger. Ganja makes a man lean if not properly fed, allays hunger and creates cough. Intoxication from ganja remains for two hours and from bhang nine hours: when the intoxication is over the victim feels very unwell.

45. Excessive indulgence in bhang brings on lung diseases in the end and in ganja brings on consumption and ill-health. Those who indulge in ganja appear drowsy and are not to be relied upon.

49. Bhang does not act as an aphrodisiac. Ganja and charas increase the passions for the time being, but afterwards bring on impotency.

51. There are no bad characters here indulging in bhang, but there are some who indulge in ganja, and their special crime is profligacy.

53. It is not ganja alone that brings on frenzy and incites its victim to commit unpremeditated crime, but excessive indulgence in liquor has the

same effect, and those who are addicted to drinking liquor and smoking ganja try to conceal their crime by telling falsehoods.

54. Some criminals drink liquor to fortify themselves to commit violence or other serious crimes; when a man who is prohibited by religion from drinking liquor fortifies himself with it to commit crime, being found out, attributes the cause to ganja, through fear of being excommunicated.

55. When kaner root, dhatura seeds, jawar root and honey are mixed with bhang, and when this mixture is given to anybody, it stupefies the victim, but nothing can happen if bhang is taken alone in moderation. Ganja when mixed with dhatura seeds brings on stupefaction, but when it is taken alone in moderation it does not harm.

It is said that criminals mix dhatura seeds with both bhang and ganja.

43. Evidence of MAGONLAL BHOORAJI BHACHAWAT, *Hakim, Sadar Mal, Deolia, Mahajan.*

1. I have obtained the following information from the Revenue Office, sellers of bhang, ganja and charas, and from those who take these drugs.

3. The hemp plant does not grow much in Partabgarh but it is imported from Ujjain, Indore, etc.

14. Ganja, charas and bhang are not cultivated nor prepared for purposes of trade in Partabgarh, but people grow the plant occasionally for their household requirements.

16. Bhang is not prepared generally by the people in their houses. Bhang can be prepared from the plants wherever grown. Ganja also can be produced, but of inferior quality.

I know nothing about charas.

19. Ganja and charas are used for smoking. They are taken internally as a cure for diarrhoea.

20. Ganja and charas-smoking is generally prohibited amongst Ragar Brahmins. Some few smoke them amongst other classes. Babas and bairagis and also sepyos generally smoke them. The proportion of the people who smoke ganja and charas is 4 or 5 per cent.

There is no special locality in Partabgarh for smoking them.

24. Eating or drinking bhang does not depend upon classes. Brahmins generally drink bhang. Only a few of this class eat it. Many eat bhang in the shape of majum (bhang cake) and drink it after grinding it. There may be about 5,000 men in the State who make use of bhang, but there is no special locality for drinking it.

25. From enquiry it appears that the use of these drugs is not on the increase.

28. Average cost of ganja and bhang to habitual consumers is from 1 pie to 1 anna, depending upon the quantity used. Those who indulge in charas have to pay double or treble as much as those who take bhang and ganja, and those who drink bhang for pleasure have to pay a good deal more on account of the dry fruits, milk, sugar,

etc., which they mix with it, and the average amount taken on such occasions is from one pice weight to $\frac{1}{4}$ of a pound.

32. Bhang is consumed on occasions of marriage, funeral ceremonies and festivals.

33. If bhang is taken in small quantities it keeps the mind steady, e.g., jewellers take it before examining jewels and people consider it necessary on occasions of social gatherings. It is used in worshipping Mahadevi. Its plant is not worshipped. The use of this drug in excess is considered disreputable.

40. These drugs are used as medicine and are also given to cattle.

41. Moderate use of these drugs is beneficial.

43. Moderate consumers are inoffensive to their neighbours.

44. Habitual consumers are refreshed when they get the drug regularly. It is refreshing. It does produce intoxication and the intoxication lasts for three hours and leaves some slight effect afterwards, but this effect is not felt by habitual consumers. When stopped habitual consumers feel great uneasiness.

45. Moderate use of these drugs does not produce any noxious effects, mental or moral.

49. There are no smokers of charas in the ilaka. Ganja is not used as an aphrodisiac. Bhang is used as an aphrodisiac to a certain extent.

51. A large proportion of bad characters are not habitual consumers of any of these drugs, nor has the use of these drugs any connection with crime.

53. I have not heard of any case in which the excessive indulgence in any of these drugs has incited to unpremeditated crime.

54. No.

55. I have not heard of any case in which criminals, in order to further their designs, have induced their victims to partake of any of these drugs to stupefy them.

KASHMIR.

1. Evidence of MUHAMMAD HAYAT KHAN, Member, Kashmir State Council, Jammu.

1. It is only the first occasion that I have to deal with the question of hemp drugs in such a form. My information of the subject is based partly on personal knowledge obtained from the various districts of Panjab in which I have had the honour to serve, and partly on enquiry made locally in so short a time as placed at my disposal to answer the queries. Hence I am afraid my answer will be brief and not of an exhaustive nature.

2. The definitions are true. "Ganja" is not in use in the Kashmir State. In this country as well as in the Panjab the name of "charas" is given only to the preparation imported from Yarkand *via* Leh, and that manufactured here, locally, is designated "garda." The former is more humid and strong in quality than the latter.

3. In Kashmir proper, which extends from Baramula to Verinag and Shopayan, the growth of hemp is spontaneous and profuse. It also grows widely and abundantly in the country lying between Udhampur and Banhal in the Jammu province, as well as in the jagirs of Bhaddarwah and Pooach. In the remaining part of the country its growth is peculiar to damp spots, and the same is the case in the following districts of Panjab known to me:—Rawalpindi, Kohat, Hazara, Peshawar, Bassim, Dera Ismail Khan, Multan, Jhelum, etc.

4. The plant goes by the name of bhang everywhere I know.

5. Taking into consideration the scanty growth of the hemp in Jammu and in the dry districts of Panjab, as compared with its abundance in Kashmir, it might be approximately calculated that the growth of the wild hemp requires a genial climate and rich and damp soil. I am unable to state the particular regarding elevation above sea or the degree of temperature.

6. In Kashmir the wild hemp grows thick and dense, while in Jammu and other places I know of in Panjab it is not always so.

7. No, as far as I know.

8, 9 and 10. *Nil*.

11. No, as far as I know.

14. (a) No.

(b) Charas is prepared in the capital cities and is termed "garda."

(c) Not known.

15. (a) The plant is not cultivated.

(b) Garda is prepared from the wild plant in the following manner:—

After the rainy season, when the leaves of the hemp plant turn of a yellow colour, it is gathered and placed in a receptacle under a roof. The leaves and springs of the plant are daily moved up and

down. In case this practice is ignored they get rotten and are spoiled on account of the latent heat, which they emit in volumes if not shaken. After a month the leaves are separated from the twigs by beating them, and the resinous powder so obtained is turned into use.

Charas is used for smoking and bhang for eating and drinking. For the purpose of smoking "charas" is mixed with tobacco and smoked in a 'hukka.'

The usual method of eating bhang is to mix it with sweetmeat in the form of drops; it is very seldom chewed alone. The method of drinking bhang is this: it is powdered in a vessel together with almonds, pepper and such other things. Water is then added and the mixture is drunk as a beverage.

16. Yes, generally the people who use it prepare it in their own houses. It can be prepared from the plant wherever grown. Ganja and charas are not prepared wherever grown.

17. In this country the sale of hemp drug preparation is restricted to licensed contractors whose men or agents prepare the required quantity of the drug.

18. "Yarkand charas," if kept with due care, which consists in placing it tight in a leather bag, avoiding exposure to atmosphere, retains to full effects till a period of four years, after which it begins to deteriorate. Bhang of inferior quality keeps good for a year only.

19. As far as I know, "charas" and "ganja" are used only for smoking.

20. "Fakirs," "sadhus," "jogis" "mirassis" and "gypsies" are the set of people that mostly smoke charas. Their proportion, however, is very small. It might be reckoned at something like 1 per cent., or even less. Towns and cities are the chief resorts for the consumers of this drug. Villages seldom produce these characters.

21. I am unable to answer this question.

22. In these provinces foreign charas is mostly used on account of its superior quality. It is, as already stated, imported from Yarkand.

23. No, as far as I know.

24. The same classes whose detail I have given in my answer to question 20 drink bhang also. Middle classes, mostly Hindus and Sikhs, eat and drink bhang in the manner already prescribed, but the proportion in this case is also much limited. In Multan and Derajat it is abundantly used by all classes in drinking; their proportion there may be roughly said 50 per cent.

25. On the principle of political economy that the value of commodities increases in proportion with increase for its demand, I may base my opinion regarding the increase of the use of charas and

bhāng in these provinces. The price of charas formerly was 2 pice per tola, whereas it is now 2 annas.

26. I am unable to give these particulars.

27. With the exception of Multan and Derajat, where people of all classes generally consume bhāng as previously stated, low people use bhāng.

Their rendezvous generally is a "takya" or a tavern where they gather to pledge themselves in ample bowls of bhāng and by puffing volumes of charas. Well-to-do members of the middle class who are moderate habitual consumers of the drugs use their own houses for the indulgence.

28. I am not in a position to answer this question correctly.

29. Tobacco is mixed with charas, and almonds, pepper, sugar with bhāng. The object of the former admixture is to weaken the too strong effect of charas, while that of the latter is to exhilarate the frame. Dhatura is never used as an ingredient. Exceptions, however, occur in cases of dacoits, who mix the article in order to poison the travellers and loot them.

Copper pices are sometimes put into the bhāng beverage for strengthening it. I have never seen bhāng massala sold in this country.

30. Bhāng and charas are to a very large extent consumed by the people in company. Solitary consumers of these drugs are very seldom met with. In the Kashmir State males only make use of them. In the districts of Multan and Dera Ismail Khan, however, both sexes are addicted to drinking bhāng. Children do not consume any of these drugs, except when they are circumcised, at which time small doses are administered to them to act as a soporific.

31. It is very easy to get into the habit of consuming these drugs; a mere repetition of the practice makes one accustomed to them.

If one has a mind to leave off the habit when once acquired, he finds it difficult. For about a week he remains in low spirits, he feels aching of limbs, and he yawns and stretches. Bhāng could be left more easily than charas. In the use of drugs themselves there is no tendency to develop into the excessive from the moderate. Perpetual company of habitual consumers alone leads one into excess.

32. No custom, social or religious, may be attributed to the use of these drugs.

33. The social opinion regarding the consumers of these drugs, especially those of charas, is that they are used by idle and low-class people generally, except in the Derajat and Multan, where well-to-do and respectable people also use bhāng. Habitual consumers of the drug are generally considered as a lazy class of people.

34. Not so serious, though unpleasant to a certain extent.

35. It would be next to impossible to prohibit the use of bhāng. Manufacture of charas, however, if forbidden, would save the people from its corroding effects. Instances are not wanting in which habitual consumers of charas have fallen a prey to it. A long draught of this drug often chokes respiration. Bhāng is immediately injurious in no other way than that an excessive use of it brings an unconsciousness. To enforce its prohibition therefore would be practicable and advisable only in the form of confectioner's bhāng drops, which offer a great advantage to the cheaters, who rob the uncautious by administering these deceptive sweetmeats to them. Presumably no discontent could be expected

from the prohibition, inasmuch as breaking off from charas will necessarily be followed by a recourse to bhāng, and bhāng is neither so injurious nor so easy to be got rid of.

36. Some persons forsake bhāng and substitute alcohol in its stead. The reason for this substitution mainly is that wine is a more powerful stimulant than bhāng; moreover, the former has a greater effect in cheering up the spirits than the latter. Several instances I have knowledge of prove the reality of the thing.

39. Smoking any preparation of hemp is evidently more harmful than drinking or eating the same or any other form of it. The injury inflicted by eating and drinking is slow and more gradual. Smoking is, on the other hand, a dry practice and soon evinces its arid and burning effects.

40. Yes, the doctors of the Greek School introduce bhāng in their recipes on account of their manifold medicinal qualities when given in small quantities. It is also used in the treatment of animals, horses especially.

41. Occasional moderate use of bhāng ravenous hunger. It is also instrumental in alleviating fatigue and in preventing effects of malaria. Middle classes use the drug for the above purposes.

42. It is only the occasional moderate use of bhāng that is not only harmless, but beneficial as well. Habitual moderate use is injurious. The ground for maintaining this is that those who are the habitual consumers of bhāng do by that practice over-invigorate their frame.

The faculties of such individuals are over-worked and are ultimately exhausted.

43. Yes.

44. Bhāng when drunk is refreshing at first, and brings on intoxication afterwards. Its effects continue for nearly a couple of hours, after which the consumer feels very hungry.

45. The habitual moderate use of the drug does affect physical and mental, though not moral, powers of the consumers.

It impairs constitution.

Though occasional and moderate use of the drug is digestive, but the habitual causes loss of appetite.

It induces laziness, but not habits of immorality.

Yes, it deadens the intellect, and especially the use of charas is likely to produce insanity, temporary or permanent, and the same remarks apply to ganja.

There are many persons who become insane from excessive habitual use of charas. One Solma Shah, fakir, is reported to have become insane from excessive use of charas, and the same is reported of a Brahmin woman.

46. Habitual excessive use of charas and ganja is not only likely to affect intellect, but to prove fatal. In many instances I hear charas and ganja-smokers have fallen a prey to the use of the drugs, especially when they cannot afford good and rich food. Instantaneous deaths are also reported to have occurred from a strong puff.

47. The children of the habitual moderate users of bhāng and charas are not in so bad state of health as those of habitual excessive consumers; the latter generally thin and weak and seldom live longer.

48. See the above.

49. Each of these drugs is used as an aphro-

disiac. Adulterers from low communities practise this. Prostitutes also use them. The use of these drugs for this purpose is certainly more injurious than that used as ordinary narcotics. The seminary fluid grows too thick and corrupted, and is dried up to a certain extent.

The use of hemp alternately tends in a large measure to cause impotence. Many excessive consumers are reported to have left their wives.

51. The moderate use of the drug has, as far I can understand, little connection with crime.

52. Excessive use of these drugs leaves little power for the consumers to commit crime.

53. No, as far as I know.

54. No, as far as I know. On the other hand, the consumers of these drugs become timid and fearful.

55. Yes, thugs and robbers occasionally administer bhang, as already stated, to stupefy their victims. A strong dose without any admixture induces complete stupefaction.

57. It has never come to my knowledge that ganja and charas are eaten or drunk.

60. Ganja is not produced in this country.

BENGAL NATIVE STATES.

1. Evidence of HARIDAS MUKERJI, M. A., B. L., Offg. Fouzdar, Ahikar, Cooch Behar, Brahmin.

1. I have very little personal experience. In Cooch Behar, Magistrates are not Collectors, and the Excise Department is entirely under the Dewan of the State. I have therefore no official experience. The answers, as given below, are based on inquiries.
2. These definitions may be accepted for the Cooch Behar State.
Here "siddhi" is called siddhi or bhang, "charas" is called charas.
"Flat ganja" is locally known as chepti ganja, and "broken ganja" as chur.
The local Excise Department does not indent or sell "round ganja."
3. The hemp plant grows spontaneously in Cooch Behar, Rungpur and Jalpaiguri.
4. The hemp plant is known here as ganja or bhang. In Cooch Behar there is only a single kind of the plant, *viz.*, wild hemp.
5. A damp climate, moist sandy soil, and abundant rainfall are generally favourable to the growth of the wild hemp.
6. The growth is generally dense.
7. No.
- 8, 9, 10, 11 and 12. There is no cultivation of the hemp plant in the Cooch Behar State.
13. The cultivation of the hemp plant is prohibited in the Cooch Behar State.
14. No.
15. I am not able to give such particulars.
16. Bhang is generally prepared by the people here in their houses, from the dried leaves of the wild hemp plant. It can be prepared from the hemp plant wherever grown. Ganja and charas cannot be so prepared from the wild hemp wherever grown.
17. Siddhi or bhang is prepared here, but not by any particular class of people.
Ganja and charas are not prepared here.
18. These drugs deteriorate and lose their effect in time. With ordinary care, bhang and ganja keep good for a year. Air, too damp or too dry, deteriorates them. They keep good if kept carefully from the effects of such air.
19. Ganja is used here for smoking.
Charas is not known to be used here.
20. The ganja-smokers form about 60 per cent. of the population. There are no particular classes or localities, but ganja-smoking is confined generally to the adult male population.
21. Flat and chur ganjas are here preferred for smoking.
22. Charas is not used here.
23. Bhang is used for smoking, but not generally. It is so used by the poor.
24. The local up-country and Uriya people generally drink bhang. There is no fixed locality. The proportion is about 20 per cent. of the local up-country and Uriya population.
25. The use of ganja is on the decrease, which is owing to the increased duty.
26. I do not know.
27. The ganja-smokers are not taken from any special class. But the bulk comes from the poor, labouring and agricultural classes.
28. (a) one-sixteenth tola of ganja per day, which costs 1 pice.
(b) About $\frac{1}{4}$ a tola per day, which costs 2 annas.
29. Raw tobacco is mixed with ganja by the smokers, to soften the strength of the smoke.
I do not know of any preparation such as "bhang massala."
30. Bhang is generally drunk in solitude, and ganja is smoked in company. They are confined to adult males, though there are isolated instances of adult females and children above 12 using them.
31. The habit of drinking bhang is easily formed. When once formed, it is difficult to give bhang or ganja up.
There is a tendency for the moderate consumer to turn into an excessive one.
32. Among the Hindus of Bengal, there is a custom of drinking bhang on the last day of the Durga Puja festival. The use is then regarded as essential. It is generally temperate. It does not seem to be injurious.
33. The consumption of ganja is generally regarded unfavourably. Public opinion is against ganja smoking. "Ganjakhore" or ganja-smoker is used as a term of reproach and contempt. All intoxicating things are in disrepute in India, and hence the sentiment against ganja.
There is no such custom here.
34. To forego the consumption would be a serious privation, as it is always difficult to give up any vicious habit.
35. It would not be feasible. The drugs will then be consumed illicitly.
The prohibition would certainly occasion serious discontent, which may create political danger. The prohibition will, no doubt, be followed by recourse to alcoholic drinks and other drugs.
36. There is reason to think that alcohol is being so substituted. This is to be attributed to the introduction of European habits. The proof is to be found in the decreased consumption of these drugs, and the increased consumption of alcohol.
37. Yes, ganja intoxicates more than charas.
38. I think there is no difference.

39. Smoking is less injurious. Fire destroys a portion of the substance. In eating or drinking the whole thing is taken.

40. Ganja and siddhi are prescribed by Kabirajes (native doctors) in cases of indigestion, dyspepsia, skin diseases, etc.

I do not know whether they are used in the treatment of cattle-diseases.

41. (a) They are digestive.

(b) They give such staying power.

(c) They are a febrifuge and preventive of diseases in malarious and unhealthy tracts.

The labouring and agricultural classes.

It is the moderate habitual use that I refer to.

42. I am not sure.

43. Yes.

44. It is refreshing and intoxicating.

It creates appetite. The effect of ganja lasts for about two or three hours. The effect of bhang lasts for about twelve hours.

The after-effect is a feeling of languor.

Want produces longing and uneasiness.

45. The habitual moderate use of the drugs does not impair the constitution if the consumers are properly fed, otherwise it impairs.

It does not injure digestion or cause loss of appetite.

It does not cause these diseases.

It does not ordinarily impair the moral sense. Bhang induces laziness. In some instances ganja produces insanity. It may be temporary or permanent. If temporary, the symptoms may be reinduced by use of the drug after liberation from restraint. Consumers of bhang laugh too much and talk incoherently. Consumers of ganja are generally talkative.

Insanes confess to the use of ganja.

46. The habitual excessive use of ganja induces dysentery. It may also produce insanity.

47. I think it is not hereditary.

48. It is not hereditary. When the excessive use produces insanity, it may affect children.

49. I do not know whether it is so used. The moderate use does not produce impotence.

50. The excessive use of ganja, bhang or charas may produce impotence.

51. I do not think that any large proportion are habitual moderate consumers of these drugs.

I think there is no marked connection.

52. The above reply will apply.

53. The excessive indulgence of ganja may lead to unpremeditated crime and violence.

I know of no such case.

54. No.

55. Yes, criminals sometimes induce their victims to partake of ganja and bhang.

I think complete stupefaction cannot be induced without admixture.

56. The admixture of tobacco softens the ganja smoke. Confirmed ganja-smokers sometimes use an admixture of "dhatura" to strengthen the smoke.

57. I have no experience.

58. The present system is working well.

59. I cannot suggest any improvement.

60. Ganja is not produced in Cooch Behar.

61. Charas is not produced here.

62. The plant is not cultivated here.

63 and 64. No.

65. I think it is reasonable.

66. The rates may be slightly different, as their qualities are not exactly the same.

67. I have no objection.

68. There are no such houses or shops. Such houses or shops should not be introduced.

69. The people are now consulted when a shop is opened. Local public opinion should be thus considered.

70. There are no such facts.

The duty is really paid on the ganja used.

Wild bhang is an untaxed drug here, but it is used only by a limited number of people.

2. Evidence of RAI CALICA DASS DUTT BAHADUR, Dewan of the Cooch Behar State, Cooch Behar, Bengalee, Kayastha, Hindu.

1. While a Deputy Collector in the service of Government I was in charge of the Excise Department in Sylhet, Mymensing and other places. As Dewan of the Cooch Behar State I have had to supervise the administration of the Excise Department of that State for nearly 23 years. In these different capacities I have acquired some knowledge regarding hemp drugs. I have besides seen people use the drugs at different times.

2. These definitions may be accepted for this State. Each of the products is locally known by the name given here. Flat ganja also is called chepti.

3. Hemp plants grow spontaneously in Cooch Behar; but no ganja can be got from these. The plants which grow here are not exactly of the same description as those in cultivated fields in Rajshahye. The State is supplied with ganja by Government from Rajshahye. I have no knowledge

of any other districts in which the plant grows spontaneously.

4. The wild plants are called ganjari, bhang or siddhi here. The plants grown in Rajshahye are called ganja. Ganja plants can also be grown here with seeds from those in Rajshahye.

6. Dense.

7 and 12. No.

14. Ganja and charas are not prepared in this State. Leaves of the wild hemp are sometimes collected and used as bhang.

16. Bhang is generally prepared by the people in their houses with leaves of the wild hemp plants wherever grown. Ganja or charas cannot be thus prepared.

17. Bhang is mostly consumed by up-country people who reside here; they prepare it for themselves.

18. I have never seen bhang stored up and cannot say after what time it deteriorates. As regards ganja, I have seen it keeps good with ordinary care for about a year. After that it loses its effect to a certain extent. I cannot say when it fully loses its effect. Dampness and very dry weather both spoil ganja; the former induces decomposition and the latter dries up the resinous juice. Anything which can keep off moist or dry air prevents deterioration.
19. As far as I know, ganja is used only for smoking in this State. I have heard that it is sometimes used for medicinal purposes. Charas is not used in this State, and my statements under this chapter do not apply to this drug.
20. The agricultural and labouring classes smoke ganja. It is difficult to estimate the proportion of the population that smoke ganja. Considering, however, that the quantity of ganja annually consumed in the State does not exceed 70 maunds and that the adult male population is about 1,60,000, the proportion cannot exceed 6 or 7 per cent of this population. If the total population (578,868) be taken into account the percentage becomes about 2 only. There is no peculiarity in any particular part of the State.
21. Flat and chur ganja are preferred. No preference is given to any particular kind of ganja in any particular locality.
22. Bhang is sometimes used for smoking by those people who cannot, owing to poverty, pay for the luxury of smoking ganja. This often happens when there is a failure of crops. Bhang is also sometimes mixed with ganja and smoked by poor people.
23. Bhang is drunk only by some up-country Brahmins and Kshetriyas. They form an insignificant proportion of the population of the State. Bhang is not eaten here by any class of people.
24. The use of ganja has increased during the last 25 years. No regular supplies could before be got from Rajshahye, and the people were very poor. Ganja plants were grown here, but from what I hear the outturn was not so good. The cultivation of ganja was afterwards stopped and supplies obtained from Rajshahye. As the prosperity of the people increased there was increase in consumption. Latterly, however, consumption has decreased owing to rise in the rate of duty.
25. I cannot correctly estimate the proportions. But I believe that about 97 per cent. are habitual moderate consumers and not more than 3 per cent. habitual excessive consumers.
26. The people belong to the labouring and agricultural classes. No especial circumstances are known. Sometimes people suffering from misfortune take to excessive smoking.
27. (a) About $\frac{1}{8}$ of a tola of ganja, costing a pice per diem, is the average daily allowance to a habitual moderate consumer.
- (b) About $\frac{1}{4}$ a tola of ganja costing 2 annas, is the average daily allowance to a habitual excessive consumer.
28. Tobacco is ordinarily mixed with ganja by the consumers at the time of smoking and sometimes bhang. I do not know of dhatura being used here. These admixtures are considered necessary for the purpose of depriving ganja-smoking of its deleterious and injurious effect.
29. Ganja is generally consumed in company and the consumption is mainly confined to the male sex. It is not usual for children to smoke ganja.
30. The habit of smoking ganja is not easily formed. It is difficult to break it off. There is some tendency in the case of ganja for the moderate habit to develop into the excessive, but it is less than in the case of other intoxicating articles.
31. None known in the State.
32. The consumption of ganja is not held in very great disrepute among the natives of this State. There appears to be no sort of public opinion amongst the mass of the people in regard to the practice. The hemp plant is not worshipped here.
33. It would be a serious privation to the consumers to forego the consumption of ganja. The ganja vendors are invariably insulted and sometimes assaulted by the consumers of ganja if their supply run short. No particular circumstance connected with any particular class is known.
34. It would not be feasible to prohibit the use of ganja. It would be consumed illicitly. The prohibition would occasion serious discontent among the consumers, but I cannot say that in a place like Cooch Behar there will be fear of any political danger. Prohibition may also be followed by recourse to country spirit, opium and bhang.
35. Alcohol is being to a certain extent substituted for ganja among the better class of the people who can afford to buy the former article. The reason probably is that there is a tendency to adopt western ideas. The proof is to be found in the steady increase in the excise revenue derived from country spirit and imported liquors.
36. From what I hear I do not think there is any difference.
37. The smoking of any preparation of the hemp plant is less injurious than drinking or eating the same. It is thought fire destroys much of the injurious matter.
38. I have no precise information on this point so far as this State is concerned.
39. It is believed here that the moderate use of ganja is beneficial in its effects for purposes (a) and (b). The agricultural and labouring classes use the drug for these purposes. I refer to the moderate habitual use.
40. I myself cannot pass an opinion.
41. Moderate consumers appear to be perfectly inoffensive to their neighbours.
42. People say that the immediate effect of the moderate use of ganja on the habitual consumer is that it is refreshing, it produces a slight intoxication and creates appetite. The effect does not last for more than two or three hours. The after-effects are slight. The want of gratification at the fixed time produces longing.
43. As far as I have observed, the habitual moderate use of ganja does not generally produce any noxious effects, neither does it impair the constitution.
44. Habitual excessive use of ganja, on the other hand, is harmful from every point of view. I have heard of some cases in which it has produced insanity. Not having made any careful observation, I cannot furnish details. The excise officer of Cooch Behar has reported to me a case in which a man took to ganja-smoking with the object of drowning his grief after the death of his wife; he consumed the drug excessively and became insane. A boy with a weak brain also imbibed the habit and turned insane. On the other hand, there are many inveterate smokers who never lose their senses.

47. In many families of the agricultural class in the State ganja is being used from generation to generation, children following the examples of their fathers. But I cannot say if the banking after the drug is really inherited by a child.

51. The moderate use of ganja does not appear to have any connection with crime in general or with crime of any special character.

54. So far as I know, criminals do not use the drug for that purpose.

55. No case of this description has been heard of here.

56. I have already stated above why tobacco and bhang are mixed with ganja.

58. The present system of State excise administration, which is based on the Government system in force in Bengal, is working well.

59. No improvement worth adopting suggests itself at present.

60. Ganja is not produced here.

61. Charas is not produced here.

62. The wild hemp grows every where in the State spontaneously, and it would not be feasible to exercise any sort of control.

63 and 64. None.

65. Taxation seems to be reasonable.

66. There are already different rates of duty levied on different kinds of ganja. The duty should vary according to the quality of the smokable substance obtainable. In the case of flat ganja there are more stalks which are useless than in that of round or chur ganja.

67. None.

68. There are no licensed houses or shops for the sale of ganja in this State where it may be consumed on the premises.

69. The wishes of the people are so far consulted that no shop is opened unless it is asked for by some portion of the population living near the locality. No opposition has been ever offered by any section of the community anywhere. I think local public opinion should be consulted.

3. Evidence of MOHENDRA DEO, Maharaja of Atmalik, Tributary Mehals, Orissa, Cuttack, Kshetria.

1. The hemp plant is not cultivated in this State. Those who are in the habit of using these hemp drugs grow four or five plants in their respective fields.

I have obtained my information from the consumers of these drugs and from my own long experience.

As charas is not in use in this State, I express my inability to furnish any information on this matter.

2. In this State two narcotic articles are obtained from hemp, *viz.*, siddhi or bhang and ganja.

Siddhi or bhang or patti.

The dry leaves of the hemp plant, whether male or female, are called patti.

They are at first boiled in water, then dried up and then mixed up with some spices. They are then ground with water. This state of patti is called bhang or siddhi.

Two varieties of ganja are used here. Ganja is manufactured by being dried up, so that the agglutinated flower tops of female plants assume a flattened shape. This is called kali (or flat) ganja.

The flower tops of ganja detached from the twigs of kali ganja form chur or broken ganja.

3. As far as I know, the hemp plants grow spontaneously in a very few places of this State, but they are the places or adjoining to these places where the seeds of the ganjas are sown. They are nowhere seen to grow in abundance.

4. It is universally called ganja. It is also known as bijaya: these two names refer to exactly the same plant.

5. The wild hemp is nowhere found in abundance, but wherever found it is generally seen to grow in fertile places. It grows during the rains and is harvested in winter.

6. The growth of the wild hemp is seen ordinarily scattered.

7. The hemp plant is not cultivated in this State.

8 and 9. I cannot say, for reasons stated in my answer to question 7.

10. Those who grow hemp plants in their fields do not belong to a particular class. They are almost all classes of the people.

11. As the plants are not cultivated in this State, I am unable to say whether they can be cultivated for the production of ganja from the seeds of the wild hemp.

12. The cultivation of the wild hemp is not known in this State.

13. The cultivation of the hemp plant for ganja is not restricted in this State. The consumers do not regularly cultivate the plant, but do generally sow seeds to a very limited extent.

(1) It grows in all parts of the State.

(2) It is not cultivated, as the export of ganja is prohibited and the Rajshahye ganja is imported to the Magul bandi under the orders of the Government and sold by license.

(3) As it is not cultivated, I cannot say whether any special conditions of climate, soil, etc., are necessary for the cultivation of hemp for producing ganja.

(4) The cultivation of hemp for producing ganja is not possible in marshy places.

14. Ganja and bhang are prepared in almost all parts of this State and to a very small extent.

15. In this State the wild plants grow to a very small extent, and consequently the cultivation of hemp for producing ganja is not known. I am therefore unable to give my answer on this point.

The ganja is used ordinarily for smoking, bhang for drinking, but both for eating though on rare occasions.

16. Bhang is prepared generally by the people in their own houses, and can be produced from the hemp plant wherever grown. Ganja is similarly prepared.

17. The hemp drugs are prepared generally by almost all classes of the people.

18. Ganja and patti deteriorate if they are kept long. They lose their effects in time. They keep good for a year and half. If kept longer their

agglutinants having been over, the worms eat into them. There appears to be no special means for their preservation.

19. Besides smoking, ganja is also used by some as siddhi for drinking and by some as dry ganja for eating.

In Puri ganja is said to be used for drinking like siddhi.

20. In this State almost all classes of the people smoke ganja. Specially the Vaisnavas, who have left their homes, and sanyasis (monks).

21. Flat and round ganjas are prepared for smoking. Bhang (broken) is used for drinking like siddhi, as it produces less intoxication.

The round ganjas owing to their imports into Moghalbandi are used there and the flat ganjas produced in the Gurjats are used here.

22. Charas is not used in this State.

23. Bhang is not used for smoking.

24. Almost all classes of the people eat or drink bhang, but their percentage may be 2. Most of the Brahmins in the district of Puri are said to be in the habit of eating and drinking bhang. Their percentage may be greater.

25. There has been no perceptible increase or decrease in the use of ganja and bhang in this State.

26. I cannot give the proportion of the consumers of the different classes stated therein.

27. (a) Habitual moderate consumers generally belong to all classes of the people. Vaisnavas are larger.

The custom of smoking ganja amongst the Vaisnavas has long been prevailing. By following the above custom the Vaisnavas of the day smoke the ganja. It is said that, by doing so, they are able to fix their attention upon God and check their passions. The other smokers have got their habit by mere association with the smokers. They also use bhang.

(b) Habitual excessive consumers are mostly the low caste labouring classes. They use ganja to allay fatigue.

(c) and (d) During the festivities these classes of people use these drugs. Almost all sections of the people do belong to both these classes, but class (d) comprises larger number of low caste people.

28. I think the average cost per diem per head might be 3 pies for class (a), 6 pies for (b).

29. Dhatura or sankhua (arsenic) is used with ganja for smoking. Generally the practice is prevalent amongst the habitual moderate consumers (Vaisnavas). These admixtures produce more intoxication and keep the attention more fixed. Tobacco leaves like bhang massala is sold for the purpose of being mixed with ganja, some of the smokers use tobacco leaf and spices, viz., nutmegs, cardamoms, etc., for good smell.

30. The consumption of each of these drugs is less practised in solitude than in company. It is mainly confined to the male sex, to the youth and to the old, but ganja is used by the Vaisnavas, young or old. It is not usual for children to consume any of these drugs, but those children only who are in bad company fall victims to this habit.

31. The habit of consuming any of these drugs is easily formed. It is difficult to break off. It leads moderate to the excess.

32. The use of ganja is considerably prevalent amongst the Vaisnavas of Ramait and Nimait sects, i.e., Paschima Vaisnavas. Though this practice has not been sanctioned by any religion or duty, it has still become a custom amongst them. By such customs there is a tendency for the moderate habit to develop into the excessive. It is also injurious to the health of the consumers and to the society too.

33. The act of consuming ganja is hated by the public, but it is not so in regard to patti. There appears to be no public opinion (social or religious) in regard to the practice. There seems to be a practice of consuming bijaya during the day of Bijaya Dasami in certain quarters. The use of ganja is hated by the people at large. It is injurious to both body and mind. But the Vaisnavas do not consider it so, as its use keeps their attention fixed and check upon their passions.

34. It would not be a serious privation to any class of consumers. The consumers of ganja are larger in number than those of bhang. I cannot give the probable number.

35. I think it would not be unfeasible to prohibit the use of any or all of these drugs. The drug would be consumed illicitly. Though the alcoholic stimulants are now in use, they are being considered hatred and irreligious, none would like to substitute them for ganja or patti. Both ganja and patti are injurious, but if the patti is used for medicinal purpose only, it is rather beneficial than injurious. Though the low caste labouring people use ganja to allay fatigue for the time being and get immediate refreshing, still it produces bad effects, and it seems therefore necessary that its use should be prohibited, but the use of patti for medical purpose only would do no harm.

The prohibition of ganja would not, I think, occasion any serious discontent amounting to a political danger. The prohibition would not, I think, be followed by recourse to alcohol stimulants or other drugs.

36. The fact that alcohol is now being substituted for any of the drugs is unknown to this State.

37. I cannot say, as charas is not in use in this State.

38. Of the two varieties of ganja, kali (flat) ganja has stronger effect than bhang (broken) ganja.

39. The smoking is not less injurious than drinking or eating.

40. The native physicians use these drugs mixed with others for medicinal purpose. They are also used in the treatment of cattle disease.

41. (a) The moderate use of bhang is beneficial in its effect as a food accessory or digestive.

(b) Ganja gives staying power under severe exertion or exposure and allays fatigue.

(c) Ganja is said to be used as a preventive of disease in malarious and unhealthy tracts.

(d) Ganja keeps the attention of the Vaisnavas fixed and a check upon animal passions.

(a) All classes.

(b) Low-caste labouring classes.

(c) Foreigners.

(d) Vaisnavas.

I cannot give the proportions.

(a), (b) and (c) refer to moderate habitual and moderate occasional uses, and (d) refers to moderate habitual use only.

42. The use of ganja or bhang, though in a small quantity, is injurious.

Their moderate use gives a temporary relief, as stated in my answer to question 41.

43. No.

44. The moderate use is refreshing, produces intoxication, allays hunger, creates appetite, but its effect is temporary. The after-effects are bad. Want of subsequent gratification produces further longing and uneasiness.

45. The habitual moderate use produces noxious effects—physical, mental and moral; impairs the constitution, injures the digestion, causes loss of appetite, occasions dysentery, bronchitis and asthma, impairs the moral sense, induces laziness and habits of immorality and debauchery.

It deadens the intellect and produces insanity, insanity of talkativeness, though temporary, the symptoms may be reinduced by use of the drug after liberation from restraint. The insanes attribute their insanity to the use of ganja.

I cannot give my opinion on this point.

46. The above answer applies.

47. The habitual moderate use does not appear to be a hereditary habit, but it affects the children of such consumers.

48. The above answer applies.

49. Some use ganja as an aphrodisiac. It is not known to be used by the prostitutes.

The use of ganja has a tendency to produce impotence.

50. The same as above.

51. The number of habitual moderate consumers is small.

They do generally the crime of theft.

52. The number of excessive consumers is large. They also commit theft.

53. The excessive indulgence leads to the commission of murder and suicide through insanity.

54. Some criminals under the influence of these drugs commit a premeditated act of violence.

55. Some criminals in order to further their designs induce their victims to partake of any of these drugs and make them senseless. The use of ganja alone stupefies the partakers even without admixture.

56. The use of ganja in moderation and in

excess with the admixture of dhatura produces bad effects.

As to the other queries in this question I cannot say anything from my knowledge.

57. Charas is not used in this State.

The effects of ganja are bad as stated above, whether ganja is eaten or drunk.

58, 59, 60, 61. I cannot say.

I have visited all parts of my State, the forests and the occupied tracts. The hemp plant does not grow in the jungles so far as I know. I should put the whole produce of ganja in my State at not more than 10 maunds in the year. I levy no tax upon it, as the poor people alone eat the small amount they have cultivated. The stuff is not sold in the bazaar, and if a man wants it he grows it himself or gets it from some one who has grown it. If a man had grown more than he wanted he might take it to the markets and sell it, but there are no shops in which it is regularly sold. It is occasionally sold in the market.

I do not know what arrangements have been made between the British Government and the Central Provinces States in the matter of ganja. I have heard that the Rajas there have put a tax on ganja. I do not see the advantage of imposing duties in my State, because there are so few consumers. I do derive advantage from the opium arrangements because there are more consumers. Personally I should have no objection to prohibiting ganja in my State, but the poor people who take it in the midst of their labours would suffer. I do not see what profit there will be in making the ganja in my territory subject to Excise Regulations or in forbidding the cultivation in my State and importing Government ganja with the privilege of taking the duty on it. If I establish shops people will eat more. That has been the case in regard to opium, the revenue on which is now ₹200 a year. The traders used to sell opium before the State shops were opened. There is now no prohibition against ganja, and the drug is cheap; but still I think if shops were established the consumption of the drug would increase.

My answers were written by the tutor of my children. I gave him instructions in Uriya, and cannot say whether he has rendered them correctly. Answer 33 has been read over to me and does not represent my views. There may be other points on which the answers are not correct.

