

judge drawing his monthly pay from the Treasury, and watched by superior courts, but a mere seller of decisions dependent for his livelihood on the payments of the litigants. The police of the Mughal Empire were an undisciplined, half-starved soldiery, who lived upon the people. The officer in charge of the local troops was also the chief magistrate of his district; and the criminal courts of the East India Company long retained their old Mughal appellation of the *Faujdarí*, or 'army department.' The idea of prison as a place of reformatory discipline never entered the minds of these soldier-magistrates. Our early officers found the Muhammadan jails crowded with wretched men whose sole sentence was 'to remain during pleasure,'—a legal formula which, translated into honest English, meant until the harpies of the court had squeezed the prisoner's friends of their uttermost farthing. The prisons themselves were ruinous hovels, whose inmates had to be kept in stocks and fetters, or were held down flat under bamboos, not on account of their crimes, but, to use the words of an official report of 1792, 'because from the insecurity of the jails, the jailor had no other means of preventing their escape.' No Mughal emperor ever conceived the idea of giving public instruction as a State duty to all his subjects. He might raise a marble mosque in honour of God and himself, lavish millions on a favourite lady's tomb, or grant lands to learned men of his own religion, but the task of educating the whole Indian people, rich and poor,

of whatever race, or caste, or creed, was never attempted.

In these, as in other departments, the English have had to build up, from the very foundations, the fabric of a civilised government. The material framework for such a government, its court-houses, public buildings, barracks, jails, hospitals, and schools, have cost not less than a hundred millions sterling. But the revolution in the inward spirit of the administration has involved a far greater and more permanent expenditure than this reconstruction of its outward and material fabric. We have had to re-organize a government, conceived in the interests of the pomp and luxury of the few, into a government conceived in the interests of the well-being and security of the many. The vast outlay thus involved may be realized from three items—justice, police, and education. As regards the dispensing of justice, rural tribunals, maintained by the State, scarcely existed when we obtained the country in the last century. One of the earliest acts of the East India Company was to create such tribunals. Well, I have taken six districts at hazard from my Statistical Account of Bengal, and I find that the Company allowed about the end of the last century 19 courts of justice for these six districts. The Queen's Government of India in 1870 maintained 161 courts of justice in those six districts. The demand for accessible justice constantly becomes more exacting. Thus, in eight districts, for which in 1850 the Company allowed 176 courts of justice, 288 courts had to be provided in

1870, and further additions have since been made. Justice has been brought very near to the door of the peasant. But it has cost the Government many millions sterling to do so; and the gross outlay has risen from under 1½ millions in 1857, during the last year of the Company, to over 3½ millions during the present year 1880, or twofold.

The police of India has, in like manner, been completely re-organized since the Government passed under the Crown. The general force was reconstructed on a new basis by Act V. of 1861. The Muhammadans bequeathed to us in the previous century a police which I have described from the manuscript records as 'an enormous ragged army who ate up the industry of the province.*' The Company had improved this police so far as to spend a million sterling upon it in its last year, 1857. The re-organized police of India now costs, in 1880, a gross sum exceeding 2½ millions sterling, or more than twofold. As regards education, no system of public instruction existed either under the Mughal emperors or under the East India Company. Sir Charles Wood's justly famous despatch, which laid the foundation of the enlightenment of India, was only penned in 1854. The Company had not time to give effect to that despatch before its rule disappeared; and the vast system of public instruction which is now educating two millions of our eastern fellow-subjects, is the work of the Queen's Government in India. It is a noble work, but it has cost money. •In going over

* *Annals of Rural Bengal*, b. 1 ed. p. 335. •

the items of Indian expenditure, the single one which I find steadily increases from year to year is the expenditure on education. It now exceeds a gross sum of a million sterling per annum from the Imperial revenues, with perhaps double that sum from fees and local sources. I cite only three examples of the increased cost of a Government conducted according to European standards of efficiency, but from those three items you may not unfairly judge of the increased cost of every other department.

Take Justice, Police, and Education, and you will find that the East India Company in 1857 gave less than 3 millions worth of these commodities to its subjects in the last year of its rule, while the Queen's Government now spends a gross sum of nearly 7 millions sterling upon them. No one will grudge a rupee of the extra 4 millions sterling thus spent in educating the people of India, in protecting their persons and property, and in hearing their complaints. Nor, I think, can any of us grudge another large item of expenditure, almost unknown in the time of the Company, but which is now estimated at an annual charge of $1\frac{1}{2}$ millions sterling, namely, the relief of the peasantry during famine. The truth is, that we have suddenly applied our own English ideas of what a good government should do, to an Asiatic country where the people pay not one-tenth per head of the English rate of taxation. It is easy to govern efficiently at a cost of forty shillings per head as in England; but the problem in India is how to attain the same standard of efficiency at a cost of

3s. 8d. a head. That is the sum in proportion which one finance minister after another is called to work out. Every year the Indian finance minister has to provide for more schools, more police, more courts, more hospitals, more roads, more railways, more canals. In short, every year he has to spend more money in bringing up the Indian administration to the English standard of efficiency. The money is well spent, but it has to be found, and there are only two ways by which a finance minister can find it. ✓

He must either cut down existing expenditure, or he must increase the taxation. As a matter of fact, the finance ministers of India have done both. During the twenty-two years since India passed to the Crown, they have abolished one highly-paid place after another. Under the Company, the civil and military services of India were regarded as roads to an assured fortune. Those services now yield very little more than suffices for a man to discharge the duties of the position in which he may be placed. While the higher salaries have been curtailed or lopped off, the purchasing power of money has decreased, and the Indian civilian or soldier now looks forward to scarcely anything besides his hard-earned pension after a service of 25 to 35 years. Of that pension, the civilian is compelled by Government to contribute fully one-half by monthly subscriptions throughout his service. If he dies, his subscriptions lapse ; and it is estimated that the nominal pension of £1000 a year paid to covenanted civil servants, represents a net outlay to Government of under £400

per annum. This cutting down of high salaries is perfectly justified by the modern conditions of Indian service. India is much nearer to England than it was under the Company. An Indian career no longer means a life-long banishment, and Indian officers cannot now expect to be paid for the miseries of an exile which they no longer endure.

I myself believe that if we are to give a really efficient administration to India, many services must be paid for at lower rates even than at present. For those rates are regulated in the higher branches of the administration by the cost of officers brought from England. You cannot work with imported labour as cheaply as you can with native labour, and I regard the more extended employment of the natives not only as an act of justice, but as a financial necessity. Fifty years ago, the natives of India were not capable of conducting an administration according to our English ideas of honesty. During centuries of Mughal rule, almost every rural officer was paid by fees, and every official act had to be purchased. It is difficult to discriminate between fees and bribes, and such a system was in itself sufficient to corrupt the whole administration. It has taken two generations to eradicate this old taint from the Native official mind. But a generation has now sprung up from whose minds it has been eradicated, and who are therefore fitted to take a much larger share in the administration than the Hindus of fifty years ago. I believe that it will be impossible to deny them a larger share in the administration. There are departments, conspicuously those of

Law and Justice, and Finance, in which the natives will more and more supplant the highly-paid imported officials from England. There are other departments, such as the Medical, the Customs, the Telegraph, and the Post Office, in which the working establishments now consist of natives of India, and for which the superintending staff will in a constantly-increasing degree be also recruited from them. The appointment of a few natives annually to the Covenanted Civil Service will not solve the problem. By all means give the natives every facility for entering that service. But the salaries of the Covenanted Service are regulated, not by the rates for local labour, but by the cost of imported officials. If we are to govern the Indian people efficiently and cheaply, we must govern them by means of themselves, and pay for the administration at the market rates for native labour.

We must, however, not only realize this great change which has taken place in the native standard of official morality, we must also realize the great change which has taken place in the physical aspects of administration. Fifty years ago, distance played a much more important part in the government of the country than it can now be allowed to play. Each district was as far separated from its neighbours as the three Presidencies are now from one another; and the three Presidencies were practically different countries, requiring completely distinct establishments for their administration. Railways and steamboats have now drawn every part of India closer together, and rendered it possible to control the whole with a

smaller superintending staff. For example, the troops in each of the three Presidencies had to be organized as separate armies. This means that there are not only three Commanders-in-Chief in India, but three headquarters' establishments, three Adjutants-General, three Quarter-Masters General, three Surgeons-General, etc., each with his own separate establishment of supervision, and his own separate budget of expenditure. This large outlay was unavoidable when Madras and Bombay were 70 days' march distant from Bengal. But Bombay is now only a 60 hours' railway journey from Calcutta, and steamers leave the Húgli almost daily for Madras. The telegraph connects every part of India, and flashes news in half an hour which formerly would have taken weeks in transmission. The necessity for separate headquarters' establishments for each of the three Presidencies is therefore, becoming a thing of the past, and economies are now proposed by the Indian Army Commission in this respect.

But while reductions can thus be effected both in the civil administration by the larger employment of natives, and in the military expenditure by re-organizing the three armies in accordance with the altered physical facts of the country, such reductions will not alone suffice to meet the constantly-increasing demands for expenditure. I have shown how the cost of Police, Justice, and Education have more than doubled since the last year of the Company in 1857. The civil administration, as a whole, discloses an equal increase; and, in spite of reductions in certain departments, has

risen from $7\frac{1}{2}$ millions sterling in 1857 to $13\frac{1}{2}$ millions net in 1880. The same causes which have led to this increase of expenditure in the past 23 years, will compel a yet further increase in the next 20 years. We now educate 2 millions of pupils in our Indian schools. Before the end of the century, I hope we shall be educating 4 millions.* For every square mile now protected by irrigation works, there will then be nearer two square miles. For every native doctor and schoolmaster, there will probably be three. No severity of retrenchment in the civil expenditure, no re-organization of the military establishments, will suffice to meet the outlay thus involved. In India there is a necessity for a steadily increasing revenue, and there is no use in shirking the fact.

How is the additional revenue to be raised? Indian finance ministers have already answered this question. They have shown that it is possible, through the agency of local government, to increase the revenue by means which they would have found it difficult, and perhaps dangerous, to enforce as parts of an Imperial central policy. A great department of Provincial Finance has thus been created since the country passed to the Crown, and now yields a revenue of several millions. As the local demands for improvements in the administration increase, these demands will be met to some extent by local taxation. A tax is a tax, however it may be levied; but in India, as in England, it is possible to do by local rates what it would be very difficult to do by a general impost. In this way, local government in India

[* In 1885 the number was 3,421,725.]

has obtained an importance which no one would have ventured to predict twenty years ago, and may, before twenty years are over, have become a financial necessity.

While additional resources may thus be hoped for from local taxation, the Imperial revenues have not stood still. Many of their items increase from natural causes. Thus, the land revenue has risen from under 15 millions in 1857 to 18½ millions net in 1880. As the population multiplies they consume more salt, more excisable commodities of every sort; and as the trade of the country develops, the revenue from stamps and miscellaneous items increases with it. The revenues of India are by no means stationary, but they do not augment with the same rapidity as the increased demands upon them. Under the Company, almost the whole revenues were supplied by indirect taxation; the Queen's Government has been forced to introduce direct taxation. Forty years ago, a permanent income-tax would have been regarded as a cruel and an unrighteous impost by the British nation. In England, we have only learned to bear an income-tax by slow degrees. Year after year, our fathers were assured that the income-tax was only temporary: we have been constrained to recognise it as one of the most permanent items in our national revenue. The Indian people are now learning the same lesson with equal difficulty. Twenty years ago, the income tax was introduced into India as a purely temporary measure. Its temporary character has again and again been re-asserted; various disguises have been substituted for it;

but it has now become an established source of Indian revenue. It is an unpopular tax everywhere, but it is especially unpopular in India, where the average income is very small; and where the lower officials, through whom such a tax must be levied, still lie under suspicion of corrupt practices. I believe it is possible to free that taxation from much of its present unpopularity. For its vexatiousness has to a large extent proceeded from its temporary character, and from the necessity of a fresh inquisition into the private affairs of the people on each occasion of its renewal. You cannot expect a host of native underlings to be very honest, when they know that their employment will cease in a few years. But while something may be done to render the income-tax less unpopular, the fact remains that the people of India are now brought face to face with direct taxation.

It may be said that, after all, we take much less revenue than the Native dynasties did. Surely, if the State demands averaged 60 millions sterling during the tumultuous centuries of the Mughal Empire, the country could be made to pay the same amount under our peaceful rule. Yet the actual taxation during the ten years ending 1879 has averaged just 35 millions, and at the present moment, including the new Provincial Rates, it stands at 40 millions. If we were to levy the 80 millions of taxation which Aurangzeb demanded, India would be, financially, the most prosperous country in the world. But she would be, morally and socially, the most miserable. The Mughal Empire wrung its

vast revenue out of the people by oppressions which no English minister would dare to imitate. The technical terms of the Native revenue system form themselves a record of extortion and pillage. Among the Marhattas, to collect revenue and to make war was synonymous. Better the poverty of the British Government of India than the Imperial splendours of the Mughals, or the military magnificence of the Marhattas, reared upon the misery of the peasant. In a country where the people are poor, the Government ought to be poor: for it must either be poor or oppressive. The poverty of the Indian people lies at the root of the poverty of the Indian Government. ✓

No financial dexterity will get rid of this fundamental fact. I sometimes see devices proposed for making the Indian Government rich without rendering the Indian people miserable. One of the latest is to relax the so-called rigidity of our finance. This means that we are to calculate the cost of administration over a period of twenty years, and to allow the annual collections to fluctuate according to the harvests; relaxing, when necessary, the demand for individual years, and spreading the deficit over the whole period of twenty years. Such a system is impracticable, for two distinct reasons. In the first place, the tax-payer would never know exactly how much he would have to pay in any year. Revenue-collecting in India would resolve itself into an annual wrangle between the Government officers and the people. This was the state of things under the Mughal Empire. The peasant protested and cried out; the revenue-officer

insisted and squeezed; and the victory rested with the most clamorous on the one side, or with the most pitiless on the other. But even after the annual wrangle was over, there would still be an annual necessity of collecting the balance of previous years. It would simply be impossible to collect such balances without the severities which disgraced the early days of the Company, when it took over the Native revenue system and administered by Native officers. The second objection to relaxing the uniformity of the yearly demand, arises from the fact that it would be impossible to vary the uniformity of the yearly expenditure. Punctuality in defraying the charges of Government involves, also, punctuality in realizing its revenues. Under the Mughal Empire, as under the Turkish Empire at present, no large class of officials ever expected to receive regular salaries. They got their pay when they could, and those who threatened loudest got most. When the Treasury ran dry, the officials could always fall back upon the plunder of the people. This irregularity of payment was so deeply impressed upon the Native revenue system, that years after the Company took over Bengal; it ordered as a matter of course, during a time of financial difficulty, that all payments from the Treasury should be suspended, except the cost of dieting the prisoners and the rewards for killing tigers. If the Government of India were now to get six months into arrears with the payment of its servants, it would open the old flood-gates of official extortion, bribery, and fee-levying which it has taken a hundred years of honest rule to stem up. Rigid punctu-

ality in paying one's debts is only possible by means of rigid punctuality in collecting one's dues. Apart from the evils of constant borrowing to meet current outlay, incident to such a plan of relaxing the current taxation, it would strike at the root of the first essential of a good revenue system ; namely, the certainty which each man has, as to the amount which he can be called to pay. In place of a regular demand from the tax-payers and regular salaries to the public servants, it would substitute an annual wrangle with the tax-payers, and an annual scramble among the officials.

The rigidity of our Indian system of finance is only one of many difficulties which a Government that tries to do right has to encounter in India. Such an administration is based upon the equality of all its subjects ; it has to work among a people steeped in the ideas of caste and of the inequality of races. I shall cite only two illustrations. Twenty-five years ago we were told that railways could never pay in India, because no man of respectable position would sit in the same carriage with a man of low caste. We open our schools to all our Indian subjects, of whatever creed or birth. The Hindus, with their practical genius for adapting themselves to the facts around them, have prospered by a frank acceptance of this system of education. But the upper classes of the Muhammadans, with their pride of race and disdainful creed, have stood aloof, and so fail to qualify themselves for the administration of a country which not long ago they ruled. Ten years ago, in my *Indian Musalmāns*, I pointed out that among 418 gazetted

judicial Native officers in Bengal, 341 were Hindus, while only 77 were Muhammadans. The Government took measures to remedy this inequality, and went so far as to supplement its general system of public instruction with sectarian schools and colleges for Muhammadans. But the Musalmán still isolates himself, and out of 504 similar appointments now held by natives, only 53 are filled by Muhammadans. This practically means that while one-third of the population of Lower Bengal are Musalmáns, only one-tenth of the Government patronage falls to them; the other nine-tenths are monopolized by the Hindus. It thus follows that a system of education based upon the equality of the subject results in the practical exclusion of a large section of the population from public employ.

You will now understand how unsafe are those guides who see only the anomalies of our rule without having penetrated into their causes. Such writers tell you that the people of India are very poor, therefore they conclude the Government is to blame. I also tell you that the people of India are very poor, because the population has increased at such a rate as to outstrip, in some parts, the food-producing powers of the land; because every square mile of Bengal has now to support three times as many families as it had to support a hundred years ago; because every square mile of British India, deducting the outlying provinces of Burma and Assam, has to feed nearly three times as many mouths as each square mile of the Native States. Such writers tell you that the soil of India is being exhausted, and that

therefore the Government is to blame; that the expenditure is increasing; that the revenues are inelastic; that the rigidity of our taxation bears heavily on the people; and that for each of these and all our other difficulties, the simple and invariable explanation is, that the Government is to blame. I also tell you that the soil is being exhausted; that the requirements for additional expenditure are incessant, while the revenues can with difficulty be increased; and I have tried in each case to tell you honestly the reason why. Such writers tell you, or would tell you if they knew it, that in a single province, under our system of State education, twenty millions of Musalmáns, the former rulers of the country, are practically ousted from public employment, and that therefore the Government must be to blame. Let me answer them in the words in which the leader of the Muhammadan community of Calcutta sums up his most able pamphlet on this exclusion of his countrymen: 'For these figures, however lamentable, I certainly do not lay the blame at the door of Government. The real cause of this unhappy state of things is to be found in the backwardness of the Muhamnadaus in conforming themselves to the requirements of the times, and thus remaining behind in the race of competition with other nations.'

I only wish that the gentlemen were right who think that all our Indian difficulties are due to the shortcomings of the Government. For if they were right, then I feel sure, that England, in the discharge of her high duty, would swiftly sweep away her culpable

representatives in India. But, alas! our difficulties there are not susceptible of so easy a cure. Every year England sends to India a picked body of young men from her public schools and universities to recruit the Indian administration. There is not a master in the country, who does not feel honoured when his pupils are thus chosen. For, although the old pecuniary advantages of the Indian Civil Service have very properly been curtailed, that service still forms one of the noblest and most useful careers open to our youth. To an administration thus composed, England sends out, as heads, the ablest statesmen who can be tempted by the emoluments and honours of high Indian office. She supplies India with trained Parliamentary financiers like Mr. James Wilson; with jurists and legislators like Sir Fitzjames Stephen and Sir Henry Sumner Maine; with Governors-General like the iron Dalhousie and the beloved Mayo, from one of her great national parties, and like the wise Minto and the just Northbrook, from the other. I do not see how to improve the English materials of an administration thus selected and thus led. But I do know that, if the easy explanation of all our Indian difficulties were that the Indian Government is to blame, the British nation would very soon substitute a better government for it.

I believe that, in dealing with the difficulties which now confront it, the Government of India must look round for new allies. Those allies will be found among the natives. So long as the administration proceeded upon the English political maxim of *laissez faire* in

India, it was possible to conduct its higher branches, at any rate, by Englishmen. The Company's administration, thus composed, did much. It secured India from external enemies, created internal protection for person and property, and took the first steps in the development of the country. But the good work thus commenced has assumed such dimensions under the Queen's Government of India, that it can no longer be carried on, or even supervised, by imported labour from England, except at a cost which India cannot sustain. While the old duties have extended, new ones have been added. As soon as the English nation began really to interest itself in India, it found that the Government must there take on itself several functions which in England may well be left to private enterprise. In a country where the Government is the sole great capitalist, railways, canals, docks, and commercial works of many sorts had either to be initiated by the Government, or to be left unattempted. The principle of *laissez faire* can, in fact, be safely applied only to self-governing nations. The English in India are now called upon, either to stand by and witness the pitiless overcrowding of masses of hungry human beings, or to aid the people in increasing the food-supply to meet their growing wants. The problem is a difficult one; but I have shown why I believe it capable of solution. Forty years ago, the political economists would have told us that a Government had no right to enter on such problems at all; and forty years hereafter we should have had an 'Indian Ireland,' multiplied fiftyfold, on our

hands. The condition of things in India compels the Government to enter on these problems. Their solution, and the constant demand for improvement in the general executive, will require an increasing amount of administrative labour. India cannot afford to pay for that labour at the English rates, which are the highest in the world for official service. But she can afford to pay for it at her own Native rates, which are perhaps the lowest in the world for such employment.

It may be well, therefore, to know what the natives themselves think about the situation. A petition presented to parliament last session by the British Indian Association sets forth their programme of reform. It asks for a more independent share in the legislative councils of India; and it is certain that at no distant date such a share must be conceded to the Indian people. It urges the necessity of military retrenchments, and the injustice of dealing with the Indian finances in the party interests of England rather than in the sole interest of the Indian tax-payer. At this moment, retrenchments to the extent of, I am told, 1½ millions are being proposed by the Indian Army Commission; and there is no doubt that Indian finance has been sometimes handled with an eye to English rather than to Indian interests. It asks, to touch only on the principal heads, for the more extended employment of the natives; and I believe a more extended employment of them to be not only an act of justice, but a financial necessity. The number of Europeans employed in the higher civil offices had been reduced in all the provinces

of the Bengal Presidency from 929 in 1874 to 838 in 1879, and the Government has now a scheme under consideration for further reducing them to 571. ✓

The Native petition asks for a Commission of Enquiry, similar to those great Parliamentary Committees which sat every twentieth year in the time of the Company to examine into its administration. I am compelled as a student of Indian history, to acknowledge that each successive period of improvement under the Company took its rise from one of these inquiries. The Parliamentary Enquiry of 1813 abolished the Company's Indian trade, and compelled it to direct its whole energies in India to the good government of the people. The Charter Act of 1833 opened up that government to the natives of India irrespective of caste, creed, or race. The Act of 1853 abolished the patronage by which the Company filled up the higher branches of its service, and laid down the principle that the administration of India was too national a concern to be left to the chances of benevolent nepotism; and that England's representatives in India must be chosen openly and without favour from the youth of England. The natives now desire that a similar enquiry should be held into the administration of India during the two-and-twenty years since it passed to the Crown. It may perhaps be deemed expedient to postpone such an enquiry till after the next census. Remember we have only had one enumeration of the Indian people. A single census forms, as I have keenly felt while writing these chapters, a very slender basis for the economical problems with

which a Commission would have to deal. The Indian administration has nothing to fear, and it may have much to learn, from an enquiry into its work. It is, perhaps, the only administration in the world which has no interest in perpetuating itself. No Indian civilian has the smallest power to secure for son or nephew a place in the service to which he himself belongs. And I feel sure that, if it were found that India could be better administered on some new system, the Indian Civil Service would give its utmost energies to carry out the change.