4. Evidence of E. E. Lewis, Esq., Superintendent of Cooch Behar State, Cooch Behar, European.

1. As member of the Civil Service I had opportunities as District Officer and subsequently as Commissioner of obtaining information.

2. These definitions may be accepted.

3. It exists in all the submontane districts.

4. It is known as bhang or wild ganja; whether the plant is identical everywhere I do not know.

5. I do not think any special conditions are necessary: the plant is to be found in, I believe, all districts of North Bengal and Behar.

6. It is of dense growth as a rule.

7. None in this State.

12. I am not aware of the so-called wild hemp having been cultivated.

13. Not grown in this State, though I believe it could be grown here and in fact in any submontane district in Bengal.

14. Not prepared in this State.

15. The leaves of the wild bhang are prepared as a decoction, but never I believe smoked. Preparations of cultivated ganja are, I believe, used in all three ways A, B and C.

16. A decoction can be made from the leaves of the wild plant wherever found, but ganja and charas cannot be prepared from it; so far as I am aware.

18. Excessive damp deteriorates ganja; how long it would keep good when not subject to the damp heat of Bengal I cannot say.

20. The use of ganja and charas is not confined to any particular class.

21. Flat and chur are, I believe, generally preferred.

23. Bhang is not used for smoking that I am aware of.

25. It is, I believe, on the increase proportionately to the increase in the prosperity of the people, by whom it is regarded as a luxury.

26. I cannot give proportions, but so far as I am aware excessive indulgence is not very common.

29. Tobacco is, I believe, often mixed with ganja for the purpose of smoking. I am not aware of dhatura being so used.

30. The drug is mostly consumed in company of members of the male sex.

31. The habit of moderate consumption is, I fancy, as easy to contract in the case of ganja as in that of alcoholic liquors and not more difficult to break off there is a tendency as in the use of intoxicating liquor for the moderate to develop into the excessive use.

33. There is no public opinion against the moderate use of ganja.

34. It would be as serious a privation as closing the public houses in England and prohibiting the sale of beer or spirits.

35. It would not be feasible to prohibit the use of all or any of these drugs, for the prohibition would be evaded and the drugs consumed illicitly. Unsupported by any public sympathy or opinion, prohibition could not be strictly enforced, and in any case those who now use ganja would, if obliged to discontinue its use, probably have recourse to

alcoholic stimulants.

38. None that I know of.

39. It is popularly supposed that smoking is less injurious than any other form of consumption.

41. Moderate use is generally believed to have beneficial effects under headings A and B and to some extent under C.

43. Yes.

45. Habitual moderate use does not, so far as I am aware, produce any noxious effects.

51. No connection can be traced between the use of the drug and any crime or class of crime.

52. The same remarks apply to excessive as to moderate use.

53, 54 and 55. No.

58. I consider the present system to be working well.

60. Not produced in the State.

61. Not produced here.

62. Could not be controlled, as it grows wild.

63 and 64. No objection.

65. I can suggest no alteration.

66. Different rates of course there must be, since one kind of ganja contains more stalks than the other and less useable substance.

67. No.

68. None in this State.

69. The wishes of the people are to some extent consulted: a shop is not established when the majority of the inhabitants object.

70. No.

5. Evidence of RAJA PROTAP NARAIN SINGH DEO, BAHADUR, C.I.E., Chief of Jashpur, Rajput.

1. There has never been any regular cultivation of hemp plants in my State. The only opportunity I have had of observation in the matter is by carefully looking at hemp plants which are sometimes raised by people as garden plants for show but not for use.

3. Ganja is cultivated in Bengal of which I have no experience.

4. Hemp drug is known as bhang or ganja.

5. Hemp drugs do not grow wild in the State of Jashpur, and I can give no information on this point.

6. *Vide* last answer.

7. No.

8. *Vide* last answer.

9. No one cultivates hemp for purpose of cultivation in my State.

11. Unable to answer this question.

12. I have no knowledge of these facts.

13. It is restricted through every portion of my State.

14. Only ganja and bhang for local consumption.

15. Ganja is made from the flowers of the plant dried up, and bhang is made from the leaves dried up.

16. No. People do not prepare bhang in their houses. Bhang can be prepared from the hemp plants wherever grown.

17. There are no special classes of people who prepare ganja, but those who have a few plants cut it and keep it in the house to dry and use it as required.

18. Yes. They deteriorate by keeping. In time they lose their effect. They are preserved very well if they are hung up, being covered with leaves of the Moulan tree.

19. Ganja is used for smoking, but ganja is also used as medicine for colic and in diseases of horses.

20. Ghasis, Domes and Dokurs use ganja more commonly than others. Hindu mendicants also use ganja very often.

21. Flat ganja is generally used for smoking.

22. Charas is never used in my State.

23. No.

24. Bhang is drunk in my State by people who suffer from colic pain.

25. There has been no increase or decrease of use of ganja or bhang in my State.

26. The use of ganja and bhang are so rare in my State that it is difficult to give any estimate of

people who smoke ganja and drink bhang, but there may be about 300 ganja-smokers and about 150 bhang-drinkers in my State.

27. Ghasis and others who catch fish and are exposed to weather generally use ganja.

28. The average cost of moderate smokers is 3 pice and of excessive consumers 6 pice daily.

29. To my knowledge nothing is mixed with ganja by different classes of consumers except opium sometimes. Dhatura is not used. I have never heard of the expression "bhang massala."

30. Ganja is generally smoked in company. It is almost confined to the male sex. Children do not smoke ganja or use bhang.

31. The habit is not easily formed. There is no tendency towards increase of quantity of these drugs by habitual use.

32. In Orissa ganja is smoked at the Rath Jatra, and in Bengal bhang is drunk at the Dasohara festival. Some people use ganja at the Siva Ratri festival. They do not lead to formation of any habit.

33. Smokers of ganja are held in disrepute to some extent, but not persons who use bhang. No.

34. It will be a serious privation to deprive those who smoke ganja, of the use of it, but not those who use bhang.

35. It would not be feasible to prohibit the use of these drugs; people will use them illicitly. There will be no fear of political disturbance in case of prohibition. Lower classes of people who smoke ganja will be likely to resort to alcoholic drugs if ganja is prohibited.

36. No.

37. I have no experience about charas.

38. Round ganja is strongest in its narcotic effects.

39. People who smoke ganja are liable to consumption, as the lungs become dried up by continual use of ganja. There is no fear of consumption by use of bhang. Bhang when drunk mixed with food assists digestion.

40. Ganja and bhang are used by Kabirajes in the preparation of medicines, and gowalas and others also use it for cattle disease.

41. Moderate use of bhang helps digestion and alleviates fatigue. The use of ganja and charas I think are not beneficial.

42. The moderate use of ganja and charas is, I think, not harmless, as they may produce consumption in time.

43. Yes. They are inoffensive.

44. The immediate effect of these drugs is increase of appetite. The want of subsequent gratification produces uneasiness.

45. The habitual use of ganja and charas makes the man who uses hemp dull, and he becomes apt to get angry. It causes asthma and sometimes dysentery in cases where good food is not available.

It produces insanity sometimes of a slight nature. People who smoke ganja sometimes become indolent

in habits, and having no means to maintain themselves they become depressed and become insane gradually.

46. The excessive use of ganja and charas has some narcotic effects and causes people to be absent-minded and inattentive to their ordinary pursuits and to indulge in extravagant fancies, the repetition of which may derange their mental faculties.

47. No.

48. Jharhua Brahmins of Orissa appear to inherit the habits of smoking ganja. They teach the habit, so to speak, to their children, whose services are used in preparing the "chillum" of ganja, and the children out of curiosity only commence smoking ganja and afterwards contract the habit.

49. Yes. Prostitutes do not use drugs in my State. The use of hemp does not lead to impotence.

50. The excessive use of these drugs does not lead to impotence.

51. Habitual consumers of these drugs are bad characters.

52. Excessive use of these drugs only makes the man useless, but his character does not become bad.

53. Excessive use of ganja and charas leads a man to be angry very easily and to quarrel, but no homicidal tendency has been observed.

54. No, not as a rule. Only those criminals who are accustomed to smoke ganja when preparing for crime.

55. Such cases seldom occur in my State.

56. Bhang if used with milk is very narcotic, and ganja if smoked with opium is very narcotic.

In some cases ganja is mixed with goat's blood to make it more narcotic.

57. Ganja is drunk when used as a medicine only. I have no experience of other cases.

58. Up to now no fees are levied upon hemp plants in my State. But there is room for considerable improvement on this point. If people are made to take license of hemp drug shops, this will fetch some income to the State without any oppressive effect of taxation being felt, as it is a sort of indirect tax which is never disliked by the people.

59. *Vide* last answer.

60. Ganja is not produced in my State.

61. Charas is not produced in my State.

62. Bhang is not cultivated in my State.

63. I have no experience of these things.

64. *Vide* last answer.

65. I would prefer taxation on ganja to taxation on alcohol, which should be discouraged.

66. Yes. As the articles vary in quantity.

67. I have no objection to the present mode of taxation.

68. No.

69. There being no regular shop in my State of these drugs, there was no occasion to consult people's wishes.

70. Hemp drug is not produced in my State at all.

6. *Evidence of RAJA RAGHUNATH SIKHAR DEO, Zamindar, Gangpur, Kshetri, Rajput.*

- 1 Personally I have no information of hemp drugs.
2. Charas is not used in my province, but bhang and ganja are very sparingly used.
3. Nowhere in Gangpur does the hemp plant grow spontaneously.
4. It is not known by any other name in Gangpur.
5. I have no personal knowledge of these things.
6. I have no personal knowledge whatever, because no wild hemp grows in my State.
7. No.
8. *Nil.*
9. There is no regular cultivation of hemp.
10. In Gangpur there is no cultivation of hemp at all, so I cannot say whether special class of persons or agriculturists generally cultivate it.
- 11 and 12. Do not know.
13. There is no regular cultivation, but very few plants are grown by those who smoke ganja.
14. Charas is not prepared at all; ganja and bhang are sparingly prepared.
15. There is no special method adopted for the preparation of ganja. When the flowers of the hemp plant dry up they are tied in a bundle and kept for use. The leaves of the plant are used as bhang for drinking and medicinal purposes.
16. See above.
17. *Vide* answer against question No. 10.
18. Unable to answer.
19. Used only for smoking as well as for medicinal purposes. Charas is not at all prepared in my State.
20. There are very few ganja-smokers in Gangpur among all classes of men.
21. There are no different kinds of ganja in Gangpur State, only the dried flowers of hemp grown in my State are used as ganja.
22. Charas is not prepared in my State.
23. No.
24. *Vide* answer 20.
25. Do not know.
- 26 and 27. *Vide* answer 20.
29. I have no personal knowledge of it.
30. It is generally smoked in company. Ganja-smoking is confined to male sex only.
31. Unable to answer.
32. Bhang is sometimes used in festivals, such as Dasahara and the like.
33. Ganja-smokers are generally held in disrepute.
34. As far as I know, giving up of ganja would be a serious privation to the ganja smokers. But bhang-drinking can be easily given up.
35. There would be no fear of political disturbance if the use of the drug is prohibited; but the prohibition would create some discontent among the consumers.
36. No.
40. Native doctors prescribe ganja and bhang for their medicinal qualities. These drugs are also used in the treatment of cattle diseases?
41. I have no personal information of these things, but bhang is beneficial in cases of indigestion.
43. Yes.
44. The use of ganja and bhang is said to be refreshing and increases hunger.
45. Unable to answer, having had no personal knowledge of the use of such drugs.
47. No.
51. I do not think so.
- 53 and 54. I do not know.
56. I have no information.
57. Ganja is neither drunk nor eaten: it is smoked only. It may be otherwise in cases of medicine.
58. I do not derive any income from hemp drugs. Whenever any person wishes to use bhang or ganja he procures a license.
It is not capable of improvement.
60. No one is permitted to grow a single plant without taking license, and license is given to those who use the drugs.
62. *Vide* answer 60.
63. No such system in my State.
64. Not applicable in my State.
65. No taxation in my State.
- 66 and 67. *Vide* answer 65.
68. No.

7. *Evidence of MAHARAJ RAGHUNATH SARUN SINGH DEO, Zamindar, Garh Bistrumpur, Pargana Sirguja, Chhetri, Raksel.*

1. I never got opportunity for obtaining information regarding the matters connected with hemp drugs.
2. I know ganja and bhang only. The leaves of the ganja plant are called bhang and its flowers are called ganja. I do not know how many kinds of ganja are there.
3. I do not know.
4. I do not know how many different kinds are there.
5. I do not know in what place it grows.
6. I had no opportunity to know how it grows.
7. No.
No.
No.
No.
8. No cultivation in Sirguja and so nothing can be stated.

9. When there is no cultivation no methods can be stated.

10. No one cultivates. He who uses it brings it from other places.

11. It does not grow.

12. I do not know the Zilla and place where ganja grows.

13. It is not cultivated here. It is grown in Bahraich. Perhaps the climate of that place might be good, and where the climate for ganja is good it will grow there. I do not know the condition of soil which is necessary for the cultivation of hemp.

14. Do not know.

15. When the bhang of Bahraich is got, it is powdered and then mixed with water and drunk. Pills are also made of it and swallowed and then water is drunk. I do not know the method about wild plant.

16. It is not prepared in this country.

17. I do not know about this also.

18. I do not know about this.

19. I have seen and heard of only ganja being smoked, and know nothing more.

20. I am unable to state the proportion of the people smoking ganja. There is no fixed place for smoking it.

21. Do not know.

22. No one here knows anything about charas, and no one smokes it.

23. No one smokes it.

24. Do not know.

25. Only ganja and bhang are moderately used.

26. There is no habitual consumer. When fakirs come they always smoke.

27. People of the caste of gossain, fakir and bairagi use it.

28. I cannot give the statistics of these. In this country very few people use it.

29. Bhang only is used mixed with sanuf kasni, seeds of cucumber, black pepper and sugar. I do not know any thing about other drugs.

30. I have heard and seen that he who smokes ganja smokes it mixing it with dry tobacco leaves (khaini). I do not know the particulars of age.

31. The habit of consuming can be given up. It can also be formed. I do not know any thing about bhang, ganja and charas.

32. Sadhus and fakirs generally use. It is not required to be used in festivals.

33. Hindus offer ganja and bhang to their god Mahadeo. Not only these but all intoxicants are held in disrepute.

34. There can be no great privation in foregoing the consumption.

35. By and bye it can be prohibited. I do not know how the prohibition can be enforced. Con-

sumers will surely be discontented if they have to forego consumption.

36. Cannot say.

37. There is no charas-smoker in this country. I do not know and cannot say therefore what are the effects of it.

38. Not prepared here.

39. I have seen and heard bhang to be used powdered and mixed with water. Ganja will surely cause injury if used in this way. I cannot say anything about charas.

40. Bhang is used only as medicine during illness.

41. Do not know.

42. I cannot say what benefit and harm it causes when used as medicine.

43. Do not know.

44. I do not know the effects of these drugs.

45. Do not know.

46. Do not know its discussion.

47. This is not known to me.

48. Do not know discussion.

49. Cannot say.

50. Do not know discussion.

51. Do not know.

52. Do not know discussion.

53. Do not know.

54. Not known.

55. Do not know.

56. and 57. Not known.

58. There is no tax in our country. Ganja is not cultivated here, and I do not know the mode of improvement.

59. Do not know.

60. Not produced in our country, and its cultivation has been prohibited.

61. Do not know anything about charas.

62. It is not grown

63. Ganja is not grown in this country and the people here do not smoke it.

64. There is no objection.

65. There is no shop of ganja, bhang and charas here and no tax is imposed. The mal-guzari of liquor only is realised

66. No kind of ganja is grown here.

67. There is no shop here of ganja, bhang and charas to be assessed with tax. The introduction of the tax is objectionable.

68. There is no shop here, so that license may be taken.

69. It is not sold here and how can consultation be made.

70. It is not sold here, and there is no consumer, and so no tax has been paid. It is also not imported from other countries for sale.

N.-W. P. AND OUDH NATIVE STATES (TEHRI).

1. Evidence of R. BHATTACHARYA, Secretary, Tehri Darbar, Tehri, Bengali,
Brahman.

1. I have had constant opportunities to talk and converse with the smokers of charas here, who belong to higher class of people in society.

2. Yes.

Yes, the definitions are correct. Charas is locally known here by the name sulfa.

3. In the villages. The hemp plant grows spontaneously. Dharmandal, Udepur, Kunjni, etc., are the places where it is found in abundance.

4. It is known only by the name of jungli-bhang.

5. Moist climate, damp soil, abundance of rain and an elevation of 2,500 to 4,000 feet above sea level are conducive to wild hemp plant.

6. Almost everywhere dense.

7. (a) No.

(b) Partially.

(c) No.

(d) Yes.

In the Patti of Bhardar and Bhilang.

8. Almost normal. Because the hemp plant is cultivated only for its fibre and seed for the consumption of the people and not for export.

9. It is not cultivated separately; it is cultivated with Mandua and Marsha mixed. It requires plenty of manure.

10. Not here in this State.

Ordinary cultivators grow it.

11. Ganja is almost unknown here.

14. (a) No.

(b) In a small extent.

(c) No.

In Bhardar and Bhilang.

15. Charas is manufactured in a small extent for smoking. The manufacturers rub the leaves in their hands and scratch out the resinous matter.

16. Charas is only extracted from the cultivated plants.

17. By the ordinary cultivators.

18. Charas (made here) deteriorates by keeping. Yes, it loses its effect in time.

About six months.

The causes of deterioration are damp and exposure.

If it can be kept air-tight.

19. Charas is used only for smoking.

20. It is used by a better class of people above the rank of cultivators. It is used in the town of Tehri and Devprayag a little largely than in the villages.

21. None here.

22. Foreign charas is preferred to native manufactured.

It is imported from Hoshiarpur in the Panjab; it is known as Kanori and Yarkandi.

23. No. Not here.

24. None here.

25. The smoking of charas is on the decrease here, and the reasons are that the smokers of charas are looked upon with contempt.

26. No answer can be given.

27. Better class in the town and lambardars in the villages. The consumers induce others to join, and thus they add to their own number.

28. (a) One anna and $\frac{1}{2}$ of a tola.

(b) Four annas, 1 tola or more.

29. (a) Nothing except tobacco in smoking charas.

(b) Nothing. No dhatura is mixed with charas smoking.

No bhang-consumers here and no particular massala is sold for the purpose of mixing it with bhang.

30. It is smoked here in company largely; very few in solitude. Adults and old people generally smoke; very few children consume charas.

31. Yes, in a fortnight's time.

Not so as opium.

There is not much tendency for the moderate habit to develop into the excessive.

32. There is nothing religious or social in regard to the consumption of charas, but the sadhus generally smoke it in excess.

The habit is easily formed, and it is not injurious to break it off.

33. It is regarded with contempt. The consumers of charas are certainly looked upon with disrepute, because the consumers are, as a rule, peevish and irritable.

Nobody worships the plant here.

34. For a few days the consumers will certainly feel the privation, specially the habitual smokers.

35. I think there ought not to be any harm if the use of charas is prohibited. Certainly the sadhus will resort to wild hemp. The prohibition will, to a certain extent, occasion discontent, but not serious. No such thing as political danger would ensue by its prohibition. No other recourse would be necessary as (a) or (b).

36. No. I think not. Alcohol is neither substituted, nor would it be liked by the consumers of charas.

37. It is not known here, as ganja-smoking is quite unknown.

38. Not known to any here.

39. As above.

40. Yes, the bhang leaves are used as medicinal ingredient in the treatment of indigestion; it is also used in the treatment of cattle disease.

41. (a) Bhang in moderate doses is effective in flatulence and indigestion.

(b) Charas-smokers say it does.

(c) Sometimes charas prevents ague in malarious fever.

(d) Not known.

It is used by the habitual moderate and habitual excessive consumers.

42. It is beneficial in cases of slight indigestion and fever.

43. Yes.

44. It is refreshing; it produces little intoxication; it does not allay hunger, but it creates appetite; the intoxication lasts for nearly two hours to habitual smokers. No, it does not produce any longing or uneasiness to an occasional smoker but to a habitual one it does to a certain extent.

45. To a certain extent.

Yes; it reduces flesh. Not with moderate consumers.

It generally causes bronchitis.

Not particularly. It rests with the temperament of the consumer.

Not always. It does, however, produce insanity in rare cases.

It is temporary, if not allowed to continue the smoking of charas.

If the temporary insanity is completely off, the consumer seldom resorts to smoking again.

46. The insanity generally affects the beginner, not with the habitual excessive consumer.

47. No.

48. No, it has no hereditary tendency.

49. It is certainly aphrodisiac if used moderately. Prostitutes seldom use the charas or any other narcotic except wine. It does not tend to produce impotence in moderate use.

50. It generally creates impotence with the excessive use of charas.

51. Not known that any crime is specially committed by charas-smokers. It has in my opinion no connection with any crime.

52. The same as 51.

53. Not known.

54. Not, I think.

55. Not known.

56. Not known here.

57. Charas is never drunk.

60. Ganja is not known here.

61. The system of cultivation and manufacture is primitive and the latter is not for export.

63. Sale of charas. It is not particularly objectionable, as it is on the decrease and will die away in time.

64. It does not affect materially in this State.

65. I cannot offer any suggestions, but think a little heavier taxation will put down the sale.

68 and 69. No.

70. It does not concern this State.

PUNJAB NATIVE STATES.

(BAHAWALPUR).

1. Evidence of JIND WADDA KHAN, Finance Minister, Kotla Mughlan, Dera Ghazi Khan District, Mughal.

1. According to my experience and what I could ascertain from others, I write my answers opposite each question.

2. In this territory bhang, charas and ganja to some extent are used. Bhang is produced in this territory, but charas and ganja are imported from foreign territories. All the three drugs are known by the above-mentioned names.

3. The hemp plant does not grow spontaneously in this territory.

4. In this State the hemp plant is known by the name of bhang.

5. Wild hemp does not grow here.

6. Neither wild hemp grows in this territory nor do I know anything about its growth being dense.

7. The hemp-plant is cultivated in this territory for use as bhang and not for production of other intoxicating drugs, such as ganja, charas or fibre, but seeds are produced for cultivation. The cultivation of the hemp plant is every where.

8. In this territory the cultivation of the hemp plant is naturally limited. There is no special reason worth mentioning for its increase or decrease.

9. The hemp plant is cultivated like wheat, etc. There is no special method of its cultivation.

10. There is no particular class of cultivators of bhang here. The zamindars when sowing other things also cultivate the hemp-plant in a small portion of their lands.

11. As ganja is not produced in this territory, I know very little of it.

12. In this territory neither wild hemp grows nor ganja is produced. I, therefore, know nothing of it.

13. No restrictions are placed on the cultivation of hemp. It is produced in moderate quantities. Ganja is not manufactured here at all.

14. Ganja and charas are not prepared in this territory. Only bhang is prepared from the plant for consumption.

15. The wild hemp does not grow in the State at all. The cultivated hemp plant is used for drinking. Some persons cook its leaves and seeds in a large vessel containing ghee and water. When leaves and seeds are well boiled the ghee is separated and mixed with other tonic ingredients. This mixture taken by consumers is called majum. I never happened to know that the bhang was used for smoking.

16. The dry leaves and seeds of the hemp plant are called bhang without any distinction of the producing place. Bhang is prepared every where, but ganja and charas are not manufactured in the State.

18. Ganja and charas are not manufactured here. Bhang deteriorates by dampness.

19. In this territory consumers use ganja and charas for smoking. I am not aware of its use in other ways.

20. No particular class smoke ganja and charas in this State. Smokers of these drugs belong to different classes and their number is small. There is no special place assigned for these men. They smoke the drugs in different localities.

21. As this is rarely used in this territory, I know very little of it.

22. Charas is not prepared here. It is imported from British territory. Nothing further is known about it.

23. The use of bhang for smoking has not been heard of.

24. The practice of eating bhang does not exist here. Indeed the number of those who drink it may be estimated at 10 per cent. of the male population. Such persons belong to different classes and different localities.

25. In this territory the amount of bhang consumed is rather larger than that of charas and ganja.

26. In my opinion the proportion of the consumers (for each of the drugs) is as follows:—

(a) Five per cent. of the male population.

(b) Two per cent. of the male population.

(c) Two per cent. of the male population.

(d) One per cent. of the male population.

27. From no class deserving particular notice. Persons of different classes contract the habit by associating with the consumers.

28. In my opinion average allowance per diem of (a) habitual moderate consumer, is 1 tola, of (b) habitual excessive consumers 6 tolas.

29. No ingredients are ordinarily mixed with bhang. Some persons, however, mix with it poppy-seed, almonds, cardamom, black pepper, aniseed and sugar, to make it delicious as well as preventive of dryness. Mixing dhatura with it has not been heard of. Majum is also prepared from bhang by mixing ghee and other medicines with its extract. Please see my answer to question No. 15.

30. The generality of consumers use these drugs at their own places and a few in company. Its use is not confined to any time of life or to any sex.

31. The habit of consuming these drugs is formed by associating with the consumers, but then it is difficult to break it off. Some people, however, give up the habit. Generally there is a tendency in the case of these drugs for the moderate habit to develop into the excessive. The con-

sumer does not feel refreshed without taking the drug to which he is accustomed in sufficient quantity, as is the case with other intoxicants.

32. No religious custom in regard to the consumption of these drugs has been heard of in this territory.

33. The use of intoxicating drugs is prohibited by religious injunctions. Similarly, persons of every class regard its use as unlawful. But as the practice in regard to the consumption of these drugs has been prevalent since a very long time, it still continues among all classes of people. The hemp plant is not worshipped by any class of people here.

34. An habitual excessive consumer becomes uneasy when he fails to get the drug (at the usual hour). Moreover, he has no inclination for food, and his sense and understanding become impaired. The occasional consumers would not feel it a privation to forego the use of the drug. Regarding probable numbers of each class, please see my answer to question No. 26.

35. If the use of any or all of these drugs were authoritatively prohibited, stringent measures will have to be taken to carry out the prohibition, as otherwise the consumers will use the drugs illicitly. The reason for thinking that the prohibition would occasion discontent among the consumers is, that whenever the drug is not procurable at the licensed shop, the consumers assemble in a body and treat the shop-keeper with violence. Such discontent might develop into a political danger if short-sighted people joined the discontented consumers. Such people would in the case of prohibition take to opium-eating and not to drinking.

36. Alcohol is not used as a substitute for these drugs.

37. Charas and ganja are not prepared in this State. The consumers do not state any difference between the effects of the two.

38. As the different preparations of ganja are not imported to this State, the consumers are unable to explain their different effects.

39. Has never been heard of.

40. Not known.

41. Out of these drugs, bhang is considered by the consumers as aphrodisiac, accessory of food and containing properties of prolonging sexual pleasure and its excessive use is attributed to the above idea. But habitual excessive consumers are generally lazy and cowardly. None of the drugs has ever been heard to be used on account of its medicinal property for the treatment of chest disease.

42. I cannot say whether the use of intoxicating drugs is harmless, but their use is physically injurious.

43. Such consumers have never been heard to have been offensive or benevolent (to their neighbours).

44. The consumers feel refreshed when they are intoxicated. According to the consumers, the use of bhang creates appetite; the effect of bhang lasts for four or five hours and that of charas for one hour. When the effect is gone, the consumers are found to be in a miserable state.

45. In my opinion such a habit is injurious. The excessive use affects the intellect and makes

people lazy, discourteous and lustful, but the consumers look upon these effects as beneficial. The excessive use sometimes causes permanent insanity. But this insanity cannot be cured merely by prohibition of the drug without medical treatment.

47. The habit is not hereditary, nor does it affect in any way the children of the consumers.

49. Never heard of this.

51. Not known.

53 and 54. Never heard of it.

55. If dhatura is mixed with bhang immediate stupefaction results, and sometimes even death may be apprehended. Such a case, however, has never been heard of.

56. I know nothing of it.

57. Ganja and charas are never heard to be used for eating and drinking, but both the drugs are smoked.

58. Under the present circumstances the system works well.

59. Under the present circumstances no improvement is necessary.

60. Ganja is not prepared in this State.

61. Charas is not prepared in this State.

62. The total bhang cultivated in this territory is sold to lessees. No one except license-holders can sell such drugs. They are generally imported from foreign territories under a permit. Under these circumstances there seems no necessity for further control.

63. The present system for the sale of the drugs appears to be satisfactory. No complaint has been heard against the existing system.

64. There is nothing objectionable in the existing regulations.

65. The present rate of taxation on these drugs appears to be reasonable. Bhang is extensively used in this State. Any interference with it would lead the consumers to take to opium-eating, which is much more injurious to health than bhang.

66. Ganja is very little used in the State. It is not imported from Bengal, etc. I can, therefore, say nothing about the different rates of taxation for the different preparations of ganja.

67. The present method of taxation is unobjectionable.

68. In this State these drugs are sold at the shops of wholesale and retail vendors. The drugs are, however, not consumed at the premises. Under the present circumstances no improvement is necessary in the present system.

69. No objection has ever been raised by the people of towns, etc., to the opening of a shop, nor has the opinion of the public ever been consulted on the subject. There would be no harm in consulting local public opinion.

70. Under the present circumstances there is nothing to which attention need be drawn. The total amount of bhang cultivated in the State is sold to the contractors within three months of its production and is imported from foreign territory by means of permits. Any violation of the rule on the subject is punishable by the Magistrate.

2. Evidence of MOHAMAD GHULAM NABI, Medical Officer, Bhawalpur, Sheikh.

4. In this territory the plant is known by the name of bhang-ka-poda.

7. In this State the hemp plant is cultivated for use as bhang.

19. The use of ganja or charas does not exist. My experience in this respect is limited.

23. As far as I know, bhang is not used for smoking.

24. In comparison with other parts of the province, bhang is very extensively used in this territory by all classes of people without any distinction. In my opinion the number of the consumers is not less than 50 per cent.

26. Habitual consumers drink bhang daily, and, as far as I know, it is chiefly consumed with moderation. There are, however, excessive consumers, but their number is small.

27. This habit is generally contracted by associating with the consumers of bhang. When the habit is once formed, it is difficult to break it off. There is no particular sect or class of people who consume it. Persons of every occupation and class drink it.

28. As far as I know, the average quantity taken by each consumer varies from 2 or 4 mashas to 4 chittacks a day, but the number of excessive consumers is small.

29. Well-to-do persons mix almonds and sugar with it, while common people, who cannot afford the expense, consume it without any mixture. The use of bhang mixed with dhatura has not been heard of.

30. The generality of the consumers take bhang in their own houses, and it is also possible that they may take it in company on some occasion. The quantity to be taken depends on the habit of each consumer.

31. Indeed, if any one would take bhang regularly for some days, the habit would, as in the case of other intoxicants, be formed and then it would be a little difficult to break off the habit. Of course a man of self-control can give up the habit if he pleases. There may be persons desirous to increase the quantity, but generally they take their usual doses.

32. I am not acquainted with any such custom, etc., but the excessive use of this drug makes the consumer lazy and dull, and may possibly produce a noxious effect on his brain.

33. As far as I know, the consumers themselves do not regard the practice as a good one, but the habit having once been formed, it is difficult to break it off at once. The Muhammadans look upon the use of bhang with disapprobation, not only on account of its evil results, but because every intoxicant is religiously disallowed to them, consequently most of the (Muhammadan) consumers take it secretly. Bhang is not probably worshipped here.

34. As is the case with other narcotics, if bhang is not to be had at proper time, privation is certainly felt. If it be not available at the appointed hour, languor, loss of appetite, flowing of water from mouth and disinclination towards work would be the result.

35. If the sale of bhang is absolutely prohibited, it will occasion serious discontent among the consumers and no wonder if breaches of the peace may occur. Generally the consumers of bhang do not use any other drug except opium, but if the use of bhang is prohibited, the consumers will probably, if not surely, take to opium-eating.

37. I have not seen any one using ganja or charas in this territory.

40. Never.

41. From general enquiry I find that consumers use bhang as a preventive of the effect of unhealthy water of this country, but the idea is quite wrong. The drug is neither digestive, nor can consumers do more work by using the drug; on the contrary, they generally become lazy and idle. Apparently its use is not beneficial at all.

42. The use of bhang does not do any other visible harm to the moderate consumer than that their formed habit causes them uneasiness and languor when they fail to get the drug at the proper time. Besides they are not as active as other persons (non-consumers) are.

43. I have never heard or seen that the consumers are offensive to their neighbours.

44. To the habitual consumers the use of bhang gives *sarúr* (exhilaration), which they cannot otherwise enjoy and which continues until the next fixed time. They of course become uneasy when *sarúr* abates. It does not create appetite.

45. The moderate use of the drug does not appear to have ever produced any noxious effect on the brain. Indeed its excess leads to evil consequences. Bhang does not help the digestive power, but, on the contrary, weakens it, so much so that their appetite becomes less than that of the non-consumers. I have not noticed any disease arising from the consumption of bhang. During the period of last seven years I saw only one consumer of bhang in the Lunatic Asylum. On enquiry it was found that the insanity had resulted from the excessive use of the drug. He used to talk nonsense, all day long, but he never assaulted or injured anybody. He was under treatment for about a month, during which time the symptoms of madness disappeared gradually or the man became sané. He was then made over to his relations on their application. They stated that he was all right before he took to bhang-drinking, which affected his brain.

46. Not answered.

47. In my opinion the use of this drug does not appear to be a hereditary habit or to affect in any way the children of the consumer.

49. I think the consumption of bhang decreases carnal desire, and the excessive use is still worse. It is generally seen that the consumers are not sensual.

55. It is said that criminals use the drug (for stupefying their victims), but I myself have not seen such a case. Those who are not habitual consumers will certainly become stupefied.

56. Apparently the moderate use of the drug is not very injurious, but the excessive use is. I know nothing about the admixture of dhatura, etc.

57. I have no personal experience regarding this question.

3. Evidence of ALADAD, Kardar of Nowshera in Sadekabad (Bahawalpur State),
Dera Ghazi Khan, Sheikh.

1. My statement is based on the results drawn from the conversations which I have had with the consumers of drugs.

2. Except dry leaves of the hemp plant, no other drugs defined in this question are prepared in this State.

Charas, which is imported from Afghanistan and sold in this State, is not known by any other name but charas.

Ganja or its varieties are neither manufactured in this State nor consumed publicly.

3. In districts lying alongside the skirt of hills, such as Bannu, Tonk, Hazara, etc., the hemp plant grows spontaneously and is called "kobi bhang." This kind of bhang is more intoxicating than that produced by cultivation. Half the dose of kobi bhang would give more intoxication than a full dose of the cultivated bhang.

4. Hemp is commonly called bhang. It is also known by the name of *Savi*,

5. The skirt of a mountain is specially suited to the growth of the wild hemp.

6. The growth of the wild hemp called kobi bhang is generally dense.

7. In this State the hemp plant is cultivated for the production of bhang for drinking purposes. The seed is preserved for subsequent sowing of the plant. Ganja, charas of fibres are not produced here, the production of bhang only being sufficient to meet the wants of the consumers in the State.

8. There has been no increase or decrease in its cultivation. Further information on the subject can be obtained from the annual reports on the agricultural products.

9. The hemp seed is sown in the *Rabi* season, like wheat, *i. e.*, between 15th and 31st December. It ripens in March or April. The method of hemp cultivation is as follows:—

Its seeds are first sown and then the land is ploughed. It requires more manuring than food-grains. The fields should be irrigated twice or thrice by well water, which is generally used for bhang fields.

10. There is no particular class for the cultivation of bhang. A portion of the land watered by wells is set apart for the cultivation of the plant.

11. No one knows the method of preparing it, nor is its use prevalent in this State.

12. No method of the preparation of ganja exists in the State.

13. No such method prevails in this State. No restriction is placed on its cultivation.

14. Bhang requires no preparation. Its dried leaves are only used.

15. Ganja and charas are not prepared here. Bhang is pounded and then drunk with water. In some places the practice is, however, different, *i. e.*, the flower tops are wrapped in a wet cloth and parched on a low fire, are rubbed and then drunk after being strained. This method, called *Bardana*, increases its intoxicating effects.

16. Bhang does not require to be prepared: only its dry leaves are used. The practice in regard to the preparation of ganja is not known to

exist in this State. The preparation called charas sold in this State is imported from foreign territories.

17. The ganja is not used here. Ready-made charas is imported and sold. The agriculturists cultivate bhang plant whether they be consumers or not.

18. Ganja is neither prepared nor used in this State. Charas does not deteriorate at all, however long it might be kept. Bhang does not deteriorate for two years whether kept in a vessel or some other place; after that it loses its strength. Whenever a contract expires the new lessee takes over the old stock of bhang, etc., from his predecessor and sells the same. It, however, deteriorates by dampness.

19. The use of ganja does not exist in this State. Charas has never been heard of as being used in any other way except by smoking. There is no particular locality to which the practice is mainly confined.

20. The use of ganja does not prevail in this State. Charas, however, is used for smoking. The number of such consumers is very small. The proportion is less than two per cent. The practice is excessive among *fakirs*, known as *suthra* and *sanyasi*. Some Fathars of Afghanistan also smoke it.

21. None.

22. Charas is not prepared in this State. It is imported from Afghanistan.

23. The practice of smoking bhang does not exist in this State.

24. Bhang is not eaten here. It is, however, used for drinking. The dose varies from 6 mashas to 20 tolas (the highest). The practice is not confined to any particular locality.

25. Ganja is not used here. The proportion of consumers of charas is 2 per cent and that of bhang is 35 per cent. of the population. Thus there is no increase.

26. To ascertain the proportion of consumers, the State may be divided into two parts. (1) Eastern, (2) Western. The use of bhang is less prevalent in the eastern part than in the Western. Taking the total number of consumers, it may be said that the proportion of consumers for bhang is (a) 25 per cent, (b) 5 per cent, (c) may be 5 per cent, and (d) 4 per cent. The use of *ganja* is not heard of. The number of the consumers of charas is less than 2 per cent.

27. There is no particular class or nation who use it. Such habits are formed by associating with the consumers.

28. Under (a) 3 tolas and under (b) nearly 20 tolas. (The answer evidently refers to bhang only.)

29. No ingredient is ordinarily mixed with bhang. In exceptional cases almonds and sugar are mixed with bhang. The admixture of dhatura has never been heard of. The object of mixing almonds and sugar is to make the drug delicious as well as a preventive of dryness. It is also heard that some majum of an intoxicating character is prepared by the admixture of some medicines with bhang. I am not, however, acquainted with these ingredients as well as with the process of preparing the majum.

30. The consumption of charas and bhang is practised both in company as well as in solitude. It is not mainly confined to any particular time of life. Boys of 10 or 12 years old do not use it; grown-up men, however, form the habit by associating with consumers.

31. The habit of using these drugs is easily formed by associating with consumers and then it is difficult to break off. The moderate use develops into excessive if association with those addicted to the habit is kept on and dependence obtained.

32. The use of these drugs in religious ceremonies has not been heard of.

33. The consumption of these drugs is regarded with contempt by every religion on the ground that their intoxication affects the intellect of consumers.

I have heard nothing about the worship (of the hemp plant).

34. It causes serious privation to both habitual moderate consumers and habitual excessive consumers when they fail to get the drug even at the usual time. They become discourteous towards people, feel uneasiness and lose all appetite. Occasional consumers do not experience such a privation.

35. The prohibition will cause numerous troubles to the administrative authorities, and if authoritatively enforced it will lead to the drug being used illicitly, although there is no apprehension that the prohibition will result in the death or serious illness of the consumers; yet it is feared that such a step will occasion great discontent, which in the case of charas might amount to a political danger.

On one occasion the supply of charas was exhausted in a licensed shop and could not be replenished for a couple of days. I heard the consumers talking contemptuously that they would either kill themselves or the licensee if they did not get the drug. I cannot say whether alcohol or other drugs will be a suitable substitute for this or not, or whether the consumers will be inclined towards any other substitute.