The Native petition also asks that the recent restrictions on the liberty of the Press should be removed. 'The Indian Press spoke out the truth,' Mr. Gladstone said in Mid-Lothian, 'what was the true mind of the people of India; so that while the freedom of the vernacular Press is recommended in India by all the considerations which recommend it in England, there are other considerations besides. We can get at the minds of people here by other means than the Press. They can meet and petition, and a certain number of them can vote. But in India their meetings and petitioning are comparatively ineffective, while the power of voting is there unknown. The Press was the only means the Government had of getting at the sentiments of the Indian people.'

There is one thing more for which the natives ask, and that is representative institutions for India. I believe that such institutions will, before long, not only be possible but necessary, and that at this moment an

electoral body is being developed in India by the municipalities and local district boards. There are already 1163 elected members in the municipal bodies of the Bengal and Madras Presidencies alone. The legislative councils of the Imperial and local Governments have each a Native element in their composition, which although nominated, is fairly chosen so as to represent the various leading classes of the people. Thus of the ten members of the Bengal Council, three are covenanted civilians, one is a Crown lawyer, two are non-official Europeans, and four natives. Of the natives, the first is the editor of the *Hindu Patriot*, the chief Native paper in India; the second is the head of the Muhammadan community in Calcutta; the other two represent the landed and important rural interests. It will not be easy to work representative institutions, and it will be very easy to be misled by them. 'In the first place, England must make up her mind that, in granting such institutions to the Indian people, she is parting to some extent with her control over India. In the second place, we must proceed upon Native lines, rather than on those paper constitutions for India which English writers love to manufacture. What we want at the present stage, is a recognition of the end to be attained, not an unanimity as to any particular scheme for attaining' it.

We must carefully consider the Native solutions for the problem ; and I think we may learn a lesson from the practical and moderate character of the Native demands. The *Hindu Patriot* lately expressed those

demands in three feasible proposals. First, the extension of the elective principle to all first-class municipalities of British India. Second, the concession to the municipal boards of the three Presidency towns, and a few other great Indian cities, of the right to elect members to the Legislative Councils. Third, the extension of the scope of those Councils, so as to include questions of finance. There would still be the representation of rural India to be provided for by nomination or otherwise. It has taken ten centuries to make the British Constitution, and we must not try to build up one for India in a day. Meanwhile, I can only repeat what I said in 1879 at Birmingham on this point:—‘I do not believe that a people numbering one-sixth of the whole inhabitants of the globe, and whose aspirations have been nourished from their earliest youth on the strong food of English liberty, can be permanently denied a voice in the government of their country. I do not believe that races, among whom we raise a taxation of 35 millions sterling, and into whom we have instilled the maxim of “No taxation without representation,” as a fundamental right of a people, can be permanently excluded from a share in the management of their finances. I do not believe it practicable to curtail, for long, the right of the freest criticism on their rulers, to 191 millions of British subjects, who have the speeches of our great English statesmen at this moment ringing in their ears.’

Administrative improvements can do much, but the Indian people themselves can do more. The poverty

of certain parts of India is the direct and inevitable result of the over-population of those parts of India. The mass of the husbandmen are living in defiance of economic laws. A people of small cultivators cannot be prosperous if they marry irrespective of the means of subsistence, and allow their numbers to outstrip the food-producing powers of the soil. Now that the sword is no longer allowed to do its old work, they must submit to prudential restraints on marriage, or they must suffer hunger. Such restraints have been imperative upon races of small cultivators since the days when Plato wrote his *Republic*. The natives must also equalize the pressure on the soil, by distributing themselves more equally over the country. There is plenty of fertile land in India still awaiting the plough. The Indian husbandman must learn to mobilize himself, and to migrate from the overcrowded provinces to the under-peopled ones. But prudential restraints upon marriage and migration, or emigration, are repugnant alike to the religious customs, and to the most deeply-seated feelings of the Indian husbandman. Any general improvement in these respects must be a work of time. All we can do is to shorten that time by giving the amplest facilities for labour-transport, for education, for manufactures, mining enterprise, and trade. Meanwhile, Government must throw itself into the breach, by grappling with the necessity for an increased and a better distributed food supply. Changes in the marriage customs, and migrations to new provinces, now opposed by all the traditions of the past, will be forced by the pressure of circumstance.

upon no distant generation of the Indian people. Every year, thousands of new pupils are gathered into our schools, those pestles and mortars for the superstitions and priestcraft of India. English writers who tell our Indian fellow-subjects to look to the government for every improvement in their lot, are doing a very great dis-service to the Indian races. The permanent remedies for the poverty of India rest with the people themselves.

But while the Indian Government can do much, and the Indian people can do more, there are some unfulfilled functions which Englishmen in England must with greater fidelity perform. They must realize that the responsibility for India has passed into the hands of Parliament, and through Parliament to the electoral body of Great Britain. They must realize that if, through ignorance or indifference, they fail to discharge that responsibility, they are acting as bad citizens. They must therefore set themselves to learn more about India; they must act in a spirit of absolute honesty towards the Indian finances; and they must deal with Indian questions sent home for their decision, not in the interests of powerful classes or political parties in England, but in the sole interest of the Indian people. I believe that important questions of this sort will before long be submitted to Parliament. When that time comes, if any remembrance of this little book lingers among my countrymen, I hope it may make them more alive to their responsibilities to India, and the more earnest to do their duty by the Indian People.

NOTES.

The aim of this work is explained by the author and by Dr. Murdoch in the Prefaces. The author (born 1840), recently retired from the Indian Civil Service after a long career in the literary and statistical department. Sir W. W. Hunter now lives in semi-retirement at Oxford and is understood to be devoting his well-earned leisure to writing the History of India that, in his own words, 'has yet to be written'.

Page 1.

1. **upon its trial**—being tested. During British rule in India many crises have occurred during which the administrative power of the Government has been severely tested. The Government, by overcoming the difficulties, passed successfully through the trial.
3. **problems**—connected with land tenure, differences of race and religion, and the general poverty of the masses.—**smaller scale**—because Ireland is a much smaller country with fewer inhabitants. Both the area and population of India are about fifty times those of Ireland.
4. **are the despair of**—cause statesmen to despair, because they are unable to solve them.
- 9 **rhetorical**—used to produce a striking effect in a speech or article. Arguing that British rule does not benefit India, a speaker may powerfully affect his audience by declaring that it does no good to England, though he knows there is no serious ground for the assertion.
- 13 **'Perish India'**—A cry started by pessimists, meaning that, as the British connection with India failed to benefit England, it would be better to sever the connection, to retire from India and to allow that country to get on the best way she can.
- 14 **greatest customer**—the country that purchases most goods, especially Manchester goods, i.e., cotton cloths made in Manchester and the neighbouring districts of Lancashire. The statistics quoted by Sir W. W. Hunter are for 1879-80 or earlier years. In the period that has elapsed further progress has been made in many directions, and the information has therefore been brought up in the Notes to the latest available. The figures are official, being taken from the latest 'Statistical Abstract relating to British India', published in September, 1889, and giving the return for the official year 1887-88. The total trade of British India with the United Kingdom in that year was (exclusive of Government stores, &c.) Imports, 5,688 lacs, Exports, 3,531 lacs,—Total, 9,219 lacs, or about 65 millions sterling at the then exchange (about 1s. 5d.). Thus the 50 millions of line 16 have increased to 65. The value of Manchester goods, i.e., cotton twist and yarn and

piece goods, imported in 1887-88 was 2,751 lacs, or about 20 millions sterling.

16. **sterling**—See CLIVE, note, 23, 2.

Page 2.

2. **responsibilities**—*lit.* that for which one is accountable or answerable, as a trust, duty, debt, &c. Ruling India, England thereby *ipso facto* undertakes to perform certain duties and is accountable for their proper performance. These are the 'responsibilities', and people murmur not at the profits of Indian trade, but at the trouble and inconvenience of performing the duties undertaken.
11. **stand or fall**—must be declared to have succeeded or to have failed. Success in any other department will not compensate for failure on this.
19. **unequal** not able to perform, her strength not equal to the task.

Page 3.

1. **my business** Sir W. W. Hunter was detailed by the Indian Government on special duty to prepare the *Imperial Gazetteer of India*, the second edition of which in 14 vols was recently published. It is 'a survey of the population and resources of the provinces of India'.
4. **so to speak** if I may speak so, *i. e.*, in a metaphorical manner. For the 'solitary Infinitive', see *First Work*,* § 368.
5. **stock-taking** taking an account of the stock of goods [see CLIVE, note, 6, 13]. Here used metaphorically, estimating the progress made during a century, reckoning from the time when Clive took over the administration of Bengal.
13. **jungle**—Hind. *jāngal*; from Sansk. *jaṅgala*, waste, uncultivated ground; their ground covered with trees, long grass, or thickets. See YULE, *Glossary*.
16. **scaled** *to scale* = to climb a hill or rocky precipice, as if by a ladder (*scala*). The phrase very well expresses the mode in which the railways in places climb up the ghats by zig-zag tracks.
22. **tapped** *to tap* = to pierce a hole for letting out a fluid. Instead of the rivers being allowed to spread in uncontrolled floods over the country, they are confined within banks to their channels, and the water for irrigation and transit is drawn off by a regular system of canals.
26. **match-lock**—an antiquated form of musket, fired by a burning match.
28. **jealous isolation**—Transferred Epithet, see *First Work*, § 518. Each native state was isolated, *i. e.*, without allies or communica-

* *First Work in English*, by A. F. Murison, M. A., Professor of Roman Law, University College, London; Edited for Indian Students by John Adam, M. A., Pachaiyappu's College, Madras.

tion with its neighbours, and at the same time jealous of other states.

Page 4.

12. **bristling** i. e., with guns and weapons. *Bristle*, (noun), is short stiff hair, as on the back of the boar; to *bristle*, is when the hair, &c. stands erect like bristles; hence applied to the arms of an army ready for battle, the guns of a fort, &c. Thus 'bristling fortresses' means fortresses fully armed and prepared to repel attack.

polity (from the Greek, *politia*, the state or system of government, from *polis* - a city) is a body of civil officers employed to enforce the laws of the state and preserve internal order, as contrasted with the army, whose primary duty is to preserve external order.

21. **wring** - to twist, to extract moisture by twisting, as from wet cloths; hence to extract by force and with difficulty.