36. I have not heard that alcohol has ever been used as a substitute for these drugs.

37. As the practice of using ganja does not exist in this State, the difference between the effects of smoking charas and ganja cannot be explained.

38. As far as I know, ganja is not prepared here, and consequently I am unable to explain the difference between the effects of each preparation.

39. Not known.

40. I am not acquainted with any particular.

41. The use of bhang is said to be accessory of food. Ganja and charas are not said to possess either this efficiency or other beneficial effects mentioned under (b), (c) and (d). The moderate consumers also say that bhang is a food accessory.

42. Regarding moderate consumers, it can be said that bhang is harmless, as their health is not thereby affected and they attend to their business properly. It does not make the consumer lazy or unfit for work.

43. I never heard that the moderate consumers of bhang and charas were offensive to the people.

44. The use of the drugs (*sic*) is refreshing to the habitual consumers, but I have not heard that they allay hunger. Indeed, bhang is a food accessory. It is said that charas intoxicates the consumer as soon as it is smoked, and that its

effect lasts for an hour or two. It is also said that the desire for another smoke is felt immediately after the first smoke. The want of subsequent smoke of charas produces more uneasiness than the want of bhang.

45 and 46. Full particulars not known.

47. I never heard that the habit was hereditary or that it affects the children of the consumer in any way.

48. As above.

49, 50, 51 and 52. Not known.

53. I have not heard of such a case.

54. Particulars not known.

55. Not heard.

56. Not known.

57. The use of ganja in this State has not been heard of. I do not know whether charas and ganja are eaten or drunk. They are, however, used for smoking.

58. Ganja is not produced here. Charas is imported from foreign territories. The present system of controlling (sale of) bhang works well.

59. Apparently the working of the existing system is not capable of any improvement.

60. As ganja is not prepared in this State, I can give no particulars regarding it.

61. The charas is not prepared in this State. It is imported from other territories.

62. Charas and ganja are not prepared from bhang. Bhang is cultivated in this State. Both the former drugs are more expensive than the latter, which is very cheap, *i.e.*, 5 or 6 seers per rupee, and consequently requires no control to avoid any unfair step on the part of the cultivators.

63. Ganja and charas are not prepared here. As regards bhang, there is apparently nothing capable of improvement or reform in the present system.

64. Nothing worthy of notice.

65. Ganja is not used in this State. Besides liquor, opium and poppy are the intoxicants similar to charas and bhang. As regards opium and poppy, I may say if the tax on bhang and charas be increased and that on poppy and opium decreased, the consumers of the former will probably, owing to increased taxation, take to the latter drug and give up the use of bhang and charas. Comparatively speaking, poppy and opium weaken the consumers, make them lazy and unfit for work. In regard to liquor it may be said that the average price exceeds that incurred on bhang and charas. Those who can afford such increased expenditure do not take to charas and bhang, but take liquor of their own accord, while those who cannot afford the expenditure cannot possibly substitute liquor for bhang. The amount of intoxication which they can get from one pice worth of bhang cannot be obtained from four annas worth of alcohol. It therefore seems useless to make any alteration in the amount of taxation of articles such as liquor, poppy and opium, which are consumed in this State. On the contrary, poppy and opium are physically more injurious than bhang and charas.

66. Ganja is not produced in this State.

67. *Vide* answer 65.

68. Such practice does not exist here.

69. As the practice does not prevail, the public are not consulted on the subject.

70. Never heard of such complaint. The drugs are not used without payment of duty.

4. Evidence of ALLA WASAYA, Zaidari, Kotla Sardar Khan, Khanpore, Jattoi.

1. The use of ganja and charas is not prevalent in this State to any great extent. I will, therefore, give my experience in respect to bhang, which is cultivated within my circle.

2. I know nothing about charas and ganja; as regards the hemp plant, I know that its leaves are called *savi* in this part of the State.

3. As far as my knowledge goes, bhang is produced by cultivation in this State. It does not grow spontaneously except a few plants here and there in grave-yards.

4. The plant is known by two names, *viz.*, bhang and *savi*.

5. I do not know.

6. I know nothing of wild hemp.

7. (a) and (b) No.

(c) Yes.

(d) For seed.

The hemp plant is generally cultivated near the wells to a moderate degree, and not in abundance.

8. At present there is no increase or decrease, but if its sowing is followed by rain, the growth is plentiful; otherwise scarce.

9. The land is first irrigated from wells, and when after four or five days it becomes soft, it is ploughed, manured and re-ploughed. Then the seed is sown and the field is furrowed over. The seed grows in two or three weeks, when the land is again watered.

10. There is no particular class. Every agriculturist cultivates the plant as he pleases.

11. The plant is not cultivated in this territory for the production of ganja.

12. There may be wild hemp in valleys, but ganja is not prepared here.

13. The cultivation of the hemp plant is not restricted here, but the practice (of preparing ganja) does not exist.

14. (a) and (b) No.

(c) Yes.

Only bhang is prepared near the wells to an average extent and according to demand.

15. The wild plant is not to be found in this State. The cultivated hemp is used for drinking and not for eating and smoking.

16. Bhang is prepared on wells and in houses; nothing is known regarding charas and ganja.

17. Ganja and charas are not prepared in this State at all. No particular class of cultivators prepare bhang. The agriculturists prepare it according to demand.

18. Nothing is known about charas and ganja. Bhang keeps well with ordinary care for twelve months, after which it loses its effect. It deteriorates from rainfall. In order to prevent its deterioration, bhang should be kept in a place well ventilated and secure from rain.

19. I have heard that ganja and charas are smoked, but I have no further knowledge about them nor do I know the places where they are consumed.

20. No particular class of people smoke (the drugs) in any particular locality. There may be a few persons in the State addicted to ganja and charas-smoking.

21. I do not know.

22. I do not know whence charas is imported, but I am informed that the drug is imported from the hill countries.

23. Bhang is not smoked in the State.

24. It is used for drinking and not for eating. The consumers are found everywhere and not in a particular locality. The proportion (of such consumers) is not known.

25. The use of ganja does not exist in the State. Charas is used by a few persons, and bhang is drunk by the generality of the population.

26. Nothing can be said regarding charas and ganja. The proportion of the consumers of bhang is, I think, as follows:—

(a) Nearly 10 per cent.

(b) 5 per cent.

(c) 3 "

(d) 2 "

27. There is no particular class. The habit of bhang-drinking is formed by associating with its consumers.

28. In my opinion the average allowance regarding bhang is as follows:—

(a) 2½ tolas.

(b) 2 chittacks.

29. I do not know.

30. The consumption of bhang is mainly confined to the male sex. Female consumers are scarce. It is not usual for children to consume bhang.

31. The habit of consuming bhang is easily formed by associating with the consumers, and when once formed, it is difficult to break off. There is a tendency in the case of this drug for the moderate habit to develop into the excessive.

32. As far as I know, there is no religious custom in regard to the consumption of these drugs. It is a matter of habit only. The use of bhang is not injurious.

33. The consumers generally consider the use of bhang good, but non-consumers regard it with contempt. The custom of worshipping the hemp plant does not exist (here).

34. It would be a privation to an habitual consumer if he failed to get bhang at the usual time. Languor, etc., would be the result. It is impossible to estimate the number of consumers.

35. The consumers of bhang doubtless feel annoyed and offended at such prohibition, and if the prohibition is strictly enforced, they do not

hesitate to raise disturbances. I cannot say whether they take to other intoxicants in the event of prohibition.

36, 37, 38, and 39. I do not know.

40. I do not know whether native physicians also prescribe bhang with other medicines. It is, however, given to horses when their appetite is impaired.

41. I know nothing about charas and ganja, but bhang is said to be digestive. It is very cooling. When a man suffering from intense heat takes a draught of bhang, he feels cool and refreshed. I cannot say that it cures any disease.

42. I cannot say anything about charas and ganja, but as regards bhang its moderate use makes the consumer lazy, otherwise it is harmless.

43. The moderate consumers are inoffensive.

44. I know only about bhang that its moderate use exhilarates the habitual consumer. He considers himself stronger. This state continues until the time for next dose comes. When the effect of the dose decreases, the consumer is sure to become uneasy.

45. I know nothing about ganja and charas. Regarding bhang I can say from my own experience that its use does not produce any noxious effect on the brain of the consumer except that it renders him lazy, languid and low-spirited.

The native physicians perhaps know its other effects.

47. The use of bhang is not hereditary nor does it affect, in any way, the children of the consumers.

49. Immoral women and prostitutes use bhang as an aphrodisiac, and also with a view to alleviate fatigue. It does not produce impotency.

50. I only know that excessive use of bhang makes the consumer lazy and coward.

51. I know nothing of charas and ganja, but I know that badmashes make a very little use of bhang because its use makes them coward.

52. There is nothing further to discuss.

53. It does not incite to any crime, but it makes people coward.

54. As the bhang makes the consumers coward, criminals do not use it.

55. No doubt criminals sometimes do such things in order to stupefy (their victims) and to rob them. Some of them also mix dhatura with the drug.

56. Bhang, whether used in moderation or excess, cannot be substituted by other intoxicants, nor can dhatura be used in its place.

57. I do not know.

58. There is no defect in the present system, which works well.

59. Is not capable of any improvement.

60. The plant is not cultivated here for the production of ganja.

61. The hemp plant is not cultivated in this State for the production of charas.

62. The cultivation of bhang is looked after (*viz.* controlled) only by the cultivators. No other method of control is necessary.

63. Ganja and charas are not produced in this territory. There is no objection to (the present system of) wholesale and retail vend of bhang, because the lessees purchase bhang from the cultivators and sell them by retail vend.

64. The existing regulations are all right. They are not objectionable.

65. Any alteration in the amount of taxation does not appear to be necessary.

66. I know nothing about this.

67. I have no objection, but it is probable that the consumers may have some objection.

68. I know nothing about ganja and charas, but there are licensed shops for the sale of bhang (in this State), but I have no particular view to express in respect to such shops.

69. Nothing is known.

70. No such drugs are used in respect to which duty has not already been paid, and under the existing arrangements of Government smuggling of such drugs is impossible.

5. Evidence of MULLA HABIB, Zaidari, Mussan, Lahora, Bahawalpur, Mussan.

1. The use of ganja and charas is not practised in this State to any great extent. I will, therefore, give my experience in respect to bhang, which is cultivated within my circle.

2. Nothing is known about charas and ganja. As regards the hemp plant, I know that its leaves are called *savi* in this part of the State.

3. As far as my knowledge goes, bhang is produced by cultivation in this State. It does not grow spontaneously except a few plants here and there and in grave-yards.

4. The plant is known by two names, *viz.*, bhang and *savi*.

5. Not known.

6. I know nothing of wild hemp.

7. (a) and (b) No.

(c) Yes.

(d) For seed.

The hemp plant is generally cultivated near the wells to a moderate degree and not in abundance.

8. At present there is no increase or decrease; but if its sowing is followed by rain, the growth is plentiful; otherwise scarce.

9. The land is first irrigated from wells and when after four or five days it becomes soft, it is ploughed, manured and re-ploughed. Then the seed is sown and the field is furrowed over. The seed grows in two or three weeks, when the land is again watered.

10. There is no particular class. Every agriculturist cultivates the plant as he pleases.

11. The plant is not cultivated in this territory for the production of ganja.

12. There may be wild hemp in valleys, but ganja is not prepared here.

13. The cultivation of the hemp plant is not restricted here, but the practice (of preparing ganja) does not exist.

14. (a) and (b) No.

(c) Only bhang is prepared near the wells to an average extent and according to demand.

15. The wild plant is not to be found in this State. The cultivated hemp is used for drinking and not for eating and smoking.

16. Bhang is prepared on wells and in houses. Nothing is known regarding charas and ganja.

17. Ganja and charas are not prepared in this State at all. No particular class of cultivators prepare bhang. The agriculturists prepare it according to demand.

18. Nothing is known about charas and ganja. Bhang keeps well with ordinary care for 12 months, after which it loses its effect to some extent. It deteriorates by rainfall. In order to prevent its deterioration, bhang should be kept in a place well ventilated and secure from rain.

19. I have heard that ganja and charas are smoked, but I have no further knowledge about them nor do I know the places where they are consumed.

20. No particular class of people smoke (the drugs) in any particular locality. There may be a few persons in the State addicted to ganja and charas-smoking.

21. Not known.

22. I do not know whence charas is imported, but I am informed that the drug is imported from the hill countries.

23. Bhang is not smoked in this State.

24. It is used for drinking and not for eating. The consumers are found everywhere and not in a particular locality. The proportion (of such consumers) is not known.

25. The use of ganja does not exist in the State. Charas is used by a few persons and bhang is drunk by the generality of the population.

26. Nothing can be said regarding charas and ganja. The proportion of the consumers of bhang is, I think, as follows:—

(a) 10 per cent.

(b) 5 "

(c) 3 "

(d) 2 "

27. There is no particular class. The habit of bhang-drinking is formed by associating with its consumers.

28. In my opinion the average allowance regarding bhang is as follows:—

(a) 2½ tolas.

(b) 2 chittacks.

29. I do not know.

30. The consumption of bhang is mainly confined to the male sex. Female consumers are scarce. It is not usual for children to consume bhang.

31. The habit of consuming bhang is easily formed by associating with the consumers, and when once formed, it is difficult to break off. There is a tendency in the case of this drug for the moderate habit to develop into the excessive.

32. As far as I know, there is no religious custom in regard to the consumption of these drugs. It is a matter of habit only. The use of bhang is not injurious.

33. The consumers generally consider the use of bhang good, but non-consumers regard it with contempt. The custom of worshipping the hemp plant does not exist (here).

34. It would be a privation to an habitual consumer if he failed to get bhang at the usual time. Languor, etc., would be the result. It is impossible to estimate the number of consumers.

35. The prohibition will certainly annoy the consumers. If prohibition is strictly enforced, there is an apprehension of disturbance. It is not known whether the consumers have any inclination for any other intoxicant.

36, 37, 38 and 39. I do not know.

40. I do not know whether native physicians also prescribe bhang with other medicines. It is, however, given to horses when their appetite is impaired.

41. I do not know anything about charas and ganja, but it is said that bhang is digestive. It is also used for its cooling effect. Whether it is used in the treatment of any disease or not, I do not know.

42. I cannot say anything about ganja and charas, but as regards bhang its moderate use makes the consumer lazy; otherwise it is harmless.

43. The moderate consumers are inoffensive and do not give trouble without any reason.

44. I know only about bhang that its moderate use exhilarates the habitual consumer. He considers himself stronger. This state continues until the time for next dose comes. When the effect of the drug decreases, the consumer is sure to become uneasy.

45. I know nothing about ganja and charas. Regarding bhang I can say from my own experience that its use does not produce any noxious effect on the brain of the consumer, except that it renders him lazy, languid and low-spirited. The physicians, perhaps, know its other effects.

47. The use of bhang is not hereditary nor does it affect, in any way, the children of the consumers.

49. Immoral women and prostitutes use bhang as an aphrodisiac and also with a view to alleviate fatigue. It does not produce impotency.

50. I only know that excessive use of bhang makes the consumer lazy and low-spirited.

51. I know nothing of charas and ganja, but I know that badmashes make a very little use of bhang because its use makes them coward.

52. There is nothing further to discuss.

53. The consumers of bhang are not expected to commit any crime.

54. As the bhang makes the consumers low-spirited, criminals do not use it.

55. No doubt criminals, sometimes, do such things to stupefy (their victims) and rob them. Some of them also mix dhatura with the drug.

56. Bhang, whether used in moderation or excess, cannot be substituted by other intoxicants, nor can dhatura be used in its place.

57. I do not know.

58. There is no defect in the present system which works well.

59. Is not capable of improvement.
60. The plant is not cultivated here for the production of ganja.
61. The hemp plant is not cultivated in this State for the production of charas.
62. The cultivation of bhang is looked after (*lit.* controlled) only by the cultivators. No other method of control is necessary.
63. Ganja and charas are not produced in this territory. There is no objection to the present system of wholesale and retail vend of bhang, because lessees purchase bhang from the cultivators and sell them by retail vend.
64. The existing regulations are all right. They are not objectionable.
65. Any alteration in the amount of taxation does not appear to be necessary.
66. I know nothing about this.
67. I have no objection, but it is probable that the consumers may have some objection.
68. I know nothing about ganja and charas, but there are licensed shops for the sale of bhang (in this State), but I have no particular view to express in respect to such shops.
69. Nothing is known.
70. No such drugs are used in respect to which duty has not already been paid, and under the existing arrangement of Government smuggling of such drugs is impossible.
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PUNJAB NATIVE STATES.

(LOHARU.)

6. Evidence of NAWAB AMIN-UD-DIN AHMED KHAN BAHADUR, C.I.E., Chief of Loharu, Loharu, Moghul.

1. I have often had opportunities of talking with excise contractors and sometimes with the consumers of these drugs. I have also several times observed the physical condition of the consumers of these drugs, and these are the sources of my information.

2. I am unacquainted with the sources of information of Dr. Prain, and what the Doctor has written may be true; but I can say from my own knowledge that, as far as I have been able to ascertain from those who trade in hemp drugs, it has been found that the (Hindu) sadhus and fakirs call bhang by the names of "siddhi" "bijya," "buti," and "sabzi," and the Muhammadan fakirs, etc., call it "subzi." It is (also) known by the name of "sukha" in the Punjab. In my opinion nobody knows the distinction of "male" and "female" of bhang (plant) in these parts. I have ascertained so far that bhang grows spontaneously in the mountains, and in tracts at the foot of the hills, and that it is nowhere cultivated. Charas and ganja are not prepared from this species of bhang. The other species from which charas and ganja are prepared in Yarkand is known here as Yarkandi bhang. The charas and ganja prepared from it are brought by the Yarkand people to Mandi, Hoshiarpur, and Simla, etc. Charas is also of two kinds. The first sort of charas is known as "Mushkinza ka charas" and the second is known as "Bhara."

The latter is less intoxicating and costly than the former.

The green leaves of the hemp plant are cut down and are heaped together in Yarkand, and after a few months, when they are rotten, they are trodden down, and charas is prepared from them. From charas is extracted ganja, which is the essence of the former. And all this is done in Yarkand by the Pathans or the residents of that country. I have been unable to find any clue of the three species mentioned by Dr. Prain.

It has also not been found that hemp plant is cultivated anywhere.

3. So far as my information goes, the hemp-plant grows spontaneously in the Naraingarh, Rupar, Kharas, and Jagadhri tahsils of the Amballa district; in the Simla district; the Una, Garhshankar, and other localities in the Hoshiarpur District; in the Kangra hills; and in the swalok range, which extend from Hurdowar to Sutlej and where there are forests of wild hemp.

4. Some people call this plant bhang, and others bháng; but there is no difference in the real name of it. The bhang leaves, indeed, have been given different technical names by consumers of different castes and creeds, such as, for instance the Hindu fakirs call it "siddhi" and

"bijya"; the Muhammadans "subji" and "buti," and the Sikhs "sukha," but these are all the same.

5. It has been found by observation, and the present circumstances of the growth of the hemp plant that it grows spontaneously in hilly, damp and fertile tracts, and that its growth stands in no need of artificial care. It naturally grows and flourishes on the crests and at the foot of hills and in the vicinity of the Jamna canals, or wherever the soil is damp, hard, or high and free of sand. It also grows in abundance in the territories of the Kapurthala State on the Sutlej river.

6. In the tracts where hemp grows its growth is dense according to the fertility of the soil. On some places the growth is scattered on account of other vegetation growing with it.

7. No. It is also not cultivated here for any of the said purposes.

8. As bhang is not cultivated in this country, this question cannot be answered.

9. As above.

10. I know of no class of bhang cultivators, and probably no one cultivates it.

11. There is no particular species of the plant for the manufacture of ganja in this country; it has been ascertained that ganja and charas are imported from Yarkand.

12. To my knowledge the plant is not cultivated in any part of this province (for the production of ganja); it is said to grow spontaneously in Yarkand and Ladakh. I can for want of knowledge state no distinction between the male and female plant; nor do I know anything about the extirpation of the male plant.

13. As it is not usual to cultivate the hemp plant in this country, this question cannot be answered.

14. It is not customary in this province to prepare ganja and charas. The bhang produced in this province is much used in drinking and, rarely, in eating also. Ganja and charas are not prepared here.

15. The ganja and charas imported into this province from foreign countries are smoked in a "chillum."

16. The bhang-consumers in this country use it after preparing it in their own houses or takias; and they call it "sukkha," "sabzi," and by such other technical names.

17. These drugs are not prepared in this country. They are known to be prepared by the Pathans, etc., of Yarkand.

18. Bhang keeps good for three years, and charas and ganja for one year, whereafter they deteriorate and become useless. Damp also

deteriorates them before the said periods and renders them useless as intoxicants.

19. Besides their use for smoking, ganja and charas are also sometimes prescribed with other medicines for the treatment of cattle and human beings.

20. Charas and ganja are mostly used by the low classes in Oudh, such as "Kari," "Jaswara," "Chuhras" and "Chamars." The bearers, khansamas and the "khitmatgars" of Europeans also are addicted to the use of these drugs. The "takiadar-fakirs" of North-Western Provinces and Panjab also use them. These drugs are very little used in the Panjab for the reason that smoking is prohibited in the religion of the Sikhs, who had a great ascendancy here. Among the Hindus the "Nangas," "Kauphata Jogis," "sanyasis," "bairagis," and those Brahmins who get spoiled by company of sadhus of bad character, use these drugs.

21. Every kind of ganja and charas, without any distinction, is smoked in a pipe (hukka) or chillum. The "Mushkieza" charas is preferred, and the other species of charas known by the name of "Bhara" is of ordinary quality and is not much liked.

Out of the low caste population of the North-Western Provinces eighty or ninety per cent. might be taken as addicted to the use of "charas."

In short, it is generally the low classes who are addicted to the use of charas, and it is difficult to state their number.

22. The charas used in the Panjab is foreign and imported from Yarkand.

23. Bhang has never been seen used for smoking.

24. The fakirs or sadhus very rarely (say 5 per cent.) eat it. It is difficult to tell the number of those who are addicted to drinking bhang.

25. It appears that there is decrease in the use of ganja and charas, and that the use of bhang is stationary. No other reason can be assigned for the decrease than that there is poverty on account of rise of prices in grain, and the use of charas and ganja being expensive, there is decrease in their consumption.

26. It is impossible to give an exact answer to this question, as I have no means to ascertain the exact number of the consumers. The proportion may, however, be presumed as follows:—

- (a) 10 per cent.
- (b) 25 "
- (c) 25 "
- (d) 20 "

27. The habitual consumers of bhang are generally, among Muhammdans, the Takiadar fakirs; among Sikhs the "Kukas," "Akalis" and the Deradar Sikhs of the Panjab; and the Brahmins and Zamindar Jats also use it. The Chotas (priests) of Mathura (North-Western Provinces), who are a kind of Brahmin wrestlers, are generally addicted to it. The habit is often formed on account of company of the Takiadar fakirs and Deradar Sikhs.

The habitual consumers of charas and ganja are generally menials, such as Kahars, sweepers, and Purbias.

- 28. (a) Six pies per day of bhang and
One anna per day of charas and ganja.
- (b) Nine pies per day of bhang.
Two annas per day of charas and ganja.

Some people who can afford also spend four annas or even eight annas a day on these drugs according to their means.

29. Black-pepper is ordinarily the ingredient mixed with bhang. The seeds of sweet fennel, almonds, and cucumber and musk-melon seeds are also used as its ingredients with a view to counteract its aridity. Dhatura is ordinarily not used. The bairagis, Nangs, fakirs sometimes admix dhatura with bhang for getting strong intoxication; but generally this admixture is considered injurious. Lessees keep no other ingredients (for sale) than bhang. The seeds, etc., above referred to are often used in the hot weather and the preparation is called "thandai."

30. The bhang and charas consumers generally use these drugs in company in takias or deras, where the consumers, while in intoxication, talk much nonsense about politics, etc. Children use it very little; it is often the independent youths who are addicted to its use.

31. The habit of using these drugs is formed by the society of those men who use them in "saki-khanas" or "takias," where the old consumers first offer to the nearly-initiated small quantities of these drugs by way of courtesy, and the habit of using these drugs is then formed and developed into excess.

32. None of these three drugs has been seen to be religiously used; but certain worshippers of Mahadeva offer bhang to the deity, and their idea is that bhang is a sacred herb for the reason that it is a favourite (intoxicant) of the Mahadeva. And these people consequently regard bhang as a religious *parshed* (offerings made at a shrine). Some sects of sadhus, Udasis and Kukas use bhang with the object that it keeps man away from the worldly thoughts.

The general public do not regard its use as essential.

33. Those men, who are respectable, wise and gentle, are generally opposed to the use of these drugs, *i.e.*, they regard them morally, physically and mentally injurious. The mountainous fakirs and the worshippers of Mahadeva worship this plant in the same manner as they do *pipal tree*, *i.e.*, they water the plant by way of a worship.

34. In my opinion no serious privation can be apprehended by foregoing the use of these drugs. If there is any trouble, it is an imaginary one, as can be expected in the breaking off of every habit like that of using tea, tobacco, or any other medicine. Every habitual consumer of these drugs can break off his habit if he resolutely makes up his mind to do so.

35. As the habit of using these drugs is formed by the temporary bad company (of consumers), the prohibition, if enforced, can stop the consumption of these drugs. The illicit consumption, however, cannot be prevented.

The prohibition should be enforced in this manner, that the importation of these drugs should be put a stop to, and the shops of the vendors of these drugs should be closed, and it should be declared to be a crime to possess or sell these drugs, or their sale should be conducted according to certain conditions and restrictions. There is no doubt that the prohibition will cause serious discontent among the consumers, but there is no fear of any political danger in the Panjab, because no sect of the habitual consumers of these drugs possesses influence and

importance, and they can do nothing more than making a clamour. There is, however, fear of the prohibition being followed by recourse to alcoholic stimulants, just as the habitual consumers of the latter take recourse to the use of these drugs to satisfy their craving.

36. Alcohol is quite a different evil and its use is not connected with the decrease or increase in the use of bhang, for which it is not a substitute. The increase in the use of alcohol is owing to the increase in wine-shops, and the fact that liquor can be easily obtained at every place, and if a person uses liquor once he cannot abandon the habit again.

37. The effects of both are the same. The difference in both these drugs consists only in the fact that ganja is a stronger intoxicant than charas, that is to say, the intoxication obtained from 2 mashas of charas is equal to half the quantity of ganja.

38. Although I have had no means of information about different kinds of ganja, yet I infer that if there be various kinds of it their effects must be different. As a fact, however, all ganja is of one and the same kind, the difference consisting only in the way of manufacturing it. Ganja prepared carefully would be regarded as superior and would have corresponding effects: while that not so prepared would be classed as inferior.

39. I know of no other preparation for smoking except the hemp plant, that I may state its good or bad effects. Ganja and charas are necessarily used with tobacco. Ordinarily ganja and charas are smoked with tobacco.

40. Certain Hindu baidis, hakims and fakirs who know Vedic medicine prescribe bhang for piles. The *Yunani* doctors also, perhaps, use it for the same disease. Bhang is also often mixed with the spices given to horses and cattle with the object of sharpening their appetite. Charas is used for the treatment of elephant diseases only.

41. (a) Yes; the bhang consumers consider it as a food accessory, but I am of opinion that the appetite produced by its intoxication is a false one.

(b) The use of bhang alleviates fatigue; and it may, perhaps, be also beneficial in its effects to give staying power under severe exertion or exposure.

(c) It is not a febrifuge, but perhaps it so happens that its intoxication alleviates pain and fever. I have never heard that any native physician ever prescribed it during the prevalence of epidemic diseases.

(d) Not known.

It is said that the Chobay Brahmins of Mathura and the Sikhs use it under the impression that it helps the appetite and prevents diseases of the gout type. These qualities are peculiar to bhang only and not to ganja or charas.

42. Out of these drugs the moderate use of bhang is somewhat less injurious, but the use of ganja and charas is injurious in every respect. The use of bhang produces aridity in the brain and that of ganja and charas produces diseases of lungs, heart and brain.

43. The moderate consumers of charas and ganja are offensive to their neighbours, because the bad smell of charas and ganja smoke is offensive.

44. The immediate effect of these drugs on the moderate habitual consumer is no more than that

the longing for the dose will make him uneasy. The author of "*Makizaa*," writing of bhang, says: "It causes headache and destroys eye-sight, injures the digestion, and in the end causes insanity and depression of spirits, as also dropsy and imbecility."

Dr. Wace says of charas, bhang, and ganja: "They cause indigestion and emaciation; and the consumer vomits the diet he takes, for the power of assimilation decreases. These drugs often accumulate in the body like alcohol, and the consumer often becomes incurable and falls a victim to death."

45. No noxious result can be expected from the moderate use. Yes, it causes loss of appetite. Yes, the use of charas and ganja, in whatever quantity it may be taken, causes bronchitis, asthma and hoarseness.

Yes; it impairs the moral sense and induces habits of debauchery.

Yes; these three drugs deaden the intellect and produce insanity, and in the latter case, the patient talks too much, makes noise, gives ill-names to others, and remains in a state of anger. The disease becomes more violent in the hot weather.

There is very little danger of insanity if bhang be moderately used; but the use of charas and ganja is often followed, after some time, by melancholia.

46. See answers 44 and 45.

47. No. No person has been found to be an hereditary habitual consumer.

48. The excessive use is worse than the moderate use, which is injurious.

49. No, their use is not practised as an aphrodisiac, but for the sake of their intoxication.

Yes; the prostitutes often use them, and it is in consequence of their company with such lovers who are habitual consumers of the drugs. Yes, it tends to produce impotence.

50. Answers have already been given above.

51. According to my experience, some such habitual consumers of charas and ganja have been found who, compelled by want and a craving for intoxication, committed petty thefts. But these cases are rare.

52. See above.

53. The consumers of these drugs often become weak and timid, and therefore cannot commit any crimes; and if they ever do anything it is that they themselves become insane, and if they commit an unpremeditated crime, in that case it is because they are not in themselves.

54. No. The consumers of these drugs, on the contrary, lose their courage.

55. Criminals cannot commit crimes by means of these drugs. It has, however, been (rarely) seen that criminals have committed thefts by offering *dhatura* and arsenic admixed with bhang to their victims under the name of bhang.

56. (a) Moderation in the end develops into excess.

(b) It is injurious to health. The consumer can be saved from its noxious effects to some extent, if he uses it with black pepper and musk-melon seeds, etc.; and if he uses it with *dhatura*, it is extremely injurious, and there would be danger to the consumer's life.

57. In this province they have not been observed to be used in any other form than smoking.

58. The present system is working well.
59. I do not find it capable of improvement.
60. Ganja is not prepared from the bhang growing in this province, nor are ganja and charas prepared here. These drugs come from Yarkand.
61. I do not know that charas is prepared in this province.
62. To my knowledge bhang is not cultivated in this province. It grows spontaneously in jungles and mountains.
63. In my opinion the number of shops for retail sale should be reduced and the use of these drugs will decrease with the reduction in the number of such shops.
64. I have no objections to offer.
65. If the Government wishes to cause a decrease in the use of these drugs, it should be effected by increasing the taxation upon them. It is necessary to pay attention for reducing the consumption of these drugs on account of their noxious effects.
66. If there are different kinds of ganja, the taxation upon it should be increased according to the value of each kind.
67. I have neither any objections to increasing the taxation upon these drugs, nor to the present method of taxation upon them; because if a decrease in the consumption of these drugs is to be effected, the taxation upon them should be increased.
68. There are no licensed shops or houses in this province for the consumption of these drugs

on the premises. They are used in *takias* and *deras*, etc.

69. The practice as regards the opening of shops is that an excise contractor applies to the Collector (for a license to sell these drugs in retail), and that officer rejects or accepts the application, according to the demand for these drugs. No shops are opened without the orders of the District Magistrate, and no public opinion is especially taken in this respect. The tahsildar having regard for the wishes of the public in this respect, reports on the advisability or otherwise of opening new shops, and the Collector passes orders upon these reports.

70. Those who smuggle these drugs are sometimes accidentally detected, and such cases occur often. These drugs, however, cannot be smuggled without the secret connivance of the excise contractors.

Remarks.

Whatever answers I have given to the above questions, they are the focus of my information, enquiries and observation; and now the gist of my opinion is that the use of these three drugs and liquor has very badly affected the morals, health, and the finances of the public of this country, the noblemen of which have been rendered incapable of discharging their duties on account of excess in drinking. Thousands have been doomed to death by this evil, and it is not only the gentry, but also the lower and middle classes who have been ruined by the use of these intoxicants. I am of opinion that the matter of these intoxicants requires serious consideration.

PUNJAB NATIVE STATES.

(JHIND).

7. Evidence of LALA BAJI RAM, Kaithal, District Karnal, now at Sangun (Jhind State), Khatri.

1. I am the Superintendent of the Excise Department in the State, and have, therefore, experience about bhang and charas.

As ganja is not consumed here, I do not know anything about it.

2. The hemp plant produced in this State is not fit for consumption, nor charas, ganja, etc., are prepared from it.

3. In this territory the hemp plant produced is not fit for consumption. As far as I know, the wild plant grows extensively in the Hoshiarpur and Amballa districts.

4. The hemp plant is called bhang-ka-butia and is known by this name throughout the Jhind territory. Its dry leaves are, however, known by the following names:—

Bhang, eardai, bijia, sabzi, sukha and buti.

5. I have no experience since the hemp plant growing here not being fit for consumption.

6. Nothing is known.

7. The hemp plant is not cultivated in this State.

8. As the hemp-plant is not cultivated in this State, consequently there has been no increase or decrease in the areas under bhang cultivation.

9. I do not know anything on account of the plant not growing in the State.

10. In this State the cultivators of hemp do not form any (special) class, nor is the plant grown by other agriculturists.

11 and 12. Nothing is known.

13. In this State the hemp plant is not cultivated, nor ganja is manufactured from it.

14. No drug is manufactured from the hemp-plant.

15. Although these drugs are not manufactured in the State, yet I certainly know so much that the hemp-plant is reaped and dried in the sun, and that its dry leaves, called bhang, are drunk or eaten after being ground. Majum is also prepared from it and eaten. Charas is generally smoked by means of a *chillum*. It is seldom prepared into majum.

16 and 17. Nothing is known.

18. I do not know anything about ganja. Charas deteriorates by keeping long.

It loses its effect to some extent after a year and becomes absolutely useless after two years.

The drug, however, remains good for a year if kept secure from cold and damp, which cause deterioration even within a year. It can be kept secure in a leather bag.

Bhang becomes more intoxicating after one year and gets useless after three years. If exposed to dampness, it deteriorates even within that period.

Chap. IV.—Statistics are enclosed.

19. Ganja-smoking does not prevail in this State.

Charas is smoked by means of a chillum and is seldom eaten after being manufactured into majum (a kind of preparation).

20. Ganja-smoking does not prevail in this State. Charas is not smoked by any particular class. Persons of different communities, inhabiting different cities and villages all over the State, smoke it by means of a chillum. The consumption is greater in the cities than in the villages among the Brahmins, Dakounts (a sect of inferior Brahmins) Suthras and Jogis.

It is very little used by Muhammadan and other communities.

21. Ganja is not smoked in this State.

22. Charas is brought from Yarkand into the Hoshiarpur and Amballa districts, whence it is imported here by the State contractors on obtaining permits.

23. Bhang is not used for smoking in this territory.

24. Bhang is generally consumed by Brahmins, Sikhs and fakirs. Certain members of other communities also use it. The total number of the consumers is 1,423.

The population of the State according to the census of 1891 numbers 284,560, and consists of 223,788 Hindus, 15,020 Sikhs, 38,508 Muhammadans and 7,244 other castes, such as sweepers, etc.

25. The practice of ganja-smoking does not prevail in this state. The consumption of bhang and charas is, indeed, on the increase.

The habit is formed by associating with the consumers.

Ever since the price of liquor has been raised according to the rules framed by Government, most persons have resorted to bhang.

26. Consumers of—

	Bhang.	Charas.
(a)	351	359
(b)	107	71
(c)	605	231
(d)	860	105

27. The consumption of charas and bhang is not confined to any particular class. The practice largely prevails among the Sikhs and Brahmins as compared with other communities. Some persons get accustomed to bhang-drinking on account of "piles." Many persons drink it for the sake of pleasure and refreshment. Most people use it as a substitute for other intoxicants which they give up. Charas-smoking largely

prevails among the fakirs and Brahmins. Other persons take to it with pride on account of the company of fakirs. Some people use it as a medicine for prolonging sexual pleasure.

28. Bhang—

	Seers.	Chittaks.
(a)	4	6
(b)	3	5½
Charas—		
(a)	2	3½
(b)	1	12½

29. (a) Charas is smoked after being placed inside tobacco.

(b) Bhang is generally drunk with the admixture of black-pepper. It is specially drunk with the admixture of almonds, seeds of muskmelon, milk and sugar-candy. The drug is also prepared into majum and eaten. The majum is prepared by mixing bhang with ghi and sugar-candy. Dry fruits too are (sometimes) mixed. The fakirs, who are generally excessive consumers, drink with the admixture of dhatura in order to produce strong intoxication.

30. Charas is generally smoked in company and seldom in solitude.

30. Charas is consumed to a small extent in solitude. It is largely used in company.

The habitual consumers of bhang drink it even in solitude, though they are very desirous to consume it in company. The drugs are generally used in youth. The habit is formed by associating with the consumers and is not confined to any time of life. The drug is very seldom used by children.

31. The habit of consuming charas and bhang is easily formed. It is not so difficult to break off. Those persons who drink bhang as a prophylactic against piles, etc., do not give it up for fear of relapse. There is a tendency in the case of charas and bhang for the moderate habit to develop into the excessive.

32. Apparently charas has nothing to do with religion. Socially it has this much to do that the consumers consider it a good thing to smoke it in the company of friends. If bhang is consumed in a Shawata (Hindu temple), it is considered essential to offer it to god Shiva. It is not regarded necessary for the non-consumer to use bhang and charas in society (*sic*). The moderate or the excessive use of the drug depends on the habit of the consumer. The excessive use is likely to produce dryness in the brain and insanity. The habit is formed by daily consumption of the drug. The Sanyasis Fakirs and other Hindus who worship Shiva drink it after offering it to Shiva. It is consumed by the Akalis (Sikhs) on account of the drug having been used by their Gura.

33. Charas-smoking is generally regarded bad. The moderate use of bhang is not considered with disfavour. Excessive bhang-drinking is, however, disreputable. The custom of worshipping the hemp plant does not exist in this State.

34. It would certainly cause uneasiness and catarrh to forego the habit at once, but the moderate consumers would suffer less.

The proportion of the consumers of bhang and charas, respectively, is as follows:—

(1) Those who would feel serious privation by foregoing the practice—

Bhang	107
Charas	71

(2) Those who would feel little by breaking with the habit—

Bhang	1,316
Charas	695

35. It is difficult to expect people to consent to the prohibition of charas and bhang. It can, however, be enforced. In the event of prohibition, the consumers will use the drug illicitly. It will occasion discontent and would lead the consumers to have recourse to alcoholic stimulants.

36. In this State no such change has yet taken place.

37. Ganja-smoking does not prevail in the State. Only charas is used. The difference between the effects of the two drugs cannot therefore be stated.

38. Nothing is known.

39. The consumption of the products of the hemp plant would prove less injurious, provided the consumer takes rich diet.

40. The native physicians prescribe bhang in the case of piles and chronic diarrhoea. Charas not used in curing any disease. Bhang is also made use of in the treatment of horses and cattle.

41. (a) Bhang is generally drunk as a food accessory, while charas is often smoked to sharpen the appetite and to improve the digestion.