24. **proletariate** the lower classes of the community, without land or property. The term is derived from the Latin *proletarius*, one of the lowest class who was useful to the state only as begetting children (*proles*). They were called also *capite censi*, i.e., rated by heads only and not by property, as were the *assidui*. They formed a single century in the lowest class of the scheme of Servius Tullius. See Schmitz, *Ancient History*, p. 389.

26. **rack-rent** - (from a root = to stretch, torture by stretching) an excessive rent, the utmost a tenant can be compelled to pay. If the tenant have no other means of livelihood but the land, he is practically compelled to pay whatever rent the landlord may demand; and the latter *rack-rents* when he demands a rent so high as to leave the tenant barely enough for subsistence **usury** - excessive interest, (see OLIVE, note, 66, 4).

29. **palmiest** - most glorious, most prosperous; from *palmy*, bearing palms, the emblems of victory and triumph. — **Mughals** - see OLIVE, note, 7, 29.

Page 5

1. **prosperity of the prosperous** - the tendency of wealth, especially when trade develops and agriculture ceases to be the sole means of livelihood, is to accumulate in the hands of comparatively few; the rich become richer but the poor become poorer. May not, therefore, this increase of wealth, a thing good in itself produce evils which are greater than the good? As Goldsmith says in his celebrated couplet,

"Ill fares the land, to hastening ills a prey,

Where wealth accumulates and men decay."

Much rhetoric has been wasted in denouncing this passage by persons unaware that the author uses *accumulates* in its strict sense 'collects into heaps', i.e., wealth is gathered into the hands of a few very rich men and not evenly distributed over the community. Note the *alliteration* in the text.

7. **new departure**—commencement of a new era. The ^{tribe,} of a change in the relation between England and India ^{Kach} the countries to a new position from which the ^{announced} afresh on the journey into the future.
17. **clear the way**—remove difficulties or obstacles; ^{met.} ^{of} ^{Mughals.} down jungle or forest for a road.
20. **frontier**—i.e., connected with the frontier, Afghanistan. ^{equently} ^{entered} **lately**—this was written in 1880, when the ^{only} ^{present} second Afghan war was yet fresh. The student ^{old} ⁱⁿ ^{1824,} map of India before him. ^{6).}

Page 6.

7. **filled up their measure**—a Biblical expression; to deficiency; they plundered and murdered to the end of possibility. See St. Matthew, xviii., 32, "Fill measure of your fathers", i.e., be as wicked as your fathers to robbers.
13. **imperial dynasties**—as the slave kings and the ^{bandwip}.
17. **The first**—This was the invasion of Nadir Shah, ^{stated} ^{Kuli} or 'Nadir the Slave', who had usurped the ^{govern-} conquered the Afghans, and entered India in 1738. ^{at} ^{Delhi,} described in the next paragraph, took place 10th², 1739. A fuller account will be found in Wheeler's, *Short History*, pp. 225, 6.
19. **the last five**—the first of these was by the Afghan Ahmad Shah Abdali in 1748, second in 1751, third in 1756, fourth in 1759, fifth and last 1767. The whole period is thus twenty-nine years, but from the first invasion of Nadir to the end of the fourth of Ahmad was twenty-three years, hence the mistake.
25. **eating up every town**—everything contained in every town; ^{metonymy} of 'container' for 'thing contained', see *First Work*, § 516.

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3. **historian**—James Mill, see CLIVE, note, 2, 26.
12. **sabre raged**—*Metonymy* of 'the instrument' for 'the agent'—the slaughter went on.
23. **thirteen years**—from 1748—1761. see note, 6, 19.
26. **one**—Ahmad Shah's third, 1756. See Elphinstone, *History of India*, p. 653. ✓

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8. **Muttra**—on the Jumna between Delhi and Agra. Muttra with the surrounding district is sacred to Krishna and is the *Brij* of the Hindus. Elphinstone says:—"Nor were these sufferings confined to the capital; Ahmed Shah sent a detachment of his army to levy a contribution from Suja-ud-dowlah, and marched him-

* *A Short History of India*, by J. Talboys Wheeler: London, Mac-Millan & Co. G

- co^{nt} with a similar int^{en}tion against the Jats. He took a fort called Balamghar after an obstinate resistance, and put the
19. **Kurrison** to the sword; but the action which leaves the deepest G^{ra}im on his character, or rather on that of his nation, was the massacre at Mattra. This city (one of the most holy among the Indus) was surprised by a light detachment during the height
27. **Gola** religious festival, and the unoffending votaries were slaughtered with all the indifference that might be expected from a barbarous people accustomed to serve under Nadir, and equally filled with contempt for Indians and hatred for idolatry."—*History*, p. 658.
- on their own account—themselves. The Afghans were not only unable to prevent the hordes from Central Asia invading India, but were always ready to invade it themselves.
- Ganwala**—The author, in the *Imperial Gazetteer of India*, writes:—"Under Muhammadan rule the district flourished greatly. Even the days of Akbar to those of Aurangzebe, wells were scattered over the whole country, and villages lay thickly dotted about the southern plateau, which is now a barren waste of grass land and scrub jungle. But before the close of the Muhammadan period, a mysterious depopulation fell upon this tract, the reasons of which are even now by no means clear. The tribes at present occupying the district are all immigrants of recent date, and before their advent the whole region seems for a time to have been wholly abandoned." The chief town of the district, also called Gujranwala, is 40 miles north of Lahore. It was practically created by the grand-father and father of Ranjit Sing.

Page 9.

2. **The Afghan question**—There still exist difficulties as to the treatment of Afghanistan, but these difficulties do not present themselves in the shape of bloody invasions of India.
24. **Manu**—The *Munaka Dharma Sastra* or 'Code of Manu' is of paramount authority. Manu is represented as having received it from Brahma and communicated it to ten sages, one of whom, Bhṛigu, then recites it. The age of Manu has been placed between the limits 1280 B. C. (Sir W. Jones) and 200 A. D. (Dr. Buhler). There have, however, been many editions and that now possessed is supposed to be a third abridgment. *Narada* made the first abridgment from 1,00,000 to 12,000 slokas; *Sumati* the second to 4,000 slokas; and an unknown hand the third to 2,685. The ordinance quoted is vii., 70.

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5. **Assam**—anciently the seat of the 'powerful Hindu Kingdom' of Kāmrup, with its capital at Gauhati, still the largest town of the province. The area of this Kingdom was very extensive, including the present District of Rangpur in Eastern Bengal. The Muhammadans overthrew this dynasty, and from the anarchy

that ensued rose the Kochs or Rajbaasis, an aboriginal tribe, whose dynasty is now represented by the Maharajahs of Kuch Behar. The Ahoms were a Shan tribe; the name, pronounced locally *Aram*, is said to be the origin of the name *Assam*. They overcame the Kochs and fought valiantly with the Mughals. They were converted to Hinduism about 1650, and subsequently extended their kingdom to Goalpara. The Burmese entered Assam and depopulated whole districts early in the present century, until, on the declaration of war with Burma in 1824, Assam was occupied by British troops and annexed (1826).

20. **systematic invasions**—invasions conducted on a considerable scale and at regular intervals.

29. **pirates**—sea robbers (a Greek word).

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6. **Maghs**—a name given to the Arakanese pirates. These robbers went so far as to establish themselves in the island of Sandwip (or Sundeeep) in the Bay of Bengal, whence they devastated Lower Bengal, carrying off the inhabitants as slaves. Arakan is, in the modern district of Akyah.

11. **Indian Ocean**—See the account of Angria, the rooting out of whom was 'one of Clive's achievements' (l. 22) in CLIVE, *note*, 41, 7.

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7. **apt**—clever, ready; *lit.* fitted, prepared

8. **Nepal**—The present ruling race in Nepal are Gurkhas, Hindu immigrants claiming a Rajput origin, whose dynasty dates from 1767. They plundered their neighbours on all sides, and when these predatory excursions extended to British territory, war became inevitable. "The first campaign of 1814 was unsuccessful. After overcoming the natural difficulties of a malarious climate and precipitous hills, our troops were on several occasions fairly worsted by the impetuous bravery of the little Gurkhas, whose heavy knives or *kukris* dealt terrible execution. But in the cold weather of 1814, General Ochterlony, who advanced by way of the Sutlej, stormed one by one the hill forts which still stud the Himalayan states, now under the Panjab Government, and compelled the Nepál *darbār* to sue for peace. In the following year the same general made his brilliant march from Patna in the lofty valley of Khatmandu, and finally dictated the terms which had before been rejected, within a few miles of the capital" (by the treaty of Segauli).—HUNTER, *The Indian Empire*, p. 302. Some of the best regiments of the Indian army are manned by Gurkas.

12. **dynastic intrigues**—there were, in this instance, quarrels between the queens of the Maharajah and the ministers, and great violence on the part of the Maharaja's son. The history of the Nepal Court from 1829 to 1847 will be found detailed in Wheeler, *Short History*, pp. 574-586. Hodgson (l. 18) was resident at the

court of Khatmandu until 1844 when he was succeeded by Sir Henry (then Major) Lawrence.

19. **Koch Behar**—a small native state lying between Bengal and Goalpara (l. 27), the frontier district of Assam. Its ruler is the representative of the Kochs or Rajbansis, 'royal born', (see note, p. 5.)
27. **Goalpara**—formed part of the ancient kingdom of Kamrup and the Kochs. It formed the battle ground for the Ahoms and Muhammadans. In 1662 the town of Goalpara became definitely the Muhammadan frontier, and one of the duties of the military officer there stationed was 'to encourage the growth of jungle and reeds, to serve as a natural protection against the inroads of the dreaded Ahoms'. With reference to Sir W. W. Hunter's historical statement about wild beasts and land revenue, it may be remarked that the land revenue remains at the trifling sum of £1,170 at which it was fixed in 1793. It is less than 1d. per head of the population as compared with 1s. 3d. in Assam and 1s. 2d. in Bengal.

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1. **belt of waste land** see 9, 11.
5. **manuscript**—written, not printed or published.
8. **local raja** the *raja* of that place. *Rājā*, Sansk. 'a king'.
12. **dotted** the tea plantations form cultivated pieces of land placed here and there upon the hill sides like dots or spots.
16. **last year** thirty-eight million pounds weight of tea were exported in 1879-80; in 1887-88 the weight was 89 millions or considerably more than double. Owing however to the fall in exchange and a concurrent decline in the price of tea, the value was only four millions sterling.
30. **average normal cost**—The *normal cost* is the regular cost in time of peace, extraordinary expenditure, as for the Burmese war, not being taken into account. The *average* is found by adding the normal expenditure for a given number of years and dividing by the numbers of years.

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6. **throes**—from A. S. *thrauan*=to twist, extreme pain or agony causing the body to twist and turn; the troubles and confusion attending the extinction of the Moghul empire, which, according to Elphinstone, was the result in 1761 of the battle of Paniput.
11. **standing camps**—permanent camps, generally fortified; a camp is generally a mere temporary erection of tents. 'Standing' has here the same meaning of permanent as in 'standing army', 'standing committee', 'standing order', &c. See note, 30, 6.
12. **banditti**—also *bandits*, plu. of *bandit*, a robber, a *dacoit* (or *dacoit*); *lit.* one denounced or proclaimed as a criminal; an Italian word.
15. **black-mail**—see CLIVE, note, 17, 16.

16. **immunity**—freedom; *lit.* freedom from service or duty, from Lat. *in*=not, and *munus*, a duty or office. From the same, *remuneration*=reward for an office or for a service performed.
18. **come to terms**—agree to pay the black-mail.
23. **Lawlessness**—When people see others breaking and defying the laws with impunity, they follow the example and become themselves lawless. ✓

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9. **horde**—Urdu; see CLIVE, note, 63, 16.
23. **Bhars**—originally the monarchs of Central and Eastern India and traditional fort builders, were 'depressed' by Ibrahim Sharqi of Jaunpur in the 15th century.
24. **Jalaun**—is a district of the Jhansi division of the N. Provinces.—**Gaulis** Sir W. W. Hunter says in the *Imperial Gazetteer*; "Who were the Gaulis? were the historical Ghosia kingdoms preceded by a race of shepherd kings? On the Satpura plateau, in Nimar and Saugar Districts and in parts of the Nagpur division, every ruin of an unknown age, every legend that cannot be traced in Hindu mythology, is assigned to the Gauli princes. Of these shadowy personages the most striking is Asa, the Ahir chief, whose story Ferishta relates. Towards the close of the 14th century there dwelt on the summit of a lofty hill in Khandesh a rich herdsman chief, whose ancestors had held their estates for 700 years. He had 10,000 cattle 20,000 sheep, and 1,000 mares. His followers numbered 2,000, and he had built himself a strong fortress. But the people, to whom his benevolence had endeared him, still called him by the familiar name of Asa the Ahir (herdsman), and thus his fort has received the name of Asaigarh" — **Chandels** — 25 — **Bundelas**. 'According to local tradition, the Gondas were the earliest colonists of Bundelkhand. To them succeeded the Chandel Rajputs, under whose supremacy the great irrigation works of Hamirpur district, the forts of Kalinjar and Ajaigarh, and the noble temples of Khajuráhn and Máhoba, were constructed. The whole province contains ruins, large tanks, and magnificent temples, built chiefly of hewn granite and carved sandstone, which are supposed to date back to this epoch. Ferishta relates that in the year 1021 A D, the Chandel Rájá marched at the head of 36,000 horse, 45,000 foot, and 640 elephants to oppose Mahomed of Ghazni, whom, however, he was obliged to conciliate with rich presents. In the year 1183, Parmal Deo, the twentieth ruler in succession from Chandra Varma, the founder of the dynasty, was defeated by Prithir Raja, ruler of Ajmere and Delhi. After the overthrow of Parmal Deo, the country was exposed to anarchy and to Mahammadan invasions until the close of the 14th century, when the Bundelas, a sub-division of the Garhwa tribe of Rajputs, established themselves on the right bank of the Jýmna. They appear to have settled first at Man, and then, after taking Kalinjar and Kálpí, to have made Máhoni

their capital. About 1531, Raja Rudra Prátap founded the city of Orchha and greatly consolidated and extended the kingdom. The Bundelas became the most powerful among the tribes west of the Jamna; and from this time the name of Bundelkhand may with justice be given to the whole tract of country. Shortly afterwards the power of the Mahammadans began to grow threatening; and Bir Sinh Deo, the great-grandson of the founder of Orchha, was compelled to acknowledge himself a vassal of the Mughal Empire. Champat Rai, however, another chief of the Bundela tribe, held out in the rugged countries bordering on the Betwa, and harassed the Mahammadans by his rapid predatory forays. The son of Champat Rai, Chatter Sál, continued his father's career with greater eventual success; and, being elected principal leader and chief of the Bundelas, commenced operations by the reduction of the forts in the hills towards Panna. He wasted the country held by his enemies in every direction, and avoiding a general action, managed by ambuscades, aided by his intimate knowledge of the country, to cut off or elude the Imperial troops. He captured Kalingar, and, making that his stronghold, acquired authority over territory yielding nearly a million sterling per annum. In 1734, however, he was so hard pressed by Ahmad Khán Bangash, the Pathan chief of Furrukhabad, that he was forced to seek aid from the Maharrattas." *Imperial Gazetteer*. The usual result followed the intervention of the latter. The district became in time practically a portion of the Maharratta Empire.

25. **Ahams** See note, 10. 5.

30. **census** Lat., a registering and rating of citizens for the purposes of taxation; now, an enumeration of the inhabitants of a country, with particulars of age, occupation, caste, &c. This is done in India, as in England, every ten years. Arrangements are now (1889) in progress for the census to be taken in February 1891.

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7. **extirpate** root out, get rid of completely, Lat. *er* = out, *stirps*, a root.

14. **retaliated** took revenge, *lit* gave back like for like: see CLIVE, note, 66. 27.

15. **incendiarism** wilfully setting fire to property. The Lat. form of Saxon 'fire-raising', 17, 1.

21. **sicca rupees** for *rupees*, see CLIVE, note, 66. 8. "The term *sicca* (from Arab. *sikka*, 'a coining die', and 'coined money'), had been applied to newly coined rupees, which were at a *batta* or premium over those worn by use. In 1793 the Government of Bengal ordered that all rupees coined for the future should bear the impress of the 19th year of Sháh 'Alum, and this Rupee, '19 *san sikkah*', = 'struck in the 19th year', was to be the legal tender in Bengal, Behar, and Orissa." YULE, *Glossary*.—The Company's Rupee was introduced in 1835 and the *sicca* Rupee abolished in 1836. The *Sicca* Rupee contained 176.13 grains of pure

silver, the Company's only 165 grains: thus *Sicca* Rs. 100 = Company Rs. 106½ nearly. The Arab. *sicca*, gave its name to the Mint at Venice, *Zecca*, whence the name of the well-known Venetian coin, once current all over the East, *zecchino* = *sequin*. This was corrupted in Anglo-English into *chicken* and *check*, the latter till quite lately a common colloquial phrase for a sum of four rupees.

23. **Moorman**—A Muhammadan, and particularly a Muhammadan inhabitant of India. Indian Muhammadans were universally by Europeans down to the early part of the present century called *Moormen*, the name being derived from the *Mouro* of the Port, *Moors* to whom all Muhammadans were *Mouros* or *Moors*, i.e., *Moorish*, these having crossed over from Africa and conquered the Iberian Peninsula. In Ceylon and the Straits Settlements the name is still universally employed.
24. **Chowringhi**—see 33, 34, and CLIVE, note, 43, 7.
26. **shawl**—is a Persian word *shāl*, Sir Henry Yule suggests from Sansk. *shavala*, 'variegated'. The thing is a cloth woven of fine wool or goats' hair, the best coming from Persia. "The large and costly shawl, woven in figures over its whole surface, is a modern article. The old shawl was from 6 to 8 feet long by about half that width; and it was most commonly white with only a border of figured weaving at each end, very like a *Rampore chudder*." YULE, *Glossary*.
30. **plate**—silver dishes and utensils; see CLIVE, note, 102, 29 — **strong box** as we should now say, iron box, iron safe.

Page 17.

1. **fire-raising** incendiarism, see note, 16, 15
8. **870 criminals**—that is to say, about one person out of every 1,150 inhabitants is in goal.
9. **614 prisoners** The figures for 1887, give only 342 per million or one person out of 2,923 inhabitants. The figures for women have also been reduced from 28 to 22, or one in 45,454, the proportion for England being one woman out of 2,941.
20. **substantially**—in substance; there may be errors in minor details but the leading facts are correct.

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4. **dakaitis** commonly written *dacoits*. In law, the gang of robbers must consist of five or more persons to constitute a *dacoity* (l. 15).
5. **State paper**—a Government Paper, an official report.
16. **thagi**—or *thuggee*. *Thag* properly means 'a cheat or swindler'. The strangler *Thags* were also called *P'hānsigārs*, from *P'hānsi* = 'a noose'. Wilson (quoted by Yule) thus describes them. "Robbers and assassins of a peculiar class who rallying forth in a gang and in the character of wayfarers, either on business or pilgrimage, fall in with other travellers on the road, and, having gained their

confidence, take a favourable opportunity of strangling them by throwing their turbans or handkerchiefs round their necks, and then plundering them and burying their bodies." An exciting description of the ways of these villains will be found in the well known work of Col. Meadows Taylor, *Memoirs of a Thug*. The department for the suppression of *Thagi* was organised by Sir W. Sleeman in the government of Sir W. Bentinck.

Hereditary—the profession descended from father to son.

24. **Royal Records**—meaning, 'my family is mentioned in the Royal records through generations as a family of *thags*'.

Page 19.

16. **Medical comforts** Food, &c., of a superior quality to ordinary prison fare, is granted to prisoners on the certificate of the jail surgeon, and is classed therefore among 'medical comforts'. This old *thag* was permitted various luxuries of food and drink and hence his life was prolonged.
27. **pilfering** stealing, applied to petty thefts only; from *Lat. pilare* = to steal, though the *Fr. pelfre* = plunder.

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3. **Gonda district** in the Fyzabad division, borders on Nepal. The *Barwars* are fully described in the text.
10. **ardent spirits**—*lit.* burning spirits; toddy, arrack, &c.
16. **scrupulous gentlemen**—ironical. For Irony see *First Work in English*, § 514. ✓
17. **pargana** or *pergunnah*, is the administrative sub-division of a *Zilla* or 'District': it corresponds to the Southern *Taluk*. "The 24 *Pergunnahs*" is the official name of the District or *Collectorate* that surrounds and encloses Calcutta, just as Chingleput surrounds and encloses (without including) Madras. Thus 'the Commissioner of the 24 *Pergunnahs*' corresponds to the 'Collector of Chingleput'.
18. **parish**—is the name of the English territorial division most nearly corresponding to the *pargana* or *taluk*. The parish was originally an ecclesiastical division subject to the oversight of one pastor or padre, derived through *Fr. paroisse*, from *Gr. paroikia*, from *para*, beside, and *oikos*=a house, *i.e.*, 'a collection of persons dwelling beside one another'.
20. **old friend**—ironical and colloquial.
25. **common-place**—unromantic; callings or professions that are not so dignified and ancient as that of hereditary robbery.
30. **We have seen**—in 11, 27.

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16. **problem of administration**—a problem to be solved by Government: a calamity which may be averted or mitigated by

- 'preventive and remedial' measures on the part of Government, not a mere punishment inflicted by the deity which it is useless for man to endeavour to control. See further 23, 26.
24. **in 1770**—See the account of this famine in CLIVE, 107, 108.
29. **legitimate**—lawful, regular; nothing else could be expected or hoped for.—**famine of 1837**—in the North West Provinces.

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1. **Hamirpur**—in the Allahabad Division.
6. **bird's-eye view**—a general glance or sketch; the idea is that of the comprehensive view of a landscape taken by a bird soaring at a great height in the air.
14. **Purniah**—a district of Bengal lying between Nepal and the Ganges.
22. **Darbar**—or *Darbar*, the Court of the native ruler. The Province was taken under British management in this very year (1770).
26. **Murshidabad**—The Mahomedan capital of Bengal, so frequently mentioned in Macaulay's Essay. See, specially, CLIVE, note, 48, 18.
27. **glided**—passed noiselessly, the disease being personified as an evil spirit, like 'the angel of death'. For *Personification*, see *First Work*, § 508.
28. **Prince Saifut**—or *Saif-ud-Dowla*, the brother of *Noor-ud-Dowla* (see CLIVE, note, 90, 11) succeeded his brother as Nabob in May 1766, and died, as stated in the Text, of small-pox in 1770. He was succeeded by his brother *Moharir-ud-Dowla*.