(b) Charas-smoking is beneficial in giving staying power under severe exertion and exposure, and alleviating fatigue.

The consumption of bhang as a *sardai* (cooling beverage) is greater in the hot weather than in winter.

(c) These two drugs are used in the malarial tracts in order to neutralize the effects of an unhealthy climate.

The use of the drugs is also said to be beneficial.

(d) Bhang-drinking is beneficial in the case of piles and chronic diarrhoea.

There is no particular class. The Sikh people, however, generally consume bhang, while other Hindu communities use both bhang and charas for the above purposes. An accurate proportion cannot be given.

Sometimes such a use is both moderate and habitual and sometimes occasional.

42. The moderate use of charas and bhang is not injurious, as no bad effect resulting therefrom has ever been witnessed.

43. The moderate consumers are not offensive to their neighbours. At least this is certain, that they induce their new companions to share the dose.

44. I do not know anything about ganja. The moderate consumers of charas first feel exhilarated, and then get intoxicated. It also creates the appetite and the want of subsequent gratification produces uneasiness and a desire for another smoke. The same is the case with bhang.

45. The moderate use does not produce any noxious effects, as such a case has not been witnessed.

46. The habitual moderate use of charas certainly produces noxious effects, physical, mental and moral.

It impairs the constitution in this way, that bronchitis which ensues (from charas-smoking) develops into asthma.

It makes the consumer immoral, dull, and discourteous.

It does not induce debauchery, and, on the contrary, produces impotency gradually.

It deadens intellect and causes insanity, which is sometimes of a permanent character.

Some persons recover their health under medical treatment and by foregoing the habit.

Symptoms are sometimes, re-induced in persons of weakened intellect, who after recovery resume the habit to an excessive degree.

Persons suffering from mental anxiety or brain disease sometimes smoke the drug to obtain relief and to forget their sorrows. The excessive use of bhang produces noxious effects on the brain. The dryness caused by it in the brain leads to insanity.

The excessive consumption deadens the intellect and sometimes produces insanity. Some persons recover their soundness of mind (*lit.*, health) by medical treatment and foregoing the practice.

People drink it in order to drown their sorrows and not to obtain relief in case of any brain disease (*sic*).

47. The habitual moderate use of charas and bhang is not hereditary, nor does it affect, in any way, the children of the consumers.

48. The habitual excessive use does not appear to be hereditary, but it does affect the children of the consumer in this way that they are generally weak and sickly.

49. The moderate use of charas is not practised as an aphrodisiac.

Some persons specially smoke it as a medicine for prolonging sexual pleasure. Its use for this purpose is more injurious than its use as an ordinary narcotic. The moderate use of bhang does not produce impotency.

50. The excessive use of charas and bhang is not practised as an aphrodisiac. Its use for this purpose is more injurious than its use as an ordinary narcotic. The intemperate use of bhang and charas generally produces symptoms of impotency.

51. There is no class of bad characters habitual moderate consumers of charas and bhang throughout this State, nor has the moderate use of these drugs any connection with crime.

52. There is no particular class of bad characters who are excessive consumers of charas and bhang in this State, nor does there appear any connection between this use and crime.

53. The excessive indulgence (in bhang or charas) does not incite to unpremeditated crime, violent or otherwise. The intemperate use of charas and bhang produces insanity in rare cases. I have, however, never seen any case in which it has led the consumer to commit murder.

54. Criminals do not use the intoxicants for these purposes.

55. Criminals, in order to further their designs, induce their victims to partake of bhang. Bhang alone, unless mixed with dhatura, cannot induce complete stupefaction. Criminals do not use charas for these purposes, nor does the drug induce stupefaction.

56. The moderate use of bhang is not injurious. Intemperate use, however, produces insanity and dryness in the brain. Almonds, seeds of musk-melon, milk, etc., are mixed with the drug as a preventive of aridity.

The mixing of black-pepper makes bhang less flatulent. The drug induces stupefaction if it is mixed with dhatura.

Fakirs, etc., who are generally excessive consumers of bhang, drink it with the admixture of dhatura with harmless results. The use of bhang mixed with dhatura completely stupefies the non-consumer. The moderate consumption of charas is not harmful.

The intemperate use, however, produces bad and injurious results. Charas is smoked by means of a chillum in which the drug is placed inside tobacco to prevent its immediate consumption by fire. There is no other reason for mixing tobacco.

57. Ganja-smoking does not prevail in the State. Charas is smoked by the consumers by means of a chillum. Excessive charas-smoking is injurious to heart and brain. Some persons take to it as a medicine for prolonging sexual pleasure. Some smoke it for the sake of pleasure, and the habit gradually develops into the excessive. The result is that phlegmatic diseases and asthma are produced.

58. The present excise system works well in the State. The leases are given to contractors from whom the consumers purchase drugs in accordance with the rules and use them.

59. No reform is necessary in the present system.

60. Ganja is not produced in the State.

61. Charas is not manufactured in this territory.

62. As the hemp plant is not cultivated in this State, I cannot give any opinion regarding its control.

63. There is no objection to the (present) system of wholesale and retail vend of charas and bhang.

64. There is no objection.

65. The present rate of taxation is reasonable. No alteration appears to be necessary.

66. Ganja is not produced in this State. I therefore do not know anything regarding the different rates of its taxation.

67. There is no objection to the present method of taxation.

In my opinion it is anything but expedient to propose any increase in the taxation, seeing that the consumers of bhang and charas generally belong to poorer classes.

68. In the towns and certain villages of the State there are licensed shops where the sale of charas and bhang is conducted according to rules and regulations.

The drugs are, however, not consumed on the premises nor are there any particular localities in the State for the purpose.

69. In this State the leases for the drugs are publicly sold by auction in pursuance of the rules framed by Government.

The lessees open shops after the lease has been sanctioned by the State. The wishes of the people are not consulted in this respect, nor does there appear any necessity for doing so.

70. In this State nothing of the sort happens to which attention may be drawn, nor there are any cases of smuggling.

Statement showing the importation and consumption of Bhang and Charas in the Jhind State prepared according to the average of two years.

Serial No.	QUANTITY OF BHANG AND CHARAS IMPORTED.						QUANTITY CONSUMED.		BALANCE.		Excise income.	REMARKS.
	Balance.		Newly imported.		Total.		Charas.	Bhang.	Charas.	Bhang.		
	Charas.	Bhang.	Charas.	Bhang.	Charas.	Bhang.						
	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.			R
1	8 29 1½	65 30 0	52 35 10	105 19 0	61 25 3	171 9 0	43 3 0	61 23 0	18 22 3	89 26 0	1,300	The excise contractors bring bhang and charas under licenses of the State from the Umballa and the Hoshiarpur Districts and sell them to the consumers under the excise rules in force. Besides this no other trade is carried on in the State in charas and bhang.

8. Evidence of SHAMSHER SINGH, Raipur, Ludhiana, now at Sangrur (Jhind State), Sikh.

1. As most of the Sikhs drink bhang, I have had, therefore, an opportunity to obtain information (on the subject). My knowledge regarding charas is derived from charas-smokers. I have no experience about ganja since it is not consumed in the State, nor have I ever come in contact with any ganja smokers.

2. The hemp-plant produced in this State is not fit for consumption, nor charas, ganja, etc., are prepared from it.

3. In this territory the hemp plant produced is not fit for consumption. As far as I know, the wild plant grows extensively in the Hoshiarpur and Amballa districts.

4. The hemp plant is called "bhang-ka-butta" and is known by this name throughout the Jhind territory. Its dry leaves are, however, known by the following names:—

Bhang, sardai, bijia, subzi, sukkha and butti.

5. I have no experience, since the hemp plant growing here not being fit for consumption.

6. Nothing is known.

7. The hemp plant is not cultivated in this State.

8. As the hemp plant is not cultivated in this State, consequently there has been no increase or decrease in the areas under bhang cultivation.

9. I do not know anything on account of the plant not growing in the State.

10. In this State the cultivators of hemp do not form any (special) class, nor is the plant grown by other agriculturists.

11 and 12. Nothing is known.

13. In this state the hemp plant is not cultivated, nor ganja is manufactured from it.

14. No drug is manufactured (from the hemp plant).

15. Although these drugs are not manufactured in the State, yet I certainly know so much that the hemp plant is reaped and dried in the sun and that its dry leaves called bhang are drunk or eaten after being ground.

Majum is also prepared from it and eaten. Charas is generally smoked by means of a chillum.

It is seldom prepared into majum.

16 and 17. Nothing is known.

18. I do not know anything about ganja. Charas deteriorates by keeping long.

It loses its effect to some extent after a year and becomes absolutely useless after two years. The drug, however, remains good for a year if kept secure from cold and damp, which cause deterioration even within a year. It can be kept secure in a leather bag. Bhang becomes more intoxicating after one year and gets useless after three years. If exposed to dampness, it deteriorates even within that period.

Chapter IV.—Statistics are enclosed.

19. Ganja-smoking does not prevail in this State.

Charas is smoked by means of a chillum and is seldom eaten after being manufactured into majum (a kind of preparation).

20. Ganja-smoking does not prevail in this State.

Charas is not smoked by any particular class. Persons of different communities inhabiting different cities and villages all over the State, smoke it by means of a chillum. The consumption is greater in the cities than in the villages among the Brahmins, Dakaunts (a sect of inferior Brahmins), Suthras and Jogis.

It is very little used by the Muhammadans and other communities.

21. Ganja is not smoked in this State.

22. Charas is brought from *Yarkand* into the Hoshiarpur and Amballa districts, whence it is imported here by the State contractors on obtaining permits.

23. Bhang is not used for smoking in this territory.

24. Bhang is generally consumed by Brahmins, Sikhs and fakirs.

Certain members of other communities also use it. The total number of the consumers is 1,423. The population of the State according to the census of 1891 numbers 234,560 and consists of 223,788 Hindus, 15,020 Sikhs, 33,508 Muhammadans and 7,244 other castes, such as sweepers, etc.

25. The practice of ganja-smoking does not prevail in this State. The consumption of bhang and charas is indeed on the increase. The habit is formed by associating with the consumers. Ever since the price of liquor has been raised according to the rules framed by Government, most persons have resorted to bhang.

26. Consumers of bhang.	Consumers of charas.			
(a) 351	359			
(b) 107	71			
(c) 605	231			
(d) 360	105			
<hr/>	<hr/>			
1,423	766	+	=	2,189

27. The consumption of charas and bhang is not confined to any particular class.

The practice largely prevails among the Sikhs and Brahmins as compared with other communities. Some persons get accustomed to bhang-drinking on account of piles. Many persons drink it for the sake of pleasure and refreshment.

Most people use it as a substitute for other intoxicants which they give up.

Charas-smoking largely prevails among the fakirs and Brahmins. Other persons take to it with pride on account of the company of fakirs.

Some people use it as a medicine for prolonging sexual pleasure.

28.	Bhang.		Charas.	
	sr.	chks.	sr.	chks.
(a)	4	6	2	3½
(b)	3	5½	1	12½

29. (a) Charas is smoked after being placed inside tobacco.

(b) Bhang is generally drunk with the admixture of black pepper.

It is specially drunk with the admixture of almonds, seeds of musk-melon, milk and sugar-candy. The drug is also prepared into *majum* and eaten. The *majum* is prepared by mixing bhang with ghi and sugar-candy. Dry fruits too are sometimes mixed. The fakirs who are generally excessive

consumers drink it with the admixture of dhatura in order to produce strong intoxication.

30. Charas is generally smoked in company and seldom in solitude. Charas is consumed to a small extent in solitude. It is largely used in company.

The habitual consumers of bhang drink it even in solitude, though they are very desirous to consume it in company. The drugs are generally used in youth.

The habit is formed by associating with the consumers and is not confined to any time of life. The drug is very seldom used by children.

31. The habit of consuming charas and bhang is easily formed.

It is not so difficult to break off. Those persons who drink bhang as a prophylactic against piles, etc., do not give it up for fear of relapse. There is a tendency in the case of charas and bhang for the moderate habit to develop into the excessive.

32. Apparently charas has nothing to do with religion. Socially it has this much to do, that the consumers consider it a good thing to smoke it in the company of friends. If bhang is consumed in a *shiwala* (Hindu temple), it is considered essential to offer it to god Shiva. It is not regarded necessary for the non-consumers to use bhang and charas in society (*sic*). The moderate or the excessive use of the drug depends on the habit of the consumer.

The excessive use is likely to produce dryness in the brain and insanity. The habit is formed by daily consumption of the drug. The sanyasis, fakirs, and other Hindus who worship Shiva drink it after offering it to Shiva. It is consumed by the Akalis (Sikh) on account of the drug having been used by their Guru.

33. Charas-smoking is generally regarded bad. The moderate use of bhang is not considered with disfavour. Excessive bhang-drinking is, however, disreputable. The custom of worshipping the hemp plant does not exist in this State.

34. It would certainly cause uneasiness and catarrh to forego the habit at once, but the moderate consumers would suffer less. The proportion of the consumers of bhang and charas respectively is as follows:—

(1) Those who would feel serious privation by foregoing the practice—

Bhang . . .	107
Charas . . .	71
	<hr/>
	178

(2) Those who would feel little by breaking with the habit—

Bhang . . .	1,316
Charas . . .	695
	<hr/>
Total	2,011

Grand Total . . .	2,189
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35. It is difficult to expect people to consent to the prohibition of charas and bhang.

It can, however, be enforced. In the event of prohibition the consumers will use the drug illicitly. It will occasion discontent and would lead the consumers to have recourse to alcoholic stimulants.

36. In this State no such change has yet taken place.

37. Ganja-smoking does not prevail in the State.

Only charas is used. The difference between the effects of the two drugs cannot therefore be stated.

38. Nothing is known.

39. The consumption of the products of the hemp-plant would prove less injurious, provided the consumer takes rich diet.

40. The native physicians prescribe bhang in the case of piles and chronic diarrhoea.

Charas is not used in curing any disease. Bhang is also made use of in the treatment of horses and cattle.

41. (a) Bhang is generally drunk as a food accessory, while charas is often smoked to sharpen the appetite and to improve the digestion.

(b) Charas-smoking is beneficial in giving staying power under severe exertion and exposure, and alleviating fatigue.

The consumption of bhang as a Surdai (cooling beverage) is greater in the hot weather than in the winter.

(c) These two drugs are used in the malarial tracts in order to neutralize the effects of an unhealthy climate.

The use of the drugs is also said to be beneficial.

(d) Bhang-drinking is beneficial in the case of piles and chronic diarrhoea.

There is no particular class.

The Sikh people, however, generally consume bhang, while other Hindu communities use both bhang and charas for the above purposes.

An accurate proportion cannot be given.

Sometimes such a use is both moderate and habitual, and sometimes occasional.

42. The moderate use of charas and bhang is not injurious, as no bad effect resulting therefrom has ever been witnessed.

43. The moderate consumers are not offensive to their neighbours. At least this is certain, that they induce their new companions to share the dose.

44. I do not know anything about ganja. The moderate consumers of charas first feel exhilarated and then get intoxicated. It also creates the appetite and the want of subsequent gratification produces uneasiness and a desire for another smoke. The same is the case with bhang.

45. The moderate use does not produce any noxious effects, as such a case has not been witnessed.

46. The habitual moderate use of charas certainly produces noxious effects, physical, mental and moral.

It impairs the constitution in this way that bronchitis, which ensues (from charas-smoking), develops into asthma.

It makes the consumer immoral, dull and discourteous.

It does not induce debauchery, and on the contrary produces impotency gradually.

It deadens intellect and causes insanity, which is sometimes of a permanent character. Some persons recover their health under medical treatment and by foregoing the habit.

Symptoms are sometimes re-induced in persons of weakened intellect, who after recovery resume the habit to an excessive degree. Persons suffering from mental anxiety or brain-disease sometimes smoke the drug to obtain relief and to forget their sorrows.

The excessive use of bhang produces noxious effects on the brain. The dryness caused by it in the brain leads to insanity. The excessive consumption deadens the intellect and sometimes produces insanity. Some persons recover their soundness of mind (*lit.* health) by medical treatment and foregoing the practice. People drink it in order to drown their sorrows and not to obtain relief in case of any brain-disease (*sic*).

47. The habitual moderate use of charas and bhang is not hereditary, nor does it affect in any way the children of the consumers.

48. The habitual excessive use does not appear to be hereditary, but it does affect the children of the consumer in this way that they are generally weak and sickly.

49. The moderate use of charas is not practised as an aphrodisiac.

Some persons specially smoke it as a medicine for prolonging sexual pleasure. Its use for this purpose is more injurious than its use as an ordinary narcotic. The moderate use of bhang does not produce impotency.

50. The excessive use of charas and bhang is not practised as an aphrodisiac. Its use for this purpose is more injurious than its use as an ordinary narcotic.

The intemperate use of bhang and charas generally produces symptoms of impotency.

51. There is no class of bad characters habitual moderate consumers of charas and bhang throughout this State, nor has the moderate use of these drugs any connection with crime.

52. There is no particular class of bad characters who are excessive consumers of charas and bhang in this State, nor does there appear any connection between this use and crime.

53. The excessive indulgence in bhang or charas does not incite to unpremeditated crime violent or otherwise. The intemperate use of charas and bhang produces insanity in rare cases; I have, however, never seen any case in which it has led the consumer to commit murder.

54. Criminals do not use the intoxicants for these purposes.

55. Criminals in order to further their designs induce their victims to partake of bhang.

Bhang alone, unless mixed with dhatura, cannot induce complete stupefaction. Criminals do not use charas for these purposes nor does the drug induce stupefaction.

56. The moderate use of bhang is not injurious. Intemperate use, however, produces insanity and dryness in the brain. Almonds, seeds of musk-melon, milk, etc., are mixed with the drug as a preventive of aridity. The mixing of black pepper makes bhang less flatulent. The drug induces stupefaction if it is mixed with dhatura.

Fakirs, etc., who are generally excessive consumers of bhang drink it with the admixture of dhatura with harmless result.

The use of bhang mixed with dhatura completely stupefies the non-consumer. The moderate consumption of charas is not harmful. The intemperate use, however, produces bad and injurious results.

Charas is smoked by means of chillum in which the drug is placed inside tobacco to prevent its immediate consumption by fire. There is no other reason for mixing tobacco.

57. Ganja-smoking does not prevail in the State.

Charas is smoked by the consumers by means of a chillum. Excessive charas-smoking is injurious to heart and brain. Some persons take to it as a medicine for prolonging sexual pleasure.

Some smoke it for the sake of pleasure, and the habit gradually develops into the excessive.

The result is that phlegmatic diseases and asthma are produced.

58. The present excise system works well in the State.

The leases are given to contractors, from whom the consumers purchase drugs in accordance with the rules and use them.

59. No reform is necessary in the present system.

60. Ganja is not produced in the State.

61. Charas is not manufactured in this territory.

62. As the hemp plant is not cultivated in this State, I cannot give any opinion regarding its control.

63. There is no objection to the present system of wholesale and retail vend of charas and bhang.

64. There is no objection.

65. The present rate of taxation is reasonable. No alteration appears to be necessary.

66. Ganja is not produced in this State. I, therefore, do not know anything regarding the different rates of its taxation.

67. There is no objection to the present method of taxation. In my opinion it is anything but expedient to propose any increase in the taxation, seeing that the consumers of bhang and charas generally belong to poor classes.

68. In the towns and certain villages of the State there are licensed shops where the sale of charas and bhang is conducted according to rules and regulations.

The drugs are, however, not consumed on the premises, nor are there any particular localities in the State for the purpose.

69. In this State the leases for the drugs are publicly sold by auction in pursuance of the rules framed by Government. The lessees open shops after the lease has been sanctioned by the State. The wishes of the people are not consulted in this respect, nor does there appear any necessity for doing so.

70. In this State nothing of the sort happens to which attention may be drawn, nor there are any cases of smuggling.

Statement of receipt and consumption of Bhang and Charas in the Jhind State prepared according to the average of two years.

Serial No.	QUANTITY OF BHANG AND CHARAS RECEIVED (IMPORTED).						QUANTITY CONSUMED.		BALANCE.		Excise income.	REMARKS.
	Balance.		Newly imported.		Total.		Charas.	Bhang.	Charas.	Bhang.		
	Charas.	Bhang.	Charas.	Bhang.	Charas.	Bhang.						
	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.	R	
1	8 29 1½	65 30 0	52 35 10	105 19 0	61 25 3	171 9 0	43 3 0	61 23 0	18 22 3	89 26 0	1,800	The excise contractors bring bhang and charas under license of the State from the Amballa and Hoshiarpur Districts and sell these drugs to the consumers under the excise rules. Besides this no other trade in charas and bhang is carried on in the State.

PUNJAB NATIVE STATES.

(NABHA).

9. Evidence of SAYAD WAZIR ALI AND LALA DEVA SINGH, Officials of the Nabha State, Nabha.

1. We have had no opportunity, and our evidence is merely hearsay.
2. The hemp plant does not grow in this ilaka, and therefore we know nothing about it.
3. It generally grows in the Hoshiarpur district, and in the hilly tracts.
- 4, 5 and 6. We do not know.
7. It is not cultivated in any part of this State.
- 8, 9, 10 and 11. As it is not cultivated here, we know nothing about it.
12. We know nothing.
13. There is no restriction regarding its cultivation, but its growth does not flourish here. We know nothing about the nature of soil, climate, etc., for the cultivation of the hemp plant.
14. None.
15. We know nothing.
16. It is generally prepared and used by sadhus and fakirs at their abodes, and there is no restriction for preparing it in houses. We know nothing about ganja.
17. In this State ganja and charas are not prepared. Some sadhu fakirs, however, prepare bhang for their own use.
18. On enquiry from the consumers it appears that these drugs keep good for two years, and after that they deteriorate.
19. In this *ilaka* ganja and charas are smoked in a *chillum*.
20. These drugs are used by most of the sadhus, fakirs, and Brahmins, some Khatri and banyas; and also by members of some other castes, who associate with them.
21. The consumers say that Kashmiri ganja, of the kind of "chur," is good for smoking.
22. It has been ascertained from the consumers that foreign charas, imported from Tibet and Yarkand, is mostly consumed.
A kind of white ganja, imported from Yarkand, is mixed, by the people of hills, with bhang, honey, etc., and then hardened by passing it through a press. This kind of preparation is in common use.
23. Bhang is not smoked in this State.
24. Please see answer to question No. 20.
25. In consequence of restrictions, the use of ganja and charas is not on the increase, but the use of bhang is, indeed, on the increase.
26. We have no information about this.
27. Mostly sadhus and fakirs consume it, and other people contract the habit from vicious company.
28. The consumers say that the average allowance per diem is from one tola to one chittack (5 tolas), costing 2 annas 6 pies.
29. Dhatura and opium are generally mixed with the object of getting stronger intoxication.
30. The consumption in society is excessive, while in solitude moderate. The quantity consumed has been explained in answer to question No. 28.
31. The habit is easily formed. Excessive consumers will feel more privation in breaking off the habit than the moderate consumers. To give up the habit of bhang, however, is easier than that of charas and ganja. There is a tendency for the moderate habit to develop into excessive.
32. The use of these intoxicants is prohibited by all religions.
33. The habit of using these drugs is generally regarded disreputable, because it always proves injurious. There is no custom for worshipping this plant.
34. Excessive consumers would feel more privation in giving up the habit at once than moderate consumers. Their number is not known.
35. It is not advisable to enforce prohibition at once, because the consumers cannot forego the habit abruptly. If prohibition is enforced, people would resort to their illicit use or to other intoxicants. Gradual prohibition would also cause discontent, but it will not amount to a political danger. It is not difficult for the habitual consumers of bhang to forego the habit.
36. By giving up bhang and opium, people will be less inclined to take to drinking, because it has been often seen that the consumers of spirituous liquors have recourse to bhang and opium, etc., when they desire to give up drinking.
37. We know nothing.
38. On being asked, the consumers state that different sorts of ganja are equally injurious.
39. By eating curd, charas and ganja prove less injurious.
40. Bhang is medicinally used in certain diseases; charas and ganja very rarely. Bhang is mostly used in cattle diseases.
41. The moderate use of bhang is digestive, causes exhilaration, creates appetite and gives staying power under severe exertions and ex-

posure. It alleviates fatigue and is efficacious in malarious and unhealthy climates. It is not beneficial in any other way. It can, however, prove useful, if used medicinally.

42. It is not harmless, though people consider the moderate use of bhang, during the summer, as useful for preventing the effect of heat.

43. The moderate consumers, provided they are not in straitened circumstances, can be inoffensive to their neighbours, otherwise they will be a source of trouble to them. People naturally, or from religious considerations, look down upon the consumers with contempt and do not like their neighbourhood.

44. The immediate effect of these drugs, on the habitual moderate consumers, is considered to be refreshing, intoxicating, creating appetite, and aphrodisiacal. Their effect lasts for about four or five hours, and the want of subsequent gratification causes uneasiness and discomfort.

The habitual moderate use of ganja and charas does affect the brain and moral sense. It causes weakness, bronchitis and asthma, and impairs digestion. Both these drugs, as well as bhang, lead to debauchery. Though all these three drugs deaden the intellect to some extent, yet insanity is produced by charas and ganja. This insanity is often of the nature of mania, which sometimes is temporary and sometimes permanent. The temporary insanity disappears after giving up the habit for some time, but by resuming the habit it can reappear.

46. The excessive use of charas and ganja, even if indulged once or twice, would subject the consumer to suffer from insanity for years.

47. Yes.

48. The habitual excessive use will certainly prove injurious.

49. Bhang is often used as an aphrodisiac by prostitutes and by bad characters, but it afterwards affects the sexual power.

50. The excessive use of all these drugs proves injurious in every way, as stated in the foregoing answers.

51. There is in this State no large number of bad characters, who use the drugs excessively or moderately, nor is the use of these drugs regarded as an offence.

52. Please see answer No. 51.

53 and 54. Yes.

55. These drugs can, without any admixture, produce complete stupefaction.

56. The admixture of dhatura intensifies stupefaction. The moderate consumer of the drugs may, however, retain control over himself. Excessive use is injurious.

57. The consumers state that the use of these drugs causes anger and impairs the appetite as well as the sexual power.

58 and 59. The existing excise system is working well.

60, 61 and 62. It is not produced in this State.

63 and 64. No objection.

65. None of these drugs is produced in this *ilaka*.

66. As Government may deem proper.

67. No objection.

68 and 69. In this State bhang alone is sold for medicinal use, etc. The use of ganja and charas being prohibited, no leases are given.

70. There are no such matters.

NOTE.—As the hemp plant is not cultivated in this State, and bhang imported from foreign territory is only sold for medicinal purposes, etc., and as the use of ganja and charas is prohibited by order of the State, the monopoly to sell these drugs is not leased. For these reasons we have no knowledge about these drugs to fully answer the questions.

PUNJAB NATIVE STATES.

(FARIDKOTE).

10. Evidence of RAM PERSHAD, Doctor, Batala, Brahman.

1. My information is based upon medical science, personal experience, statements, and inspection of papers.

2. No variety of ganja is imported or prepared in this State. Charas, too, is not manufactured here. Bhang is not produced here, so that trade could be carried in it. It is, however, imported from foreign territories and sold.

3. The (bhang) hemp plant grows extensively in the hill districts, but it grows spontaneously in the Hoshiarpur district of the Punjab in large quantities.

Ambota is famous for its bhang. It also grows spontaneously in the Gurdaspur, Kangra and Ludhiana districts.

4. The plant is known by the following names:— bhang, sukka, bijia, buti, sabzi and siddi. The leaves of the hemp plant are pounded in a mortar after being several times washed and cleaned. When its colour becomes whitish, it is then called dudia. The effect of this is beneficial to persons of hot temperament. The grinding process imparts a cooling effect to bhang; it is therefore called sardai. As the consumer is merry and gaitous (*rang rangila*), while under the influence of bhang, it is also called *rang rangili* by some persons.

5. As the plant does not grow in this State, this question cannot be answered.

6. The growth of the plant is dense on productive soil on account of dampness or excessive rains, otherwise its plants are sparse, as has generally been seen in the Hoshiarpur district.

7. As the hemp plant does not grow spontaneously, nor is cultivated in this State, either for the manufacture of ganja and charas or for trading purposes, this question, therefore, cannot be answered.

8. In connection with this question, it is particularly necessary to state here that a canal was opened in this territory, nearly ten years ago, and if the plant be cultivated anywhere, it grows by canal irrigation.

18. Ganja is not produced in this territory, nor is it brought and sold here. Charas is imported from Yarkand. During the first year, the intoxication of this drug is strong enough, next year it becomes light, while during the third year it becomes useless, and then there is no remedy to prevent its deterioration.

Bhang does not deteriorate for three years, after that it is regarded as old. As it is imported from foreign territories, and sold within three years, it is, therefore, not known to what extent it loses its intoxicating properties.

19. Ganja is not used in this territory. Charas is smoked through a long earthen or brazen chillum on a hukka. A wet cloth is generally placed below the chillum, in order to neutralise to some extent the excessive heat of the smoke.

20. No one smokes ganja in this State. Among the hukka-smoking population, the proportion of those who also use charas is as follows:—

Suthras (an order of beggars) and fakirs, 27 per cent., professional musicians and hermaphrodites, 18 per cent., Brahmins and other Hindus, 33 per cent., Muhammadans, 14 per cent., sweepers, 5 per cent. With the exception of one female, all others are males among these 97 charas-smokers. The drug is generally used by professional musicians and fakirs. Among other communities the consumers are rare. The consumers of the above drugs are generally found in towns and in some villages also.

21. No variety of ganja is used in this territory.

22. Charas imported from Yarkand is consumed in this State.

23. Bhang is not used for smoking.

24. In this State the proportion of the people who eat and drink bhang is as follows:—

(a) Suthras and other fakirs 23 per cent.

(b) Professional musicians and hermaphrodites, 9 per cent.

(c) Brahmins and other Hindu communities, 8 per cent.

(d) Sikh zamindars, nihangs, sweepers, etc., 22 per cent.; with the exception of one female all others are male consumers. These consumers are generally found in towns and some villages.

25. The use of charas and bhang is on increase as compared with previous years. The reason being (1) that some of those people who give up alcoholic drinks take to bhang and charas instead; (2) people use bhang to sharpen their appetite and with a view to counteract the effects of unwholesome water. Some persons are in the habit of taking bhang after eating opium. Some persons of hot temperament take bhang in order to refresh and exhilarate their minds. Those persons who abstain from alcohol also consume this drug. As spirituous liquors are costly, some poor people use bhang, being unable to afford to obtain the former, bhang produces sleep, and alleviates fatigue.

26. In this State the proportion of the consumers of bhang is as follows:—

(a) 18 per cent.

(b) 32 „

(c) 8 „

(d) 16 „

Total number being 74.

Persons who use more than one tola of bhang per day are termed as excessive consumers.

Occasional consumers are those who use it during the hot weather and give it up during winter, or those who do not consume it regularly.

The proportion of the charas-consumers is as follows:—

- (a) 57 per cent.
 (b) 25 „
 (c) 5 „
 (d) 10 „
 Total number 97.

The individual who consumes more than one tola of charas (per day) is considered excessive consumer, and those who do not use it regularly are regarded as occasional consumers.

27. The proportion of the classes of consumers has been given in detail in answers to questions Nos. 20, 24, and 26. The habit of using intoxicating drugs is formed in the following ways:—

Firstly—the company of the consumers (of charas and bhang) first offer the drug to their new companions as a matter of hospitality, and afterwards the latter become addicted to the use of the drug;

Secondly—the habit is formed by frequenting such places as *takias*, *deras*, *mandars*, *shivalas*, *dharmaalas* and *gurdwaras*, where the Hindu mendicants and other fakirs keep bhang and charas for their own use. Their example is followed by the new companions.

28. Out of these intoxicants the average allowance and cost of charas and bhang per day (per annum?) in this State, according to the last year's statistics, is as follows:—

Bhang	40 maunds pucca.
Charas	12 „ „

By dividing the total consumption of bhang on 365 days, the average daily consumption of the drugs comes to 4 seers $6\frac{1}{8}$ chittacks per day? In the same way the consumption of charas per diem is 1 seer $5\frac{2}{3}$ chittacks. But this consumption of the drugs includes the quantities given as medicinally either to men or cattle or that purchased by travellers who happened to pass through the State. The amount of these drugs consumed by the subjects of the State is as follows:—

	Mds.	Seers.	Chks.	Tola.	Maaha.	Rati.
Charas per day	...	1	2	8	8	4
Ditto annum	11	10	5	3	6	4
Bhang per day	...	3	...	...	10	2
Ditto annum	27	18	13	6	9	2

Regarding charas.

(1) Habitual excessive consumers per day	5	32	11	...	...	...
(2) Habitual moderate consumers per day	5	17	10	3	6	4

Regarding bhang.

(1) Habitual excessive Consumers per day	9	26	4	3	4	...
(2) Habitual moderate Consumers per day	17	32	9	3	5	2

29. Charas is generally smoked with admixture of tobacco prepared in treacle, and is smoked by placing one piece of broken pottery above and one below the charas in the chillum, in order to prevent its immediate consumption by fire and also to neutralise to some extent the excessive

heat of the smoke (*lit.* that the excessive heat of the smoke may not affect the throat). The consumers of bhang drink it with admixture of sugar and black pepper, and well-to-do people mix the following ingredients with it as a preventive of dryness and with a view to exhilarate and refresh their minds:—

Milk, poppy-seeds, almonds, melon-seeds, en-dive, roses and cardamom, etc.

Some persons mix aniseed to help their digestion. Bhang is also used in a preparation called "majum." Dhatura is also mixed with it to make it more intoxicating. The reason of fakirs mixing dhatura is that the plant being wild can be had free of charge. Their object is to produce more intoxication at the smallest expense.

30. The habitual consumer of charas and bhang uses them in solitude as well as in company. It is generally seen that the consumers of charas assemble in a body and use the drugs. Brahmins, fakirs and other hukka-smokers consume it publicly. Other people for the sake of exhilarating intoxication meet together to smoke charas. In the Hindu temples the mendicants offer charas to smoke by way of hospitality to those persons who frequent such places, and the latter eagerly smoke it.

In the same way in the *takias*, *derahs* (abodes of Muhammadun fakirs) and other Hindu temples, Bhang is consumed by Brahmins and fakirs, who offer it by way of hospitality to those who visit those places, and the latter gladly use it. Temperate persons, who regard alcohol as detestable, also use this drug because it is not disallowed by religion. It is generally used by Hindu mendicants, Nihang Sikhs, and others, in gurdwaras, and also by those people who visit them. Such use is known by the name of "deg."

31. The habit of using these intoxicants is easily formed. It is difficult to break off the habit of charas smoking, because uneasiness, dullness of limbs, swelling of belly, and loss of appetite, are occasioned.

At first the use of the drug is moderate; then the desire is to produce more intoxication, and thus daily increasing longing for more and more leads to excess. If the consumer may so desire, the habit can be gradually given up, otherwise it certainly occasions privation to break it off at once. It is, however, not so difficult to give up the habit of drinking bhang.

32. The use of these intoxicants is not necessary in this country for the performance of any religious ceremony. Among Muhammadans the use of all the intoxicating drugs is as strictly prohibited as drinking liquor among the Hindus, who also do not consider the other intoxicants good. Bhang is, however, not considered bad by the Khalsa Nihang (a section of the Sikh community). Some fakirs and Brahmins, who remain busy in devotion during the day and keep up at night, also use this drug. But such use is very rare. In this way neither the formation of the habit nor any injury is apprehended. Charas-smoking is not a religious custom.

33. The use of charas is generally looked down, since it causes asthma and cough, weakness, exhausts the blood, and gradually impairs eyesight. The excessive consumer becomes unfit for sexual intercourse, as well as for the proper discharge of his duties. He also becomes forgetful and ugly. A young man of bright complexion

turns pale or black. After the loss of activity and intellect, the consumer becomes insane.

The excessive use of bhang is injurious. Although the hemp plant is not worshipped in this country by any community, yet it is offered to the image of god (Shiva) in the Hindu temples.

34. The habitual consumers of bhang and charas feel privation if they fail to get the drugs. The probable numbers of each class of consumers are as follows:—

Regarding charas—

- | | |
|----------------------------------|----------------|
| (a) Habitual excessive consumers | . 25 per cent. |
| (b) Habitual moderate consumers | . 57 „ |

Regarding bhang—

- | | |
|----------------------------------|--------|
| (c) Habitual excessive consumers | . 26 „ |
| (d) Habitual moderate consumers | . 32 „ |

35. It is difficult for the habitual consumers to break off the habit, and they are unwilling to do it. Indeed, if the prohibition were placed upon those who are not habitual consumers, or those who will come into the world hereafter, it will be possible to prevent its use.

36. Alcoholic stimulants cannot be substituted for these drugs, as the former is costly; and it is beyond the reach of every one to obtain it, and moreover it is religiously forbidden.

37. As ganja-smoking does not prevail here, the difference, therefore, cannot be explained.

It is, however, said ganja is more intoxicating than charas.

38. As ganja is not used in this State, it cannot be stated how the different variety of the drug affects the consumer.

39. The admixture of tobacco with charas, renders the smoke mild, since the former contains treacle. As all the preparations of the hemp plant cause aridity, consequently the consumers generally take rich and greasy diets as a preventive. For instance, *bhang* is drunk by pounding poppy and other seeds with it, as a preventive of aridity.

40. Neither charas nor ganja is used in medicines. Bhang, is however, given to cattle for helping digestion, also for curing their diseases. It is also used in the treatment of human diseases, such as in the case of piles it is taken, and also applied as poultice.

41. The moderate use of charas is beneficial (in its effects) (a) as a food accessory, (b) to give staying power under severe exposure or to alleviate fatigue. It is for this reason that Purbia syces and khalasis use it so generally while travelling. Specially while travelling during the winter season the fakirs smoke the drug to protect themselves against exposure.

The use of charas and bhang helps as a safeguard against the effects of epidemics. The use of charas is efficacious in cases of cholera. For the number of classes of consumers—see answers to questions Nos. 20, 24, and 26. Generally there are moderate consumers, and rarely occasional moderate consumers.

42. Even the moderate use of charas is not harmless, since its evils are much more than benefits. It is therefore impossible for this drug, however small the dose may be, not to affect the health of the consumer.

The consumer is necessarily lazy and idiotic as compared with the non-consumer.

The moderate use of bhang is, however, harmless.

43. The offensive smell caused by charas-smoking is unpleasant to neighbours.

The consumers of bhang cause no such inconvenience to their neighbours, as the drug has no such bad smell as occasioned by the consumption of *charas*. The consumers of charas and bhang are not offensive to their neighbours like those who indulge in alcoholic stimulants.

44. The habitual consumers become refreshed as soon as they smoke charas. When the intoxication is complete, they feel hungry in about half an hour after smoking it.

The effect of charas gives intoxication instantaneously and lasts for two hours.

As uneasiness is felt for want of subsequent gratification, the consumers repeatedly smoke it when their intoxication disappears, otherwise dryness of tongue, loss of appetite, thirst, uneasiness and yawning are caused. The habitual consumers of bhang also feel refreshed and hungry when they get intoxicated. Its effect is, however, not so immediate as that of charas. Some persons drink bhang once, and others twice a day. They also feel uneasiness for want of subsequent gratification, but not to the extent felt by the charas consumers.

45. In the beginning the use of bhang and charas is aphrodisiac, but afterwards when the nervous system becomes weak it produces the contrary effect. It is also injurious to lungs.

46. It is discussed in answer to question No. 45.

47. The habitual and moderate use of these intoxicants is not hereditary, nor does it affect in any way the children of the consumer. The (general) debility, from which the charas-smokers commonly suffer, affects their children, as is the case with the offspring of old age, which is weaker than those of a young man.

48. Answer has already been given. No experiment has been made.

49. In the beginning the use of charas is practised as an aphrodisiac, but afterwards it destroys manliness.

The frequenters of houses of ill-fame, who are addicted to the drug, make the prostitutes smoke charas. Women of loose character, who cannot get liquor or get it occasionally, also smoke the drug.

Charas is more injurious than other intoxicating drugs. The excessive use of bhang, though injurious to the nervous system, does not make the consumer impotent. The productive power of the semen is, however, affected.

50. The answer has been given in No. 49.

51. There is no such class of *badmashes* in this territory who assemble under the excuse of consuming bhang and charas, but commit crimes. Gamblers are generally addicted to the use of charas and bhang, and also commit thefts.

52. The answer has been given under No. 51.

53. The excessive indulgence in these intoxicants does not incite to any crime, since it does not increase strength.

It does not give courage to the consumer, so that he may either be offensive to others or attempt to commit crime.

The consumer alone suffers from its effects. Charas-smokers make noise and talk gossips like insane persons. The use of these intoxicants does not lead to homicidal frenzy, since it does not give courage as alcohol does.

It would not be strange if the intellects of the excessive consumer of charas are affected and he may commit any unlawful act, but such a case has never been seen.

54. It is not used for this purpose, because it does not give courage.

55. Criminals, in order to further their designs, act in this way. In travels or at any other place they induce their fellow-travellers to smoke tobacco. They then mix charas with it, and thereby stupefy them.

They sometimes ask them to take sherbet and give strong bhang, or bhang with admixture of dhatura, instead, to cause complete stupefaction. The leaves of the hemp plant are boiled in ghi and water. The ghi is then separated and mixed with sugar and thus a compound-majum is prepared. Sometimes bhang is tied up in a piece of cloth and dropped in boiling milk, and then the butter, extracted from this milk, is mixed with sugar and made into a compound called "majum." This compound is also administered to fellow-travellers by passing it as sweetmeats, by taking which they become senseless and are plundered of their property.

56. The results of the moderate and excessive uses of bhang have already been stated above. Fakirs generally mix dhatura with bhang to make it more intoxicating and effective. Habitual criminals mix it in order to rob men of their property, with the only difference that the fakirs mix it in small quantities if it is intended to be used by themselves, and then they are habituated to its use and it gives them mild intoxication, while the criminals mix it in large quantities and their victims, to whom it is administered, not being addicted to its use, are stupefied; and if not attended to (in time) it proves fatal for them.

57. As ganja and charas are not eaten in this State, nor the former is used in any form, no experiments have been made of their results.

58. The excise administration is conducted according to law.

59. At present the system is not capable of improvement.

60. Ganja is not produced here. It is called "balm-charli" in the country where it is produced.

61. Charas is not prepared in this *ilaka*.

62. The hemp-plant does not grow here spontaneously, nor is it cultivated for trading purposes.

63. There is no objection against the existing system.

64. No objection.

65. The same procedure which will be enforced throughout the British territory will be followed here.

66. Ganja is neither produced nor used here, consequently nothing can be discussed about its taxation.

67. No objection.

68. In this State there are shops and houses of licensed vendors for the sale of charas and bhang. The monopoly to sell these drugs is leased every year. The license is given to the lessee, who, through his agents, sells the drugs in his shop by system of retail vend. The number of such shops is 22. Charas and bhang are sold in these shops, but not consumed on the premises of the said shops by consumers.

69. The license-vendors hitherto opened the shops where the sale was brisk and the consumers many; or in large villages where the necessity of such a shop was felt. The causes of subsequent changes are that, wherever the consumers wished a shop opened, and the lessee saw it was necessary, and there would be good custom, he is permitted to open it in that quarter; and wherever the sale is small the shop is closed. Likewise the local public opinion, the wishes of neighbouring people and the opinion of the license-vendors should be considered together.

70. There are no imports or exports from or to the other native States, nor has any case of smuggling occurred here.

The lessee of this State purchases opium, charas, and bhang from the British territory after obtaining license according to the excise rules.

11. Evidence of BARBA HARDIT, Adalti, Ferozepur, Khattri.

1. My information is based upon medical science, personal experience, statements, and inspection of papers.

2. No variety of ganja is imported or prepared in this State. Charas too is not manufactured here. Bhang is not produced here, so that trade could be carried in it. It is, however, imported from foreign territories and sold.

3. The (bhang) hemp plant grows extensively in the hill districts, but it grows spontaneously in the Hoshiarpur district of the Punjab in large quantities. Ambata is famous for its bhang. It also grows spontaneously in the Gurdaspur, Kangra and Ludhiana districts.

4. The plant is known by the following names:—

Bhang, sukha, bijia, buti, subzi and siddhi. The leaves of the hemp plant are pounded in a

mortar after being several times washed and cleaned.

When its colour becomes whitish it is then called dudhia.

The effect of this is beneficial to persons of hot temperament.

The grinding process imparts a cooling effect to bhang; it is therefore called Sardal. As the consumer is merry and gaitous (Rang Rangila), while under the influence of bhang, it is also called Rang Rangili by some persons.

5. As the plant does not grow in this State, this question cannot be answered.

6. The growth of the plant is dense on productive soil on account of dampness or excessive rains, otherwise its plants are sparse, as has generally been seen in the Hoshiarpur district.

7. As the hemp plant does not grow spontaneously nor is cultivated in this State, either for the manufacture of ganja and charas or for trading purposes, this question, therefore, cannot be answered.

9. In connection with this question, it is particularly necessary to state here that a canal was opened in this territory, nearly ten years ago, and if the plant be cultivated anywhere, it grows by canal irrigation.

18. Ganja is not produced in this territory, nor is it brought and sold here. Charas is imported from Yarkand.

During the first year, the intoxication of this drug is strong enough, next year it becomes light, while during the third year it becomes useless, and then there is no remedy to prevent its deterioration. Bhang does not deteriorate for three years, after that it is regarded as old.

As it is imported from foreign territories and sold within three years, it is therefore not known to what extent it loses its intoxicating properties.

19. Ganja is not used in this territory. Charas is smoked through a long earthen or brazen chillum on a hukka.

A wet cloth is generally placed below the chillum, in order to neutralise to some extent the excessive heat of the smoke.

20. No one smokes ganja in this State. Among the hukka-smoking population, the proportion of those who also use charas is as follows:—

	Per cent.
Suthras (an order of beggars) and Fakirs	27
Professional musicians and hermaphrodites	18
Brahmins and other Hindus	33
Muhammadians	14
Sweepers	5

With the exception of one female, all others are males among these 97 charas-smokers.

The drug is generally used by professional musicians and fakirs.

Among other communities the consumers are rare. The consumers of the above drugs are generally found in towns and in some villages also.

21. No variety of ganja is used in this territory.

22. Charas imported from Yarkand is consumed in this State.

23. Bhang is not used for smoking.

24. In this State the proportion of the people who eat and drink bhang is as follows:—

	Per cent.
(a) Suthras and other Fakirs	23
(b) Professional musicians and hermaphrodites	9
(c) Brahmins and other Hindu communities	8
(d) Sikh zamindars, Nihangs, sweepers etc.	22

With the exception of one female all others are male consumers.

These consumers are generally found in towns and some villages.

25. The use of charas and bhang is on increase as compared with previous years. The reason being (1) that some of these people who give up alcoholic drink take to bhang and charas instead;

(2) people use bhang to sharpen their appetite and with a view to counteract the effects of unwholesome water. Some persons are in the habit of taking bhang after eating opium. Some persons of hot temperament take bhang in order to refresh and exhilarate their minds. Those persons who abstain from alcohol also consume this drug.

As spirituous liquors are costly, some poor people use bhang, being unable to afford to obtain the former. Bhang produces sleep, and alleviates fatigue.

26. In this State the proportion of the consumers of bhang is as follows:—

	Per cent.
(a)	18
(b)	32
(c)	8
(d)	16
Total number being	74

Persons who use more than 1 tola of bhang per day are termed as excessive consumers.

Occasional consumers are those who use it during the hot weather and give it up during the winter, or those who do not consume it regularly.

The proportion of the charas-consumers is as follows:—

	Per cent.
(a)	57
(b)	25
(c)	5
(d)	10
Total number	97

The individual who consumes more than one tola of charas (per day) is considered an excessive consumer, and those who do not use it regularly, are regarded as occasional consumers.

27. The proportion of the classes of consumers has been given in detail in answers to questions Nos. 20, 24 and 26.

The habit of using intoxicating drugs is formed in the following ways:—

(1) The company of the consumers (of charas and bhang) first offer the drugs to their new companions as a matter of hospitality, and afterwards the latter become addicted to the use of the drugs. *Secondly*, the habit is formed by frequenting such places as takias, deras, mandurs, shiwals, dharnsalas and gurdwaras; where the Hindu mendicants and other fakirs keep bhang and charas for their own use. Their example is followed by the new companions.

28. Out of these intoxicants the average allowance and cost of charas and bhang per day (per annum?) in this State, according to the last year's statistics is as follows:—

	Mds. pucca.
Bhang	40
Charas	12

By dividing the (total) consumption of bhang on 365 days, the average daily consumption of the drugs comes to 4 seers 6 chittacks $\frac{1}{3}$ (per day?).

In the same way the consumption of charas, per diem, is 1 seer 5 chittacks $\frac{1}{3}$. But this consumption of the drugs includes the quantities given as medicinally, either to men or cattle or that purchased by travellers, who happened to pass

through the State. The amount of these drugs consumed by the subjects of the State is as follows:—

	Mda.	Sra.	Ch.	Tola.	Mas.	Rattis.
Charas, per day	0	1	2	8	8	4
Ditto, per annum	11	10	5	3	6	4
Bhang, per day	0	3	0	0	10	2
Ditto, per annum	27	18	13	6	9	2

Regarding charas—

(1) Habitual excessive consumer, per day	5	32	11	0	0	0
(2) Habitual moderate consumer, per day	5	17	10	3	6	4

Regarding bhang—

(1) Habitual excessive consumer, per day	9	26	4	3	4	0
(2) Habitual moderate consumer, per day	17	32	9	3	5	2

29. Charas is generally smoked with admixture of tobacco prepared in treacle, and is smoked by placing one piece of broken pottery above and one below the charas in the chillum, in order to prevent its immediate consumption by fire and also to neutralise to some extent the excessive heat of the smoke (*lit.* that the excessive heat of the smoke may not affect the throat). The consumers of bhang drink it with admixture of sugar and black pepper, and well-to-do people mix the following ingredients with it as a preventive of dryness and with a view to exhilarate and refresh their minds:—

Milk, poppy-seeds, almonds, melon-seeds, endive, roses and cardamom, etc.

Some persons mix aniseeds to help their digestion. Bhang is also used in a preparation called majum. Dhatura is also mixed with it to make it more intoxicating.

The reason of fakirs mixing dhatura is that the plant being wild can be had free of charge.

Their object is to produce more intoxication at the smallest expense.

30. The habitual consumer of charas and bhang uses them in solitude as well as in company. It is generally seen that the consumers of charas assemble in a body and use the drugs. Brahmins, fakirs, and other hukka-smokers consume it publicly. Other people for the sake of exhilarating intoxication meet together to smoke charas.

In the Hindu temples the mendicants offer charas to smoke by way of hospitality to those persons who frequent such places, and the latter eagerly smoke it. In the same way in the tukias, deras (abodes of Muhammadan fakirs) and other Hindu temples, bhang is consumed by Brahmins and fakirs, who offer it by way of hospitality to those who visit those places, and the latter gladly use it.

Temperate persons who regard alcohol as detestable also use this drug because it is not disallowed by religion.

It is generally used by Hindu mendicants, Nihang Sikhs, and others, in gurdwaras, and also by those people who visit them.

Such use is known by the name of "Deg."

31. The habit of using these intoxicants is easily formed.

It is difficult to break off the habit of charas-smoking, because uneasiness, dullness of limbs, swelling of belly and loss of appetite are occasioned,

At first the use of drug is moderate. Then the desire is to produce more intoxication, and this daily increasing longing for more and more leads to excess. If the consumer may so desire, the habit can be gradually given up. Otherwise it certainly occasions privation to break it off at once. It is, however, not so difficult to give up the habit of drinking bhang.

32. The use of these intoxicants is not necessary in this country for the performance of any religious ceremony. Among Muhammadans the use of all the intoxicating drugs is as strictly prohibited as drinking liquor among the Hindus, who also do not consider the other intoxicants good. Bhang is, however, not considered bad by the Khalsa-Nihang (a section of the Sikh community).

Some fakirs and Brahmins who remain busy in devotion during the day and keep up at night also use this drug.

But such use is very rare. In this way neither the formation of the habit nor any injury is apprehended. Charas-smoking is not a religious custom.

33. The use of charas is generally looked down, since it causes asthma and cough, weakness, exhausts the blood and gradually impairs eyesight. The excessive consumer becomes unfit for sexual intercourse as well as for the proper discharge of his duties. He also becomes forgetful and ugly.

A young man of bright complexion turns pale or black.

After the loss of activity and intellect, the consumer becomes insane. The excessive use of bhang is injurious.

Although the hemp plant is not worshipped in this country by any community, yet it is offered to the image of god (Shiva) in the Hindu temple.

34. The habitual consumers of bhang and charas feel privation if they fail to get the drugs. The probable numbers of each class of consumers are as follows:—

Regarding charas—

- (a) Habitual excessive consumers, 25 per cent.
- (b) Habitual moderate consumers, 57 per cent.

Regarding bhang—

- (c) Habitual excessive consumers, 26 per cent.
- (d) Habitual moderate consumers, 32 per cent.

35. It is difficult for the habitual consumers to break off the habit, and they are unwilling to do it. Indeed, if the prohibition were placed upon those who are not habitual consumers, or those who will come into the world hereafter, it will be possible to prevent its use.

36. Alcohol stimulants cannot be substituted for these drugs, as the former is costly, and it is beyond the reach of every one to obtain it, and moreover it is religiously forbidden.

37. As ganja-smoking does not prevail here, the difference, therefore, cannot be explained. It is, however, said that ganja is more intoxicating than charas.

38. As ganja is not used in this State, it cannot be stated how the different variety of the drug affects the consumer.

39. The admixture of tobacco with charas renders the smoke mild, since the former contains treacle.

As all the preparations of the hemp plant cause aridity, consequently the consumers generally take rich and greasy diets as a preventive. For

instance, bhang is drunk by pounding poppy and other seeds with it, as a preventive of aridity.

40. Neither charas nor ganja is used in medicines. Bhang is, however, given to cattle for helping digestion, also for curing their diseases. It is also used in the treatment of human diseases, such as in the case of piles it is taken and also applied as poultice.

41. The moderate use of charas is beneficial (in its effects) —

(a) as a food accessory;

(b) to give staying power under severe exposure, or to alleviate fatigue.

It is for this reason that Purbia syces and khalasis use it so generally while travelling. Especially while travelling during the winter season, the fakirs smoke the drug to protect themselves against exposure. The use of charas and bhang helps as a safeguard against the effects of epidemics.

The use of charas is efficacious in cases of cholera. For the number of the classes of consumers - see answers to questions Nos. 20, 24 and 26. Generally there are moderate consumers and rarely occasional moderate consumers.

42. Even the moderate use of charas is not harmless, since its evils are much more than benefits. It is, therefore, impossible for this drug, however small the dose may be, not to affect the health of the consumers. The consumer is necessarily lazy and idiotic, as compared with the non-consumer.

The moderate use of bhang is, however, harmless.

43. The offensive smell caused by charas-smoking is unpleasant to neighbours. The consumers of bhang cause no such inconvenience to their neighbours, as the drug has no such bad smell as occasioned by the consumption of charas. The consumers of charas and bhang are not offensive to their neighbours like those who indulge in alcoholic stimulants.

44. The habitual consumers become refreshed as soon as they smoke charas. When the intoxication is complete, they feel hungry in about half an hour after smoking it.

The effect of charas gives intoxication instantaneously and lasts for two hours. As uneasiness is felt for want of subsequent gratification, the consumers repeatedly smoke it when their intoxication disappears, otherwise dryness of tongue, loss of appetite, thirst, uneasiness, and yawning are caused.

The habitual consumers of bhang also feel refreshed and hungry when they get intoxicated.

Its effect is, however, not so immediate as that of charas.

Some persons drink bhang once, and others twice a day.

They also feel uneasiness for want of subsequent gratification, but not to the extent felt by the charas-consumers.

45. In the beginning the use of bhang and charas is aphrodisiac, but afterwards, when the nervous system becomes weak, it produces the contrary effect. It is also injurious to lungs.

• 46. It is discussed in answer to question No. 45.

47. The habitual and moderate use of these intoxicants is not hereditary, nor does it affect in any way the children of the consumer. The

(general) debility from which the charas-smokers commonly suffer affects their children, as is the case with the offspring of old age, which is weaker than those of a young man.

48. Answer has already been given. No experiment has been made.

49. In the beginning, the use of charas is practised as an aphrodisiac, but afterwards it destroys manliness. The frequenters of houses of ill-fame, who are addicted to the drug, make the prostitutes smoke charas. Women of loose character, who cannot get liquor or get it occasionally, also smoke the drug. Charas is more injurious than other intoxicating drugs. The excessive use of bhang, though injurious to the nervous system, does not make the consumer impotent. The productive power of the semen is, however, affected.

50. The answer has been given in No. 49.

51. There is no such class of *badmashes* in this territory who assemble under the excuse of consuming bhang and charas, but commit crimes.

Gamblers are generally addicted to the use of charas and bhang; and also commit thefts.

52. The answer has been given under No. 51.

53. The excessive indulgence in these intoxicants does not incite to any crime, since it does not increase strength. It does not give courage to the consumer so that he may either be offensive to others or attempt to commit crime. The consumer alone suffers from its effects. Charas-smokers make noise and talk gossips like insane persons. The use of these intoxicants does not lead to homicidal frenzy, since it does not give courage as alcohol does. It would not be strange if the intellects of the excessive consumer of charas are affected, and he may commit any unlawful act, but such a case has never been seen.

54. It is not used for this purpose, because it does not give courage.

55. Criminals, in order to further their designs, act in this way. In travel or at any other place they induce their fellow-travellers to smoke tobacco. They then mix charas with it and thereby stupefy them. They sometimes ask them to take sharbat and give strong bhang, or bhang with admixture of dhatura, instead, to cause complete stupefaction. The leaves of the hemp plant are boiled in ghi and water. The ghi is then separated and mixed with sugar, and thus a compound *majum* is prepared. Sometimes bhang is tied up in a piece of cloth and dropped in boiling milk, and then the butter extracted from this milk, is mixed with sugar and made into a compound called *majum*.

This compound is also administered to fellow-travellers by passing it as sweetmeats, by taking which they become senseless and are plundered of their property.

56. The results of the moderate and excessive uses of bhang have already been stated above. Fakirs generally mix dhatura with bhang to make it more intoxicating and effective. Habitual criminals mix it in order to rob men of their property, with the only difference that the fakirs mix it in small quantities if it is intended to be used by themselves, and then they are habituated to its use and it gives them mild intoxication, while the criminals mix it in large quantities, and their victims, to whom it is administered, not being addicted to its use, are stupefied, and if not attended to (in time), it proves fatal for them.

57. As ganja and charas are not eaten in this State, nor the former is used in any form, no experiments have been made of their results.

58. The excise administration is conducted according to law.

59. At present the system is not capable of improvement.

60. Ganja is not produced here; it is called "balu-charla" in that country where it is produced.

61. Charas is not prepared in this *ilaka*.

62. The hemp plant does not grow here spontaneously, nor is it cultivated for trading purposes.

63. There is no objection against the existing system.

64. No objection.

65. The same procedure which will be enforced throughout the British territory will be followed here.

66. Ganja is neither produced nor used here, consequently nothing can be discussed about its taxation.

67. No objection.

68. In this State there are shops and houses of licensed vendors for the sale of charas and bhang. The monopoly to sell these drugs is leased every year. The license is given to the lessee who, through his agent, sells the drugs in his shop by system of retail vend. The number of such shops is 22. Charas and bhang are sold in these shops, but not consumed on the premises of the said shops by consumers.

69. The license vendors hitherto opened the shops where the sale was brisk and the consumers many, or in large villages where the necessity of such a shop was felt.

The causes of subsequent changes are that, wherever the consumers wished a shop opened, and the lessee saw it was necessary and there would be good custom, he is permitted to open it in that quarter, and wherever the sale is small, the shop is closed. Likewise the local public opinion, the wishes of neighbouring people, and the opinion of the license vendors, should be considered together.

70. There are no imports or exports from or to the other native States, nor has any case of smuggling occurred here. The lessee of this State purchases opium, charas and bhang from the British territory after obtaining license according to the excise rules.

PUNJAB NATIVE STATES.

(NAHAN.)

12. Evidence of RAJA SHAMSHER PARKASH, Chief of Nahan, Sirmur, Rajput.

1. By summoning the persons who are much addicted to intoxicating drugs and also by witnessing the events that passed during my life, I came to know that the hemp drugs are intoxicant.

2. In this province hemp is known by the following names:—Bhang, sukha, buti, bijya, sabzi, and siddhi.

Majum is made of extract of hemp and milk, which is a kind of stimulant.

Charas and ganja are also prepared from hemp.

3. Hemp plant grows in greater abundance in Yarkand than in any district (in the province). It, however, also grows spontaneously on the banks of the river Jumna, also here and there in the hilly parts of this territory, and more plentifully in the *duns* (valleys). Nobody cultivates it here.

4. It is known by the following different names:—Bhang, sukha, buti, bijya, sabzi and siddhi.

6. The growth of the wild hemp is ordinarily dense.

7. Hemp plant is not cultivated in this country. It is spontaneous wherever found.

(c) The leaves of the plant are often collected for use as bhang.

(d) It grows here and there in the hills and abundantly in the *duns* (valleys).

10. Hemp plant is not cultivated in this country by any particular class (of men). It grows here spontaneously.

11. The plant is not cultivated here either for the production of ganja or for any other purpose.

12. Wild hemp is specially cultivated in Yarkand and in the *Purab* (the eastern districts of British India) for the manufacture of ganja. Ganja is generally met with in the *Purab* district.

13. It is not restricted at all in the Nahan State, as the cultivation of the plant is not common in this hilly country. No class cultivates it anywhere. People collect only the plants growing spontaneously.

14. None of the products of the hemp plant is prepared in this country.

(c) People obtain bhang from the spontaneous plant without any process. They collect these plants, which when dry become bhang.

16. Bhang is prepared generally by zamindars, who dry the plants in the sun. The plant grows here spontaneously and is not cultivated by any one.

17. By none. There is no trader in these drugs either.

18. Bhang deteriorates after two years and ganja and charas deteriorate after the monsoons owing to damp.

19. Ganja and charas are used only for smoking. The use of ganja does not prevail in this province. People use only bhang and charas. Ganja is greatly used in the *Purab* district.

20. No particular class smokes ganja and charas in this territory. Charas is, however, smoked by some individuals, especially by fakirs.

21. Only round charas imported from Yarkand is generally used here.

22. Foreign charas, chiefly that imported from Yarkand, is sold and used here.

23. Bhang is never used for smoking. Charas alone is so used, or ganja which is manufactured from the flowering tops of the plant. But the use of ganja prevails in the North-Western Provinces and not here.

24. Bhang is commonly drunk by people of every caste and creed, but specially by Brahmins and Chobás of Mathura.

25. The use of bhang is on the decrease since the Sikh rule, and that of charas is on the increase. Charas is chiefly used by the bairagi and sanyasi fakirs who live without any clothes in jungles and depend upon fire to save them from (the severity of) cold. Most of them drink bhang as well. The charas besides being preventive of cold also relieves one from worldly cares.

26. The number of habitual moderate consumers must be about 1,000 in one province. There are very few habitual excessive consumers.

(c) and (d). Very few.

27. They are generally taken from all classes of Hindus, but especially among the fakirs. People who associate with musicians and fakirs imbibe the habit from them.

29. Black-pepper is always mixed with bhang also cardamom, purslane, almonds, pumpkin seeds and other tonics are mixed with it. Dhatura is not mixed ordinarily. It is mixed only to make the draught of bhang stronger. There are no special ingredients for bhang except those used for cooling drinks. Nothing is mixed with ganja or charas except milk and gram occasionally.

30. The consumption of each of these drugs is practised by habitual consumers ordinarily every day in the morning or afternoon; or in the company of three or four friends. In societies bhang is distributed in the form of *majum*. It is generally taken by adults, and very rarely by children. Charas is used chiefly in the morning or at night or in the company of two or four consumers.

31. The habit of consuming these drugs is not formed easily: one gets accustomed to it after its use for some time. It is indeed difficult to break off the habit. The consumer has a feeling of uneasiness and emaciation if any delay occur in his getting the drug at the proper time. The excessive habit of taking charas becomes very injurious to health.

32. The generality of the fakirs use these drugs with the object of being relieved from worldly anxieties under the influence of its intoxication, and devoting themselves entirely to the worship of god. Among Hindus the worshippers of Shiva use these drugs generally. They say that the drugs are much liked by the god. But it is not compulsory for them to use it. Its use is generally temperate. Charas and ganja are undoubtedly injurious to health.

33. Respectable people look upon the use of charas and ganja with greater disapprobation than bhang. Morally speaking the use of these drugs is considered evil. It is also condemned by the Muhammadan religion, as it is less beneficial but more injurious. There is no custom of worshipping the hemp plant by any sect of people in this country.

34. There is no class of habitual consumers in this State. But a habitual consumer is sure to feel great trouble if he is unable to get the drug at the proper time. But this trouble lasts for a few days.

35. The Government can of course prohibit the use of these drugs, but it cannot be stopped all at once. It is probable that the drug will be consumed illicitly. The prohibition may not perhaps occasion serious discontent among the consumers, but will be followed by recourse to other intoxicants.

36. Persons addicted to these drugs have no inclination towards the use of liquor, nor do they like it. Besides liquor is more expensive than opium, charas, etc.

37. There is no difference between the effects of charas and ganja.

38. The Yarkand charas produces less heat than the ganja of Purab and the drug of Kashmir, etc.

39. The preparation of hemp containing a mixture of cardamom and other ingredients is, indeed, less injurious, as those ingredients are corrective of its bad effects. The preparation containing dhatura creates uneasiness of mind and parches the throat.

40. Native physicians sometimes prescribe bhang for a patient suffering from piles. It is also used in the treatment of cattle.

(a) The drugs are not used for this purpose ;

(b) Yes, they are used for this purpose ;

As previously stated, fakirs use the drug for the above purposes. This refers to the moderate habitual use of the drug.

42. The moderate use of bhang is beneficial, while the excessive use is foolish (fuzul).

43. Moderate consumers are inoffensive to their neighbours.

45. The use of these drugs does not produce any noxious effects if ghi, milk and other rich diet is taken after the use ; otherwise it will be injurious to brain, weaken the constitution and create other diseases such as cough, etc. It is represented by physicians to be anti-aphrodisiac, but it certainly retards the discharge of semen.

It produces temporary insanity and stupefaction. The symptoms may be re-induced by the use of the drug after liberation from restraint.

47. The effect of the use of the drugs is confined to the consumer himself and does not descend to his children.

49. Most people use charas and ganja for retarding the discharge of the semen and not as an aphrodisiac. The drugs are not used by prostitutes: there may be some who use it. Prostitutes occasionally drink bhang. If bhang be mixed with ingredients it produces no injurious effects. It is, however, anti-aphrodisiac.

50. The excessive use of charas and ganja is very injurious. It weakens the constitution and creates laziness.

51. Bad characters generally consume these drugs. Their moderate use has no connection with crime.

52. The excessive use of these drugs produces various sorts of evils and diseases, and makes life a burden to the consumer. In short, the excessive use is absolutely injurious.

55. The excessive use of charas and ganja can induce complete stupefaction. Sometimes criminals gain their object by prevailing upon their victims to partake of the drugs. The mixture of dhatura produces complete stupefaction.

56. The moderate use of hemp does not produce evil effects. The excessive use affects the constitution of the consumer, but does not lead him to commit any offence. By the use of hemp mixed with dhatura, the habitual consumer becomes more intoxicated than by hemp alone, but the non-habitual consumer becomes stupefied.

58. Is capable of improvement.

59. The improvement can be effected by prohibiting the import and sale of the drugs.

60. Ganja is not produced in this province. Only bhang grows spontaneously. Nobody cultivates bhang here.

61. Charas is also not produced in this province.

62. Should the Government desire to control the cultivation of the hemp plant, it would be feasible. Lambardars, patwaris, zaildars, police and forest guards can keep a perfect control over the cultivation.

66. The rates of taxation should not be different. One rate of taxation is likely to result in great convenience.

67. I have no objection.

68. In this country the sale of drugs is leased as in the British territory. The lessees import the drugs from other places and sell them here at their shops. The sale of such drugs at one place is advisable.

69. Before opening a shop for the sale of these drugs it should be ascertained in what part of a town the majority of consumers reside, and in such part the shop should be opened.

70. No person can import or sell these drugs in this State without paying duty. The generality of the people do not consume them. The lessees only sell them after paying duty and most of the consumers purchase them from the lessees. Of course a very few men also smuggle the drugs.

PUNJAB NATIVE STATES.

(PATIALA.)

13. Evidence of LALA DEVA SINGH, Excise Superintendent of Patiala State, Khatri, Hindu.

1. As I am Excise Superintendent in the Patiala State, I have had opportunity of obtaining information regarding matters connected with hemp drugs.

Apart from this my answers are based on personal knowledge which I possess like other country fellows about the manners and customs of this country.

2. Ganja is neither cultivated nor smoked in the Panjab. I have therefore to say little about it.

The name bhang is generally applied to the drug, but among different sects it is known by the following names:—

- (1) Siddhi, *i.e.*, an article used by sadhus or sanyasis (Hindu fakirs). This name is used by Hindu fakirs.
- (2) Bijia, *i.e.*, the use of which enables the consumer to gain victory. This name is used by Brahmins.
- (3) Subji. The correct name is sabzi, *i.e.*, green. Among Muhammadans the use of bhang is as strictly prohibited as that of wine. The Muhammadan fakirs who use it do not call it by its name known publicly. They call it salzi, as for example, some people call wine by the name of daru (medicine). Likewise bhang is also called patti and buti. The Sikhs of the Panjab call it sukha or sukhnadhan, *i.e.*, an article the use of which makes the consumer happy. Charas is no doubt the name applied to the resinous matter which forms the active principle of the plant when collected separately. It is also called by the names of Yarkandi and sulfa. The first is applied because the charas is imported into the Panjab from Yarkand. Sulfa means a quantity of tobacco placed in a chillum and smoked without a hukka like fakirs. The name sulfa is applied to charas, with a view to show that the consumer smokes tobacco and not charas.

3. In the Patiala State nobody cultivates bhang. It grows, however, at some places spontaneously, as, for example, in some hill tracts in the vicinity of Kassoli cantonment, it grows like other wild plants and nobody keeps watch over it with the object of using or selling it. It grows spontaneously and dries after withering.

4. See answer to question No. 2.

5. In hill tracts where more rain falls than the plains, the wild hemp grows in abundance in rainy season. It does not grow in places the climate of which is very cold or dry. The elevation of mountains where the hemp plant grows is probably 5,000 or 6,000 feet above the sea-level.

6. Yes. The growth of the wild hemp is ordinarily dense.

7. As far as I know, the hemp plant is not cultivated generally in the Panjab.

Of course I read it mentioned in a report of the Excise Department, Panjab, that it was cultivated to some extent in Dera Ismail Khan and Dera Ghazi Khan.

People use the bhang which grows spontaneously and is brought from some hill districts in the Panjab, such as the vicinity of the Hoshiarpur district. Nobody cultivates the hemp plant for its fibre or seeds.

8, 9, 10, 11 and 12. As the hemp plant is not cultivated, there is no necessity of giving any detail about the increase or decrease in the area under such cultivation.

13. The cultivation of the hemp plant for ganja is not restricted in this province: ganja is, however, not used in the Panjab.

14. Dry leaves together with soft and thin branches of the hemp plant are gathered and used as bhang. Charas and ganja are not manufactured in this province.

15. There is no special method of manufacturing bhang.

Ganja and charas are not prepared at all.

16. Please see answer to question No. 14.

17. I do not know.

18. Charas which is imported into the Panjab from Yarkand can keep good for two years. In the summer season of the third year it loses its effect. Bhang keeps good for three or four years.

19. As stated above, ganja is not used in the Panjab. Charas is of course mixed with tobacco, and smoked through a chillum without a hukka. There is no other use to which the charas is put.

20. The following classes of the people in the Patiala State smoke charas:—

- (1) Hindu fakirs, *i.e.*, suthras, bairagis Nangus, jogis (mendicants).
- (2) Sweepers.
- (3) Mussulman fakirs who live in takias.
- (4) Purbias, *i.e.*, syces, coolies who work on roads.
- (5) Some vagrant youths among Hindus and Muhammadans also use charas.

Good men, whether a Hindu or Muhammadan, do not use the drug, as its use is regarded as immoral.

Sikhs do not smoke charas. No statistics are prepared of the number of the consumers of charas in the Patiala State. It can be said, however, by conjecture that there may not be more than 5,000 charas consumers out of 1,583,557-

souls inhabiting the Patiala territory. The population of Patiala consists of the following classes:—

Hindus	759,928
Mussulmans	352,046
Sikhs	243,362
Lower classes, such as sweepers and chamars	228,221

one-fourth of the said 5,000 consumers may be Mussulman fakirs and vagabonds; one-half Suthras, other Hindu fakirs and Hindu laymen; and one-fourth Purbia syces, coolies and menial classes, such as sweepers, etc.

21. I do not know.

22. As stated above, the charas imported from Yarkand is used in this country.

23. Bhang is never smoked.

24. Bhang-eating is not prevalent to a large extent. It is eaten by some of the residents of *biraj* (villages) in the vicinity of Mathura and Bindraban or by some Pandits, Brahmans and travelling Hindu fakirs.

The bhang-consumers eat bhang in cold weather because they do not feel thirsty and avoid drinking water without any necessity. Some people eat it when they are on a journey, because they avoid keeping with them a pestle and a mortar for grinding bhang and wish to satisfy their want simply by eating the drug.

Bhang-drinking is prevalent to larger extent than bhang-eating, the proportion between bhang-eaters and bhang-drinkers being that of 5 to 95 per cent.

The number of all the bhang-drinkers in the Patiala State does not probably exceed ten thousand, the majority of whom are Sikhs.

25. Ganja is not used in the Panjab as yet. During the last thirty years, the use of charas has increased as compared with previous years. Probably the chief cause of this increase is due to the fact that communication between Yarkand and this country being safe, and there being no special duty on charas, the import of the drug has been greatly facilitated. The use of bhang has, however, during the last thirty years decreased. The decrease can be attributed to an increase in the use of liquor. Both among Hindus and Mahammadans the people were formerly strongly opposed to drinking liquor publicly, and in Native States drinking was considered as an offence and was consequently punished. Now, as the people have become shameless, drinking of liquor publicly has ceased to be punished. Most of the people have become addicted to drinking instead of consuming bhang.

26. (a) Three-fourths of all consumers.

(b) One-fourth of all consumers.

(c) A very small number, which need not be noticed.

(d) It is impossible that one should be an occasional excessive consumer.

If any person who is not accustomed to the use of bhang or charas, takes an unusual quantity of any of these drugs at a time, he would either die or suffer seriously.

27. Among almost all classes inhabiting the globe a general tendency will be found in a portion of every class to the use of any of the intoxicants in one way or the other, but considering the use of bhang, it appears that some young men use this drug as an aphrodisiac, some people such as

the Chobas of Mathra, use it with the object of sharpening their appetite and strengthening their digestive power, because it is said that its use strengthens the sexual power and the digestion. It is also used by some pious Hindu and Muhammadan fakirs, pandits, etc., but they do not smoke for the above purposes, their object being to concentrate their minds to a particular matter; some people use it in summer to refresh themselves, and some use it to alleviate their fatigue or to avoid the unwholesome effect of climate. There are many other loose characters who resort to takias, and mix in other bad societies, thereby catching the habit from others. Charas is generally smoked by loose characters. It is not used by good men.

28. Most of the people drink bhang every afternoon, while others use it twice a day, *i.e.*, every morning and evening. The average allowance of bhang per diem is as follows:—

Bhang—

For habitual moderate consumers, 3 to 6 mashes.

For habitual excessive consumers, 1 chittack.

The cost of charas per diem for one consumer is 1 masha to 1 chittak; but as charas is used only by poor classes, the average income per diem of each of such persons does not exceed 3 annas, and as such persons cannot spend more than one-third of his income per day the average allowance of charas per day would be 1 masha, worth $1\frac{1}{2}$ pies, or 6 mashes, worth 9 pies.

29. Ordinarily only black pepper is mixed with bhang, but well-to-do people who use it as a refreshing draught mix with it almond, cinnamon, milk and sugar. In every season they mix also anise-seed and aniseed (*ajwain*). Dhatura is mixed only in exceptional cases by some fakirs who require more intoxication. Majum (compound) is also prepared from bhang and used by some consumers. It is said that some people boil the dhatura and bhang seeds, and drink the infusion instead of bhang, but such cases are very rare.

30. Bhang is used in a company consisting of some 8 persons (Hindus and Mahammadans) in takias and temples, etc. Sometimes Akalis, Nizmalis and other Sikhs also take part in such companies. Among laymen bhang is not offered to friends or guests as a matter of hospitality. Minors or women do not use it at all. Charas is used generally by loose characters in a company. Its use is unknown among women with the exception of a few prostitutes.

31. The habit of consuming these drugs is formed gradually, because the excessive use in the beginning gives much trouble. Moderate consumers can easily break off the habit, if they like, but when it is kept up for a time, it is difficult to shake it off. The moderate use of bhang does not lead to a tendency to excessive use. Such tendency is of course found in case of charas, and this habit cannot easily be given up.

32. There is no custom, social or religious, in regard to the consumption of charas, but there exists a religious custom as regards bhang among Shives, a sect of the Hindus. It is a religious duty among Hindus to drink bhang and to pour it on the statue of Shiva on Shivaratri, but most of the Shives perform the rite daily. The use of bhang among Hindus is authorized by their religious books *Devi-Amash*, *Bhramhand* and *Shiva*

Puran. It is also considered a religious duty among Sikhs to keep a vessel of bhang in gurdwaras. It is evident from Guru Govind Singh's sayings, as contained in Zafarnama, that he himself used the drug and also directed his disciples to follow his example. But at such occasions it is used moderately, and such use has no tendency to develop the habit of excessive use. Akalis are undoubtedly given to excessive use.

33. The use of charas is condemned as immoral. The use of bhang and charas is prohibited among Muhammadans by religion just like that of liquor. Charas is not used by Sikhs. The moderate use of bhang is, however, not regarded with disfavour by Hindus and Sikhs. Of course, the excessive use is generally viewed with contempt.

34. Yes. The numbers have been mentioned above.

35. The use of these drugs cannot be prohibited. If the prohibition is made, the habitual consumers will have recourse to bhang, dhatura, liquor or opium, and will consume these drugs illicitly. The prohibition would also cause discontent among the consumers. Of course, the use of charas can be decreased by imposing heavy tax on the import or export of the drug.

This is the only manner and advisable method open to Government for its partial prohibition.

36. It has been stated above that alcohol is now being substituted for bhang; and as the fact is as clear as daylight, no proof is required to show it. Of course the use of charas is now on the increase, notwithstanding the fact that the use of liquor is also increasing. The increase is due to the fact that charas is cheap and can be had easily. The consumer can have full intoxication with 1½ pies worth of charas.