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1. **public scavengers**—a *scavenger*, in its modern acceptance, is a man employed in cleaning streets and in other dirty occupations; the dogs and jackals eating up the garbage of the streets may thus be called 'public scavengers', (see CLIVE, 108, 5). The old form of the word was *scavager*, from *scavage*=a duty paid for the inspection of customable goods brought for sale in the city of London. The official who inspected was the *scavager*. As he was much in the streets, going from shop to shop and stall to stall, he was apparently intrusted with the duty of seeing that the streets were kept clean, and when his original duties disappeared, the degradation of the word was easy. It was exported to the East, and Sir Henry Yule quotes an extract from the M.S. records of Fort St. George, in which the fifth Member of Council is stated to be "Land Customer and Scavenger of Cuddalore", his duty being apparently to inspect the bazaars where dutiable goods were exposed. The curious student may refer to Yule's *Glossary* when there is a long dissertation on the word. *Scavage* itself is said by the Etymologists to be merely a barbarous form of *shev-age*, because the goods were actually *shev* to the *scavagers* or 'inspectors'.
6. **progress**—an official tour as governor.—**deliberately**—with

deliberation. The statement is not a careless rhetorical remark, but made after due investigation and consideration. ✓

29. **preventive and remedial agencies**—agencies which may either prevent a famine, or greatly mitigate its effects if it should be impossible to prevent it. See note 21, 16.

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11. **faithful dealing**—wise and just administration.

19. **The famine of 1877**—The following supplementary particulars of this famine, memorable in the annals of Madras, are taken from the *Imperial Gazetteer*, or Sir W. W. Hunter's *India* (pp. 429—431), which is a reprint of the article 'India' in the *Gazetteer*. "The famine of 1876-78 is the widest spread and the most prolonged that India has experienced. The drought commenced in Mysore by the failure of the monsoon in 1875; and the fear of distress in the North-Western Provinces did not pass away until 1879. But it will be known in history as the great famine of southern India. Over the entire Deccan, from Poona to Bangalore, the south-west monsoon failed to bring its usual rainfall in the summer of 1876. In the autumn of the same year, the north-east monsoon proved deficient in the south-eastern districts of the Madras Presidency. The main food crop perished throughout an immense tract of country; and, as the harvest of 1875 had also been short, prices rapidly rose to famine rates. In November 1876, starvation was already at work, and Government adopted measures to keep the people alive. The next eighteen months, until the middle of 1878, were devoted to one long campaign against famine. The summer monsoon of 1877 proved a failure, some relief was brought in October of that year by the autumn monsoon, but all anxiety was not removed until the arrival of a normal rainfall in June 1878. The total expenditure of Government upon famine relief on this occasion may be estimated at 11 millions sterling, not including the indirect loss of revenue nor the amount debited against the State of Mysore. For this large sum of money there is but little to show in the shape of works constructed. The largest number of persons in receipt of relief at one time in Madras was 2,561,900 in September 1877; of these only 634,581 were nominally employed on works, while the rest were gratuitously fed. From cholera alone the deaths were returned at 357,430 for Madras Presidency, 58,648 for Mysore, and 57,252 for Bombay. The famine of 1876-78 affected, directly, a population of 58½ million persons, and an area of 257,300 square miles. The average number daily employed by the State on relief works was 877,024. The average number of persons daily in receipt of gratuitous State relief was 446,641, besides private charities. Land revenue was remitted to close on 2 millions sterling. The famine lasted from 12 months in the north-western Provinces, to 22 months in Madras. Its total cost, including both outlay and loss of revenue is officially returned at £11,594,320."

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5. **Permanent depopulation**—The districts do not remain without inhabitants like *Gujranwala* (8, 25) ; the population is speedily renewed.

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6. **financial crisis**—a critical or dangerous position of the finances ; when the money received into the Government treasury was not sufficient for the outgoings, and Government could not pay the lawful demands on it. It accordingly suspended payments of salaries, &c., but excepted the tiger-money and that paid for the maintenance of prisoners, who must otherwise have starved. The operations in Mysore caused heavy demands on the treasury at the time indicated.
10. **whole land revenue** of *Goalpara*, see note, 12, 27.
27. **child had built**—it is a common amusement of children to construct out of sand imitations of buildings, &c., which are easily crushed.

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2. **Birbhum** a district of Bengal, south-west of Murshidabad.
9. **cot**—This popular name for a light bedstead, or 'any thing to sleep upon', is supposed to come either from Hindi *Khāt*, or Tamil and Malayalam *Kāttēl*. In the old Portuguese books it occurs frequently as *cattle* sometimes as *cofre*.

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2. **close season**—a period of the year during which shooting is closed, i.e., during which no one is permitted to shoot. This period is always the breeding season, so as to permit of the natural increase of the animal.
3. **edible**—fit for food ; Lat. *edere*, to eat.
8. **number**—In 1887 the number of persons killed by snakes was 19,740 out of a total of 22,348 killed by wild animals ; of the remainder, 1,093 were killed by tigers. The latter animal seems to be recovering itself, for the number of cattle destroyed by tigers and leopards steadily grew from 32,000 in 1879 to 52,000 in 1887.

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4. **local hero**—the man looked upon as a hero by his neighbours in his own district of the country, was the man that cut down the jungle and made the land fit for cultivation, or 'reclaimed' waste land.

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4. **Commercial cities**—Cities whose prosperity depends on commerce. The site of such is chosen, not 'for military purposes' (31, 3) but for their convenience as markets, as on a good natural harbour on the sea coast, on the banks of a navigable river, &c.

6. **standing camp**—see 14, 11. The following passage from Sir H. S. Maine gives a lively description of the camp-capital. "Doubtless most of the Indian towns grew out of villages, or were originally clusters of villages, but the most famous of all grew out of camps. The Mogul Emperors and the kings of the more powerful Hindoo dynasties differed from all known sovereigns of the Western World, not only in the singular indefiniteness of the boundaries of their dominions and in the perpetual belligerency which was its consequence, but in the vast onerousness of their claims on the industry of their subjects. From the people of a country of which the wealth was almost exclusively agricultural, they took so large a share of the produce as to leave nothing practically to the cultivating groups except the bare means of tillage and subsistence. Nearly all the movable capital of the empire or kingdom was at once swept away to its temporary centre, which became the exclusive seat of skilled manufacture and decorative art. Every man who claimed to belong to the higher class of artificers took his loom or his tools and followed in the train of the king. This diversion of the forms of industry which depend on movable wealth to the seat of the Court had its first result in the splendour of Oriental capitals. But at the same time it made it easier to change their site, regarded as they continued to be in the light of the encampment of the sovereign for the time being. Great deserted cities, often in close proximity to one another, are among the most striking and at first sight the most inexplicable of Indian spectacles. Indian cities were not, however, always destroyed by the caprice of the monarch who deserted them to found another capital. Some peculiar manufacture had sometimes so firmly established itself as to survive the desertion, and these manufacturing towns sometimes threw out colonies. Capitals, ex-capitals retaining some special art or manufacture, the colonies of such capitals or ex-capitals, villages grown to exceptional greatness, and a certain number of towns which have sprung up round the temples built on sites of extraordinary sacredness, would go far to complete the list of Indian cities."—*Village Communities*, pp. 118—120
11. **emperor**—Muhammad Tughlak, son of Tughlak Shah, reigned from 1325-1351.
13. **Daulatabad**—called by the Hindus *Deogarh* or *Deogiri*, a celebrated and ancient stronghold in the Deccan, near Aurangabad. Sir W. W. Hunter quotes this account from Elphinstone, 'the historian', but leaves out the mitigating circumstances. 'The design', says the latter, 'was not unreasonable in itself'. It was indeed prompted by a desire to escape a famine which had desolated the Delhi country. He also says 'the plan entirely failed in the end'. This is confirmed by Sir W. W. Hunter himself, who writes in the *Imperial Gazetteer* that Muhammad 'endeavoured in vain to induce the citizens of Delhi to remove their residences accordingly'.

23. **external trade**—trade with external, or foreign countries. This was impossible to a town that lay like Delhi in the centre of the country.

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3. **sea-board provinces**—provinces bordering on the sea.
7. **six towns**—There is some obscurity about the ancient capitals of Bengal. The oldest was probably *Gour* or *Gaur*, said to have been deserted by the Hindu king in 1063, who fixed his capital at *Nuddea*. The latter place was taken by the Muhammadan Bakhtiyar in 1203, who re-established the capital at *Gour* in 1204. *Gour* is on a now deserted channel of the Ganges. The seat of Government was once for a short time transferred to *Panduah*, to build the public structures of which, *Gour* was plundered of every monument that could be removed. The capital was similarly transferred for a short time in 1561 to *Tandau*. *Gour* finally fell in 1575, when the capital was removed in succession to *Sonargdon*, *Rajmahal* (1592), *Dacca* (1610), *Murshidabad* (1704), (see CLIVE, note, 48, 18) and *Monghyr* (see CLIVE, note, 85, 15). The most celebrated of these capitals is *Gour*, of which an interesting account will be found in the *Imperial Gazetteer*.
10. **East Indiaman**—The large sailing vessels trading to the East Indies were called East Indiamen.
19. **muslin** a very fine, semi-transparent cloth. The name is probably derived from *Mosul* or *Mausal* on the Tigris, where these textures seem to have been made. Some derive from *Mausolia*, the Greek name for the country around the modern Masulipatam.
- silk** A Sax. *scote*, from Lat. *sericum*, i.e., of or belonging to the Seres or Chinese; silk having been first imported into Europe from China.
23. **domestic industries** industries carried on in the *domus*, a house.

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4. **seaports**—In the Madras Presidency we may point to the Dutch *Pulicat* and *Sadras* and the Danish *Tranquebar*. The Portuguese *Calicut* and the French *Pondicherry* are hardly decaying villages, but they have certainly not the commercial importance of the Welsh *Cardiff* (l. 8) or the Scotch *Greenock* (l. 9).
10. **drawing 20 feet**—i.e., whose hull is sunk 20 feet in the water. If the water were not so deep at low tide, the vessels would rest on the ground and probably roll over.
13. **synonymous** meant the same thing as; the two expressions are identical in meaning, as far as native dynasties were concerned.
16. **fiat**—command; a pure Latin word = 'let it be done'. — **autocrat**—from Gr. *autos* = self, *kratos* = power, strength, means a man who rules by himself, without the restraint or assistance of others or of parliaments; a ruler exercising absolute power.

24. **common-place**—ordinary, with no distinguishing or uncommon features.
 26. **talent**—see CLIVE, note, 38, 11.