37. I do not know, because I am not aware of the effects of ganja-smoking.

38. Nil.

39. In this country charas is smoked in a chillum without a hukka, but as charas is an essence of bhang, the intoxication by charas is therefore stronger and more injurious than that of bhang. Its use is also more injurious than chandu-smoking. It gives intoxication sooner than any other intoxicant.

40. The use of charas is generally regarded as injurious to health and immoral. No native physician therefore prescribes it as a medicine. Of course the external application of bhang is prescribed for alleviating serious pains and swelling. In some prescriptions bhang seeds are also used, but very rarely. Bhang is also given to cattle and horses to increase their appetite; it is also given to elephants to reduce their ecstasy.

41. The above-mentioned classes of people use bhang more or less for the purposes mentioned in question 41. Charas is used by coolies and travellers to remove fatigue and to protect them against cold, but this use is always moderate.

42. The moderate use of bhang and charas is harmless, but the use of charas is regarded as immoral and does also produce tendency to excessive use.

43. Yes.

44. The moderate use of bhang sharpens the appetite, and if the moderate consumers get good food, they become fat, as is the case with the Chobas of Mathura. It creates intoxication which lasts for about twelve hours, but want of subsequent grati-

fication does not create uneasiness. Of course uneasiness is brought on a charas-consumer.

45. The use of charas creates asthma and bronchitis, is also injurious to brain and body; makes the complexion pale and impairs the constitution; injures digestion; deadens the intellect and produces laziness. The excessive use produces insanity and weakens the sexual power. Such injuries are not caused by the moderate use of bhang. The excessive use of bhang is also as injurious as that of charas.

I cannot give answer in full detail. The reply to this question can be given only by medical men. I therefore enclose herewith a copy of quotation from *Makhzan-ul-Odwia* (a book on Yunani Medicine) about the effects of these drugs.

46. Nil.

47 and 48. I do not know.

49. Please see answer to question 45.

50. The excessive use of these drugs is undoubtedly injurious.

51 and 52. The use of these drugs has no connection at all with the commission of crime, because by excessive use a consumer becomes weak and coward and cannot therefore take courage to commit any crime.

53 and 54. No.

55. Yes.

56. The admixture of dhatura with any of these drugs for any purpose is most intoxicating in its effects.

57. Charas is never eaten in this country, because it is not considered eatable.

58 and 59. The system of excise administration in the Punjab and Patiala States seems to be working well, but it appears advisable to levy heavy duty on the import or export of charas with a view to diminish its consumption.

60. Nil.

61. As charas is imported into the Punjab from Yarkand, it does not seem necessary to give reply to this question.

62. Bhang is not cultivated in the Patiala State. Hemp plant grows spontaneously in some places in the hilly tracts of this territory, but nobody uses it.

63. I have no objection at all as regards bhang and charas.

64. On the whole, the excise administration in the Punjab is giving satisfaction with the exception of one defect only. The excise contractors of Native States suffer more difficulties than the contractors in the districts adjoining the native States when they carry the drugs from one place to another in their State after passing through the British territory. However, this is a separate matter and requires to be dealt with by the Government and the Native States.

65. Only the rate of taxation on charas is low as stated above. The taxation on other drugs is reasonable.

66. I cannot say anything about ganja, because it is not used in the Punjab and the Patiala State.

67. I have no objection except that the rate of taxation on charas is low.

68. In Patiala territory there are shops licensed for the sale of these drugs, but they are not consumed on the premises. Consumers purchase the drugs from these shops and use them at their own houses. The companies of bhang consumers are

not regarded with as much contempt as those of charas-consumers, but there has never taken place any breach of the peace at the places where they assemble to use the drugs.

69. There is no such custom that the consumers of charas and bhang should obtain a previous permission from Government or somebody else for consuming these drugs at certain places. The public look down upon charas-consumers with contempt, when the former see the latter assembling in any thoroughfare or bazar in a town, but they do not care to take any legal steps to interfere with such assemblies. Such consumers often assemble in thinly-populated bazars or mohullas.

70. There are no facts regarding the importation or smuggling of charas and bhang into the Patiala territory, because there are excise Darogas or Superintendents to watch such occurrences. The duties of these officials are described in the directions issued by the Wazarat Office, Patiala, on 21st Swan, Samvat 1947 (July 1890). A copy of these directions was submitted in October 1890 to the Revenue Department under the Punjab Government. As desired in paragraph 3 of Punjab Government letter No. 211, dated 28th October 1893, addressed to His Highness the Maharaja of Patiala, I enclose herewith a copy of *Patiala Dusturut-Amal* regarding the hemp drugs arrangements for the perusal of the Indian Hemp Drugs Commission.

BHADAUR.

Letter from SARDAR ATAR SINGH, Chief of Bhadaur, dated 6th October 1893, to the Deputy Commissioner of Ludhiana.

With reference to your memorandum of the 2nd instant forwarding copy of letter No. 29, dated 11th August last, from the Secretary, Indian Hemp Drugs Commission, I beg to state that it is a conviction that the use of these drugs affects injuriously the moral, mental and physical condition of persons using them. But their use is so common among the lower classes of the population in almost every part of India, especially among certain religious orders, that the complete prohibition of their sale and use would be not only impracticable, but will be considered a grievance and complained as interference with religion, though the last objection is totally unfounded.

I am of opinion that the present mode of sale is a sufficient restriction. But I would recommend that charas-khanas, i.e., places where these drugs are used and temptations put forward by the proprietors of such places, if any such now exist, should be closed. These dens used to be numerous in large centres of population.

I am sorry that I shall not be able to give any oral evidence, as I am not in possession of any statistics to be able to place any valuable information before the Commission.

MADRAS NATIVE STATES.

1. Evidence of N. RAMANNA GARU, Brahmin, Inamdar, Polavaram.

1. I am a native doctor in these parts.
 2. I know the preparation of ganja. It is prepared with the treading by feet.
 3. I do not know in what districts it is cultivated, and in what districts it grows luxuriantly.
 4. I do not know if ganja tree bears any other names.
 5. I do not know. I never knew whether there is a wild ganja tree. I have not seen it in these parts of Agency.
 6. I do not know.
 7. Ganja tree is not cultivated here for the four kinds of uses mentioned in the question.
 8. No answer.
 9. I do not know.
 10. I do not know. There are no such sort of people.
 - 11 and 12. I do not know.
 13. There are no persons in the Agency that cultivate ganja tree. There are no prohibitory orders for its cultivation.
 14. Charasu bhang is not prepared out of ganja tree in the Agency.
 15. (a) First of all, the ribs and grains of the ganja tree will be taken away from it, and the plant with a quantity of water will be powdered with tobacco in the proportion of 2 to 1. The mixture then will be put into an earthen tube. They put some fire in it, and smoke it.
(b) To two parts of water, add one part of ghee, and heat it; at the time of boiling add $\frac{1}{4}$ part of ganja plant and heat it for a space of seven hours, and then filter it; when it is cooled the ghee floats upon the water. Then take out the ghee and add $\frac{1}{2}$ half part sugar (boiled) and add to that mixture the following articles:—
(1) dry ginger; (2) pipali; (3) pepper; (4) Thalī-sapathakam; (5) skupathakam; (6) nagakesavabe; (7) vayunalanangalu; (8) kuranjeenama; (9) kurasanidami; (10) vamu; (11) maratimogalu; (12) cinnamon; (13) nutmeg; (14) mace; (15) cloves; (16) cardamoms; (17) duruparasttram; (18) kalingarasatram; and (19) sonamukhim.
Powder all the above things and sublime the powder, and add it to the mixture in the proportion of 20 to 1. This is used as an intoxicating medicine.
(c) Powder the following articles (1) nutmeg; (2) mace; (3) cinnamon; (4) cloves; each of $\frac{1}{4}$ tola, maratimogalu of 2 annas weight, and ganja soaked in water. Filter the water and add in it $\frac{1}{4}$ a seer of milk and 6 tolas of sugar. This will be taken in, it will suffice for four men to drink.
 16. People generally prepare bhang for themselves in their homes, and they do not buy it from those who prepare it. I cannot say anything to the remainder of the question.
 17. They are not prepared here in these parts.
 18. I do not know.
 19. Charasu is not used here. People use ganja not only for smoking purposes, but for intoxicating purposes also, as madum and bhang. I do not know to what other purposes it is useful. No one uses madum and bhang in these parts of the Agency. Only a very small number will smoke ganja.
 20. I think that only 2 out of 1,000 smoke ganja in the Agency. Even those are not respectable persons.
 21. Ganja, which is used for the above-named purposes, is prepared by the treading of the ganja tree with feet.
 22. I do not know the use of charasu.
 23. I do not know.
 24. This practice is not to be found in the Agency.
 25. The practice of smoking ganja and bhang and madum is not in progress. As civilization is increasing, people are learning the bad effects of these, and giving up the practice of smoking ganja. Thence it is on the decline.
 26. Even those who smoke it resort to it generally, but not frequently. Persons who take madum and smoke bhang are not of a respectable nature.
 27. Commonly people smoke ganja for intoxicating purposes. They say that it digests food.
 28. The following is the table showing the quantity, rate and cost of ganja used for smoking, etc. :—
- | Purpose. | Quantity. | Price. | |
|-------------------------|--------------------|--------|-------|
| | | R | a. p. |
| For smoking | $\frac{1}{4}$ tola | 0 | 0 2 |
| For madum $\frac{1}{4}$ | „ | 0 | 0 6 |
| For bhang $\frac{1}{4}$ | „ | 0 | 1 0 |
29. I do not know.
 30. There are no persons in the Agency who gather in crowds and smoke ganja and bhang; only males use it, but not females, and never boys.
 31. It is very easy to practise smoking ganja, but it is very difficult to leave it off. It will take six months for one to learn to smoke excessively.
 32. I do not know.
 33. This is taken simply for the sake of intoxication. Such people have no respect at all. Ganja plant is never used for worshipping God.
 34. People who are accustomed to smoke ganja will have no peace of mind if they do not smoke it; and they cannot digest their food too. But it is in no way dangerous to their life.
 35. The cultivation of ganja plant may be prevented by issuing prohibitory orders against the importation of ganja plant from the places in which it is cultivated, and that none should buy ganja from other places. If such orders are issued, there would be no smuggling: only those who are accustomed to smoke will feel it difficult; but it does not in any way interfere with the administration. I do not know whether there are any articles which could be substituted for ganja.
 - 36 and 38. I do not know.
 39. I do not know the difference between them.

40. There is no necessity to administer ganja, bhang or madum in any medicine; nor is it necessary to mix it in any medicines. I do not know if it will be used as medicine for cattle diseases.

41. Smoking ganja and bhang and taking in madum accelerates digestion. It is a preventive against any disease for one travelling in the malarious tracts. It absorbs any impurities in water. I do not know whether there are any advantages other than these. There are none in these parts who smoke it for the above purposes. I think there are 5 out of 1,000 in the district who use it for the above purposes. On the other hand, the disadvantages by smoking outweigh the advantages.

The disadvantages are—

- (a) waste of money;
- (b) loss of respect;
- (c) spoils health;
- (d) spoils gradually the brain.

42. On the whole, there are many disadvantages attending it.

43. It will not be offensive unless the dose is somewhat larger.

44. The following are the effects produced when one smokes ganja and bhang:—

- (1) it gives happiness;
- (2) it gives intoxication;
- (3) it accelerates hunger.

These stimuli will last only for an hour; when this disappears, the man will be very much pulled down.

45. By smoking one loses his health, sense of duty, and sense of shame and the stability of the

body; although it accelerates hunger and digestive process, in the long run it spoils the two functions. The habit of smoking gradually leads to dyspepsia, and he who practises it loses sense of duty.

46. If one takes larger dose the above-mentioned diseases will set in soon.

47 and 48. I do not know.

49. Some people are addicted to smoking ganja not only for intoxicating purposes but also for adultery. In so doing they lose their manliness. I know some instances of these.

50. Those who take it frequently will suffer some.

51. There are only few who smoke ganja.

52. No reply.

53. I have never seen such cases.

54 to 56. I do not know.

57. There is nothing to say other than the above.

58 to 70. I cannot say anything.

Report of Deputy Tahsildar.

I submit herewith the answers for the questions taken from Nari Ramannagaru, a native doctor in Polavaram. There are none in the village who can give any further particulars or who can give evidence before the Commission. I do not know any one else.

On the whole, the use of ganja is only nominal in this division. There are no shops to sell ganja nor are there any rent areas. So no information regarding the revenue derived and the expenditure incurred can be known. There is no cultivation of ganja plant in this Division. There are no shops which sell ganja. If any one wants it, he will get it from some place as Rajamundry or so.

MADRAS NATIVE STATES.

(TRAVANCORE)

2. Evidence of SURGEON-LIEUTENANT-COLONEL H. P. ESMONDE-WHITE, Darbar Physician, Travancore, Trivandrum.

This paper reached me too late to allow of my making enquiries at out-stations from my subordinates. The present information has been collected as well as the time admitted from enquiries in Trivandrum, which were made for me by Sub-Assistant Surgeon John Gomez. I have no practical knowledge myself of the use of the drug.

1. Information obtained from the Government Agent, who has the sole monopoly for the sale of the drug in three districts in Travancore, and from habitual smokers. The quantity sold in Trivandrum alone is for about R200 a month—not so largely used as alcohol. The habit appears to have been contracted from pilgrims, goshais from Northern India.

2. Ganja is the only preparation of the hemp plant that is used in these parts. Flat ganja is the variety that is known and used here, as per accompanying sample.

19. It is not only smoked but drunk; it is compounded into a mixture with cow's milk, treacle, nutmeg, cloves, maize and lime-juice. This mixture is allowed to stand over for several hours, and the clear supernatant fluid then drunk. It possesses the same narcotic action as when smoked.

23. *Nil.*

28. (a) Two drachms in weight, cost $\frac{1}{2}$ anna.

(b) One ounce, cost 2 annas.

29. (a) Tobacco in equal proportion with ganja is used in smoking. Its addition increases the narcotic effect of the drug; without it, it is said to be more irritating to the air passages. The ganja is washed out in water seven or eight times, well kneaded and then cut into small pieces with tobacco. The washing out removes its acidity, and increases its narcotic property.

29. Exceptionally it is mixed with cummin seeds and onion, to give a flavour.

30. Very seldom smoked in solitude. The smokers like company. It is said that one can smoke a larger quantity in company than in solitude. It is not usual for children to smoke ganja.

31. Habit easily formed, extremely difficult to break off, and a great tendency too for the moderate habit to develop into the excessive. This applies exclusively to the working classes, who appear to be unable to put a moral restraint upon their cravings. With those of some social or intellectual status, it is kept within bounds; with them the drug is taken internally at bed time, made into an electuary with plantain, treacle, nutmeg and cardamoms. Its consumption is in secret.

32. No social or religious custom exists.

36. Alcohol is never known to have been substituted for ganja, but there are several who are at the same time both spirit-drinkers and ganja-smokers.

37 and 39. *Nil.*

40. Often prescribed in the form of an electuary by the native medical practitioners, in gastric disorders, not known to be used in the treatment of cattle disease.

41. (a) At first it increases the appetite, but its continuous use has the reverse effect.

(b) Said to give staying-powers, and to alleviate fatigue and to act as a febrifuge; hence largely used by Kanies or hillmen, who make their own preparation from the plants grown on the hills.

42. A habitual moderate use deteriorates the general health; often taken as aphrodisiac it enfeebles the nervous system, and is one of the factors in the causation of the but too common disease, diabetes.

44. Produces intoxication; at the beginning it increases the appetite; but later on produces complete anorexia; after-effects are general prostration and craving for the drug. Its non-gratification produces irritability of temper and uneasiness.

45. With working classes the moderate smoker rapidly develops into a heavy smoker. With those of some status, it is taken chiefly as an aphrodisiac.

No case of insanity is known to have been caused by it.

46. Its excessive use produces complete anorexia with its train of disorders. It dulls the intellect, enfeebles the general health, upsets or completely annihilates the digestive powers. The heavy smoker has always a stupid look about him, there is no intelligence in his face; his firmness of character and manliness are lost. All the smokers admit that they can receive a blow or insult without resenting it.

47. Habit acquired. Children appear to imbibe the habit more from association than from heredity.

48. See above answer.

49. In moderate doses used as an aphrodisiac; not said to be used by prostitutes.

50. Excessive use produces impotence.

56 and 57. *Nil.*

57a. *Nil.*

A few instances of both criminal and other lunatics admitted to the asylum, and said to be rendered insane by drugging have come under my notice; the drug used is generally supposed to be some form of hemp.

3. Evidence of Revd. A. TITUS, Metropolitan Elect, Christian Ministry, Maraman, Tiruvellah, Travancore, Syrian Christian.

1. I obtained information regarding hemp drugs from habitual smokers and native physicians who use it as an ingredient in medicinal preparations.

2. Siddhi is the form in which hemp drugs appear to be used in middle Travancore. It is a Sirkar monopoly, imported from Tinnevely apparently.

"Flat ganja" also appears to be in use in middle Travancore, according to this definition.

Siddhi is locally known by the name of ganja in middle Travancore.

7. None except as an occasional garden plant. Hemp is said to thrive well at Peermade in the Western Ghats in Travancore.

14. None in middle Travancore.

19. The ganja in use in middle Travancore is a greenish crushed substance in which the leaves and twigs are clearly distinguishable interspersed with a brown-tinted substance, probably flowers. Half an ounce is pressed with a few drops of water or Arrack in the palm of the hand four or five times and strained till it becomes hard and is then cut with an equal amount of tobacco, and put into a funnel-shaped leaf surmounted by a live coal, the funnel is then placed in a reed four inches long inserted in a hole on the top of a cocoanut shell three-fourths of which has been filled with cold water and in the side of which another reed, 6 inches long, is inserted, through which the smoker begins to pull, as is done with a cigar. On the opposite side of the shell there is a small hole to admit of air. The smoke passes over the water into the mouth of the smoker, who gulps it down and expels it through his nostrils for 30 seconds, and then he is satisfied and can smoke no more for two or three hours. This is by the worst smokers of fourteen and fifteen years' standing. Beginners use only $\frac{1}{4}$ ounce and indulge only thrice a day.

In Travancore ganja is used as an ingredient in medical preparations by native hakims for the use of diabetic patients and others suffering from dyspepsia attended with flatulent distention of the stomach.

20. I can only speak of Syrian Christians and the proportion of smokers among them is not more than one per cent. The smokers are mostly river boatmen and labourers, who say they can stand the rain and wet after a pull at this primitive hukka. These are all moderate consumers.

28. (a) Two pies a day.

(b) Seven pies a day.

29. Tobacco alone in equal quantity is cut up with ganja as described in 19.

(a) Ordinarily tobacco in equal quantity is cut up with ganja and smoked for strength.

(b) Exceptionally sandalwood scrapings or jaggri is mixed to disguise the bad smell of the ganja.

30. In middle Travancore ganja is used in solitude, never in company; confined to the male sex and the middle period of life.

31. The habit of smoking ganja is not easily formed. It is not difficult to break off. There is a tendency for the moderate habit to develop into the excessive

33. There is great disgrace attaching to the use of ganja among all classes in Travancore. There

is a decided social public opinion against its use. The disrepute is attributable to the idle and inactive state of mind induced by its habitual use. Christians use it only clandestinely and only when they begin to suffer from dyspepsia.

34. I do not think it would be a serious privation, as a confirmed smoker of 14 years' standing who says he was cured of insanity by ganja-smoking and who is now a vagrant in poor health, told me he often went without a smoke, though he prefers a smoke to his rice and curry. He is a little out of sorts without a smoke and suffers from colic without it, but no alarming symptoms appear as in the case of the opium-eater.

35. It would be feasible in Travancore, where the people are effeminate and law-abiding like the Babus, to prohibit the use of ganja. Travandrum would have no way to consume ganja illicitly. The prohibition could be enforced by a proclamation by His Highness the Mabaraja. The prohibition, except as a medicine to be given by medical men, would not occasion any serious discontent among consumers. No political danger in Travancore. The prohibition will be followed by recourse to (a) arrack and toddy (which promote disorderly behaviour), (b) opium probably. I would recommend the registration of the names of old habitual consumers, who ought to be supplied with their daily allowance on payment of ready cash; but any one wanting to use ganja from after a fixed date ought to be required to produce a medical certificate in support of his necessity. This plan will obviate all discontent even among turbulent classes.

40. Yes, ganja is prescribed as an ingredient in syrup form with other bazar medicines by native physicians, who profess to follow Ashtanga Hridiya prescriptions in cases of diabetic impotency and flatulent colic and distention of the stomach in rice-eaters.

41. (a) Moderate smoking of ganja is digestive in flatulent colic.

(b) Gives staying-power under exposure to rain or dew and alleviates fatigue.

I refer to the moderate occasional use of the drug by river boatmen and dyspeptics and by boatmen on Travancore back waters (lagoons or lakes).

42. The moderate smoking of ganja seems to be harmless, but there is the danger of the habit becoming excessive in a few months.

43. Moderate and even excessive consumers are very inoffensive to their neighbours. They want always to avoid a quarrel and even put up with insults.

44. The immediate effect of the moderate smoking of ganja on the habitual consumer is generous and refreshing. His sad countenance after a pull brightens up and he smiles with pleasure and becomes talkative and happy. It does not seem to produce intoxication as arrack or opium does. Smoking allays hunger. It creates voracious appetite. The effect lasts for an hour or so. No after-effects, so far as I could ascertain. To confirmed habitual smokers the want of subsequent gratification produces longing.

45. The habitual moderate use of ganja for smoking produces noxious effects, physical, mental and moral.

It impairs the constitution gradually, which becomes anæmic, and the face becomes bloated and heavy-looking. It improves digestion apparently, but it kills hunger in excessive consumers. With beginners it is said to be a great appetiser.

It is not known to have caused dysentery or bronchitis, but it is known to promote expectoration in humid asthma. There is a Roman Catholic native priest in Parur in North Travancore, a sufferer from humid asthma for fifteen years, who finds relief during paroxysms only by smoking half an inch of what he calls *cannabis sativa* cigarettes obtained from Kemp and Co., Bombay.

The use of excessive ganja for a long time impairs the moral sense, destroys self-respect and induces laziness.

Palpu Pillay, age 40, Travancore, Soondra, now an outcaste and vagrant, says he has been smoking ganja for fourteen years as described in 19. He says he became insane when he was copyist in a catchery and at the end of two years was cured by ganja-smoking, which he has continued for fourteen years now. He has his face bloated and his skin is anæmic, but his eyelids show that he has in him the ordinary amount and quality of blood that any native has. He has a sad look, but he brightens up after smoking $\frac{1}{2}$ an ounce of ganja. When he feels depressed he takes another pull at his hukka. He is in an out-of-condition state, lazy and timid. His pulse was normal both before and after a smoke. I think this man's case is evidence that insanity may often tend to indulgence in ganja-smoking by a person who is deficient in self-control through weakened intellect.

Ganja-smoking appears to so far deaden the intellect as to render it inert and capable only of passive contemplative exercises.

The abovenamed Palpoo Pillay cannot sleep during night unless he smokes ganja. He smokes generally 16 times during twenty-four hours. He says ganja removes all mental anxiety and grief. Any money that he gets by begging is first spent on ganja and any remainder left on food—i.e., rice and curry. He prefers ganja to arrack.

51. A large proportion of bad characters in

towns are habitual ganja smokers, the moderate use of which I suspect and have been told induces sleep and deadens the moral sense after robberies, etc.

57. A man aged 25, strong and healthy, was induced to eat a preparation of ganja in the form of confection with other ordinary bazar spices; for half an hour after taking this, he had to superintend work on his farm in the sun, and feeling thirsty drank hot rice water. In a few minutes he was obliged to lie down and give out that he was dying. He felt as if he were flying and that some dreadful calamity was about to happen to him. He had taken it on an empty stomach. He recovered in about an hour. Food was all that was given him. He had not taken more of the ganja than the size of a gooseberry.

62. I think that the cultivation of the hemp plant should be controlled by having it grown in Government gardens in the Nilgiri Hills only under an expert, and the produce sold to the public through medical men in hospitals and dispensaries. Confirmed smokers and consumers to be allowed a stated quantity per mensem on payment. Any one wanting to begin the use of ganja to produce a medical certificate from a competent doctor before being permitted to buy ganja from a dispensary. For Travancore hemp may be grown at Peermade.

63. I object to the vend of ganja by any one except a medical man for medicinal purposes.

68. There are shops in this taluk where ganja is sold by a contractor licensed by Government where it may be smoked on the premises. Such shops should be closed and the drug directed to be sold by apothecaries from hospitals and dispensaries to registered consumers only. The sale is poor.

69. The wishes of the people are not consulted, because the consumption is so little and the sale does not occasion any breach of the public peace as is the case with arrack-drinkers. The public in these parts do not care for the sale of this drug, because it does not affect their well-being, as is the case with arrack and opium.

4. Evidence of P. THANOO PILLAY, Dewan Peshkar of Patmanabapuram, Travancore.

1. The answers are entirely based on information obtained from dealers in the drugs, consumers, and some native doctors. The information has been collected with great care. Only such information as the informants were able to give from their own personal knowledge has been accepted and embodied in the following answers.

2. Of the three articles manufactured from the hemp, "bhang" as described by Dr. Prain is not in common use here. The Muhammadans use an article called "bhang," which, however, is a preparation from "ganja." The word *siddhi* is not familiar in these parts; but "*sidhamooli*" as a name for the hemp plant is known to the physicians. The words *subji* and *patti* are entirely unknown here.

As for "charas," there is neither the name nor the product known here.

Ganja is a familiar word in these parts; but, of the three varieties mentioned, only the flat ganja is in common use here and goes by the name of *chada-ganja* (the word "*chada*," which is

"*jedha*" in Sanskrit, means tangled or braided). This is chiefly an imported article. There is also a variety of "ganja-plant" grown locally, whose twigs and leaves do not get tangled, and this variety they call *poo-ganja* or *flowering-ganja*. *Poo-ganja* grows to a man's height and even more. Its leaves, after being gathered, are pressed together while still green so as to get clamped, and, when the mass begins to show symptoms of rotting, it is dried in shade and passed off in the market for "*chada-ganja*."

3. The hemp plant is not known to grow spontaneously in this district, but in some hilly tracts, where the seed was once sown by Kanikars or hillmen, a succession of plants appears to have been kept up without fresh plantation. This, however, is not strictly wild or spontaneous growth.

4. The hemp (and not the wild hemp, of which I have already said there is none) is known by the names *ganja*, "*siddha-muli*," "*korakur*," "*koraka-muli*." These terms are indifferently applied to

"chada ganja" and "poo-ganja" referred to in the answer to question 2.

5 and 6 are not answered, as no wild hemp grows here.

7. For purposes (b), (c) and (d) no hemp plant is cultivated. For purpose (a) a few isolated plants are cultivated clandestinely here and there. There is no locality to which such cultivation is exclusively confined.

8. There has recently been a decided decrease in the cultivation, owing to the stricter enforcement of law forbidding its production.

9. The seeds taken either from the imported flat ganja or from locally grown plants are sown together on loose soil, and, after they have sprouted a few inches, they are transplanted 6 feet apart from each other. The "chada-ganja" grows denser and shorter than the other variety. It thrives best on rich loam or alluvial soil. It requires no special manure; but it is believed that the decomposed bodies of snakes, particularly of serpents, is the most efficacious manure. Some even go the length of thinking that there is a special advantage in dropping the seeds into the mouths of serpents killed and planting the thing whole. Excessive rain, it appears, proves injurious to ganja. The plant flowers in about ten months from date of planting.

10. No class cultivates the plants as a regular industry. Among the stray growers, the kanikars or hill-men, Pandarams (the medicant order) and Mussalmans may be specially noted.

11. No; unless we reckon, 'as wild hemp,' plants traceable to those once cultivated.

12. *Vide* answers to questions 5 and 6.

13. It is not regularly cultivated anywhere, and the stray (and clandestine) cultivation is not confined to any particular locality except that it is more largely grown by kanikars on the hill slopes than by other classes elsewhere.

Rich loam or alluvial soil suits best with plenty of sun. Too much rain spoils the plant.

14. Only ganja is prepared, and that to a small extent clandestinely. Not confined to any particular locality or localities.

15. Of preparations from the wild plant nothing is known here.

The flowering tops with the leaves of the cultivated plant are pressed and dried as described in answer to question 2, which is all the preparation it undergoes till it reaches the market. At the time of consumption, (A) if for smoking, a pinch of ganja placed on the palm of the left hand is moistened with water and crushed vigorously with the right thumb; a little more water is then added and the juice strained away. This process is repeated several times, and the oftenest it is done the better, it seems, does the ganja become. The ganja so cleansed is mixed with minced tobacco and smoked. (B) The same process of cleansing is gone through, and the cleansed ganja is either simply chewed or ground with a little sugar and swallowed. When medically used the washed ganja is boiled in tender coconut water or milk or both, and afterwards ground with other medical drugs. (C) A drink called Rama rasam is made by grinding the ganja with nutmegs, cloves, cardamoms and other spices and poppy-seeds and sugar, and dissolved in lime-juice or water or milk.

17. There is no special class of people who prepare and sell ganja. The classes mentioned in

answer to question 10 as the chief growers are those who chiefly prepare the ganja for consumption.

18. Ganja deteriorates by keeping. It crumbles and loses its narcotic power in time. The 'chada-ganja' keeps for four years, whereas the 'poo-ganja' loses its property after six months. Exposure to air and moisture is the principal cause of deterioration. To prevent deterioration, it should be preserved in air-tight tin cases. Some people bind it up in the petiolar sheath of the areca in order to keep it from drying, and it appears that by this means its consistency and flavour are preserved longer. Exposure to moisture will make it mouldy.

19. Ganja is smoked, eaten and drunk as already described.

20. The classes who chiefly consume ganja have already been mentioned. Of these classes about 50 per cent. may be said to smoke. Of the other classes, the proportion of people addicted to smoking ganja is very small, scarcely more than 2 per cent. No particular localities can be specifically noted.

21. The flat ganja is preferred to every other variety.

22. None, either foreign or indigenous.

23 and 24. Bhang is unknown here.

25. The use of ganja seems to be on the increase. The reasons are pretty much the same as have conduced to the increased consumption of other intoxicants such as alcohol. The slight relaxation in the orthodox religious sentiment which discountenanced indulgence in narcotics; the increasing struggle for existence with increase of population (the stupefying property of the drug helping the poorer classes to temporarily forget their troubles); the increased familiarity with and consequent craving for luxuries in general; the greater freedom and facility of intercourse with outsiders addicted to the use of narcotics,—these appear to be some of the causes which stimulate enhanced consumption.

26. Confining the answer to ganja, habitual moderate consumers decidedly form the majority, being about 80 per cent. Habitual excessive consumers are very rare, say about 2 per cent. The proportion under (c) and (d) is nearly the same, being about 9 per cent.

27. Under the first head may be mentioned the hillmen, Mussalmans, Pandarams, and generally persons who have to stand exposure to fire. The hillmen take it as a protection from the effects of exposure to inclement weather. With the Mussalmans, it is probably a matter of traditional luxury, being a relic of the days of the Nawabs. The Pandarams were originally driven to it by destitution, but it has now become almost a hereditary craving. It appears the drug (ganja) has the virtue to enable a person to stand exposure to heat, and consequently cooks and workers of that sort take to it.

Habitual excessive consumers do not belong to any particular class, but are chiefly those in whom the habit, at first moderate, has by length of time and indulgence become inveterate.

Occasional moderate consumers are chiefly those who take the drug as medicine.

The last class (i.e., occasional excessive consumers) include ascetics, sakti-poojakers and persons who habitually lead immoral lives.

The ascetics take it under the belief that it helps them to concentrate their thoughts on a single subject. The sakti-poojakars (sakti-goddess Kali and poojakars-devotees or votaries) take it, professedly as a part of the ritual proper to the worship of the goddess, but in reality to simply gratify their morbid appetites.

The last class take it as an aphrodisiac.

28. For (a) the usual average allowance is 1 kalanga (about $\frac{1}{8}$ weight), which costs $\frac{1}{2}$ anna. For (b) about 3 kalangis or $1\frac{1}{2}$ anna.

29. (a) Confining the answer to ganja, for smoking, minced tobacco is generally mixed, for eating it is mixed with sugar; sometimes it is ground with dhatura (dhatura is used as an adulteration by sellers and not by consumers); for drink, it takes the form of Rama-rasam already described.

"Bhang masala" not known here.

30. The sakti-poojakars generally use ganja in company, the others usually take it in solitude. Women of the lower orders alone use ganja.

Children do not use it.

31. The habit is easily formed; but once formed it is difficult to break off. There is doubtless a tendency in the case of ganja for the moderate habit to develop into the excessive. As constant use deadens the senses, the quantity is gradually increased to keep up the stimulating effect.

32. No social customs known. Saktipooja and Idumpanpooja may be mentioned as religious customs or rather occasions in regard to the consumption of ganja.

Saktipooja is a nocturnal assembly consisting of men of different castes, all votaries of goddess Kali, who consecrate the ganja and smoke it and drink toddy. The rule is that one and the same cup should be used by all the assembled votaries in succession, irrespective of caste. Idumpanpooja is an offering to a deity known as Idumpan. In front of the symbol representing the Idumpan they place sugar-cane, pomegranate, jack fruit, mango, plantain fruit, tender cocconut, beaten rice, fried rice, punch (known as pangkam) and Rama-rasam (the last containing ganja). After consecration the votaries help themselves to the articles, and particularly the Rama-rasam.

For Saktipooja, ganja is not essential, but for the other it is supposed so.

Generally excessive, and it often, if not always, leads to the formation of the habit.

33. The consumers of ganja are looked down upon by the respectable classes. Most persons who use it do so in stealth, and except among the lower classes, both social and religious sentiment is opposed to the use of it. Nobody worships the plant.

34. For the hill tribes the prohibition of ganja would perhaps be a serious privation—the poor food they take and the exposure they are subject to and their hereditary habit or instinct rendering the use of the narcotic almost a necessity. The other classes will doubtless miss the ganja, but in their case the privation cannot be regarded as serious or entitled to consideration.

35. Prohibition is possible, but extremely difficult, especially among the hill tribes. Considering the strength of the habit when once formed and the facility for cultivating the plant in the nooks and corners of each one's compound, effective checking of illicit consumption is well-nigh impossible. Prohibition will cause discontent, but not of a dan-

gerous character. The prohibition, if effective, will certainly lead to the substitution of alcohol or opium or other narcotic, as it appears that, to those in whom the habit has once been formed, life without the aid of some stimulating substance becomes a burden. Absolute and effective prohibition may possibly drive the habitual consumers, certainly the hardened ones, to take to dhatura, which is decidedly more deleterious and which grows wild almost everywhere. There are, it appears, other and more poisonous substitutes, such as the fruit of the strychnos (nux-vomica).

36. No, so far as these parts are concerned. It appears habitual consumers mix ganja with liquor in order to intensify the stimulating effect.

37. Charas-smoking not known.

38. Only flat ganja ordinarily used here.

39. Smoking ganja is considered more injurious than eating or drinking it, because it would seem the smoking specially affects the lungs, while the eating and drinking do not affect the lungs so much. Eating it as an admixture is less injurious than eating it pure, provided of course spices and not dhatura or other deleterious substances are used as ingredients.

40. Ganja is regarded as a useful medicinal drug by all classes of native doctors. But the Chintamani school use it more largely.

41. In regard to ganja, (a) it is believed that it impairs digestion if taken before meals, but assists digestion if taken either with or after meals.

(b) Yes, but only temporarily.

The above answers refer to moderate use.

42. Excepting for the hill tribes who have been long used to it, its use even moderately is in the long run injurious. It takes away gradually the relish for food and it unhinges the mind. Even physically the staying power is only temporary and does not make up for the subsequent prostration.

43. Moderate use does not prompt to violence. It stupefies rather than excites.

44. The immediate effect is stupefaction, not refreshing. There is temporary clouding of the mind and languor of body, makes one forget hunger for the time being. Does not create appetite, but rather dulls it. Effects last about six hours. Slight prostration is its after-effect. The want of subsequent gratification certainly produces a craving.

45. Moderate habitual use of ganja thins the body and gradually obscures the mind; it gradually impairs digestion. It dulls the intellect, but is not known to produce insanity.

46. Excessive indulgence, whether habitual or occasional, may so far disturb the balance of mind as occasionally to lead to insanity. But it is believed that this baneful effect is chiefly due to adulteration: dhatura (the worst though common substance mixed with it) is believed to induce insanity.

49. Ganja is used by some people as an aphrodisiac, but when so used, it is always mixed with other drugs. Habitual use of it, though in moderation, is supposed to produce impotence.

51. The use of ganja does not seem to incite to criminal acts. Ganja rather deadens the senses than braces the nerves. Hence there is no casual connection between the use of ganja and crime, especially of the violent sort. My experience is that criminal classes use alcohol more largely than ganja.

53. Not so far as known.

54. Yes. But the instances are rare. Alcohol is pressed into service more frequently than ganja.

55. No cases are known here. About 3 kalangis of pure ganja administered to a person not used to it produces complete stupefaction.

56. Ganja mixed with other substances (not of the deleterious kind) if used in moderation seems to produce salutary effects. Dry ginger, pepper, cardamom and other spices are ground with ganja and the compound is used as medicine. Dhatura is occasionally mixed by sellers in order to increase the narcotic effect, but the admixture is regarded by the consumers as injurious, and is done by the sellers clandestinely. Excessive use of ganja either by itself or mixed with other substances is always injurious, and the effects are not sensibly modified by the admixture.

57. Ganja whether eaten or drunk gradually leads to physical prostration and mental dullness. It induces habit of laziness and eventually renders a man incapable of sustained effort or action.

58. In this state the hemp drug is treated as a Government monopoly, and its export, import, possession, manufacture and sale are controlled by the State. The law applicable to the subject is Regulation VI of 1063 (1888). The term used in the Regulation is bhang, but it is not defined and is evidently intended to cover all varieties of hemp drugs and their preparations. At present the exclusive right of dealing with this article and opium is sold by auction for periods of two or three years and the highest bidder is granted a license. During the period embraced in the license, the licensee is free to make his own arrangement for importing, manufacturing and selling the drugs.

The existing system, so far as it goes, works well; but in view of the tendency to increased consumption and the deleterious effects of the narcotic, it would perhaps be well to make the control stricter and more minute.

59. I would regulate the sale strictly, that is, by making it obligatory on every seller to take out a license direct from Government, as is done in respect of abkari. It would be well also to fix minimum and maximum prices and to regulate the quality of the article sold.

60. The cultivation of ganja is absolutely forbidden here. As already observed, it is now grown,

if at all, only clandestinely, excepting in certain hill tracts, where, I believe, the kanikars are allowed to grow the plant for their own consumption.

61. No charas here, so far as known.

62. *Vide* answer to question 60.

63. *Vide* answer to question 59.

64. So far as this State is concerned, the existing law is sufficient: the Regulation contains a section empowering the Executive Government to regulate, by rules, the import, export, manufacture, etc.

65. As regards (a), no answer is needed, as only one variety (that is ganja) is generally known here. As to (b), it appears to me that ganja is very lightly taxed with reference to alcohol. The total revenue derived from opium and bhang (the latter used as a generic term) comes to about R47,000 (*vide* Travancore Administration Report for 1067, para. 330), of which the bulk (I believe about 90 per cent.) must be from opium. Thus the revenue from the hemp drugs averages only R5,000 per annum. No statistics are available of the quantity consumed.

66. The flat ganja is believed to be superior to and is in larger demand than the other varieties. It should therefore be taxed higher. No data, however, are available to give a definite opinion.

67. In the absence of statistics as to the quantity consumed, no definite opinion can be formed as to the incidence of taxation. Roughly it may be stated that the tax is very light.

68. None. The persons that sell have to obtain permission (in no prescribed form I believe) from the Government contractor or licensee. There is hardly a house or shop where the article is consumed on the premises.

69. Nobody is now consulted: of course the persons who set up a shop take care to ascertain that there is an adequate demand. In a matter of this kind I do not think it worth while consulting or considering local public opinion. It would be premature to try local option, which presupposes an intelligent and independent public opinion. For some time to come the only practical course in regard to the opening of shops would be to act on the opinion of local officials, who are of course expected to acquaint themselves with the actual requirements. Recourse to local public opinion should, if at all, be confined to the principal towns.

5. Evidence of A. GOVINDA PILLAY, Dewan Peshkar, Quilon.

1. Consultation with the opium and bhang contractor, agent, and from the administration of ganja excise in my Division.

The three different varieties and the processes employed in the manufacture of bhang are not known here. The plant and the leaves go under one common name ganja. It is a mixture of flower, leaf and seeds and imported from Madras.

3. The hemp plant is not regularly cultivated in any parts of this division, but I understand that in the taluks of Kottarakana, Pathanapuram and Shenocotta the plant does grow and many instances of such growth were brought to the notice of the authorities by the contractor. It is not abundant in any of the taluks of this division.

4. The plant and the leaves go under one common name—ganja.

5. As the bhang industry does not exist in this division, the particulars required by this question have not been ascertained here. In the places where ganja has been found to grow, no peculiar circumstances of climate or soil have been noticed.

6. Only solitary instances of the growth of this plant have been observed.

There appears to be no wild growth of ganja in this division.

7 and 8. None.

9. Not known.

10. There being no regular cultivation, there exists no class of such cultivators.

11. Not known.

12. Wild hemp is not known to exist in this division.

13. Bhang being an article of monopoly, private cultivation of ganja is strictly prohibited. The contractor does not cultivate the plants.

14. Not known.

(a) Preparation of ganja is strictly prohibited, being an article of monopoly.

15, 16 and 17. Not known.

18. Yes.

Yes.

One year.

Not known.

19. Ganja is used for smoking. It is eaten raw, taken in draughts and used for medical purposes in various ways.

20. The use of ganja is not restricted to any particular class. I understand that it is most spent in Quilon, the chief town in the Division. There the sepoys of the British regiment consume it more than others.

21. Only flat ganja is used for smoking here.

24. Muhammadans eat it, and the Hindus use it in medicine.

25. On the increase.

26. Out of a population of 12,836 in Quilon Town not less than 300 buy bhang from the contractor, of whom 30 or one-tenth purchase for more than $\frac{1}{2}$ an anna and all the other below that.

27. No particular classes: some use it for flatulency, but most persons as a stimulant. With go-savis and others it is a deep-rooted habit.

28. See answer to 26.

29. When used for smoking, tobacco is mixed for other purposes: eight pice milk and sugar are mixed.

Dhatura is not used. The object of these admixtures is to improve its medicinal properties or to give flavour.

30. There appears to be no such limitation: children, however, are not known to consume it.

31. The habit once formed seems very difficult to be rooted out.

32. No religious custom requires it.

33. Generally regarded as bad; public opinion is decidedly against its use.

Not known.

34. Those who have fallen into the habit feel the prevention as a serious infliction.

35. Attempt at total prevention would lead to illicit practice.

The prohibition would cause discontent. It will not amount to any political danger.

Such substitution would not be successful.

36. Not known.

58. The excise administration is regulated by Act VI of 1063.

It is capable of improvement.

59. The license system proposed by Government as in the case of Abkari Act would be salutary and so too the offering of rewards as in the case of tobacco regulation.

62. There is no regular cultivation of ganja. All private growth would come under the head of smuggling.

63. The central depôt is at Quilon. There are two and three in each taluk selling under the contractor. The license system has not yet been introduced.

69. Not consulted.

Ought to be.

BOMBAY NATIVE STATES.

(JAWHAR.)

1. Evidence of R. M. JOG, Brahmin, State Service, Thana District.

1. My connection with the Jawhar State as one of its officers who has had to serve in different departments during the last fifteen years.

2. No hemp is cultivated in this State, nor is it prepared or manufactured in any shape. The article defined as 'flat' ganja being the only one used in this part of the country and that too to a very limited extent, I am unable to say anything with regard to the other definitions.

19. Charas is not used at all in these parts. Ganja is generally used for smoking only. It is also sometimes used as a medicine. But this is very rarely the case.

20. Skilled and unskilled labourers, petty traders, bairagis, and Mubammadans generally, use ganja for smoking. Their proportion to the whole population of the State is about 1 per cent. Ganja-smoking is practised generally at the residence of the smokers.

21. Flat ganja only is preferred for smoking in these parts.

25. The use of ganja is on the increase. But the increase is slow. This is proved by the facts that—(1) there is a gradual increase in the amount realised by farming annually the right to sell ganja, and (2) there is an increase in the actual quantity of ganja sold.

26. In my opinion, 80 per cent. of the consumers (smokers) are (a) habitual moderate consumers, 15 per cent. are (b) habitual excessive consumers, and 5 per cent are (c) occasional moderate consumers.

27. All the classes mentioned in my answer to question No. 20 contribute more or less to the proportion of habitual moderate or excessive smokers. Young people whose habits are scarcely formed, and who are wholly unable to foresee the results of their doings, do by their constant association with habitual smokers of their own status, contract the habit of smoking, and the pleasure they enjoy for a time by the little intoxication at a trifling cost soon makes them habitual smokers. Later on, as they advance in their practice, they may be perceiving some benefit in their habitual smoking; but I cannot believe that any of them ever began his pipe with good intentions.

28. The average allowance of ganja to one (a) Habitual moderate consumer per diem comes to about three tolas and costs a little more than half an anna, and to one (b) Habitual excessive consumer per diem comes to ten tolas and costs two annas.

30. Ganja smoking is more often practised in company than in solitude. It is mainly confined to the male sex. Generally they begin to practise it after they are about 20 years of age. Children do not consume any of these drugs.

31. The habit of consuming ganja is not formed very easily except in the constant company of smokers. But when it is once formed it is very

difficult to break off. Ganja by itself does not appear to have any extraordinary tendency to develop a moderate smoker into an excessive smoker.

33. Ganja smoking is generally regarded with disfavour. In public opinion it is looked upon as vice. The habitual use of any form of the narcotic is generally in disrepute owing to the apprehensions it excites of being developed into excesses and which are sure to end in hardship and misery.

34. To forego the habit of ganja-smoking would surely be a privation to both the classes of habitual moderate and habitual excessive smokers. The reasons are—(1) that their long habit makes smoking a necessity to them; and (2) that they would be unable to substitute a cheaper and, in their opinion, equally efficacious intoxicant.

35. Yes, it would be feasible to prohibit the use of any or all of these drugs; but in that case they would be surely consumed illicitly. The prohibition would occasion little discontent in such parts as these, where the proportion of consumers is so very low. The prohibition would be followed either by recourse to the cheapest available intoxicants or to illicit consumption.

40. I do not know if the use of any of these drugs is prescribed in any of the standard works on Native medicine. But I have seen ganja used as a remedy to check dysentery. I do not know if it is used in the treatment of cattle-diseases.

41. The moderate use of ganja-smoking may be beneficial to (b) alleviate fatigue; and (c) as a preventive of malarious diseases, such as fevers, etc. Ganja-smoking is practised for the purpose of alleviating fatigue chiefly by workmen, and they are generally habitual moderate smokers. As a preventive of malarious fevers, it is occasionally used by persons who have to travel from village to village in these jungly parts in the hot sun of the malarious season.

43. Moderate ganja-smokers are usually inoffensive to their neighbours.

47. The habitual moderate use of smoking ganja does not appear to be a hereditary habit, nor does it in any way affect the children of the moderate consumer.

53. The present system of administration in respect of ganja is in my opinion working well, and is quite suited to the requirements of this State.

63. I have no objection to the present or any system of wholesale or retail vend of ganja, provided the maximum price of retailing it to the consumer is judiciously and authoritatively fixed and strictly enforced.

65. I have no means to compare the taxation of ganja with that of charas or bhang, as neither of the latter are used in these parts. The taxation of ganja taken by itself and with reference

(b) to alcoholic or other intoxicants appears to me to be quite reasonable.

66. I do not think it necessary to have different rates of taxation for different kinds of ganja, such as 'flat,' 'round' and 'broken.'

68. There are not in my province houses or shops licensed for the sale of these drugs where they may be consumed on the premises. In my opinion such licenses should never be issued.

69. Yes, the wishes of the people are consulted before a shop is opened in any village. This is done by the mahalbari by summoning the village headmen and some intelligent persons residing in the village, as well as such other persons from the adjoining villages, and ascertaining from them personally if they have any objection to the opening of the new shop. If no objection is raised, the permission is granted; otherwise refused. I think local public opinion ought to be considered before permitting the opening of new shops.

BOMBAY NATIVE STATES.

(JAMNAGAR.)

2. Evidence of MAGANLAL BAPUBHAI, Service, Jamnagar, Nagar.

1. My answers are based on the information obtained from the sellers of bhang and other hemp drugs, and from persons who are supposed to know something regarding the matters connected with the hemp drugs.

2. The definitions of ganja, charas and bhang given by Dr. Prain may be accepted for the Nawanagar State. Bhang, ganja and charas are the local names of the products, but no charas is manufactured in this State.

3. There is no district in this State wherein the hemp plant grows spontaneously.

7. The hemp plant is not cultivated in this State in any large area, but some cultivators grow a few plants alongside the water-courses of cane-fields and irrigated crops in their fields for the production of ganja.

9. There is no particular method for such cultivation. The seeds are sown with cane or other irrigated crops. It is watered with the crop and ripens with it.

10. The persons who cultivate hemp, form no special class, but they are the agricultural cultivators.

13. The cultivation of the hemp plant for ganja is not restricted in this State. There is no part of the State where its cultivation is impossible.

14. Ganja and bhang are prepared out of the hemp plant in this State. It is prepared where

the hemp plant is sown, but the extent of its cultivation is very limited.

16. Bhang is prepared generally by the people in their houses. It can be prepared by the people from the hemp plant wherever grown.

19. Ganja and charas only are used for smoking.

20. Generally Bawas, Fakirs and other low classes of the people smoke ganja.

23. Bhang is never used for smoking.

35. It would not, in my opinion, be feasible to prohibit the use of all of these drugs. The prohibition would occasion serious discontent among the consumers, though the discontent might not amount to a political danger. The prohibition would, I think, be followed by recourse to some other stimulants.

40. Native doctors sometimes prescribe bhang on account of its medicinal qualities.

43. Moderate consumers are inoffensive to their neighbours.

58. The existing arrangements for the sale of the drugs are working well, and require no improvement, as far as the Nawanagar State is concerned.

68. Monopoly for the sale of ganja is sold in this State, and the farmer sells the drug at his shop.

69. Wishes of the people are not consulted or considered before a shop is opened in any locality.

BOMBAY NATIVE STATES.

(KATHIAWAR.)

3. Evidence of RAO BHADUR GANPATRAO N. LAND, State Karbhari, Wankaner, Kathiawar, Bombay, Gondh Brahmin.

1. My answers are based on the information acquired from cultivators and from persons trading in hemp drugs, and from people who are in the habit of using the hemp drugs in their different manufactured conditions.

2. As observed by Dr. Prain in his report, in India three narcotic articles are obtained naturally from hemp, and these are known under the local denominations of bhang, ganja and charas.

3. There is no district under this State where the hemp plant grows in abundance, but a plant grows here and there in the grass preserves, and close to irrigated crops, such as wheat, sugarcane, etc.

4. I do not think there is another name by which hemp is known.

7. The hemp plant is not cultivated in this State either for the production of ganja, for the production of charas, or for the use as bhang, or for fibre or seeds.

10. I do not think persons who cultivate hemp form any special class. They are of the same classes as agricultural cultivators.

13. There is no restriction in this State for the cultivation of the hemp plant for ganja. I do not think cultivation of hemp plant would be impossible in the Wankaner district. However, the cultivators have not taken to it, because they believe the outturn will not pay, as the consumption here is so small.

14. Of the three products of the hemp plant, *vis.*, ganja, charas and bhang, none are prepared or manufactured in this territory.

15. When the drug is used for its resinous and intoxicating secretion, the branches of the plant, when ripe, are taken off and piled up, and so soon as they are completely dry, they are taken off. The flowers of the branch are called ganja, and the leaves are called bhang.

16. Bhang is prepared generally by the people in their houses. It can be prepared by the people from the hemp plant wherever grown. Ganja or charas can also be prepared from the wild plant wherever grown.

17. All classes of people can make the preparations of hemp drugs.

18. Ganja and bhang deteriorate by keeping, but charas increases in its effects.

19. Ganja and charas only are used for smoking. Bhang and ganja are used for cattle diseases. Bhang is given to horses along with other massala, and also to cows and buffaloes.

20. The consumption of ganja and charas is generally among the fakirs, sadhus, and such re-

ligious ascetics. There is no doubt ganja and charas are likewise used among the lower orders of the people.

23. Bhang is never used for smoking.

24. All classes of Hindus consume bhang. It is also put in eating substances, such as bhajias and similar other preparations. The use of this is not limited to any particular district or province, but it is used throughout the presidencies.

29. Tobacco is invariably mixed with ganja to lessen its bad odour. Dhatura is also used mixed with tobacco. The preparation of bhang massala consists of bhang, rose-flowers, anise-seeds, poppy-seeds and almonds.

30. The consumption is generally practised in company, but in some cases, where the consumer wishes to maintain his respect, practises it in solitude. It is not confined to male sex or to any time of life. Children do not, as a rule, take them.

31. It depends more upon consumer's constitution whether the habit is easily formed or not, but I may say that it is very difficult to leave off ganja, not so difficult to leave off bhang. No doubt, there is a tendency towards excess, especially in early life.

32. I do not think that the use of hemp drugs forms part of religious or social observance in this province; but I believe in Bengal it is held in veneration by large classes of people. In the same way as in Bengal infusion of the leaves of the plant is commonly offered to every guest and family member on the last day of Durga puja, so on the Hindu holidays of Shivaratra, Ramnaomi, and on the Holi or Hutasi holidays bhang is largely used by the people as social entertainment. It is a luxury commonly indulged in by various classes of people to have a cooling and stimulating effect. I do not think bhang is likely to lead to the formation of the habit, or otherwise becoming injurious.

33. The consumption of ganja and charas is generally regarded in disrepute. These drugs are in my opinion low sorts of narcotics, and consequently in the public opinion the use of these drugs is generally in disrepute. The use of bhang is even amongst the respectable classes of people, and it is taken as an exhilarating drink; and if taken moderately, it is not so injurious.

34. I think it would be serious privation to any class of consumers to forego the consumption of the drug they use. Bhang is in great measure a poor man's narcotic. In the case of charas and ganja they are consumed by classes of people who have gone beyond the habits of bhang, and took to charas and ganja, as strong stimulants.

35. I do not think it would be feasible to prohibit the use of any or all of these drugs. There is no doubt the prohibition would occasion serious discontent among the consumers, though the discontent might not amount to a political danger. The prohibition would of course be followed by recourse to alcoholic stimulants, and other drugs more injurious to health.

36. There is no reason for thinking that alcohol is now being to a certain extent substituted for any of these drugs.

40. Bhang is prescribed on account of its medicinal qualities by native doctors, and they are used in the treatment of cattle diseases.

41. The effects produced by bhang are of a mild and exhilarating nature, when it is moderately used. Bhang when moderately taken produces cooling effect, ravenous appetite and pleasant feelings. Charas and ganja I do not consider to be any way beneficial in their effects.

43. The moderate consumers are inoffensive to their neighbours.

45. Regarding these queries I can only say that, except moderate drinking of bhang, the effects of these drugs are pernicious both on body and mind. It reduces the vital powers of the system, it destroys all feelings of responsibility, and eats the life out of its victims, and eventually in many cases, consumption and lunacy overtake the persons addicted to these vices.

51. I have no doubt that there are bad characters amongst the habitual moderate consumers of

these drugs. I do not think there is any connection the moderate use of these drugs has with crime.

54. I do not think these drugs are used by criminals to fortify themselves to commit premeditated acts of violence or any other crime. I am of opinion that these drugs have a tendency of producing timidity than courage, and consequently the drugs cannot fortify a man to commit acts of violence or crime.

55. Criminals do in order to further their designs induce their victims to partake of any of these drugs, and so stupefy them.

58. In Wankaner amongst the population of 40,000 souls, the annual consumption of ganja is of nearly 8 maunds of the value of Rs 16; bhang 1 maund of the value of Rs 3; and majum 5 seers of the value of Rs 3. Charas is not consumed by the people here. At this rate the consumption is about $\frac{1}{4}$ per cent. This will show that the consumption is very small. The existing arrangements for the sale of the drugs require no improvement as far as the Wankaner State is concerned.

68. Monopoly for the sale of these drugs is given in this State to two license-holders, who sell the drugs at their shops.

69. Wishes of the people are not consulted before the shop is opened in any locality. I do not think it is necessary for the State to consider the local public opinion.

4. Evidence of BEZANJI MERWANJI, Dewan, Gondal State, Gondal, Kathiawar, Parsi.

1. My official connection with the State of Gondal.

2. As hemp drugs are not manufactured in this State, I have no means of knowing what process they undergo, and therefore cannot accept the definitions given in this question. The products are locally known as bhang and ganja respectively; charas is not known in this State.

3. No hemp plant grows spontaneously in this district.

4, 5 and 6. As no hemp plant grows in this district, I am unable to answer these questions.

7. No.

8, 9 and 10. As there is no cultivation of the hemp plant in this district, these questions require no answers.

11, 12 and 13. As the hemp plant is not cultivated in this district, no answers are required to these questions.

14. No.

15 and 16. As no products of the hemp plant are prepared in this district, no answers can be given to these questions.

17. See answer to the preceding question.

18. I have no information to answer this question.

19. The ganja is generally used for smoking only. Charas is not used in this district.

20. Ganja is smoked by fakirs and ascetics. Poorer class of people, such as Khavas Kolis and Bharwads (shepherds), are also seen to indulge in it to a smaller extent and in a lesser degree. A very small proportion, perhaps one per cent., of the population in this district smoke ganja.

Charas is not known or used in this district.

21. I have no information on this head.

22. No charas of any kind is used in this district.

23. Bhang is never known to be used for smoking in this district.

24. Generally Hindus of all classes eat or drink bhang. The proportion to population is very insignificant, say 1 per cent.

25. The use of these drugs (ganja and bhang) in this district is so small that it is almost imperceptible as to whether it is on the increase or decrease. No charas is used in this district.

26, 27 and 28. I have no information on this head.

29. No preparation called " bhang massala " is known in this district.

30. The consumption of bhang and ganja is generally confined to male sex about the time the middle age is approached. Children do not indulge in these drugs.

Charas is not used in this district.

31. Not as far as my observation goes.

32. There is no special custom prevalent in this district.

33. Bhang in the form of a drink is held by Brahmins and worshippers of Shankar as a sacred drink, and so far it is treated as a religious as well as a social practice.

34. It would be so to the ascetic class of people who are habitual consumers, for they would naturally dislike to forego the indulgence in the same

way as persons addicted to alcohol. The number of these people in this district is very small, say one per cent, of the population or perhaps less than that.

35. It would not in my opinion be quite feasible to prohibit the use of these drugs, for the consumers thereof would take to illicit consumption; the prohibition could only be enforced by special enactment. Such a prohibition will of course cause discontent among the consumers. It would not amount to a political danger. The prohibition is likely to encourage the use of alcoholic stimulants or opium.

36. No, not as far as my observation goes.

37. I have no information on this head, as no charas is used in this district.

38 and 39. I have no information on this head.

40. I have no information on this point.

41. In this district the hemp drugs are not known to be used expressly for the purposes (a), (b), (c) or (d).

Bhang taken moderately is supposed to answer the purposes (a) and (b).

42. Moderate use of bhang is considered to be harmless, for it is believed to be a sort of tonic.

43. Yes, as far as my observation goes.

44. Bhang is considered to be refreshing, producing intoxication, and creating appetite.

45. I am not in a position to answer this question.

47 and 49. I am not in a position to answer this question.

51. No, not as far as my observation goes.

53 and 54. Not as far as my information goes.

55. Not as far as I know.

56 and 57. I have no information on this head.

58. The excise administration in this district in respect to hemp drugs is, in my opinion, working well and calls for no improvement.

59. This question is covered by the preceding answer.

60. Ganja is not produced and no plants for its production are cultivated in this district.

61. Charas is not produced and no plants for its production are cultivated in this district.

62. Bhang same as above.

63. I see no objection to the present system of vend in this district of bhang, ganja or their preparations.

64. No, I see no objection.

65. In my opinion the taxation in this district of bhang and ganja is reasonable and calls for no alteration.

66. No, not necessary.

67. I see no objection.

68. No, there are no such houses or shops where these drugs or their preparations are consumed on the premises.

69. This question is covered by the preceding answer.

70. This question is intended, I understand, for a witness in the British territory.

5. Evidence of MAJOR L. L. FENTON, Assistant Political Agent, in charge Halar Prant, Kathiawar, Rajkot, English.

1. I have consulted the chief officials of the Native States in this Prant (Halar) of Kathiawar, which is at present in my charge.

2. The definitions may be accepted for this province.

The products of the hemp plant are known in this province as ganja, charas, bhang, subji, bhurki, majum or pak.

Bhurki, subji and majum or pak are made from bhang.

Ganja is used as a smoking mixture.

Bhang prepared in a liquid form with sugar and milk or water, pepper and other tonic ingredients is known as "subji."

Majum or pak is a solid preparation of bhang as also is bhurki and mafar.

3. I have occasionally seen it growing spontaneously in cotton fields and also in gardens, but very sparsely, the result of self-sown seeds, in localities where the plant was formerly cultivated, I imagine. It is said to grow in grassy plains too, but I have not noticed this.

4. It is known as the ganja or the bhang plant. There is no special name.

5. No special conditions seem necessary.

6. Very scattered where I have met with it. The wild hemp met in Kathiawar may be the result of self-sown cultivated plants, as I have stated before.

7. Yes.

For the production of ganja, bhang, fibre or seeds, very sparse, throughout the district, generally in gardens, along water-courses made for irrigation.

8. There has been no increase or decrease as far as I am aware. The cultivation is very sparse, and from what I learn the outturn is not sufficient to meet the demand; as this is very small, the amount of cultivation can be imagined.

9. The plant is grown in irrigated gardens, as stated above; no attention is given to it; as a rule, it is only grown for the purpose of being given as charity to fakirs and bawas visiting the gardens to ask for alms.

10. They are of the same classes as other agricultural cultivators.

11. I cannot say for certain, but as far as I know the seed used is that of cultivated plants only.

12. I have not.

13. It is not restricted, as far as I am aware. The cultivation is carried on very sparsely everywhere in the district.

The plant seems to thrive best in black soil (irrigated), where its cultivation is, as a rule, met with.

14. Yes; ganja and bhang, but not charas, as far as I am aware. Both in Nawanagar and

Gondal, and probably elsewhere, but sparingly; the demand being larger than the outturn.

15. (a) Ganja does not require any special preparation: it is ready for use when gathered.

(b) *Bhurki*, *majum* or *pak* and *mafai* all prepared from *bhang*.

Bhurki (sweet and salt).—Process—The leaves (*bhang*) are pounded, mixed with spices, fried in *ghi*, and then mixed with salt or sugar according to taste.

Majum or *pak*.—Process—The leaves are boiled in water and *ghi* for three days. This is filtered through coarse cloth, the leaves are thrown off as refuse and the liquid allowed to cool, the *ghi* which floats is skimmed off and mixed with boiled sugar. The preparation thus made is cut into small pieces for sale after spices have been added.

Mafai is made much in the same way I believe.

(c) *Subji*.—Process—The leaves (*bhang*) are pounded, the juice collected and mixed with milk, water, sugar, and spices according to taste.

16. Yes; I believe so. Ganja is prepared from the plants wherever cultivated in the province. I have no reason to believe it is prepared from the plants found growing spontaneously, whether wild or the result of self-sown seeds.

17. By no particular class. I have been given to understand that the cultivators who cultivate it prepare it no matter to what class they may belong.

18. I cannot answer this question beyond stating that naturally the preparations made from the plant must deteriorate to a certain extent from keeping, and the deterioration would be delayed in all probability by keeping them in airtight cases or bottles well corked.

19. Ganja and *charas* (imported) appear to be used for smoking only in this province.

20. The consumption is confined to religious mendicants, such as *bawas* and *fakirs*. The ganja grown in the province is what is smoked as a rule. *Charas* is imported in small quantities only, so small in fact, that it may be stated that its consumption is *nil*.

21. Flat.

22. Foreign. Imported in small quantities from Guzerat.

23. Not to my knowledge.

24. I have been unable to ascertain what proportion of the people eat or drink *bhang*. All classes in small numbers seem to eat it and drink it as a cooling drink in the hot weather.

Followers of the god Shankar drink it on special occasions, like the *Shivaratri* and "*Pat Ochav*" festivals.

25. Neither on the increase or the decrease, as far as I have been able to ascertain.

26. I am unable to give the proportion. Almost all *bawas* and *fakirs* are inveterate consumers; they generally confine themselves to smoking ganja and *charas*. The remaining classes who consume the drug, in the form of sweetmeats made from *bhang*, and of *subji* may be classed as occasional moderate consumers only. I am unable to procure more detailed statistics.

27. The *fakirs* and *bawas* are brought up from their childhood to smoke ganja. They follow in the footsteps of their fathers. The higher classes consume *bhang* and its preparations and seem to consider it as a part of a religious ceremony to

be observed at the "*Shivaratri*" and "*Pat Ochav*" festivals. A small proportion of the general public drink *bhang* in the hot weather as a cooling drink.

28 (a) Three pies.

(b) Two annas.

29. (a) With ganja, tobacco. With *bhang*, sugar. With *charas*, tobacco.

(b) With ganja, *dhatura*. With *bhang*, sugar, *wanali*, roses, *khuskhus*, almond, *tikhau*.

The object being probably to render it more "tasty."

30. Ganja is smoked generally in solitude and *bhang* eaten or drunk in company; mainly confined to the male sex. Children following the example set them by their elders sometimes take to consuming preparations of *bhang* and smoking ganja.

31. From what I learn the habit is easily formed. It does not appear to be very difficult to break off the habit, except in the case of inveterate excessive consumers.

32. In the form of *subji* *bhang* is indulged in by Brahmins and others, worshippers of Shankar at the "*Shivaratri*" and "*Pat Ochav*" festivals. The use in connection with such custom appears to be considered essential. Generally the use on such occasions is temperate, but at times the reverse may be the case.

33. There is no doubt that the more respectable classes regard the consumption of ganja and *charas* as a demoralizing habit, the general idea being that men who commit such crimes as "running amok" do so after priming themselves with a large dose of the drug, and that the habit sooner or later leads to destruction of both the mind and body. I do not think there is the same feeling in regard to the use in moderation of preparations of *bhang*.

34. It would be a privation to religious mendicants such as *bawas* and *fakirs*, who are inveterate smokers of ganja. All *bawas* and *fakirs* seem to be addicted to the habit.

35. If prohibited, such religious mendicants and inveterate consumers would certainly find a way of satisfying their craving for the drug illicitly, or take to consuming opium in its stead. The prohibition could be enforced to a great extent by forbidding the cultivation of the plant, and the preparation of the drug from wild plants, and by the punishment of individuals found in the possession of the drug.

The discontent would not amount to a political danger in this province.

36. There is no reason whatever for thinking so.

37. The effect of *charas*-smoking is said to be more deleterious than that of ganja-smoking, in that it is stronger and produces a state of intoxication if it may be called so more quickly.

38. Not that I am aware.

39. It is said that the smoking of ganja and *charas* is more injurious in its effects than the eating or drinking of preparations made from *bhang*. Experience shows such to be the case.

40. The chief medical officer of the Morvi State in this district considers the use of the drug in small medicinal doses to be very beneficial and very useful for allaying pain, spasms, increasing the appetite, promoting digestion, etc. I presume from this he has prescribed the drug, and is in the habit of

doing so. I am not aware that it is used in the treatment of cattle.

41. (a) Said to be so, increases the appetite and promotes digestion.

(b) The religious mendicants who use it say so.

(c) Is said to act as a febrifuge.

(d) Not that I am aware.

The bawas, fakirs and other religious mendicants who use the drug give the above reasons for doing so. I refer to the moderate habitual use. In the long run with excessive consumers the effects must be disastrous both on the body and on the mind.

42. The moderate use appears to be harmless, with the exception that it sometimes leads to excessive use.

43. They are said to be so.

44. In small doses its use is said to allay pain, increase the appetite, assist the digestion, and allay hunger.

It is also said to be refreshing and exhilarating.

In large doses it is said to produce much excitement if not delirium and insanity.

Persons addicted to its use in moderate quantities do not seem to feel being deprived of it for any length of time. The after-effects appear to be confined to depression of spirits. Moderate consumers do not seem to have any difficulty in breaking themselves of the habit.

45. In the long run it must prove noxious to both mind and body. Sooner or later it must impair the constitution especially when not strong. It is said to help the appetite, but all the same it is not a natural tonic.

Not said to do so.

Naturally it does so.

It certainly produces temporary insanity at times. Yes, it may; I have known a case of this. I cannot say what the typical symptoms are, having only seen one case.

I am unable to say.

46. The habitual excessive use of any of the drugs is in my opinion injurious in the extreme to the individual: the noxious effects produced by moderate use become intensified.

47 and 48. Not always, but in the case of inveterate consumers such as bawas, fakirs, etc., it may always be said to amount to a hereditary habit.

49. I cannot say.

50. My own opinion, arrived at from what I have heard, is that the excessive use of any of these drugs is injurious in the extreme, just as the excessive use of opium or alcohol is, the use of all being an unnatural habit.

51. Not in Kathiawar, as far as my experience goes. The moderate use of any of these drugs does not, as far as I know, have any connection with crime of any kind.

52. The excessive use may perhaps have a connection, but I cannot say for certain.

53. Sometimes. I myself was once attacked by a man at Savantvadi, who had been indulging excessively in the drug. He was not an ordinary bad character. What he intended to do I cannot say. I overpowered him: he fainted when I had done so, but tried to get at me again on coming to his senses again, but by that time he was bound.

54. I have often heard that such is the case.

55. I have heard of no such case in Kathiawar. I cannot say if complete stupefaction can be induced by the drug without admixture.

56. Cannot say.

57. Am not in a position to answer this question.

58. In the Kathiawar States, the sale of hemp drugs is carried on by license-holders. Considering that the consumption of the drug as compared with the population is very small, I am of opinion that no change is necessary in the working of the present system.

60. The cultivation of the plant is carried on to such a comparatively small extent that I consider both its cultivation and preparation is sufficiently controlled.

61. Charas, as far as I have been able to ascertain, is not produced in Kathiawar, and only small quantities of it are imported by license-holders.

62. At the most, the preparation of the drugs from the plant might be confined to license holders, the cultivators themselves, being prohibited from doing more than cultivating the plant, not being allowed to either sell or give it to any but such license-holders.

63 and 64. I am not sufficiently well up in the subject to give an answer. As far as Kathiawar is concerned, the present system seems to do very well; at any rate I have heard no complaints against it.

65. It is a luxury as much as alcohol and other intoxicants, and I consider if one is taxed the other ought to be taxed too.

66. No; I think one rate exists for all.

67. The method prevailing in the province seems to require no change, as far as I am able to judge.

68, 69 and 70. Not that I am aware of anywhere in the province.

6. Evidence of CAPTAIN ASHBY, Assistant Political Agent, Jhalawar Prant, Kathiawar, Vitthalgarh.

1. By referring to the several replies received from States and Talukas of the Prant.

2. Yes, bhang is also called lilagor; ganja is also named shighra.

3. Except in Halwad, in no other part of this Prant it grows spontaneously.

4 and 5. I have no knowledge or information on the point.

6. Scattered.

7. In Dhrangadhra a few hemp plants are sometimes grown in sugar-cane fields by the ryots for the use of smoking by ascetics; but the extent of cultivation is inconsiderable, and consequently not noteworthy.

8. No material cultivation, hence no information to be given.

9. Nil.
10. They are ordinary cultivators.
11. No definite information on this head ; but they are, I think, raised from the seed of the wild hemp.
12. No.
13. The cultivation is not restricted, but it can be gathered that as no cultivation is made on a larger scale, the soil of this Prant, which is generally sandy, is not favourable.
- 14 and 15. No.
16. Yes. Yes, cannot say.
17. Probably ascetics and fakirs.
18. It is said ganja deteriorates by keeping ; it loses its effect in time. It keeps good with ordinary care for one year.
19. Yes.
20. Ganja is chiefly used by ascetics and fakirs. It is used by a very few number, and the proportion may be 5 in 1,000. Charas is not used by any people here.
21. Flat kind of ganja is used by natives.
22. Charas is not produced in this Prant, nor is imported for consumption.
23. Bhang is rarely used for smoking purposes ; is only resorted to for smoking when ganja is not obtainable.
24. Out of 100 we would find here only two or three who eat bhang, but this is common with the cases of people who generally indulge in luxury. As to drinking, it has already been stated above that it is used by ascetics, Hindustani sepoy. It is not common with the common gentry in this Prant.
25. The use of these drugs is not on the increase, as it is believed that certain people take a fancy to alcohol.
26. It is impossible for me to answer these questions.
27. The people who could be included under this head would be Brahmins, etc., who devote their life to religious performances, and the reason why they are said to resort to this drug is to keep their mind steady. On the contrary, the persons who are given to luxury indulge in invigorating their spirits.
- 28.
- (a) $\frac{1}{2}$ tola, price $\frac{1}{2}$ pice.
- (b) $\frac{1}{2}$ tola, price 1 pice.
- Besides, in certain cases, it is found that large quantity of bhang as well as ganja are consumed by *Atis*, etc., which would sometimes reach the maximum of $\frac{1}{4}$ of a lb.
29. Ordinarily pepper is mixed with bhang and tobacco with ganja ; also sugar, carraway, poppy-seeds, almonds, etc., are mixed with bhang. It is in very rare cases that dhatura is mixed with ganja. The object of the admixture is to increase the taste. Dhatura is mixed to increase the narcotic effect. Yes ; the ingredients of which it is made are given above.
30. It is to a very small extent that it is used either in company or solitude. It is mainly used by male sex and in few cases by females. Children do not consume any of these drugs.
31. The habit is not easily formed. It is with difficulty discontinued. Yes.
32. So far as it could be ascertained, the drugs in question do not form part of any social or religious custom.
33. The taking of these drugs is not considered respectable owing to their narcotic effect. It is only that mendicants and ascetics hold ganja-smoking as essential to draw their minds away from worldly cares and fixing to the devotions of their god. Hemp plant is not worshipped in any part of the Prant.
34. It would be a privation to the habitual consumers, though not serious, to forego its consumption.
35. According to native ideas would not be possible. Yes ; unless some severe measures are adopted.
- Yes, to a certain extent. No ; I do not anticipate. Yes. Might resort to alcohol or dhatura.
36. It is believed that people now greatly resort, and the reason assigned is that bhang, etc., are opposed to the progress of time, and it may also be due to liquor shops being everywhere.
37. Charas is more narcotic than ganja.
38. Charas is more narcotic than flat or round ganja, and round ganja is said to be more narcotic than flat ganja.
39. Ganja-smoking is more injurious than drinking or eating any of these drugs. People addicted to this shorten their lives by smoking ganja.
40. Native vaidyas use bhang as a medicine both for men and cattle.
41. (a), (b), and (c) Yes, it is believed.
(d) No knowledge.
- Almost all ascetics, Hindustani sepoy, and people living in unhealthy and malarious places Labouring class of people use the drug to a moderate limit for the above purposes.
42. It is believed that the moderate use of bhang and ganja is harmless.
43. Yes.
44. The immediate effect is refreshing ; it produces some intoxication. It both creates appetite and allays hunger. The effect lasts about three or four hours. No other effects. Want of subsequent gratification does produce longing and uneasiness.
45. No.
No.
No.
No.
No.
No.
Cannot give any opinion.
46. The habitual excessiveness of any of these drugs produces noxious effects—physical, mental and moral.
47. It is neither a hereditary habit nor is progeny affected.
48. It is neither hereditary nor affects children.
49. Both bhang and ganja are used for aphrodisiac purposes, but moderately. Yes, cannot give further information.
50. Excessive use of these drugs, it is said, produces and even if a man is inclined to gratify himself, he is physically unfit to do so.

51 and 52. No, not as a rule. No connection I think.

53. No. No.

54. Not as a rule, and instances of the nature have not come to light.

55. Yes, yes, it can be by ganja.

56. Dhatura and such poisonous drugs, when mixed with ganja either in moderation or excess, increases the intoxicating effects of ganja. The admixture of tobacco decreases the narcotic effects. In the case of the admixture of bhang massala it sometimes acts as a stimulant, sometimes as cooling and refreshing.

57. Ganja is sometimes eaten or drunk, but it is said that it takes a little longer time to produce narcotic effects than when smoked.

58. The system works well and is sufficiently taxed; requires no further improvement.

59. None.

60. It is only to a very small extent that the

hemp plant spontaneously grows. No further explanation is therefore necessary, and the system requires no modification.

61. Charas is not produced in this Prant. No further explanation is necessary.

62, 63 and 64. No.

65. Yes. As intoxicants it is necessary to check the spread of its consumption, and therefore it is desirable that taxation is reasonable to certain extent.

66. In this part of the Prant only flat ganja is used. No new opinion could be expressed.

67. I think none.

68. There are no licensed houses or premises, but the shops where they are sold are licensed and it is sufficient.

69. No. As a rule these drugs are sold in the shops in bazar. It is also not considered necessary to collect public opinion.

70. No. Duty is paid. Untaxed drugs are not used.

7. Evidence of PRABHUSHANKAR MUKANJO, Naib Diwan, Dhrangdhra State, Dhrangdhra, Brahmin.

1. By making inquiries from those persons who are habituated to the use of hemp drugs.

2. Yes. Bhang is also called lilagar. Ganja is also named as shighra.

3. According to the statement of my informant it grows spontaneously in Hardwar.

4 and 5. I have no knowledge.

6. Scattered.

7. A few hemp plants are sometimes grown in sugarcane fields by the ryots for the use (smoking) of any wandering ascetics, but the extent of such cultivation is so inconsiderable, nay rare, and irregular, that it is scarcely worth mentioning.

10, 12, 14 and 15. No.

16. Yes. Yes. Cannot say.

18. Ganja deteriorates by keeping. It loses its effect in time. It keeps good with ordinary care for one year.

19. Yes.

20. Ganja is chiefly used by ascetics and religious mendicants. The proportion of the consumers of the plant in one form or the other is so small that it is difficult to give it with any degree of precision, but roughly it may be stated to be 2 or 3 in 1,000.

Charas is not used by any people here.

Only the flat kind of ganja is used for smoking by the habitues here.

22. Charas is neither produced nor imported in this State.

23. No.

24. Bhang is used (eaten or drunk) by Hindustani sepahis in the services of the State, and by a very small number of the local population, as well as ascetics and religious mendicants. Proportion cannot be definitely ascertained.

25. Ganja-smoking and bhang-drinking and eating are somewhat on the decrease.

26. Such proportion cannot be given.

28. Quarter tola, price $\frac{1}{4}$ pice.

Half tola, price 1 pice.

29. Ordinarily pepper is mixed with bhang and tobacco with ganja, exceptionally sugar, molasses, carraway, poppy-seeds, almonds, etc., are mixed with bhang. Dhatura is very exceptionally mixed with ganja. The object of these admixtures is to improve the taste. Dhatura is mixed to increase the narcotic effects.