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4. **considered the grave**—It was so unhealthy that Europeans died there in a very short time.
 5. **company of London merchants**—The East India Company, who took over Bombay in 1688. In 1673 its inhabitants were computed to number 60,000. The population of the important towns mentioned is roughly as follows; London, 4,150,000; Calcutta (and suburbs), 817,000; Bombay, 778,000; Liverpool, 586,000; Glasgow, 522,000; Birmingham, 434,000; Madras, 399,000; Manchester, 377,000.
 17. **nearly double**—This is hardly correct, as the figures just given show.
 19. **a poor band** “In 1686, the English merchants at Hugli, finding themselves compelled to quit their factory owing to a rupture with the Mughal authorities, retreated under their president, Job Charnock, to *Subanati*, about 26 miles down the river, a village on the east bank of the Hugli, now a northern quarter of Calcutta. Their new settlement soon extended itself along the river bank to the then village of *Kalikata*, between the present Custom house and the Mint; and afterwards to *Gorindpur*, which lay on the southern glaciis of the present Fort William. These three river-side hamlets have grown into the capital of India. In 1689-90 the Bengal servants of the East India Company determined to make Calcutta their head quarters, in 1696 they built the original Fort William and in 1700 they formally purchased the three villages from Prince Azim, son of the Emperor Aurangzeb.”—*Imperial Gazetteer*.
 21. **City of Palaces**—so called from the magnificence of its buildings.
 29. **shifted its course**—flowed in a new channel, thus leaving the town useless for trading purposes.
 30. **high and dry**—as if cast by the flowing tide high up on the beach and left there stranded and dry by the ebbing tide.—
estuary—the mouth of a tidal river, i.e., of a river up which the tide runs: Lat. *æstuarium*, from *æstuo*, to boil or rage, from the rough water caused by the downward current of the river meeting the upward flow of the tide.

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1. **silted up**—became filled up by a deposit of fine mud. It is thus that *deltas* are formed.
 2. **banks of sand**—A familiar example is the case of the Coom at Madras, the mouth of which is blocked by a sand bar, which is out annually at the time of the North-East Monsoon, to allow the flooded waters of the river to escape into the sea. The opening is in a short time again filled up with sand.

5. **survival of the fittest**—These best adapted for ports succeeded and survived. The phrase is most commonly used of the theory that ascribes to a continual process of 'survival of the fittest' the progressive development of animal nature from the lowest species to the highest. 'The fittest' are the strongest and best adapted to cope with the difficulties of their surroundings.
14. **wet docks**—enclosed spaces or basins containing water, into which vessels are brought to discharge their cargo, &c., unaffected by the sea. Where the docks are so constructed that the water can be run off and the ship left dry, the docks are called *dry docks*. These are necessary when ships require to be repaired or cleansed below the water line.
15. **sloop**—a Dutch word - an old fashioned name for a one-masted sailing ship. Some derive the name from Fr. *chaloupe*, whence English *shallop*.
17. **the harbour**—*Churaman*. This port rose into importance on the decay of *Subarnarekha* of which Sir W. W. Hunter writes:—"It was at one time by far the most important harbour on the Orissa coast and it possesses special interest as being probably the oldest maritime settlement of the English in Bengal. That settlement was founded in 1634 on the ruins of the Portuguese factory at *Pippli*. Its exact position is no longer known, but it is supposed to have been about four miles further up the river than the present port. In the early part of the last century, the settlement was already in a state of ruin and decay, on account of the silting up of the river mouth. Owing to changes in the course of the stream, no stone remains to mark the spot where the famous port once stood."—*Imperial Gazetteer*, s. v. *Balaser*.
30. **Hugli**—The river, or rather arm of the Ganges, called *Hugh* is only about 120 miles in length, 40 miles from the point where it takes the name to Calcutta, and 80 miles from Calcutta to the sea. On the upper section of 40 miles, now neglected and silted up, the ports of Bengal lay. The port furthest from the sea was *Sâtgaon*, the traditional mercantile capital of Bengal from the Puranic age to the 16th century. The Portuguese, when *Sâtgaon* became useless early in the 16th century, fixed their port at *Gholghat*, which afterwards became *Hugli Town*. A mile further down the Dutch founded *Chinsurah*. Another two miles further on the French set up *Chandernagore*. Eight miles lower and sixteen from Calcutta, we have the Danish factory of *Serampur*. These, with *Calcutta*, make six ports, all except the last now useless.

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20. **Deltaic centre**—a centre of commerce situated on a river delta. For *delta*, see XENOPHON, note, 74, 20.
22. **three offshoots**—"Strictly speaking, the *Hugh* is made up of the united streams of the *Bhagirathi* and *Jalanji*, together with such part of the lower waters of the *Matabanga* as the *Churni* brings down. These three western tributaries of the Ganges

are known as 'the Nadiya Rivers'.—*Imperial Gazetteer*, s. v. *Hugli*.

28. **auxiliary**—additional, *lit.* lending assistance (*auxilium*) to.
 29. **port**—*Mulla*, better known as *Port Canning*. A company was started to develop this port, and a railway was made from it to Calcutta, 28 miles distant, but the whole scheme proved a failure and Port Canning is practically deserted.

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8. **steam-dredgers** a dredger is a machine for lifting up mud, &c., from the bottom of a river so as to keep it from silting up. A *steam-dredger* is a dredger worked by steam power.
 14. **dwelt on**—written at some length on.
 22. **co-operation**—working together. Under the old system the man with wealth had no opportunity for employing it in commerce and the workman, working in his own hut, gained only the return for the work of his own hands. But if 'capital and labour' co-operate, then production is on a large scale.
 24. **us**—Englishmen.
 27. **salient** important, noticeable, *lit.* 'leaping', 'jumping up'.

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2. **political economists** students of the science of 'political economy', who adopt the doctrines of John Stuart Mill in his writings on the subject. J. S. Mill (b. 1806 d. 1873) was the son of James Mill the historian (see CLIVE, note 2, 26).
 3. **the stationary stage**—the point at which no further progress is made. The special meaning is explained in the following sentences.
 10. **other crops**—as jute and cotton.
 12. **surplus of grain**—more grain than is wanted for the food of the people, and which can therefore in years of plenty be sold to other countries, or can in years of famine be sent into the districts where scarcity exists.
 14. **aggregate**—*lit.* something gathered together like a flock (from *ad* and *grex*, *grexis*, a flock), hence 'the sum total'. The whole amount of capital in the country when added together is greater. This forms a *reserve*, or sum that can be spent in time of need, and being greater it will take longer to spend. This will enable the country to endure hardship and privation for a longer time, *i.e.*, it will give it the power to *stay*, or last, longer.
 18. **new demand**—a notable example of this has occurred since the text was written. In 1878-79 the amount of wheat exported from India was just over one million cwt. The cultivation increased with such rapidity that in 1886-87 the amount exported was 22½ million cwt. In 1887-88, about 20 million acres were under wheat cultivation in India (exclusive of Bengal).
 24. **American war**—between the Northern and Southern States of the Union. The Southern States are the great cotton supplying

districts of the world, and as the North blockaded their ports, no cotton could be exported and the world had to look to India.

20. **food-stuffs**—grains, &c., as rice, on which they fed.

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4. **fibres**—From Russia the world drew its main supplies of *flax* and other fibrous plants used for weaving coarse materials, as bags, canvas, &c. When Russia and England went to war in 1854 (the Crimean war), the latter blockaded the Baltic ports of Russia, that is, put men-of-war to watch and prevent merchant vessels leaving with cargoes. Hence the world had to go to India for *jute* fibre as a substitute for flax.
9. **4½ millions sterling**—It may be noted that Sir W. W. Hunter converts Rupees into sterling at Rs. 10 per pound. At this rate the exports of *jute* for 1887-8 were 7½ millions. Owing to the variation of exchange this does not give a fair comparison. The best way is to compare quantities, not values, and thus plan we have adopted where practicable. In the present instance, the exports of *jute* in 1879-9 were, *raw*, 6 million cwt.; *bags*, 45½ million; *cloth*, 4½ million yards. For 1887-8 the respective figures were: 9½ million; 74½ million; 13½ million, thus showing a very remarkable increase.
12. **recoup himself** *repay himself, make good; lit. cut again, lessen a claim for damages by keeping back part.* Here, finding that it is no longer profitable to export cotton, and so losing that market, he produces something else which he can sell in some other market. We have just given the instance of *wheat* (see note, 37, 18).
16. **staples**—from Fr. *estaple*, a public storehouse or factory, where foreign merchants store their goods, hence generally a market'. Hence a '*staple commodity*', is a commodity generally sold at public markets; hence *staple* absolutely, as here, a principal commodity or production, as rice, cotton, wheat, indigo, &c.
17. **inflated** *lit. blown out*, hence '*inflated market*' = market at which the prices are very high.
21. **69 millions**—the exports, calculated on the same basis as in the text, exceeded 90 millions sterling in 1887-8.
23. **drafted off** sent away in bodies or detachments. A *draft* (contracted from *draught*, from *draw*) is a detachment or small body of persons taken from a larger body; as a squad of men from a regiment, a few boys selected from a class.
29. **tea**—See note, 13, 16.
30. **rural industries**—i. e., industries carried on not in the towns but in country districts.

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8. **Twenty-six years ago**—Progress has been still more rapid in the last decade. "The first (cotton) mill was 'formed' in 1851,

the year of the first Exhibition of all Nations, by the Bombay Spinning and Weaving Company; but it did not commence to work until 1854. In 1889 there were in India, 124 mills, containing 2,763,000 spindles, 21,600 looms, employing 91,600 hands, and consuming 888,700 bales ($3\frac{1}{2}$ cwts.) of cotton, or 36·87 per cent. of the available supply of cotton. Of this large industry 63·43 belongs to Bombay Island, and 11·69 to the Bombay Mofussil, or 75·12—say three quarters of the total trade—to the Western Presidency. The Bengal Presidency is credited with 9·58 per cent., the Madras Presidency with 4·93 per cent., Mysore with ·65 per cent. Travancore with ·53 per cent., and Pondicherry with ·27 per cent. of the remainder. The capital invested in mills in the Island of Bombay amounts to 2½ crores, and the capital proposed for mills in contemplation, or in course of erection there amounts to a further sum of 1½ crores of rupees. The total paid-up capital invested in mills working, or in course of erection, in all India, in June 1888, exceeded 8 crores. The first two mills were started in the Madras Presidency in 1874-75, and the number has since then been quadrupled, there being now eight mills in all, viz. four in Madras City, and one each at Bellary, Coimbatore, Tuticorin, and Ambasamudram. In 1879 the approximate quantity of cotton consumed by Madras mills was 9,268 bales ($3\frac{1}{2}$ cwts.); in 1889 it was 43,750 bales"—*Madras Mail*, 10th January 1890. With reference to jute the progress has been equally startling, see note, 38, 9.

- 10 **spindle** properly *spinl*, from *spinnan* = 'to spin', is the small rod or axis upon which a bobbin is placed to wind the yarn as it is spun. It is customary to say a mill has 'so many spindles', as we say a ship of 'so many tons'.
23. **total trade**—This, calculated on the same basis as in the text, had increased to 168 millions in 1887-88.
26. **elude**—escape from. The imagination cannot lay hold of them. We are unable to realize their real meaning.

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12. **sea-borne**—i.e., trade borne or carried by sea, by ships. The trade with the *interior* is carried on by road, rail, and canal.
17. **external trade**—see note, 30, 23.
20. **exceeded**—India exports goods for which she is paid. But India also requires goods from other countries, and these goods she takes as far as possible in payment of her exports. The rest, as she wants no more goods, she must take in some other way. With a portion she pays her debts and expenses in England (which otherwise she would have to send money to do) and the remainder she takes in hard cash, gold and silver. The average excess had increased in the five years ending 1887-8 to 28 millions, of which 12 millions were taken in gold and silver, 9 millions went in payment of interest on debt, and the balance for the home charges.

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14. **matériel**—a French word; “that which, in a complex system, constitutes the materials, or instruments employed, as distinguished from the *personnel*, or men employed; thus the buildings, libraries, apparatus, &c., of a college as distinguished from the professors and officers”.