A preparation, known as bhang-massala, is sold for the purpose of mixing it with bhang; the ingredients of which are mentioned above.

30. To a very small extent. It is mainly confined to the male sex and adult life. Children do not consume any of these drugs.

31. Not easily formed. It is difficult to break off. Yes.

32. As far as it can be ascertained, the drugs in question do not form part of any social or religious custom in this State.

33. The habit of taking any of these drugs is not kindly looked upon by the people, owing to their narcotic effects. Mendicants and ascetics hold that ganja-smoking is necessary to draw attention from all worldly cares and devote one's self firmly to the prayer of the Almighty. Hemp plant is not worshipped by any sect in this State.

34. It would be a privation to the habitual consumers of this drug, though not serious, to forego its consumption.

35. Would not be feasible. Yes; illicitly. The prohibition could be enforced by taxing it heavily. Yes; serious discontent. Yes; it might amount to a political danger to a certain extent. If prohibited, recourse would be had to other narcotic substances, such as dhatura, karan roots, etc.

36. No reason.

37. Charas is more narcotic than ganja.

38. Charas is more narcotic than flat or round ganja, and round ganja is more narcotic than flat ganja.

39. Ganja-smoking is more injurious than eating or drinking any of these drugs. Poor habitues shorten their lives by resorting to smoking.

40. Bhang is used by native doctors for diseases both in men and cattle.

41. (a) Yes.

(b) It gives a good staying power.

(c) It is beneficial.

(d) Not to my knowledge.

Almost all ascetics and some people living in unhealthy and malarious districts, and some labouring classes use the drug for the above-named purposes. Moderate habitual use.

42. A moderate use of any of these drugs, for the purposes mentioned in question 41, is beneficial and not harmful.

43. Yes.

44. The immediate effect is refreshing; it produces intoxication. It both allays hunger and creates appetite; the effect lasts about three to four hours. There are no after-effects. Want of subsequent gratification does produce longing and uneasiness.

45. No noxious effects, physically, mentally, or morally.

It does not impair the constitution.

It does not injure the digestion, nor does it cause loss of appetite.

It does not cause dysentery, bronchitis, nor asthma.

It does not impair the moral sense, nor does it produce laziness, nor habits of immorality and debauchery.

It does not deaden the intellect, nor does it produce insanity.

46. The habitual excessiveness of any of these drugs produces noxious effects, physical, mental, and moral.

47. No hereditary effects.

48. No; according to the statement of my informants.

49. Yes. Yes, it is so used by prostitutes also. Yes, it is more injurious because of the drain on the system. Excessive ganja-smoking tends to produce impotence in the long run.

50. These drugs are not excessively used for purposes mentioned in question 49.

51 and 52. No. No connection, so far as my information goes.

53. No; in case of *habitual* indulgence; no case to my knowledge.

54. Not to my knowledge.

55. Yes. Yes, as regards ganja.

56. Admixture of dhatura, *khorasani-ajma* and the root of nilium oleander to ganja increases, and that of tobacco decreases, the narcotic effects of hemp used either in moderation or excess.

57. Ganja is sometimes eaten or drunk, but it takes a little longer to produce narcotic effects than when smoked.

58. I consider that hemp drugs are sufficiently taxed in this State and the system is working well.

63 and 64. No objections.

65. The taxation is reasonable.

66. Only flat ganja is imported in this province, so I cannot give any opinion.

67. No objection.

68. No such house.

69. As we have no such houses, the wishes of the people are not consulted.

70. No facts. Duty is paid. Untaxed drugs are not used.

8. *Evidence of PANACHAND PARSHOTAM, Acting Deputy Assistant Personal Agent, South Rajkot, at present Jetalsar Station, Baniya.*

1. The questions have been answered after necessary enquiries having been made in connection with the hemp drugs, from the persons who daily make use of them, in this station, as also from my experience and knowledge about this Prant.

2. The ganja is not abundantly procurable in this Prant. The hemp is planted sparingly in some sugarcane fields by the cultivators; the ganja is not properly manufactured into the three sorts described in this question in this Prant, nor is the "charas" production of this province.

3. There is no part in this Prant in which the hemp plant grows spontaneously.

4. Owing to scarcity of the production of this plant, this is not known here.

5 and 6. Not known here for the reason shown above.

7. The hemp is planted but sparingly in the sugarcane fields in this province, out of which can be realized the ganja and bhang in a small quantity. Charas is not produced in this province.

8. Its cultivation is as usual, neither increased nor decreased.

9. Seeds are scattered at the borders of the sugar-cane fields and the plants are nourished from the watering of the sugar-cane.

10. In this province, some cultivators who have got sugar cane fields scatter seeds of hemp in them also.

11. Not known.

12. There is no wild hemp in this province.

13. The general idea is that hemp is usually sown in soft black ground and not in stony or sandy ground.

14. The ganja and bhang are produced in this province, but sparingly, as stated above. Charas is not prepared here.

15 and 16. Not known here.

17. Some cultivators who have got sugarcane fields scatter seeds of hemp sparingly, as stated above.

18. The general idea is that these articles lose their intoxicating effects after two years. Other process not known here.

19. The ganja and charas are used only for smoking.

20. The fakirs, jogis, Kolis, Sindhis, and such other people belonging to low class, smoke ganja and charas mixed together and not separately. A few of the above classes exclusive of the fakirs and jogis, who are very small in number as compared with the entire population of this district, smoke these articles.

21. No distinction as regards these three sorts of ganja is to be seen here in this province.

22. Charas is not prepared here. If it is used, it is foreign.

23. The bhang is never used for smoking in this province.

24. The Pardeshis, Jogis, fakirs and others who lead an ascetic life, eat and drink bhang, and their number is very small as compared with the whole population in this province.

25. The use of ganja, charas and bhang is on the decrease, partly owing to the development of education in this province and partly owing to the increasing demand for liquor.

26 and 27. This information cannot be given for certain.

28. This cannot be ascertained here.

29. Generally the fakirs and jogis mix dhatura with ganja to make the latter stronger and more intoxicating.

The bhang massala is composed of (1) pepper, (2) poppy-seeds, (3) dry rose-flowers, (4) variali, (5) sugar-candy.

30. This cannot be ascertained. It is generally used by the males and not by the females or children.

31. The habit is not easily formed; when once formed, it is not difficult to break off; I believe, it has tendency to develop the moderate habit into the excessive.

32. On the Holi holidays, the bhang is taken for pleasure and on the Shivaratri holiday it is generally taken by the followers of Shiva, to keep their minds steady in their worship of the deity. It is not essential to take the bhang on these holidays. The use is so temperate that it is not formed into the habit.

33. This habit is considered disgraceful for almost all excepting those who have to lead an ascetic life. The reason why this practice is generally held in disrepute is that the use of these articles causes intoxication, which generally results in bad consequences to those who use them, as also to those with whom they come in contact. The hemp plant is nowhere worshipped in this province.

34. It will be certainly a serious privation to the jogis and fakirs who cannot do without these

drugs, as these articles are essential to them for leading an ascetic life.

35. It is feasible to prohibit the use of these drugs, but in that case they will be used illicitly. The prohibition is likely to cause serious discontent among the consumers: where there is a very large number of consumers, the discontent may perhaps result in political danger. The prohibition is likely to be followed by recourse to liquors.

36. The recent civilized habits of the people have introduced the use of wine in the place of these drugs. The reason is attributed to the increasing demand of wine.

37. The effects of charas are stronger than those of ganja-smoking.

38. Not known here.

39. Cannot be ascertained.

40. Not known.

41. The use of these drugs is not beneficial.

The use of bhang, it is said, increases appetite and alleviates fatigue of labouring classes if taken moderately. It is the moderate occasional use that I refer to.

42. When the drug bhang is moderately taken, it is harmless for the reason shewn above. Other drugs are always injurious to health.

43. If these articles are moderately taken, the moderate consumers are inoffensive to their neighbours.

44. The moderate use of bhang sharpens appetite as stated above. It is refreshing to those who take it habitually. The effect of the intoxication lasts for about two or three hours. If it is not taken by the consumers in time, it causes uneasiness to them.

45. The habitual moderate use of ganja or charas produces noxious effects on the physical, mental and moral habits of the consumers.

A man of medical experience would be a proper person to give opinions about these matters.

46. Ditto ditto.

47 and 48. No.

49 and 50. Not known.

51 and 52. Not known for certain.

53. The excessive use of any of these drugs may result in unpremeditated crime.

No.

54. Not known.

55. Yes.

56, 57, 58, 59, 60 and 61. Not known.

62, 63, 64, 65, 66, 67, 68, 69, and 70. Not prepared to answer these questions.

9. Evidence of POPUT PRABHUAM VAIDYA KHES, Chief Medical Officer, Porbandar State, Porbandar, Nagar Brahmin.

1. My coming now and then in contact with persons habituated to the drug, and my medical knowledge about the same.

2. Bhang is here known to be the dried leaves of the plant known as ganja plant.

Charas is not met with in Porbandar.

Ganja is, as defined in the question, the flowering tops of cultivated female hemp plant.

The different varieties, as distinguished from each other in the questions, are not specially known here as such, but there are different varieties sold in the bazar, one being cheaper than the other.

The price depending upon the different ways and soils in which the plant is cultivated.

3. It is not known here to grow spontaneously. Here the seeds are thrown in prepared soils where they grow. It is very scarce in Porbandar, only 4 or 5 plants found in khetars of people who are fond of bhang.

5. It requires an amount of water for its growth and plenty of rainfall.

6. The growth is generally scattered in this part.

7. There are no cultivations in this province for the production of ganja, charas, bhang or its seeds.

10. Persons who cultivate the plant are of the same classes as the other agricultural cultivators. They do not form a special class.

13. The cultivation of the hemp plant is not restricted in this province, because it is very scarce here.

14. Ganja is manufactured in Porbandar to a very small extent, and in other mahals where there is the cultivation of sugar-cane, but is very scarce now-a-days, owing to the restriction put in selling the products. Charas is not at all manufactured. Bhang is more scarce than ganja, yet now and then manufactured.

15. Bhang is generally used for eating and drinking; ganja only being used for smoking.

16. Bhang is generally prepared in houses by a special method of separating the leaves from the plant.

17. There is no special class who generally deal with the preparation, but common cultivating class now and then prepare the preparation.

18. Ganja and bhang both lose their effects by keeping; they quite lose their effects in time: with ordinary care they keep good for one year.

No special trade of ganja or bhang is carried on in this province.

19. Ganja is used for smoking and to a small extent in the preparation of Indian medicinal drugs.

20. Hindus, Mussalmans, and specially coolies, fakirs, beggars, sadhus smoke ganja.

23. Bhang is not known as used for smoking.

24. Unlike ganja, bhang is drunk also by ordinary people in all localities.

25. The use is gradually increasing in this part. It may be owing to the stimulating effects that the use of the drug produces.

27. Working people use it for its stimulating effects. It is also known to have some aphrodisiac effects, and is used as such by ordinary people in small doses.

28. One tola of bhang is the average allowance for a habitual moderate consumer. For an excessive consumer it may go as high as 10 tolas. The cost to a moderate consumer is 4 annas per diem, to an excessive consumer it may vary with the pecuniary conditions of the consumer. A rich man may spend a rupee every day in getting his dose prepared, mixed with other massala also. A poor man may get his dose without any massala for even one anna.

29. Rose petals, almond seeds, cardamoms, poppy-seeds, Fœnicili fructus, pepper, these are the ingredients which are generally mixed in preparing the dose.

Dhatara is mixed with it by people who are very much habituated to it to increase the narcotic effects. No prepared massala is sold for mixing with bhang.

30. In solitude it is consumed by people habituated to it. In company and pleasure parties it is generally known to have been consumed. Females are not known to consume it. Children are not known to consume it. Middle part of the life is the time in which its practice is generally commenced.

31. The habit is not easily formed. It can be easily broken off (bhang). The habit of smoking ganja is not easily broken off. There is the tendency in these drugs for the moderate habit to develop into the excessive.

32. People following (Shiva) Shaivies usually drink bhang on Shivaratri holidays, but it is not essential that bhang should be drunk on those days. This single dose does not form the habit.

33. The public opinion is generally against the people habituated to it, because it is a narcotic dose and they make the man unsober and unfit to work. The plant is not worshipped, but the leaves are used in worshipping the god Shiva.

34. It would not be a serious privation to any class of consumer to forego the consumption of the drug, when the practice is lately established. But when the practice is an old one they suffer to a little extent by giving it up.

35. It is not feasible to prohibit the use of any of these drugs. It would be consumed illicitly. The prohibition would occasion serious discomfort among the consumers. The discontent may amount to a political danger. The prohibition may to some extent be followed by recourse to alcoholic stimulants or other drugs.

36. Alcohol is to a certain extent substituted for these drugs; this is owing to the time and trouble required in preparing bhang.

37. Charas-smoking is considered to be more powerful in its effects than ganja-smoking.

38. Probably not.

39. Drinking bhang is considered rather refreshing. Its effects are not so sudden. Eating bhang stands between the two—smoking and drinking. Its effects are produced in a shorter time than that required in drinking. Smoking produces immediate effects of the drug.

40. Native doctors generally use bhang for its medicinal properties.

41. (a) Beneficial.

(b) Yes. Beneficial.

(c) Yes, generally found beneficial, used to a small extent as a food, accessory or digestive by ordinary people, but largely used by labourers for its staying power under severe exertion.

As a febrifuge, it some times does wonders; use also in cases of diarrhoea.

I refer in the first and second case to the moderate habitual use; in the third case, to the moderate occasional use.

42. If the habit of taking a certain narcotic be considered to be harmless, the moderate use of the drug may be so considered. In the long run it gives rise to debility and weakness of the brain.

43. Yes. They are never known to do any harm.

44. It produces a refreshing effect. It does not produce intoxication in a habitual consumer.

if the dose is not increased. It creates appetite; the effects last for nearly an hour and a half. No bad after-effects are known. The want of subsequent gratification may produce in a habitual consumer longing and uneasiness.

45. The use of ganja impairs the constitution, produces asthmatic disease.

It is not known to injure digestion or cause any loss of appetite.

It causes dysentery, bronchitis or asthma when ganja is smoked for a long time.

It produces laziness and the habits of immorality may be contracted.

It may in the long run produce insanity. The insanity may be permanent or temporary. The symptoms may be reinduced by the use of the drug again. Insanes (the result of smoking ganja for a long time) may confess to the habit.

47. There is no hereditary habit noticed. Long continued use may produce general debility, and this may give birth to weak children.

49. It is practised as such. It is so used by prostitutes. It is in this case by the males only taken in small quantity, and is not more injurious than its use as an ordinary narcotic. It is said that long-continued use brings on impotence.

51. I do not think there is any connection between consuming this drug and characters (bad). There is no connection between the moderate use of the drug and the crime. There are few very rarely "running amuck" cases in which generally there may be found some special motive for taking a big dose of the drug.

53. No.

In the above-mentioned "running amuck" cases on enquiry there will be found some cause for the person to take the drug.

54. Yes.

55. They generally do it when the crime is of a sensual character. Complete stupefaction cannot be induced. Dhatura is generally used when the persons are to be completely stupefied. Thieves and robbers generally use these admixtures.

56. Dhatura, as I said above, is generally mixed with hemp for the purpose of stupefying the victims and looting their properties. No homicidal intent is seen in these cases.

58. The present system of working does not require any improvement.

59. Does not arise.

60. Ganja not produced here.

61. Charas not produced here.

62. In our province where there is no bhang or ganja field there is no ground to be able to answer the question one way or the other.

63. I object to the present system of bhang vending and am of opinion that all control over its sale should be removed. With regard to charas and ganja, the present system may continue.

64. There should be no regulation with regard to bhang, but with regard to charas and ganja the present regulation may continue.

65. Bhang should be exempted from taxation. In reference to both, charas and ganja, and secondly to alcoholic intoxicants. Bhang is not so injurious as the other products. It is perhaps the least harmful of all intoxicants. In certain diseases it has very good medicinal effects, and even as an article of intoxication it does no harm.

67. With regard to bhang, I object to any taxation.

68. No houses or shops exist in this province.

69. No.

Local public opinion should be consulted before opening any shop of bhang, ganja or charas.

70. None.

10. Evidence of KESHABRAO BHASKERJI, First Deputy Assistant Political Agent, Halar Prant, Bajkot, Hindu Prabhu.

1. Coming in contact with people and cultivators.

2. The leaves are called bhang, the flowers are called ganja. The "charas" is the resinous matter collected by scraping from the surface of leather straps which are tied to the waist by persons who are made to pass through hemp fields early in the morning, and to which the sticky substance from the leaves and flowers of plants sticks to the straps.

3. It does not grow spontaneously.

4. The plant is known as ganja plant.

5 and 6. Wild hemp does not grow in this part of the country.

7. Small cultivation is made generally by all the cultivators on the border of some of their wheat and sugarcane fields, principally for giving bhang and ganja to the Khaki and other Bawas, fakirs and such mendicants who occasionally pay visits to them at the harvest times.

10. No special class, but they are of the agricultural class.

11. Seeds are reserved from the plants reared and not from wild hemp, which does not abound here.

13. Not restricted: it is grown generally throughout the province.

14. These are prepared, but in very small quantities.

15. (a) The twigs of plants are taken up; the leaves and seeds are taken away. Bare flowers or buds are wetted with water and then crushed on the palm of the hand by the other hand. Water is continued to be added to the stuff and then the stuff itself is pressed between the palms of both hands and the water is squeezed out, tobacco is then added to that stuff in the proportion of half and half or 1 to 2. Then the mixture is placed in a chillum, and over it cinders are placed and then the chillum is smoked.

A. The above is for this purpose.

B. Seldom it is eaten, and in that case no special preparation is made, but dry powder of leaves, flowers and seeds is eaten.

C. The leaves are placed in a water jug. Then they are placed in a cloth which is made to cover the leaves. The so covered leaves are then placed into hot ashes. After it gets sufficiently hot it is removed; then the leaves are again washed clean. The wet leaves are then pounded in a stone or other vessel. After that the said pounded stuff is placed

in water and spices and sugar or molasses are added. The liquid thus prepared is used for drink and called bhang, subji and ludji.

16. It can be prepared in one's own house or at the place where the plant grows.

17. All sorts of people.

18. No. But they must be preserved from being spoiled by rain water or exposure.

19. Ganja, as said above, can be smoked and eaten and sometimes drunk in place of bhang. Charas is only smoked.

20. Generally Bawas, sadhus, fakirs, Purabias, sepoy and such classes make use of these, and in some instances other classes of people also make use of them, but the proportion is a very small percentage. Not confined to any particular locality.

22. It is said it is imported from Panjab.

23. No.

29. (a) Pepper, veriali, aniseed, poppy-seed, chibhda seeds, cucumber seeds.

(b) In addition to the above, almonds, pistachis, cardomoms, etc.

Dhatura not used. The ingredients are put in for taste and flavour.

30. In a company these are used largely. They are used both by males and females and children also use them when in company of their parents or guardians and they allow them to do so.

31. The habit can be easily acquired and easily left. There is a tendency to develop into excessive habit from moderate.

34. No. The reasons are that these are not necessities of life, and the use of them does not in any way benefit the persons so using them.

35. It is probable recourse may be had to—

(a) alcoholic stimulants.

(b) other drugs if the use of these articles were prohibited.

37. The difference lies in the degree of intoxication. The former is more than the latter.

38. Not much difference.

39. The smoking of ganja and charas are more injurious to health than the drinking of bhang. The former affects the heart, whereas the latter sometimes acts as an element for digesting food.

43. Inoffensive.

44. It is refreshing, produces no intoxication, creates appetite, and the effect lasts for a couple of hours.

56. In cases of suicide dhatura is sometimes taken, in and for committing offences it is administered to others.

68. There are shops here licensed to retail ganja and charas.

69. No.

11. Evidence of PARMA NATHOO, Commerce, Limbdi (Kathiawar), Sreemali, Baniya.

1. I was a farmer of bhang and ganja in Limbdi for about twenty-five years. I have seen numerous consumers during the period and have come in contact with them in selling ganja and bhang to them. I have also visited Virangam, Ahmedabad, Charoter, Baroda, Gandevi, and Poona for importing ganja and bhang from them. During the course of my licenses I have had many opportunities of talking with the consumers on the subject of ganja and bhang.

2. Here the leaves of the hemp plant are known as "bhang" or "sabji" and the flowering tops as ganja. The people seem to have no knowledge of the resin or charas.

4. Except the ganja or bhang plant, it has no other common name on this side. Among Sanskrit-knowing people it is known as Vijaya (success).

7. No.

13. No restriction, but the plant is not grown or its cultivation is not tried in this State.

14. No.

16. The bhang-drinking people prepare it at their houses. It is not procured ready-made in any shop.

17. Ganja is smoked generally by Khakis, Atits and fakirs (mendicants), and it is also smoked by some Brahmins, Baniyas, Khavas, etc. They make their own pipes, and some classes of the people prepare bhang in their places of residence.

18. Ganja and bhang deteriorate by keeping. They are said to keep well for about two years. It is not known here whether they lose their effect entirely in time. Climatic effect may be the causes of deterioration. No special measures are taken here to prevent deterioration.

Statement containing statistics of hemp drugs of this State has been attached to a letter from

here dated 2nd November 1893, No. 76, to the Assistant Political Agent, Jhallawar Prant.

19. Ganja is mostly used for smoking when it is reduced to dust or powder, it is used as bhang for drinking. Ganja ashes are also used for medical purposes in cases of fevers; charas is not used at all here.

20. Fakirs, Atitis, Veragis, Khakis, etc., are the classes who smoke ganja, and some Brahmins, Baniyas, Khavas, etc., also smoke ganja in Limbdi and its villages. Those of the population of this state who habitually use ganja are supposed to be nearly one-hundredth part of population.

21. Here flat kind of ganja is only used for smoking.

22. No charas of any kind is used at all here.

23. Bhang is not at all used for smoking here.

24. Bhang is used on a small scale by some people of the upper classes, such as Brahmins, Baniyas, etc., particularly in hot season; but generally the people have no fondness for it. Those who eat or drink bhang can hardly be found more than one in one thousand of the population.

25. The use of ganja and bhang does not seem either to increase or decrease, but generally appears to be stationary, and charas is not used here at all.

26.

	Ganja.	Bhang.
	50	5
(a)	$\frac{50}{48000}$	$\frac{5}{48000}$
	10	1
(b)	$\frac{10}{48000}$	$\frac{1}{48000}$
	400	40
(c)	$\frac{400}{48000}$	$\frac{40}{48000}$
	20	2
(d)	$\frac{20}{48000}$	$\frac{2}{48000}$

27. Kunbas, Satwaras, Khabas, Kolis and Bhadwar are mainly the classes from whom these are taken, and religious devotion and carelessness and indifference for worldly matters mainly lead to the practice.

28. (a) Two annas weight of ganja per head and worth about $\frac{1}{2}$ of a pice.

(b) One tola per head, worth 1 pice.

29. Tobacco is the chief drug used with ganja; dbatura is not used with it. This admixture gives relish and sharpness in smoking.

Bhang is mixed greatly with pepper, and those who can afford mix it with almonds, poppy-seeds, variali, rose-flowers, and sugar. It is called "bhang masalla."

30. Here the use of ganja as well as bhang is very limited; ascetics consume ganja and bhang openly and sometimes in company. Among higher classes those who consume ganja do it in solitude. But bhang is drunk openly. It is mainly confined to male sex and generally to prime of youth. It is not usual for children to use ganja or bhang.

31. The habit is easily formed. It is difficult to break off. There seems to be a tendency for the moderate habit to develop into the excessive.

32. Bhang being considered a favourite offering to the god Mahadev, the use of bhang and ganja has taken a religious aspect with the ascetics, etc., and they are thought to possess virtues of fixing steadily their minds on the objects of the devotion. On a Hindu holiday called "Shiva ratri" (Mahavadi 14) Brahmias and ascetics offer bhang to god Shiv, and they then drink it as prasad (accepted offering) of god Shiv, and some devotees consider the ceremony as essential on the occasion. Bhang and ganja are used by people when friends meet together who have fondness for such things for pleasure's sake only. But there is not any other social ceremony known in which it is considered essentially necessary to be used. It is generally temperate. It is not likely to lead to the formation of the habit or otherwise injurious when it is taken in the name of religion on certain days. But friends meeting together to use the drugs for fondness may by long practice contract habit.

33. Higher classes have contempt for ganja; bhang is not held in much disrepute, but both being intoxicating, the consumption of them is not generally in favour with the people. In regard to the practice it cannot be said that there is any public opinion (social or religious) settled as far as is known on this side. Disrepute attached to the use of any form of narcotic is owing, I believe, to a general contempt for things that are intoxicating. There does not seem to be any custom of worshipping the hemp plant on any occasion by any sect of the people.

34. Yes. It would be a great hardship and privation in cases of chronic habits because they are difficult to be broken off without great suffering in case of ganja as well as that of bhang. The persons who are generally addicted to the habit of ganja are beggars and men of hot tempers. It is difficult to give any idea of the probable numbers of each class. The ascetics are mostly here sojourners, yet it may be guessed that about 500 people of all classes might be the sufferers if the consumption of the drug be foregone as far as this state is concerned.

35. It is not feasible, I think, to prohibit the use of any or all of these drugs; it may induce illicit consumption if not properly checked. It is not wise and necessary to make a prohibition considering the insignificance of the evil. The prohibition would occasion serious discontent among the consumers. The prohibition would be followed by recourse to alcoholic stimulants or other drugs, because it is natural that people in the habit of using the drugs may seek some other substitutes if they are deprived of the present ones.

36. According to my knowledge there does not appear any reason for thinking that alcohol is now being to any extent substituted for any of the drugs as far as this State is concerned.

37. Not known, because charas is not used here.

40. Yes. The hemp drugs are used medicinally by native doctors, and they are used in the treatment of cattle diseases.

43. Yes.

44. The immediate effect of the moderate use of ganja or bhang on the habitual consumer is stimulating of the mental faculties. It sharpens imagination. So new ideas occur to the mind. It is refreshing and produces intoxication. It does not allay hunger according to my belief, but it produces desire for food. The effect lasts for about six hours or so. The after-effects are dullness and exhaustion. The want of subsequent gratification produces uneasiness.

45. It does not seem to produce any noxious effect on physical, mental or moral powers.

46. The excessive use of ganja has a very deleterious effect on one's constitution. The face becomes pale. The appetite becomes poor and indigestion is complained of. It deadens the intellect; tends to produce insanity.

68. There is one shop in Limbdi licensed for the sale of ganja and bhang. It is sufficient considering the consumption.

69. A shop for the sale of ganja and bhang is opened as it may seem necessary to the State authorities.

70. There are no instances of smuggling bhang and ganja known here; and no direct or indirect tax is levied on ganja and bhang in the State except the fee for the license, which is auctioned every year.

BOMBAY NATIVE STATES.

(PALANPUR.)

12. Evidence of BOOPA CHENJI, Ganja Vendor and Dealer in Wax Bangles, Singam Taluka Van, Bhat Hindu.

1. I smoke ganja for the last forty years and also deal in it for the last ten years.

Charas, bhang and ganja; no varieties of ganja are known here.

3. In the Palanpur Superintendency talukas the hemp plant is not cultivated, nor does it grow spontaneously.

4, 5 and 6. Not known.

7. None.

14. None.

18. Ganja deteriorates by long keeping. It is worth using only for a year. The causes are not known, nor the remedies to prevent deterioration.

19. Ganja and charas are used only for smoking.

20. Generally sadhus, Atits, fakirs and Muham-madan as well as Hindu sepoy's smoke ganja in these parts. The percentage of such ganja-consumers is .004, *i.e.*, 4 in 1,000. Charas is not at all used in these parts. There are no special localities for ganja-consumers in this Superintendency.

21. Only the flat ganja is available here which is used. I have used only this kind, and I do not know other kinds, therefore I could not say which is preferable.

22. No charas is used in these parts.

23. Bhang is never used for smoking.

24. Generally Brahmins, Brahmin sadhus, eat or drink bhang. The percentage of its consumers will be .002, *i.e.*, 2 in 1,000. There are no special localities for such consumers.

25. The use of these drugs is on the decrease, and the chief reason for it is that it is heavily taxed by Government.

26. I can state for ganja and bhang only.

	Ganja.	Bhang.
(a)	.002	.001
(b)	.001	.00 $\frac{1}{2}$
(c)	.004	.002
(d)	.002	.001

27. Generally middle and third class of people indulge in these drugs and their general habits of life are that of independence and indifferent circumstances.

28.	R	a.	p.	
(a)	0	0	9	}
(b)	0	2	0	

Ganja.

29. Ordinarily tobacco is mixed with ganja and dhatura is used only when it is to be made poisonously strong.

Bhang massala.

Pepper.

Rose-buds.

Poppy-seeds.

Almonds.

Variali (Gujrati word).

30. The consumption of these two drugs is practised in company, and it is mainly confined to the male sex. It is not usual for children to consume any of these drugs.

31. The habit is easily formed. It is not difficult to break off. There is not a very great tendency for a moderate habit to grow into an excessive one.

32. I know of no such custom, social or religious, with regard to the consumption of any of these drugs.

33. The public opinion is not in favour of the consumption of any of these drugs. It is regarded as a vice. I know of no such custom of worshipping the hemp plant on any occasion; at least I am aware there is none in this Superintendency.

34. Yes. It would be a serious privation to sadhus, Atits and fakirs to forego the use of it. The above sects believe that it concentrates their mind to their ideal form of worship, and it being a cheaper intoxicant in comparison to others, they indulge in it without any prejudice, for religiously they are not prohibited to use bhang and ganja.

35. I do not think it would be feasible to prohibit the use of the drug. It is probable that if it is prohibited it may be used illicitly. I am unable to say how the prohibition can be enforced. The prohibition may create discontent among the consumers, but it is not likely to amount to a political danger, and it may be followed by recourse to alcoholic stimulants or other drugs.

36. Yes, alcohol is taking the place of these drugs to a certain extent, but I cannot name the causes as I am unaware of them.

37. I have never smoked charas hence I could not know the difference.

38. I have used only the flat ganja, which is available from Patan Palanpur, Kadi, Sidhpur, etc., hence I could not know the difference.

39. Drinking or eating bhang is a little less injurious than smoking ganja, because ganja-smokers in the long run get very bad coughs, which bhang consumers never do.

40. I am not aware if any school of native doctors have prescribed the use of any of these drugs; but I know that bhang is sometimes given to cattle in certain diseases not known to me, and I cannot deny the medicinal qualities of these drugs, which I am not aware of.

41. Moderate but occasional use of ganja may be—

(a) digestive;

(b) giving staying-power in exposures in cold and rains.

(c) And I believe is a preventive of disease in malarious and unhealthy tracts.

Generally sadhus, Atits, fakirs and sepoys use the drug, but I cannot say the percentage of such consumers among the above classes.

42. I believe that the habitual use of the drug, however moderate, is not beneficial, but occasional use under special circumstances may be beneficial.

43. Generally they are offensive neighbours.

44. On the habitual consumer the immediate effect of the moderate use of the drug is refreshing, but at the same time produces a little intoxication. It does not allay hunger, nor does it create appetite to any great extent. Its effect lasts for an hour or two at the most. There are no after-effects that I know of. Subsequent want does produce uneasiness and a desire for its gratification.

45. The habitual moderate use of the drug does produce noxious effects physically, mentally and morally.

It does impair the constitution in the long run.

Loss of digestion and appetite depend upon the nature of the constitution of the consumer.

It is not known to be causing dysentery, but it (ganja) really causes bad coughs in the long run.

It does impair moral sense and induce laziness, but generally does not make the consumer debauched. Ganja-smoking sometimes produces temporary insanity, which may sometimes be permanent. I know of no typical symptoms, and I cannot say whether insanes confess to the use of the drug. It is likely that persons suffering from mental anxiety or brain disease become insanes by the use of the drug more easily; but I cannot substantiate my belief with evidence.

I know of only one instance in which a sadhu

named Lalpure had turned mad by inhaling a strong puff of ganja-smoking, although he was a habitual moderate consumer. After four or five months he once drank whey and some preparation of it plentifully, by which the smoke of the ganja entered in his brain evolved and he became sane subsequently.

46. Ditto with excess in effects in proportion to the excess of use.

47 and 48. It is not hereditary nor does it affect in any way the children of the moderate consumer.

49 and 50. I am not aware of the practice, and I am not able to answer the question. I believe that the use of ganja and bhang does not tend to produce impotency.

51. Not as a general rule. It has no connection with crime of any sort.

52. I am not particularly aware of such cases.

53 and 54. I know of no such case.

55. I am not aware of the practice of criminals in this matter. I doubt whether complete stupefaction can be induced by this drug without admixture.

56. The effects of ganja-smoking, of which only I am aware, are stated by me in answer to questions Nos. 44 and 45. Dhatura admixture is very poisonous and stupefies a stranger to the use of the drug, but to an excessive consumer it only adds to the degree of intoxication.

57. I know that ganja and charas are only smoked and not eaten and drunk.

58. I am not acquainted with the system of excise administration.

63. There are no such licensed houses or shop for the sale of these drugs in this Superintendentcy.

BOMBAY NATIVE STATES.

(BHOR.)

13. Evidence of CHIEF OF BHOR, Bombay.

19. Both ganja and charas are used for smoking purposes only. Charas is obtainable only where hemp plants are cultivated.
21. Round ganja is chiefly preferred for smoking.
22. Charas obtained from Panjab is best for smoking.
23. Bhang is solely used for drinking purposes.
24. In Northern India all classes drink bhang.
25. The use of hemp drugs is on the increase, as it is now found to be used everywhere.
28. A moderate consumer would require 3 pice and an excessive consumer 6 pice the most per diem.
29. First class tobacco is ordinarily mixed with ganja to render it more powerful in its effects. Dhatura is not used for such purpose.
30. Consumption of the hemp drugs is chiefly confined to the male sex, women and children are seldom found using it in this part of the country. In Northern India, however, children are found to drink ghotas prepared of bhang.
31. The habit of consuming of any of the hemp drugs is easily formed and is not difficult to give it up. In some cases the habit develops to excessiveness.
32. There is no custom social or religious, prevalent in this part regulating the consumption of any of the hemp drugs.
33. The consumption of any of the narcotic drugs is generally regarded to be in disrepute.
34. To forego the consumption of any of these drugs will not be a serious privation to any class of consumers.
35. It is feasible to prohibit the use of any or all of these drugs if its non-cultivation be enforced.
36. The prohibition would not occasion any serious discontent among the consumers, nor would the discontent, if any, amount to any political danger. The prohibition would not necessitate the use of any other drugs.
37. The effects of charas-smoking differ from ganja-smoking, inasmuch as the former keeps a person under intoxication for a longer time.
38. The preparations of ganja (round and flat ganja and chur) have all the same effect on consumers, except that the round ganja of Benares is more intoxicating.
39. The smoking of the hemp plant preparation is a more injurious form of consumption than that of either drinking or eating.
40. This plant is sometimes prescribed by native doctors to patients who do not get sleep, and is also used in the treatment of cattle disease.
41. Ganja-smoking promotes digestion, gives staying-power under severe exertion and alleviates fatigue. (The witness does not know what the effects of charas and bhang are).
42. The use of ganja is beneficial and harmless.
43. Moderate consumers are in no way offensive to their neighbours.
44. The effects produced by ganja-smoking last for about an hour. It is refreshing, creates appetite, and produces intoxication.

CENTRAL PROVINCES NATIVE STATES.

(BAMRA.)

1. Evidence of RAJA SUDHAL DEH, Raja, Bamra.

1. As being the Raja of Bamra I know something very generally about ganja, as the State has to procure it for consumers.
2. I know nothing of siddhi and charas. Your definition of ganja applies in my State.
3. Spontaneous growth unknown.
4. I do not know any other names than patti, ganja and kali ganja. They are respectively the leaves and flower tops of one and the same plant.
5. I do not know anything.
6. Scattered.
- 7.(a) The local consumers of ganja (the other two narcotics unknown) alone raised some in former times before the vending of ganja was licensed by Government. There is no cultivation at present in my State.
8. The area has decreased since the importation of ganja from Government has been enforced.
9. I know nothing.
10. The consumers were the producers, and hence there could be no restriction of the classes which produced.
11. Generally from preserved seeds of cultivated plants, sometimes from the seed of the wild hemp.
12. There is no difference between the wild and the cultivated ganja. I know nothing more about it.
13. There is no restriction of districts, for the raising is common to all districts. No special physical conditions needed for production. The plant will never take root in my hills.
- 14.(a) Ganja alone was formerly prepared for personal consumption by consumers themselves in my State.
At the houses of the consumers, and as much as was needed for themselves. I never had estimates of the quantity.
15. I do not know anything.
16. Ganja may be prepared from the wild plant wherever grown.
17. The consumers alone; no peculiar class.
18. I do not know.
19. Ganja is smoked only.
Medical uses are not unknown.
20. The lower class people alone. The proportion may be 8 or 10 per cent. Everywhere in the State.
21. The flat variety preferred everywhere.
22. Charas not used here.
- 23 and 24. Bhang not used.
25. The use of ganja on the increase.
The vending (licensed) facilitates it.
26. I know nothing.
27. The ganja-consumers are generally Bhuryas, Gonds, Kols, etc. I could not specify any habits in them that would lead to the use.
28. (a) Half a tola, $\frac{1}{2}$ pice.
(b) Two tolas, 2 pice.
29. I do not know of any admixture.
30. The majority smoke in solitude. The males alone smoke ganja. No children smoke ganja.
31. I know nothing of the formation of the habit. Difficult to break off. The moderation lapses into excess easily.
32. No religious or social ceremonials enjoin the essential use of ganja, as far as I know.
33. The public regard the smoking of ganja with unmixed contempt. The disrepute is due to the loss of mental powers that the use brings in the case of the drugs of the hemp plant.
34. The abstinence from ganja would entail diseases on the habitual consumers.
35. I do not think it feasible to prohibit the use of ganja in my State.
The confirmed smokers of ganja, I should think, will no doubt have recourse either to illicit consumption or to other drugs. If prohibition is at all to be enforced, the only way possible for it is to disallow licensed vending and to place the consumers under police surveillance and a sanction. The consumers will be seriously discontented. Political danger might follow the prohibition. Probably the consumers of ganja will take to other narcotics which they may be I do not specify, it might be alcoholic stimulants, dhatura, etc.
- 36, 37, 38 and 39. I do not know.
40. Ganja has medicinal uses in the country medical books and is prescribed by native physicians. I do not know whether it is used in the treatment of cattle.
- 41 and 42. I do not know.
- 43, 44, 45 and 46. I know nothing.
- 47 and 48. The use of ganja does not appear to be hereditary nor to affect the children of the moderate consumers.
- 49 and 50. I do not know anything.
- 51, 52, 53 and 54. I do not know.
- 55, 56 and 57. I know nothing.
58. The Excise Administration in my State is the best I could devise.
59. No improvement suggests itself to me.
60. No ganja is produced in my State at present.
61. No charas used here.
62. No bhang used.

63 and 64. No objection.

65 (a) and (b) Reasonable.

66. Different sorts of ganja should be differently taxed according to their intoxicating properties, the more intoxicating ones being taxed more heavily.

67. No objection.

68. No licensed shops where ganja could be consumed on the premises. Such houses would not be possible in view of the habit of the consumers of smoking whenever they like, as tobacco is smoked.

69. The wishes of the people are not consulted before opening a shop, and a shop is opened in a place the people of which are known to smoke ganja. This is in fact considering the wishes of some of the people. Local public opinion should, no doubt, be invited and considered.

70. I do not import ganja from any Native State: all the ganja used here is imported from Sambalpur Government Stores. Duty is paid ultimately by the consumers, as vending is licensed at the first. Untaxed drugs are not in general use in my State.