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4. **taxed**—‘to tax’ is to lay a tax or impost upon a person’s income or land. No person likes to pay taxes and hence the metaphorical meaning of tax implies, if not strain or unpleasantness, at least the feeling of duty rather than pleasure. The reader attends to figures and statistics from motives other than those prompting to the perusal of poetry or novels. This use of ‘tax’ is not to be confounded with the common Shakesperian meaning = ‘censure’, ‘judge’.
15. **maintaining the balance**—i.e., enabling the cultivators to live comfortably on the land. A certain fixed quantity of land in a definite stage of cultivation can support only a certain number of inhabitants. This is the balance. To maintain the balance, (1) either the natural increase in the number of inhabitants must be prevented, or (2) the land must be made more productive and new industries developed for the support of the surplus population. In old times, with few manufactures and trifling exports, the population was kept down by war and famine. The more beneficent alternative is now possible and the surplus population, instead of being destroyed, is supported on the money gained from new crops and novel industries. It is probable that these improvements have not kept pace with the increase of the population and that the balance is in danger of being disturbed; and hence arises the urgent cry for increased technical and industrial education.
21. **two years’ purchase** i.e., the land could be purchased for a price equal to the rent of two years. Thus if the rent be Rs. 100, the price will be Rs. 200, and the return on the investment 50 per cent. The price at 20 years purchase is Rs. 2,000 and the return only 5 per cent.

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4. **clear**—after paying all outgoings, the *net* profit is 7 per cent. on the money paid for the land.
6. **precarious**—from Lat. *precor*, ‘I pray’, ‘entreat’; *lit.* ‘what can be obtained by entreaty’, hence, ‘uncertain’, ‘held by an uncertain tenure’. Land, or anything else, of which the tenure is uncertain is necessarily less valuable than what one is certain of being able to keep. Nothing gives greater security to land or investments than a good and stable government.
15. **often-recited**—often-repeated. ‘Recite’=to repeat, to say a thing over again; from Lat. *re*, again, and *cito*, proclaim. The

term is frequently used of going over a number of particulars or details, without the idea of repetition.

26. **monopoly**—From Greek *monos*, alone, *polo*, I sell, = to obtain the whole of a thing so as to secure the sole right of selling it. The priests alone were the teachers.

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7. **imprisoned**—used here metaphorically; as it is impossible, ordinarily, to get out of a prison, so it was impossible to get out of caste.
2. **two millions** the increase in recent years has been very striking. In 1888-9 the total number of pupils had risen to 85,46,000, of whom 3,43,000 were studying English. The total expenditure on Education in that year was 271 lacs, of which Government contributed 73 lacs. In the Madras Presidency alone there were over 5,05,000 scholars in the year 1888.
16. **Widow-burning**—Suttee or *Sati*; abolished by Lord William Bentinck. See CLIVE, note, 123, 8. -- **infanticide**—the killing of infants.
23. **the people walked**—Those who were ignorant have been instructed and enlightened. The image is a very common one in the Bible, see, e.g., St. Luke, i, 79.
25. **letters** learning, literature, used only in the plural in this sense.
27. **Serampur missionaries** Carey, Marshman, and Ward. Serampur was ceded by the Dances to the British in 1845.
29. **devoured** *metaph.* read with eagerness.

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4. **original works**—This number includes first publications and republications. The number of original first publications probably did not exceed 2,000. In 1887, the most recent year for which the figures are available, the total number of publications exceeded 8,200, of which about 3,500 were original first publications and about 800 translations.
10. **One** Maharaja Sir Sonrendra Mohun Tagore, K. C. S. I., of Calcutta, a well-known patron of Hindu music.
14. **collections**—It is announced (Jan 1890) that the Maharaja has presented a new and valuable collection to the South Kensington Museum.
15. **Conservatoire**—The French name for a Music School; in Italy, *conservatorio*, in Germany, *conservatorium*. These names are applied "to institutions for training in music and for preserving the true theory and practice of the art. They arose out of the necessity of providing trained choristers for the service of the church, and were generally maintained upon some charitable foundation which provided board in addition to musical education for orphans and the children of poor parents, other pupils being occasionally taken on payment of fees. The celebrated *Conservatoire of Paris* owes its origin to a Royal School for Sing-

ing and Declamation, founded in 1784 for the purpose of training singers for the opera. Suspended during the stormy period of the Revolution, its place was taken by the Conservatoire de Musique, established in 1795 on the basis of a school for gratuitous instruction in military music, founded by the Mayor of Paris in 1792."—*Encyclopædia Britannica*.

22. **spoken dialects**—the Vernaculars, as opposed to the classical tongues, Sanskrit, &c.
26. **intense dramatic productiveness** a large and rapid production of dramas.

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3. **Nildarpan**—*lit.* 'The Indigo Mirror', i.e., the supposed abuses of the Indigo factories were set forth in the play as in a mirror. This metaphorical use of Mirror is common, as 'The Mirror of Society', 'the Mirror of Literature'. 'to hold the mirror up to nature'. The play was translated into English in 1860 by the Rev. J. Long, against whom the incensed Indigo planters brought an action for libel, which resulted in Mr Long being fined Rs 1,000 and sentenced to one month's simple imprisonment.
5. **Ekei, &c.**—by Michael Madhusudan Datta.
9. **dayspring**—the springing of the day, the outburst of light as the sun rises; here *metaph* for the revival of literary study and speculation.
13. **vitality**—a power of living and resisting death or destruction.
21. **earnest man**—Keshab Chandra Sen. See note, 26.
23. **Divine Founder**—a being of divine origin who has founded a church or sect, as Buddha, Christ, or Mohammed.
26. **Brahmo Somaj**—Sir W. W. Hunter, writing of this sect in the *Encyclopædia Britannica*, thus sums up their doctrine:—"The Brâhma creed was definitively formulated as follows. (1) The book of nature and intuition supplies the basis of religious faith (2) Although the Brâhmas do not consider any book written by man the basis of their religion, yet they do accept with respect and pleasure any religious *truth* contained in any book. (3) The Brâhmas believe that the religious condition of man is progressive, like the other departments of his condition in this world. (4) They believe that the fundamental doctrines of their religion are also the basis of every true religion. (5) They believe in the existence of one Supreme God—a God endowed with a distinct personality, moral attributes worthy of His nature, and an intelligence befitting the Governor of the Universe, and they worship Him alone. They do not believe in any of his incarnations. (6) They believe in the immortality and progressive state of the soul, and declare that there is a state of conscious existence succeeding life in this world and supplementary to it as respects the action of the universal moral Government. (7) They believe that repentance is the only way to salvation. They do not recognise any other mode of reconciliation to the offended but loving Father. (8) They pray for spiritual welfare, and be-

lieve in the efficacy of such prayers. (9) They believe in the providential care of the divine Father. (10) They avow that love towards Him, and the performances of the works which He loves, constitute His worship. (11) They recognize the necessity of public worship, but do not believe that communion with the Father depends upon meeting in any fixed place at any fixed time. They maintain that they can adore Him at any time and at any place, provided that the time and the place are calculated to compose and direct the mind towards Him. (12) They do not believe in pilgrimages, and declare that holiness can only be attained by elevating and purifying the mind. (13) They put no faith in rites or ceremonies, nor do they believe in penances, as instrumental in obtaining the grace of God. They declare that moral righteousness, the gaining of wisdom, divine contemplation, charity, and the cultivation of devotional feelings are their rites and ceremonies. They further say, govern and regulate your feelings, discharge your duties to God and to man, and you will gain everlasting blessedness; purify your heart, cultivate devotional feelings, and you will see Him who is unseen. (14) Theoretically there is no distinction of caste among the Bráhmas. They declare that we are all the children of God, and therefore must consider ourselves as brothers and sisters." The church was founded by the Raja Ram Mohun Rai, born in 1772 died in England in 1831. He rejected the polytheism (worship of many gods) of the Shastras and adopted the monotheism (worship of one God) of the Upanishads of the Vedas. On his death it was strongly supported by the Tagore family. "For long the Bráhmas did not attempt any social reforms. But about 1860 the younger Bráhmas, headed by Babu Kesab Chandra Sen, tried to carry their religious theories into practice by excluding all idolatrous rites from their social and domestic ceremonies, and by rejecting the distinction of caste altogether. This however the older members opposed, declaring such innovations to be premature. The theoretical schism now widened into a visible separation, and henceforth the two parties of the Bráhmas were known as the Conservatives and the Progressives. The Progressive Bráhmas, or, as they call their church, 'The Bráhma Samáj of India', have made considerable progress."—*Encyc. Brit.* There are now at least three sects, one of which believes that the spirit of Keshab literally dwells in the hearts of members of his Church.

27. **Deist**—Latin form, the Greek being '*Theist*'; philologically = believing in one God, but commonly applied, as here, to belief in one God without belief in any special revelation. Popularly, *Deism* and *Theism* are interchangeable, but technically there is a difference. *Theists* believe in "the existence of a Deity who governs all things by the constant exercise of his beneficent power: *Deists* admit the existence of a god who created all things, but affirm that, having laid down immutable laws for their Government, he does not further interfere."

30. **financially prospered**—railways have enabled many more pilgrims to visit the shrines and hence the gifts to the temples and the priests have largely increased.

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3. **inanition**—starvation, *lit.* emptiness; from 'inane', Lat. *inanis*, empty.
 7. **mongrel**—of mixed breed, generally applied to dogs. The word is of Dutch origin.
 23. **2,400 years**—that is, in round numbers, since the time of Buddha.
 27. **Great Renunciation**—the renouncing or giving up of the world and its pleasures by Gautama Buddha, 'the enlightened'. See the admirable article in the *Encyclopædia Britannica* for details; and also Sir Edwin Arnold's poem, *The Light of Asia*.
 29. **This message**—For an interesting discussion of this problem see Sir A. C. Lyall, *Asiatic Studies*, Chap. ii.

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14. **created**—By the publication of books of literary merit in the Vernacular Bengali, that language became one of literary importance instead of a mere colloquial dialect.
 16. **vehicle**—Lat. *vehiculum*, from *veho*, 'I carry', = that in which anything is carried or conveyed. Thought is conveyed from one man to another by speech and by writing, hence these are 'vehicles of thought'. The ruder languages are merely spoken, not reduced to writing.
 23. **European form**—that is, the incarnation of Jesus Christ appears to be merely another form of the incarnations of the Hindu Faith. *Incarnation*, from Lat. *in* and *carnem*, flesh, is used when a Divine being assumes an earthly form and appears as a man. See 49, 7.

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3. **dogmatic theology**—a system of religious belief stated in dogmas or settled doctrines and opinions, as opposed to religion manifested in deeds and daily life.
 5. **comparative merits**—Each religion possesses a divine Trinity and an incarnation, and the disputes between a missionary and a Brahmin seem merely an argument as to which Trinity and which incarnation is the better.
 6. **Hindu triad**—the *tri-murti* or 'triple form'; Brahma, Shiva, and Vishnu, the representatives of the creative, destructive, and preservative principles. "The three exist in one and one in three, as the Veda is divided into three and is yet but one; and they are all *Asrita*, or comprehended within that one being who is *Parama* or 'supreme', *Enhya* or 'secret', and *Sarvatma*, 'the soul of all things'."—WILSON.—**European Trinity**—of the Christian Church. "There be three persons in the God-head, the Father, the Son, and the Holy Ghost; and these three are one true eternal God, the same in substance, equal in power and

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